



ALAGAPPA UNIVERSITY

[Accredited with 'A+' Grade by NAAC (CGPA:3.64) in the Third Cycle
and Graded as Category-I University by MHRD-UGC]

(A State University Established by the Government of Tamilnadu)

KARAIKUDI – 630 003



DIRECTORATE OF DISTANCE EDUCATION

M. Sc., CHEMISTRY

III - SEMESTER

34431

INDIAN ENGLISH LITERATURE

Copy Right Reserved

For Private use only

“The Copyright shall be vested with Alagappa University”

All rights reserved. No part of this publication which is material protected by this copyright notice may be reproduced or transmitted or utilized or stored in any form or by any means now known or hereinafter invented, electronic, digital or mechanical, including photocopying, scanning, recording or by any information storage or retrieval system, without prior written permission from the Alagappa University, Karaikudi, Tamil Nadu.

SYLLABI-BOOK MAPPING TABLE

INDIAN ENGLISH LITERATURE

Syllabi	Mapping in Book
BLOCK I: PROSE	
UNIT I PROSE THE DISCOVERY OF INDIA JAWAHARLAL NEHRU	Pages 1 - 12
UNIT II PROSE ADDRESS AT THE PARLIAMENT OF WORLD RELIGIONS - SWAMI VIVEKANANDHA-	Pages 13 - 22
BLOCK II POETRY	
UNIT III POETRY OUR CASUARINA TREE - TORU DUTT-	Pages 23 - 41
UNIT IV THE HEAVEN OF FREEDOM - RABINDRANATH TAGORE-	Pages 42 – 49
UNIT V SATYAVAN AND SAVITRI -AUROBINDO GHOSH-	Pages 50 - 60
UNIT VI NIGHT OF THE SCORPION -NISSIM EZEKIEL-	Pages 61 -69
UNIT VII AN INTRODUCTION -KAMALA DAS-	Pages 70 - 80
BLOCK III NOVEL	
UNIT VIII NOVEL UNTOUCHABLE - MULK RAJ ANAD –	Pages 81 - 94
UNIT IX THE ENGLISH TEACHER - R. K. NARAYANAN –	Pages 95 - 105
UNIT X A HANDFUL OF RICE - KAMALA MARKANDAYA –	Pages 106 - 114
UNIT XI FIRE ON THE MOUNTAIN - ANITA DESAI	Pages 115 - 125
BLOCK IV DRAMA AND FICTION	
UNIT XII SILENCE! THE COURT IS IN SESSION- VIJAY TENDULKAR -	Pages 126 - 139
UNIT XIII TUGHLAQ - GRISH KARNAD –	Pages 140 - 145
UNIT XIV TIGER IN THE TUNNEL - RUSKIN BOND	Pages 146 - 155

CONTENTS
BLOCK I PROSE

UNIT I PROSE THE DISCOVERY OF INDIA JAWAHARLAL NEHRU 1-12

- 1.1. Introduction
- 1.2. Objectives
- 1.3. Author Introduction
- 1.4. The Discovery of India
- 1.5. Let's Sum-up
- 1.6. Unit End exercises
- 1.7. Answer to check your progress
- 1.8. Suggested Reading
- 1.9. Glossary

UNIT II PROSE ADDRESS AT THE PARLIAMENT OF WORLD RELIGIONS - SWAMI VIVEKANANDHA- 13-22

- 2.1. Introduction
- 2.2. Objectives
- 2.3. Author Introduction
- 2.4. Address at the Parliament of World of Religion
- 2.5. Let's Sum-up
- 2.6. Unit End exercises
- 2.7. Answer to check your progress
- 2.8. Suggested Reading
- 2.9. Glossary

BLOCK II POETRY

UNIT III POETRY OUR CASUARINA TREE - TORU DUTT- 23-41

- 3.1. Introduction
- 3.2. Objectives
- 3.3. Indian Poetry
- 3.4. Bengali Poetry
- 3.5. Author Introduction
- 3.6. Background of the Poem
- 3.7. Summary of the Poem
- 3.8. Let's Sum-up
- 3.9. Unit End exercises
- 3.10. Answer to check your progress
- 3.11. Suggested Reading
- 3.12. Glossary

UNIT IV THE HEAVEN OF FREEDOM - RABINDRANATH TAGORE- 42-49

- 4.1. Introduction
- 4.2. Objectives
- 4.3. Author Introduction
- 4.4. Summary of the Poem
- 4.5. Let's Sum-up
- 4.6. Unit End exercises
- 4.7. Answer to check your progress
- 4.8. Suggested Reading
- 4.9. Glossary

UNIT V SATYAVAN AND SAVITRI -AUROBINDO GHOSH-	50-60
5.1. Introduction	
5.2. Objectives	
5.3. Author Introduction	
5.4. Summary of the Poem	
5.5. Let's Sum-up	
5.6. Unit End exercises	
5.7. Answer to check your progress	
5.8. Suggested Reading	
5.9. Glossary	

UNIT VI NIGHT OF THE SCORPION -NISSIM EZEKIEL-	61-69
6.1. Introduction	
6.2. Objectives	
6.3. Author Introduction	
6.4. Summary of the Poem	
6.5. Let's Sum-up	
6.6. Unit End exercises	
6.7. Answer to check your progress	
6.8. Suggested Reading	
6.9. Glossary	

UNIT VII AN INTRODUCTION -KAMALA DAS-	70-80
7.1. Introduction	
7.2. Objectives	
7.3. Author Introduction	
7.4. Summary of the Poem	
7.5. Let's Sum-up	
7.6. Unit End exercises	
7.7. Answer to check your progress	
7.8. Suggested Reading	
7.9. Glossary	

BLOCK III : NOVEL

UNIT VIII NOVEL UNTOUCHABLE -MULK RAJ ANAD –	81-94
8.1. Introduction	
8.2. Objectives	
8.3. Author Introduction	
8.4. Summary of the Novel	
8.5. Let's Sum-up	
8.6. Unit End exercises	
8.7. Answer to check your progress	
8.8. Suggested Reading	
8.9. Glossary	

UNIT IX THE ENGLISH TEACHER - R. K. NARAYANAN –	95-105
9.1. Introduction	
9.2. Objectives	
9.3. Author Introduction	
9.4. Summary of the Novel	
9.5. Let's Sum-up	
9.6. Unit End exercises	
9.7. Answer to check your progress	

9.8. Suggested Reading

9.9. Glossary

UNIT X A HANDFUL OF RICE - KAMALA MARKANDAYA – 106-114

10.1. Introduction

10.2. Objectives

10.3. Author Introduction

10.4. Summary of the Novel

10.5. Let's Sum-up

10.6. Unit End exercises

10.7. Answer to check your progress

10.8. Suggested Reading

10.9. Glossary

UNIT XI FIRE ON THE MOUNTAIN - ANITA DESAI – 115-125

11.1. Introduction

11.2. Objectives

11.3. Author Introduction

11.4. Summary of the Novel

11.5. Let's Sum-up

11.6. Unit End exercises

11.7. Answer to check your progress

11.8. Suggested Reading

11.9. Glossary

BLOCK IV DRAMA AND FICTION

UNIT XII SILENCE! THE COURT IS IN SESSION- VIJAY TENDULKAR 126-139

12.1. Introduction

12.2. Objectives

12.3. Author Introduction

12.4. Summary of the Drama

12.5. Let's Sum-up

12.6. Unit End exercises

12.7. Answer to check your progress

12.8. Suggested Reading

12.9. Glossary

UNIT XIII TUGHLAQ - GRISH KARNAD – 140-145

13.1. Introduction

13.2. Objectives

13.3. Author Introduction

13.4. Summary of the Drama

13.5. Let's Sum-up

13.6. Unit End exercises

13.7. Answer to check your progress

13.8. Suggested Reading

13.9. Glossary

UNIT XIV TIGER IN THE TUNNEL - RUSKIN BOND - 146-155

14.1. Introduction

14.2. Objectives

14.3. Author Introduction

- 14.5. Let's Sum-up
- 14.6. Unit End exercises
- 14.7. Answer to check your progress
- 14.8. Suggested Reading
- 14.8. Suggested Reading
- 14.9. Glossary

BLOCK I

UNIT I PROSE THE DISCOVERY OF INDIA

JAWAHARLAL NEHRU

Structure

- 1.1. Introduction
 - 1.2. Objectives
 - 1.3. Author Introduction
 - 1.4. The Discovery of India
 - 1.5. Let's Sum-up
 - 1.6. Unit End exercises
 - 1.7. Answer to check your progress
 - 1.8. Suggested Reading
 - 1.9. Glossary
-

1.1. Introduction

It is a herculean task to explain or trace out History of India as it contains huge volumes of documents. The book 'The Discovery of India' by Nehru, the former freedom fighter and Prime minister has written in a literary style rather than documentation, when he was in prison between 1942 and 1946 under the British India. In the year 1946, the entire collection was published. This work starts with the ancient history of India such as the arrival of other communities many years back. The later portions of the book ended with the present condition of India. In collaborating with Hindus Valley Civilization, Nehru pointed the values of our ancient Indian Vedas and the description of Vedas. Thus he proves the real wealth and values of India rather than the view of foreigners. This book also contains about the invasion of other territory kings.

1.2. Objectives

- i) To introduce the history of ancient India in a different method
 - ii) To explain the real roots of Indian culture
 - iii) Make students understand the true values of India.
-

1.3. Author Introduction

Pandit Jawaharlal Nehru was born on 14 November 1889 and died on 27 May 1964. Nehru was known as freedom fighter and celebrated as a

NOTES

national leader next to Gandhi. He served as the first Prime minister of India till his death. Without Nehru the freedom history of India will be incomplete. Since he was fond of children, his birthday November 14 is celebrated as children's day in India. His father name is Motilal Nehru and his mother name is Swaroop Rani. Nehru completed his graduation from Trinity College, London. He studied law and trained as a barrister. In the name of legal practice, he registered as a lawyer at Allahabad High Court. He wanted to serve as an advocate for Indian people. Later it led him to a politics and he continued his service as a freedom fighter. From 1910 onwards Jawaharlal Nehru developed himself as a dedicated freedom fighter in the name of social service. From his young age onwards Nehru individually learnt many things. This interest took Nehru to Indian Congress Party and raised him as the National Leader of Congress Party. Even now Indian Congress is led successfully under the Nehru family. In 1929 he initiated many protestations to declare complete freedom to India. This was the junction point that made Gandhi and Nehru work together.

India was under the control of British Government, when World War I started. During this period Nehru slightly supported the British during the war time. He asked Gandhi to accept the request of British people to send Indian soldiers. He replied to Gopala Krishna Gokhale that war is not a right time to ask freedom for our country. So he believed that this help might bring change in Indian freedom movement. But Nehru became wrong and lost his respect with British officials.

The death of Gokhale made Nehru as the next leader of congress. Moreover Nehru served in many freedom movements such as 'National Movement for Home Rule' founded by Annie Beasant and another league introduced by Loga Manya Thilak. Nehru also served with both movements since he has to get the freedom and use his knowledge to develop India. During the annual meeting of congress held in 1916 December, Hindu-Muslim unity was implemented through Lucknow. Initially Nehru supported the Dominion status, as Australia accepted. That's why he served as the secretary of Home rule for many years. In 1917 Beasant went to prison by the false acquisition made by British Government. After serious protestations she was freed and this made Nehru to change his mind set from believing British people.

In the year 1920, Nehru seriously involved in Non-Cooperation movement. Nehru led this protestation in Uttar Pradesh. In the year 1921, he was arrested under treason case and within few months Nehru was released. This was his main turning point in his life. After the Chauri Chaura Movement, this Non-Cooperation was stopped. Since Nehru was true to Gandhi, he did not accept the invitation of joining his father's party. Unlike Gandhi, Nehru took a different path to get independence to India. He used his knowledge to collect the support of British and other Government to declare the freedom. During the post-world war period in 1927 he and his party congress were invited to Brussels in Belgium. By the time Germany was under the control of Hitler after the First World War. So, countries like German gathered in this meeting to take or to declare a strong resolution against imperialism. Nehru was appointed as the executive of council after that meeting.

The arrival of Hitler made Nehru think about quitting this council, because this situation changed Germany from stopping imperialism and started to grow dictatorship. The way Hitler chose to abolish imperialism was not fare to Nehru. That's why he stuck with Non-Violence policy till his death. This concept forced Nehru to part from the relationship with Subhas Chandra Bose since he followed violence to free India against British Government. In 1930s' Bose followed the decision which was dropped by Nehru that is requesting the support of Mussolini and Hitler. This made Nehru to part from Bose. After that Nehru realized the background reason for the delayed independence such as the local kingdoms of small lands of India. This made Nehru understand that united India only can achieve the goal of independence. For that all class and all religious people must come together by forgetting their issues and class difference. That's why in leaders' level Nehru formed All India States People's Conference in 1927. He was elected as the president of this organization. The main task of this organization was to support the leaders all over India who were fighting against British Government.

Since he was against the local kings of India, in 1947, January, he said that after freedom India will be a country of collective states not as the collection of local kingdom. He made the post-independent India as he

NOTES

decided. The best example is Kashmir separation. So that under the British rule, Nehru announced that all the local kingdoms will be treated as the enemies of Indian Government if they don't convert their kingdom as the part of the state of India. It was declared in May 1947. It was a unique step taken by Nehru in order to unite the people against British government. Nehru's task was successfully completed by the power of Vallabhbhai Patel. Even Nehru was so busy in this project during the time of declaration of freedom. These are the initial steps taken by the government of India to be converted as the republic of India. The same Nehru asked all the party members of congress to drop the connections with the British government. Some political activities of Nehru showed him as a strict leader while comparing with Gandhi. This level of request made Indian Army to stop their cooperation from supporting British Government in the First World War.

The first attempt of hoisting tri colour flag was also done by Nehru before Independence. In 1929, exactly on December 31st, near the Ravi River he did this. Twenty years before independence, it was a drastic change made by Nehru. He himself with the followers declared the model of independence as a country that was announcing by itself as the country which was not under the control of British and any more tax laws. That is the day Nehru asked all the gathered to treat the day of January 26 as the Independence Day in future. That's why in the memory of this event, India after the independence, chose the date January 26, in 1950 as the day of republic. Later this unity of people emerged as a civil disobedience movement such as the non-cooperation movement.

This incident made Nehru as the prominent leader of congress in the mid of 1930s'. In the year 1942 Gandhi declared Nehru as his political heir. Thus the political career of Nehru was growing successfully until his death. The initiation of non-cooperation movement took another form in Gandhi's protestation such as the salt Satyagraha against the over fixed tax on making salt. This developed the non-cooperation movement in a large manner all over India.

Around 1930 congress with the leadership of Nehru took India towards the freedom. Legally congress party contested in many elections

and established their power through elections. From 1937 onwards congress party members and Nehru were preparing to construct secular nation after getting freedom. This was one of the dreams of Nehru. Here the combination of Muslim League didn't win in election. So in 1942, Quit India Movement became severe and Nehru compelled British Government to announce freedom to India. In this critical situation Nehru requested Gandhi to stop sending Indian force to Second World War battlefield. However the loss of election changed the mind set of Muhammad Ali Jinnah and changed the situation seriously during the Independence Day. Jinnah requested Nehru to part India from Pakistan and Pakistan would be a separate country for Islamic people. In the life history of Nehru, this is considered as a great mistake done by him. After independence, congress elected Nehru as the first Prime Minister of India. Then the constitution of India was finalised in 1950. Nehru as the Prime Minister of India had to take important decision such as developing the nation from the ruined conditions of British India. He was focusing on the development of economy, and society. Now India has evolved from colonized country to republic country. He tried to make India as a role model in the subcontinent level in Asian territory. From 1951 onwards by the knowledge of Nehru, successfully congress harvested victory in all Lok-Sabha election. It lasted till 1960s', and he was the Prime Minister during the Indo-China war and some of his wrong decision made India lose few territories from Kashmir.

1.4. The Discovery of India

The Discovery of India is also a kind of self-discovery of Pandit Jawaharlal Nehru. It might be a discovery of the conscience or consciousness. Through this work reader may get the idea of self-discovery and the values of ancient India. Here the reader must not value the book as a book of history. This is far beyond than the ordinary history details. In the life history of Nehru, one may wonder about how a politician possess much of knowledge and interest in history in comparing with political knowledge. People may think that he would have got this by the graduation that he attained from foreign schools. However, once Nehru accepted that he had a situation to become a politician rather than a historian and a business man. That's why some factors made Nehru to write this type of work. In the name of freedom fight he forced himself to be a politician and

NOTES

dedicated his rest of life for the welfare of our nation. His life was dedicated in service till his death. He did not take any training to write books and to collect the data as a historian. He had the ability to deliver his ideas and concepts well rather than the professional writers. Thus Nehru fulfilled his contribution as a politician well. He might not be a scholar in literature but he tried to complete his work with the literary quality. This is the way he initiated his ideas to bring the wonderful work that is *The Discovery of India*.

Throughout this book Nehru scattered important data of Indian history in long narrative form. In some items he used poetic examples to deliver the taste of the content. This work consists of various historical facts, quotes of philosophy, and various themes that he analysed. Nearly Nehru presented the perfect structure of Indian culture with the mixture of transition of Indian culture. Personally he showed his influence through the words of this book. Through different perspective, Nehru set this work. For example, he assumed himself as a foreigner and in the view of a foreigner he explained the artefacts of Indian history in this book. He put a great effort to conduct the values of Indian history to the younger readers of future India. One can consider this book as a preface to Indian history, because he had registered important historical events since mogul period, literary evidences, marks of other foreign visitors of olden days, aesthetic values of Indian culture, and over all through these information Nehru tried to find the soul discovery of himself. Indirectly Nehru made the foreigners understand about the original history of India without mixing the opinions of foreigners. This is a kind of dedication to Mahatma Gandhi as literary tribute.

Like every book of history, Nehru might have left some statistical error in this work. Readers who are also the historians may make some changes based on the platform given by Nehru. Here, the book indirectly explains the invasions to British people and justifies that India never tried any invasion on other countries over five thousand years. His factors are explaining the development of India from modern civilization to the current condition. This also shows the traditional values of Indian culture. As a book form Nehru tried to change the mentality of other country leaders about India. India lost its fine wealth and values only because of

diversity and invasions. This is the way readers are led to read this book and to understand. Another important fact is that Nehru didn't try to teach the history to the people like a teacher to a student. He merely has contributed his knowledge in this book like other writers of literature. He didn't insist the right and wrong things of historical data, but he tried to share his suggestions and ideas of our past history. That's why current India can change itself by learning from past in order to build a shining India. So that some reigns mentioned in this book were treated as a lessons for the politicians that they must not be treated well. Nehru was fit with his demographical knowledge at the same time any false claims and ideas may distract the readers and the expectations. Some may misunderstand the values of our country just because of Nehru's personal suggestions. However in some sectors Nehru took neutral stand. He approached many historians and collected vast data of our country. Moreover he spent tons of time to read historical books and identified the fake data from original data. Finally he modified and presented them in right form of data. One can continue his progressive ideas of history after reading this book. In literature there is a term called fallacy. If a book is approached with writer's influence that is called intentional fallacy or a type of reading. If a book is approached with the view of a reader that is called the affective fallacy. This means a writer or a critic must be impersonal but here in this book the registered facts of British government was negative. If seriously there is a negative it can be accepted, but if it is forced to register, it won't be a true data of history. As a historian of the book, Nehru slightly formed himself as a freedom fighter against the British Government. It is not merely true that British treated as slaves and exploited us. We experienced some of their welfare plans also. A country after the independence has to learn from the past and the foundation led by the former rulers. This also has to register in historical books. As a writer they have to focus only on contributing facts rather than the subjectivities. Instead of portraying British kingdom as a period of darkness, one can understand that many superstitious facts were eradicated by them only. They didn't demolish the temples as mogul emperors did. Moreover they supported to grow the useful cultures. Somehow they separated Indians from unwanted customs and opened the awareness of sophisticated culture. They made religious

NOTES

conversion and offered free educations through missionaries. Their way of ruling made all the leaders to get united and made them all as freedom fighters. This is also a side effect of cruel condition of British governance. Overall the book *The Discovery of India* is set with less positivity of British rulers. Nehru should have accepted the benefits that India attained during the British period.

In this book the chapters about Afghans are neither right nor wrong. It was written in Nehru's perspective. He mentioned about afghan robbers with the modern robbers like British people. His way of deliverance didn't talk about the United India. He wanted to exclude these types of territories from the future country developments. The story of Afghans from this book is telling that they are not set for Indian culture just because that they are related to Arab countries. So men of soil are considered with the people who are in majority religion in India and rest of the people cannot be considered as the citizens of India. This is the perception of Nehru of other state citizen before the separation. After the invasion of moguls of Arabia, Nehru felt that is also the darkest period of India, because at that time Indian majority community was threatened to get converted to their religion, and the people who were not ready to convert were beheaded and were taxed higher. So that after the division of India and Pakistan, many minority communities tried to move to Pakistan and other Islam supporting countries. This type records without evidence may give a false interpretation of Indian history in minds of young children. So people who want to analyse the records of this work may approach another expert about Indian history. Sometimes these kinds of manipulated books may be a cause for riot if the set data is not accurate. Nehru should not have taken one sided decision. Nehru was slightly in fear about his description of minorities in this book. He explained about the wars occurred between the two major groups since they are illiterate. All minority people are not against their settled country. The way Nehru projected of these people was not honest.

This kind of objections can treat Nehru as a man of poor knowledge in historical writings, but we cannot refuse his hard work behind the making of this extraordinary presentation. The messages that he gave on

this work shows that he has personal influence in making a historical introduction of our country. This is quite natural to a person who writes a historic book without the professional qualities of a historian. Slightly his longingness of freedom reflected in his work. Even there is a mixture of sentimental values, there is no changes from the true facts of history, but the way of presentation is criticised. In his level he achieved in projecting India as a sophisticated country and ruined by only the invaders not by the mystic qualities of local people. He had changed the view of foreigners of India through this book from negative to positive. That is the discovery that he discovered out of the histories of culture. For a common reader, one can learn many ideas behind the history of India through the facts given by Nehru.

Millions of Indians are represented well through the presentation of Nehru in this book. Every Indian reader may show their expressive response after they read the book. That would be the part of success for this book as well as the history of India. This book is not merely a book like dictionary or encyclopaedia. This book received the literary value because of Nehru's style of presentation found in the book. He wrote this work with minimum literary values that he exposed accidentally. In pure form of literature this book is not going to meet the pure literary qualities. This does not come under any proper formation of literature. In this sense, a reader can treat this work as a book of description of India. This book is presented with either philosophical perspective or the literary perspective. The growth and the life story of Nehru's father Motilal also mentioned in this work. Based on his life slightly that chronology is explained briefly. This book is mixed with Nehru's history as well as the historical elements of India. Their life story draws the important events of India freedom war so that a reader can understand the background of Indian freedom history. From this level onwards Nehru moves towards the deep foundation of India and touches the history of India. He showed the bright and dark side of India as much he can.

Jawaharlal Nehru was in prison and that time was India facing famine and chaos. That's why chapter one reflected the philosophical values of Indian culture. From the second chapter readers may know his

NOTES

prison life in 1935, his wife's death and his world tour. Properly the Third chapter is actually the justification of title that is *The Discovery of India*. From nation's point of view his view moves towards the international view and they have less auto biographical content.

The reason behind the given little importance of auto biographical element is to have the connection between the author and the reader. Then India is explained through the views of Nehru. Often the main stream is deviated while explaining the past life of our country. Non-linear methodology is found in narrating the history. No unification in explanation and his ideas are moving from past to present and to future which sometimes distract the readers. Sometimes this way of presentation make reader easy to understand the important turning points of history. All are interconnected and inter related. Few portions of the book talks about the social and economic conditions of India now and then. He accepted the under developing economy of India just because of old social institutions. They would be the obstacles of India. He insisted the changes to abolish this economical condition from India. While explaining about the ill-treatment of other kings and invaders, he also pointed the ill-treatment of native people in the name of caste and religion. He listed the background sources behind the origin of caste and class society. So he suggested that the industrial development may collapse the caste system when people are working together towards the success of our country. In this manner, Nehru proved himself as an economist.

In the portions which tell the past saints of India, Nehru describes of Buddha. He describes the peaceful appearance of Buddha and he expects the tranquillity in India. Buddha had closed eyes and the energy was burning inside him well. Like that the efforts of our leaders should be focused as closed eyes to reach the goal that is freedom and the development of our country. Against all issues we have to stay calm as Buddha and take right solutions. Also Nehru mentioned the twentieth century religious leader swami Vivekananda. He praised his versatile quality, dynamic approach and the way he changed his life. Nehru asked readers to follow that type of mind-set while thinking about the freedom of India. He has also mentioned of Tagore, Paramahamshar, and Chanakya.

He uses the advice of Buddha in achieving the success in life and he requested our citizens to take this philosophy in developing our country. Life with nature has to meet many disasters like flood, quakes, famine and many more. Our real life also has many issues. Here the nature get itself recovered and starts a fresh life. In this way a man has to train himself to overcome the problems. Past mistakes are the present lessons of life.

By and large this work is a mixture of thoughts and personal emotions of Nehru with the equal contribution. The whole book is written well and beautiful to read. One can feel that Nehru is a man of letters through his way of delivery. He has command over his language. The Discovery of India showed the great personality of Nehru as a sense of personal discovery.

1.5. Let's Sum-up

Through this book, our country got an identity among other high-profile countries. Unlike America and other new-born countries, India's roots are deeper than the Pacific Ocean. School and college students may have some knowledge of Indian History and they can respect the values of their mother nation instead of blaming the nation. Upcoming generation must worship the values of our country's culture instead of following imported culture. As long as we stay in our roots, India cannot be divided as British people did once.

1.6. Unit End exercises

- i) Which year was 'The Discovery of India' published?
- ii) What country's history was mentioned in 'The Discovery of India'?
- iii) Where was Nehru when he wrote 'The Discovery of India'?

1.7. Answer to check your progress

- i) Explain the notable features of India that Nehru mentioned in 'The Discovery of India'.
- ii) Analyse the philosophical values discussed in 'The Discovery of India'.

1.8. Suggested Reading

Nehru, Jawaharlal. 1889-1964. *The Discovery of India*. Garden City, NY, Anchor Books.

1.9. Glossary

1. Portions – Parts of some thing

NOTES

2. Saint – One who does miracle by the will of God
3. Describe - a large explanation
4. Peaceful – No harmful atmosphere.
5. Tranquillity – A deep Solace
6. Effort – an attempt
7. Versatile – multi talented
8. Famine – A kind of Draught
9. Overcome – Try to face the issues
10. Man of Letters – A man who read, write and speak more than five languages.

UNIT II PROSE ADDRESS AT THE PARLIAMENT OF WORLD RELIGIONS - SWAMI VIVEKANANDHA-

*Address at the Parliament of World
Religions*

NOTES

Structure

- 2.1. Introduction
- 2.2. Objectives
- 2.3. Author Introduction
- 2.4. Address at the Parliament of World of Religion
- 2.5. Let's Sum-up
- 2.6. Unit End exercises
- 2.7. Answer to check your progress
- 2.8. Suggested Reading
- 2.9. Glossary

2.1. Introduction

In the year 1886, August, Vivekananda's Guru Sri Ramakrishna Paramahansa passed away. After that Vivekananda made hard practice in spiritual activities. This practice continued in his missionary places, Himalayas, northern- India and the southern part of India such as Kanyakumari. Moreover he often visited forests to perform perfect meditation and tried to keep himself away from noisy atmosphere. Since he was the important senior of his missionary, he was always expected to deliver speech, solve issues, attend fellow monks' funeral and so on. That's why he was unable to continue his meditation properly. This made him very weak from getting the salvation of life from this hell world. He later understood this never ending fate. Like Christ, Vivekananda was asked by Paramahansa to help this world. He had to act as a tree that gives consolation to the suffered people. So that he partially concentrated on his missionary duties. Though he was in ordinary duties, his heart was longing to visit all the sacred places of India.

As per decision, Vivekananda left his fellow monks and wandered around India by alone. His only companion was God. Like a straight line initially Vivekananda visited north side and later the south side. Like a world traveller he studied about the culture of Indian people from various

Self-Instructional Material

states, towns, and cities. Like a globe trotter, rather than preaching, Vivekananda understood the condition of India through this Journey. Uneducated people were suffering from poverty and superstitious culture and the educated community was copying the useless western culture. Overall young generation of India was losing its identity under British period. They also had some role for keeping this type of India in the name of stopping awareness. People were addicted to materialism. Very less amount of spirituality was found in India. The ancient India and the values of Puranas and Vedas disappeared totally from India. He decided to change India as a strong country both in spiritual and physical qualities. That's why he wanted to change the mentality of Indians' first rather than involving in freedom fight. Personally he thought that he was appointed by God for this mission in India.

Some of the sages that he met in his journey advised him to explain about Hinduism in western countries. That's why Vivekananda heard about the Parliament of Religions to be held in Chicago in 1893, USA. As a sage he is filled with blessings not with money. So, he was thinking of collecting money to attend the function. This situation led Vivekananda to Kanyakumari and made him to pursue long meditation. Through this meditation, he was thinking about the future condition of India and he decided to visit Chicago that he thought this was the will of God. He believed this speech may recover India from the worst condition. In order to prove the values of Indian culture he started to raise fund to attend the event. He explained his donors about the importance of attending this meeting to establish the values of Hinduism. For this matter Vivekananda continued his prayer and meditation daily at Kanyakumari. One fine day he felt that this event is his karma and it will be done soon by some donors. That dream showed the glimpse of Paramahamsar and Sarada devi, finally he took strong decision of going to Chicago. His monks collected money from normal people and some large portion was donated by Mysore Maharaja, and Ramnad Raja. On 31st May 1893 he departed from India to USA.

2.2. Objectives

- i) To introduce students about the values of Indian Religions.
- ii) To make students analyse the worth of India hereditary.

iii) To make students understand the equality among religions.

Address at the Parliament of World Religions

2.3. Author Introduction

NOTES

Swami Vivekananda was born on 12 January 1863 and died on 4th July 1902. His birth name is Narendranath Datta. He was the student of Sri Ramakrishna Paramahamshar. He was the torch bearer for Hinduism to the western world through his speech delivered in Chicago address. The Ramakrishna math and the Ramakrishna mission were founded by Swami Vivekananda. He was born in a Bengali family, Calcutta. It was the capital of India during the British period. His birth day is associated with Maha Sankranti. Out of nine siblings he was well known in that family because of his spiritual quest. His father Viswanath Datta worked as a lawyer in Calcutta. In his family his grandfather left his family and became a monk. So his family had these types of hereditary in spiritual journey. Even Narendranath did meditation and performed idol worship during meditation. Then he was fond of moving with monks in his early life. Thus he was unique because of his different practice. Around 1877 he started his education and there he received first class mark for a college entrance exam. He became an expert in all subject such as philosophy, social values, physics and literature. Moreover like other monks, in his young age he was very much interested in learning all Hindu scriptures like the four Vedas, the description of Vedas such as Upanishads, Indian mythologies, epics of India and the sacred book The Bhagavat Geeta. Also he got knowledge in traditional music. In 1884 he cleared his UG degree with various academic qualifications. He also showed interest in reading the science and philosophical works of European countries including Charles Darwin. From literature to Bengali he had translated few books like Spencer work titled as Education in the year 1861. His principal wondered about his talent in education as well as in spiritual knowledge.

Many Indian children who were longing for super memory power to achieve something in education, but Vivekananda was gifted with super memory power and also speed reading power. That's why he could remember everything after reading books. This power helped him in Chicago address. Just like the robot memory many times Vivekananda proved his memory power before his professors and librarians. This is a supernatural quality of a person and these types of people are celebrated in

Self-Instructional Material

western countries because of their unusual talent. After joining at Brahmo Samaj he tried to block people from drinking and smoking. Somehow in the name of religion, he tried to change people from worst path to right path. The man called Vivekananda who studied lot of books, was not satisfied with what he learnt. His heart was always longing for an unquenchable thirst and the thirst was the question which cannot be answered. This is the search called the spiritual quest. This is also a gift of god that his life is predetermined. So that he asked the question about the appearance of god, origin of god and the existence of god. However no one answered him properly and didn't meet the satisfaction of his quest. In this search only he got a chance to meet his guru Paramahamsar. In 1881 he met him at first. It all happened in literature class. A poem titled as The Excursion by William Wordsworth came with a word called trance. And the professor suggested Paramahmaser name to understand the idea of trance. So that the first meeting occurred between Vivekananda and Ramakrishna this way. Initially he rejected Ramakrishna's philosophy but Ramakrishna insisted Vivekananda to approach the truth in every point of view. During this process his family lost its father and the condition became worse.

Around 1885, his guru Ramakrishna was infected by Throat Cancer and he was admitted in hospital. Vivekananda looked after his master well and even after his death his journey in spiritual quest seriously continued. After his death Vivekananda continued his master's journey by founding math in his master's name. In the name of spiritual quest, in 1888, Vivekananda started his journey around India from Calcutta. This journey was aimless but not focus less. He spent around five years in traveling and studied all social institutions of India. This study converted his focus on receiving spiritual results into the condition of poor people. He met all class people from higher class to lower class such as prince to pauper. As per the suggestions of other sages, Vivekananda turned his journey to west in 1893 and he touched the lands from Japan to the United States. The Parliament of Religions is mentioned in the main essay. After the lecture in Chicago, as a guest Vivekananda visited many American places. This was the same place that once he had been as a beggar and now he became as a guest. After the Chicago visit, Vivekananda stayed two years in America.

Like Sankarachariyar, Vivekananda established a society in the year 1894. This society made many American disciples to follow the philosophy of Swami Vivekananda.

In 1895 and 1896 he continued his journey to the European countries such as UK and Ireland. There he happened to meet that Irish lady Margaret Elizabeth Noble who was known later as Sister Nivedita. Historians may remember this woman who once turned Bharathiyar in a meeting for not taking his wife with him. Then he met the great historian of west Mr. Max Muller, because he was the first western writer who wrote the biography of Ramakrishna. Next in Germany he met many scholars who published many books of Indian philosophy. As mentioned in literature Vivekananda preached his philosophy with the theory of transcendentalism. Like other Indian Guru, Vivekananda taught European about yogas, especially he taught Raja Yoga. His Vedanta society continued his wishes from his path to the Europeans.

In the year 1897 he returned to India after the long journey around the world. He returned first to Colombo and received a warm welcome. From there he was given a mass respect till he reached Calcutta. His journey continued through Rameswaram, Kanyakumari, Chennai and at last Calcutta. He had a long thirst to eradicate many obstacles in India such as poverty, illiteracy, cast and religious system etc. After eradicating this he wanted to build India with the developed thoughts such as industrial development, growth in science, and spiritual life among all youngsters of India. Beyond the sage level, he focused on the social issues of India also. Even his master did not take any role in eradicating these issues. So that, unlike other trusts, he established Ramakrishna mission in many places to spread the philosophical values of Ramakrishna. Around India these missions have developed a lot and continues their journey in spreading the spiritual qualities of Hinduism. On 4th July 1902, Vivekananda woke up earlier and performed meditation for three hours. As usual he taught Vedas and Yogas to his disciples. Later it was announced that Vivekananda lost his soul as in the name of Mahasamadhi. As every sage loses the spirit, swami Vivekananda also attained the enlightenment.

His philosophies were associated with Advaita philosophy. This was introduced by Aadi Shankarar in India. Following features are the properties of this philosophy,

- i) All the born creatures of God is Unique and pure.
- ii) Each and every soul consist the quality of divinity in this world.
- iii) The aim of these souls is to attain the supreme level of the spirit.
- iv) It can be done through by force or by karma.
- v) One can attain this through mental discipline and the meditation.
- vi) All souls must be free from desires and sufferings of desires.
- vii) All creatures must understand of the impermanency of this worldly life.
- viii) Height of spiritual qualities can be reached by rejecting some qualities of life such as waving mind-set, illusionary thoughts and selfishness.
- ix) Physical mental stamina is very important in attaining this Goal
- x) To get the effective results one must be away from harmful liquors and cigarettes.
- xi) Personally Vivekananda insisted practicing Bramacharyam.
- xii) Mind should be set on one goal and one idea
- xiii) That one goal or idea has to be followed under any type of obstacles.
- xiv) This stubborn and confident qualities will make one to reach his or her goal
- xv) We have to be so strong in our concentration among many distractions.
- xvi) Our goal must not be distracted under any external forces.
- xvii) One should be strong enough with the fixed Goal like a flame burns upwards even in toppled condition.
- xviii) Path of light depends on the pure soul.
- xix) Karma and disease are the sources to purify the soul.

xx) Pure devotion is the only key to meet the God

xxi) The silent mind may observe the external energy of the space

xxii) Sound body, sound mind may maintain sound soul.

xxiii) Depression, stress and other mental illnesses are merely like smoke.

xxiv) It's hard to practice some practices in attaining the Goal.

xxv) The ideologies of other cultures may change the real values of ancient India.

xxvi) A healthy yoga practice will keep a person stress free.

xxvii) A healthy practice of meditation will keep a person safe and sound.

2.4. Address at the Parliament of World of Religion

In July, Vivekananda reached the destination. It took nearly two months to reach Chicago. God was conducting experiments on Vivekananda. It was a shock that the meeting will be held in September only and the people who came to attend must possess the letter of introduction from their organization. Vivekananda became helpless that he had to stay nearly one month till September without single penny. The registration progress was also done because of lack of communication. So a man of nothing, in order to save the faith of kings and his monks Vivekananda decided to sacrifice himself for this divine mission. He was confident to finish this mission before leaving this country.

As an obstacle, that Chicago was the highest in cost of living at that time. So Vivekananda moved towards Boston and he heard the cost of living was cheaper in this town. During the Train travel a wealthy woman met Vivekananda and knew the purpose of coming. She wondered of Vivekananda's personality. She asked swami to spend the one month in Boston village before attending meeting at Chicago. Through this lady swami got a chance to meet a Harvard University Professor and he helped swami to register the Chicago parliament. His help functioned as an entry ticket to meeting and he helped to take ticket to Chicago to attend the parliament of religions. Even after reaching Chicago he could not find the right meeting place and he had to stay once again in platform. He spent the night in a car and slept inside. He asked help from all the people about

reaching the place and no one was ready to help him because of his beggar appearance. Fortunately a lady appeared and asked his purpose of coming. Their family looked swami after well. They offered food and shelter and took the responsibilities to take swami to the event place.

All made swami think about the support of Lord in human form. Until the event date swami spent his days in that place and concentrated his address on the meeting. He suffered a lot like Christ while he was bearing the cross to crucifixion. So he felt as more responsible since he crossed many obstacles to attend this meeting.

In order to celebrate the 100th anniversary of Columbus' discovery of America, in 1893, America arranged this event. That's why they made a great call for to all religious personalities. Just like a world tournament many scholars gathered to represent their religious values with others. This was to establish a healthy relationship among the various religions. Few believed this stage would be a stage to prove the power of true religion and the representatives were eager to deliver their speech to get the recognition for their religion. But Vivekananda was thinking of presentation in his view without making as a dispute among the religions.

Like modern day workshop and conference, First segment was held on the Second day of the week. More than five thousand people gathered to represent their culture. They were for Christianity, Chinese Confucianism, Maha veer's Jainism, Old version of Christianity the Judaism, Buddhism, Islam, Zoroastrianism and finally Hinduism. Like the God's address the event started with a common prayer and speakers were introduced one by one. He skipped his time of speech and thinking about his perfect delivery of Hinduism. Afternoon his time came and he started to deliver his speech. Within the one sentence "sisters and brothers of America" Vivekananda stole the hearts of all audience. It took two minutes to the crowd to reach rest from enthusiastic feeling.

Initially he thanked to the mother of all religions, followers of all religions and the supporters of Hindu religion. He started his speech from respecting the monks of old religions. He insisted the concept of Hinduism that is tolerance and accepting everything. That Hinduism is treated as the shelter for all religions like all rivers are mingling with the ocean finally.

He compared Hinduism with other religion by telling the frog in the well story. Like this story all religious monks are like frog and thinking that their religion is superior. Vivekananda refused this idea and the opinions of all religions is like ocean. He presented his paper as speech on Hinduism.

Some notable features of his address:

1. Vedas are the source place for Hinduism and Hindu religion.
2. In ancient times various people created various Vedas and they are fragmented.
3. It was written by Rishis who once lived in ancient India.
4. Like the God, these Vedas does not have birth and death. Like the gravity, sun, and other planets, this Veda also existed before they were discovered.
5. Instead of prayer Hinduism is insisting to perform meditation to feel the presence of God and to keep the focus on God.
6. Science cannot refuse the existence of energy, like that one cannot refuse the existence of God.
7. According to Hinduism the death of a body is only for body not for soul and the soul transforms from one body to another body after death.
8. Human mind can be controlled through strong meditation
9. Meditation brings perfection and the man of perfection can do anything else in this universe.

These are the main features that swami delivered in his speech.

2.5. Let's Sum-up

This attempt of addressing a religion in foreign soil was a great thing in Vivekananda's life. We shall learn many things such as having strong confidence in life and the importance of focusing on the goal till it is achieved. Like swami Vivekananda, we all have to face the obstacles in life. In this case, if we have faith in God, we shall easily overcome the failures in life.

2.6. Unit End exercises

- i) Where did Vivekananda complete his first graduation?
- ii) In which year Parliament of world's religion was held?
- iii) What is the name of the hall that swami Vivekananda opened his speech?

2.7. Answer to check your progress

- i) Explain the way of approach on other religions done by Swami Vivekananda.
- ii) Analyse Vivekananda's perspective on Hindu religion from his speech.

2.8. Suggested Reading

Vivekananda. *The Complete Works of Swami Vivekananda*. Calcutta: Advaita Ashrama, 1989. Print.

2.9. Glossary

1. Monk – A sage in Buddhism.
2. Insist – compel
3. Concept – A theme or Idea
4. Tolerance – Quality of bearing some thing
5. Shelter – A safe place to live
6. Superior – A superficial order
7. Refuse – Ignore or reject
8. Veda – The oldest written works of Hinduism
9. Ancient – Very old
10. Fragmentation – uneven or scattered.

BLOCK II

UNIT III POETRY OUR CASUARINA TREE - TORU DUTT-

Our Casuarina Tree

NOTES

Structure

- 3.1. Introduction
- 3.2. Objectives
- 3.3. Indian Poetry
- 3.4. Bengali Poetry
- 3.5. Author Introduction
- 3.6. Background of the Poem
- 3.7. Summary of the Poem
- 3.8. Let's Sum-up
- 3.9. Unit End exercises
- 3.10. Answer to check your progress
- 3.11. Suggested Reading
- 3.12. Glossary

3.1. Introduction

In literature poetry is an emotion that brings imaginative awareness and unbeatable experience in life. This will give happiness who ever reads and enjoys the life. Poetry is based on rhythm, meter, and rhyming scheme. In literature poetry cannot be defined as a subject of small one, it is like the level of ocean. Here the primary function of language got developed from poetry only and the original formation of language also developed by poetical thoughts. There are some terms and characteristics are available in poetry and they are analysed in literary forms. In human culture, poetry cannot be separated, because from birth to death, one can live with poetry only.

For example lullaby to lament or elegy. Its either easy or hard enough to distinguish the poetry from prose. Sometimes poems like 'The Rose of God' was written in the form of prose poem. Even Shakespeare wrote a long non-dramatic poem when comparing with his all works written in drama dialogue form. In language through literature, poetry is the oldest and effective form of literature in the application of language. For some people, poetry is somehow the toughest form of literature to understand and the prose is the simplest form of language to teach as well as to learn.

Self-Instructional Material

In the day to life of human as once told, these poetries are living like pet animals in all the sectors of human life. For example, a king enjoys poetry in aesthetic sense, a common man enjoys poetry as an entertainment thing, and the social sectors are utilising the effects and the benefits of poetry.

In agriculture, people who are working hard sing songs as ballad to forget their pain. Then in school life, children learn the things and lessons through poetry more than practical memory method. In adult age, youngsters live their dream life in poetry only. Later the middle aged people get pacified only by listening songs and reading poetry. Around old age human count their ending days. Here the poetry brings recollected memories of past days and their life history end with the final song which is sung in his funeral as a lament by others. The birth of the world and the death of the world start and end with the poetry. Morning to evening or dawn to dusk all creatures are living with the tone of poetry.

A prose piece which is written with rhyme, meter, and parameter will be delivered as a poetry. Sometimes teachers or students make a poetry into prose or a prose into a poetry by the way they read with the up and down position. That's the power of poetry that will become a prose if the music is removed. Every poem contains its own meaning and number of readers shall provide thousand meanings. In this same sense poetry cannot be defined with a mono meaning and it will be defined with multiple meaning. So till the end of this world, no one can give a strong definition for what the poetry is. Depends on the form of poetry it will be divided into many form and varieties and depends on the situation when the poetry was written will define the temporary form or term of poetry.

In this way one cannot make a permanent meaning for a poem and at the same time any meaningless poetry form will be treated as prose form sometimes, because prose contains few different forms such as prose as essay, article, and composition. Even in literature prose is widely known with the form of fiction and its genres. Even the great twentieth century poet T.S. Eliot tried to distinguish the mild difference between prose and poetry. It does not mean that poetry is beyond definition but prose and poetry have their superior values. These values make contradiction sometimes in order to prove the best form.

In this sense, to him it was beyond the level of calculation. Nearly the slow pace and the walking practice is like prose and parties if we enjoy the poetry is like a dancing movement. A prose requires at least a large amount of paragraph to meet the qualities of the literary form and it will collect many sentences and words to prove the theme of the content. But in poetry level, just two sentences are sufficient to deliver a strong meaning of the subject matter. Sometimes a single stanza will meet all the expectation of a prose that has to be delivered. A pure water will be in the original pure form until it is contaminated.

A pure are also can be contaminated it it is not in pure form. But in literature a poetry can be explained in prose form but cannot be translated in prose form. This means a poetry can only be delivered and translated only in the poetry form. That is the speciality of poetry. Here in the name of example for poetry that was translated into many languages 'The Holy Bible' would be the best one. People may climb that there are many versions of the bible, but all are translated as per the poetry form only not as a prose or the descriptive form. For one more example, twentieth century critic I.A. Richards tried a test to distinguish the difference between prose and poetry.

He asked his students to write review of a poetry and collected various ideas. Thousands of students provided thousands of reviews. This refers that the single definition of poetry is not possible in literature. At the same time, a prose which is in essay or novel form, if they are given for review, they will receive same ideas and reviews without having any single change, because a story cannot be changed in explanation and the content is permanent always. If we ask millions of people to tell the story of Christ all will be same. In this sense, a prose mostly consist single definition in comparing with a poetry work. Moreover the tones and the punctuation marks of a poem may bring different opinions.

This will not make a fine judgement in the explanation of poem. In the way of reading and listening, based on the tone, a poem can be understood in various forms. The voice, tone, rhythm cannot be applied on prose. Thus there might be some neutral meaning for poetry. Like linguistic theories a poetry can bring only the essence of life only rather than offering

information. Here the prose is closely connected with other elements such as material value, pleasure of reading and the bundle of knowledge.

The interest in reading poetry cannot be compared with the same interest that a man who reads prose. Poetry and prose contain various views and developments since Chaucer period. Here poetry will stick only with the limited varieties of poetry forms like sonnet, epic, ballad etc. the poetry will be delivered in poetic form only and it is always permanent in literature. But the prose form will take various ideas and dimensions in literature.

From Elizabethan time to the current period poetry is produced in many titles but in poetry form only. But the prose got evolved into many forms up to twenty first century. They have evolved as school subjects, law documents, dialogues, and daily news. Apart from novel and essay, prose is emerging into many variations. All keep prose in a sustained position. These evolution is gradually emerging in a different way in poetry section. Apart from poetry, science and the other majors are thinking about that poetry must have the quality as prose does. In poetry unlike prose, sound, rhythm and the diction are the major expected element in that early part of this century. The limitation of joy out of poetry well explained by the nineteenth century. S.T. Coleridge said that the poetry is the collection memorable the best word in best order, but the prose is set with the words alone in best order. The weight of the poem is important in this category, for example a small poem does not offer full satisfaction to the reader. However the age old verses may carry classical values beyond the limits and the number of lines. Like the holy bible and epics, the taste of the works and the pleasure attained by the readers will be transferred through generations and after some level poetry reaches the immortal level. This can be applied on some poetry only not for all the poetries. For example, Shakespeare lives through his verses but not by his personal character. In this case his drama lives forever but his sonnets are almost forgotten. The greatest dramatist also has some values on some things only. The classical and immortal value lies on the arrangements or the structure of the poem. The structure is based on the various elements of the poem like words, phrase, rhyming scheme, rhythmic metre and the parameters. These

elements and the finely tuned elements will make a poem qualified as eternal and classical.

NOTES

While comparing with the classical poetry, all over the world, modern and post-modern poets would like to produce their poems mostly without any rules and metres. That's why they are segregated as modern and post-modern poetry. In this case some critics are either worrying or supporting this change, because, if poets continue this kind of creation, this would stop the creation of various poetry forms like the various forms once existed in classical literature. Then the mono style poetry will stick with only one function of the poetry such as convey the idea to the readers. Nowadays more than a literary poems, songs and lyrics which are all written for entertainment purpose claim the fame and values. Moreover they won't attain the classic quality. In this case we shall compare the rise and fall of art. In sixteenth and seventeenth century, Da Vinci and Michael Angelo worked hard to create the perfect product of art.

The same way in twentieth century, modernism movement played the opposite role in arts and science. Here the people who love to see the blank art and stone as the resemblance of modern art, just degrade the values of classical works and the efforts of the creators. Thus the poetry that was written with the fine mentality lost its values against the modernized pop and rap version. This refers the loss of taste in our society. It's like two side comparison such as earth and space. The earth contains everything inside but the place of space does not contain anything outside. But the outside vacuum creates something out of nothing. Here this comparison can be applied for the ideology about poetry. So, the taste is like a two side coin or like a soul and body. Two things will be invalid when we split them each other.

In some cases, the classical valued poetries and poets lose their values in the name of misinterpretations. For example, T.S. Eliot when he produced the poem 'The Waste Land' it was collected with many number of stanzas and volumes. The great father of imagism Ezra Pound got that pre written work and edited the large work into the current form that we study now. Here it is not about the size and he did not edit the poem because of over size. He edited the poem only because of the excessive and

unwanted elements of poetry found in that work. This is like a sculptor removes the unwanted particles of a rock to bring the perfect form of a statue. In this same sense, for reader who enjoy the poem waste land is done only because of the presentation after editing even after the classical values of the poem. So following the same rules of classicism does not make a poetry piece as a successful one.

Some artistic works, movies will turn the people bored. But some artistic works and movies will make the people immersive into that. In this case, we have to recall the famous quote of William Wordsworth that is 'spontaneous over flow of powerful feelings'. This means a poetry must bring emotional values and feelings to the readers. So this is the reason we have to accept the success of modern poetic terms as well as the classical terms. They touch the emotions of the readers and listeners. That's why many people enjoy while listening rock music that somehow they induce or evoke the feelings of the audience. This is the million dollar success behind the secret of modern songs. So that many American kings of pops achieved their goals as equal as the poets achieved in literature.

There are various forms of poetry which will be explained from the following terms. The meter in poem is based on the heartbeat concept. One dum and another dum make a combination of one meter. The collection of two, three, four and five meters are respectively called as di, tri, tetra and Penta meters. This leads poetry as sonnet, couplet, closed and open etc. This is judged by feet and the feet is made with stressed and unstressed system of syllables. This can be known as metrical forms. Another norms for old type of poetry is known for the beginning and the end. Here the introduction part is prologue and the summation part is epilogue. As an extension in literary forms, epitaph, elegy, lament types of poems also made in literature. These kinds of poems focused on one man review or one subject matter. For example the poem Grammarian Funeral is for the death of poet's grammar teacher.

There are some other types of poems such as The book of Duchess and O Captain! My Captain!. In these poems, reader will believe the ideology of the poet that the speaker of the poem would be a dead person or the subject matter of a person would be the dead person. In the poem

The Book of Duchess by Chaucer, a man dreams of fictional man and fictional that never existed. In the poem about the death of Abraham Lincoln also indirectly communicate to the readers with the voice of a dead person. These kinds of poems are closely connected with fiction such as a type of Novel. Next some poems are written as epistle form like a reply, respond and apology. Philip Sydney's apology for poetry is a critical work that supports the positive side of poetry, but some poems are dealing with social events like St. Cecilia's day and the Christmas song.

La belle Dam sans Merci, Shakespeare's the poem of seven stages are about the love and aged life of a person. The subject matter of these poems are far different when comparing with modern poetry and its subject matter. Like the preparation of a drama poets are constructing poetry based on various norms and ideas. In this sense, the composition of poems are merely the internal output of a poet and the way they deliver the poetry differs from one another. Depends on the situation the delivery of the poem might be harsh and light like the term called irony. Critic Cleanth Brooks in his 'Irony the Principle Structure of Poetry' mentioned about the situational context. That is a poem can be conveyed through various meaning depends on the meaning given by the readers. Some are beyond multiple description such as the verses of bible. For example Parables of Christ denote only one meaning. Some followers and clergy men may offer some possible meanings for that but the meaning lands on only one meaning that is good habit and moral values. All explain about the obedience to God. In this sense sometimes poetry reflects the qualities of prose also.

In this case of parables, we have to compare the poem Ulysses with Bible parables. That poem Ulysses is talking about a never ending journey and an unquenchable thirst. Here the context of Bible parable does not take any various changes since this is giving advice to the people more or less they carry the same meaning of life. But in the case of Lord Tennyson poem, there are different kinds of contexts and aspects. In the perception of Ulysses, a man who is longing to achieve goals or continuing the achievements of goals of life can be taken as the positive perspective. That's why Ulysses left his kingdom Ithaca, wife and his son Telemachus.

This means a man is incomplete and never gets satisfied with what we have. In another perspective such as greed and jealousy, what Ulysses does is not fair to his family and his people. It means sometimes the never ending journey and the unquenchable journey on useless things will ruin our lives as well the lives of our family. In another term, this poem sarcastically hits the life of politicians and corporate bosses. They the community who never gets satisfied with what they have and they will find more options to increase their wealth by using immoral ways. In this critical sense we shall accept this poem as a good parable. So that a poem is neither a familiar thing nor an unfamiliar thing based on the taste of the readers as well as the way they connect themselves.

Even after the growth of science, poetry is far beyond to criticise and the only successful form of literature is nothing but poetry. Poetry has got eternal position in this century. In India, pre and post independent era produced many poems with powerful poet such as Tagore, Dutt, and Sarojini Naidu. Even after the independence, R.K. Narayan, Nissim Ezekiel, and R. Parthasarathy are well known poets in Indian English after independence. This ideology of English writing happened because of the influence of colonialism. That's why in order to express their feelings worldwide, our creators start to write and publish works in English. Without English the poetry in India can be dated from Kalidasar period.

3.2. Objectives

- i) To teach them about the Classical Indian Poetry.
- ii) Make them understand about the values of Indian sense in poetry.
- iii) To introduce the great poets of pre-independent era.

3.3. Indian Poetry

For Indian English the birth of poetry happened around the romantic period of English Literature. The period of Wordsworth, Shelly, Byron and Keats emerged well in poetry presentation. At the same time in India also a little bit under the British period, people started to publish their works in English. As Sri Aurobindo wrote there was a renaissance in Indian literature nearly in the period of early part of the twentieth century while T.S. Eliot became famous in American Literature. Apart from the

conventional path, poets of India started to write with innovative subjects in their poems. They tried new attempts in Indian poetry world.

The initial boom in Indian Poetry zone happened after the literary Renaissance in India. In this period only Bengali poetry became famous with Toru Dutt, Madhusudan Dutt, and Sri Aurobindo. Their *Captive Lady*, *Casuarina Tree* and many more poems were famous and represented the talents of Indian poetry in English. Thus the growth of Indian poetry emerged slowly from the pre Independent Era. Like Virginia woolf, the poems of Dutt were almost about stream of consciousness. In the poem *Our Casuarina Tree* also about the connection between a woman's memory and the tree.

In the period of Sarojini Naidu, Tagore, and Aurobindo Ghose the poetry was evolving as romanticism of India. Large expressions were found in the works of above mentioned authors. Naidu and Aurobindo were traveling on romanticism and nationalism. They slightly touched the values of freedom fight through their poetry. Especially Aurobindo's few poems reflected the spiritualism of India. His poems like *The Rose of God* and *The Bird of Fire* talk about the meditation, yoga and the power of spirituality. Somehow they are the true faces of Indian culture. Unlike romantic poem, Aurobindo's poems touch the moral values of life. Tagore moved to next level of romanticism such as making poems like Wordsworth. Here most of his poems are talking of nature and the nature oriented subject matters. He dedicated a large work for nature in the title *Gitanjali*. Moreover Naidu and Tagore also travelled in philosophical values in their poems. Especially Naidu introduced many innovative types of poetry and style that's why she was known as the Nightingale of India. However Naidu and Tagore paid their contributions equally for the well fare of India.

Like other colonial poets, the above mentioned Indian poets published their poems with patriotic emotions. In comparing with other subject matter, patriotism, exploitation and the inequality were the sound subject matters of the poems before independence. These poems are still functioning as the identity of India of pre independent India. While reading these poems, freedom fighters felt that these things were reflecting their

inner feelings which was the emotions against the British country. Romanticism were merely the reflection of Victorian period English literature. But the subject matter of Spirituality, Culture reflection and the unity in diversity are the true identities reflected in Indian poems. This onwards Indian poetries became unique in the Indian English literature.

Gradually they were becoming the icons of India through their patriotic opinions. But after the independence, from 1947 onwards people started to feel free and relaxed. So there is no space for reading poems of patriotism. So the post-independent poets had to write poems of civil issues in India. So that they started to write poems of caste discrimination, religious discrimination, female infanticide and the issues of superstitious practice. This reflects that India after Independence received huge responsibility. In diversity, authors had to sow the seed of hope in their hearts. They made the way very clear for the upcoming Indian English writers. Like Americans and Africans, Indian poets started to rise their voice for their soil and the base culture. Gradually Indian English Literature started to promote the themes of post-colonialism. Indian English Literature also reflected the sufferings of their own people that they experienced in British Period. For few decades in India, we had to fight against the illiterate culture of India through literature and after the later part of twentieth century, young writers such as Rohinton Mistry, Nayantara Segal, Anita Desai, Arundati Roy, and Anita Nair were contributing different zones in Indian English Literature.

The term romantic existed less in post-independent period and that term was adopted with Indian Fiction. In all languages of India the field of fiction started to grow successfully. Both romanticism and mysticism evolved simultaneously in Indian English Literature. Here the mysticism was drawn with the roots of Indian culture such as worshipping the small gods of village. In the early part of twenty first century many works of Indian Fictions were talking of the imported culture and the stories of immigrants and diaspora. They started to expose the weakness of people who settled in foreign soil and their emotions and longingness. In English literature the olden works got settled with classical values, but in India pre

independent era poems lost their places since there is no need of using poems for patriotism.

Recently the poets of India developed the idea of saving India from economic and ecological destruction. That's why like fiction, in poetry also people started to write poems which support eco criticism. While comparing with North-India, the support of South-Indian and the contribution of south-Indian writers in English is less. These category of writers come in the period of post-modernism. As the critic Homi Bhaba introduced the Urbanization, industrialization, migration, development of communication and the sudden changes in politics, education system, cross culture are all the newly developed subject matters of poetry. There are some background sources that influenced poets to produce these kinds of poems with modernized subject matter.

1. Changes occurred in India after the abolition of Plan commission and demonetization.

2. Increased level of literacy ratio in India and the reduction of illiteracy level in India.

3. Like china the initiatives taken by Government of India to eradicate the poverty as well as to develop the middle class society.

4. Modernization and the Urbanization made India to meet all states people together. They exchange their language and they exchange their culture in order to meet their expenditure as per the theories of migration.

5. Against superstition and against the existing religious culture, young generations of India is gradually losing the touch from its own values. This can be considered either positive or negative.

6. Bound social structure is becoming open and expressive. This is strongly reflected through the comments on social media.

7. This freedom expression lead the poets to write poems without rhythm, rhyming meter and the other basic poetic elements.

8. Like the other diaspora writers of India, modern Indian English Writers are born out of mixed culture like cosmopolitans.

9. Mostly their poems reflect multicultural and plurality of India. Unlike the British period, modern writers would like to focus on the evolving subject matters of twenty first century.

10. Without any exaggeration, modern Indian poets are touching the extension of social issues. Even now the dowry issue and infanticide is found in some places. Works like *Dark Holds No Terror*, and *The Brides are not for Burning* discuss the unsolved women issues.

11. Like the European poems, Indian poems talk about psychology, psychoanalysis and the unexplained family issues through psychology.

12. Melodious sense is almost lost and merely poems are written with blank verse style. This leads to Indian Poetry system to a style of blunt presentation.

13. However the symbols, themes and motifs are well equipped with modern Indian poetry.

3.4. Bengali Poetry

In India, the Bengali literature also earned fame during the Nineteenth Century under the British period. They got fame in Bengali language and got world fame in translated version like *Gitanjali*. However initial setup of Bengali poetry happened from the translation work between English and Bengali. Thus the Bengali poetry and the prose form developed. Like other social reformation, literary reformation occurred after the arrival of Raja Ram Mohan Roy in Nineteenth century. He tried to translate some Sanskrit works into Bengali. In this sense Bengali language received some notable contribution from the other local languages of India. After the Sepoy Mutiny, many writers started to register this incident as poetry, prose and other form of Bengali literature.

3.5. Author Introduction

Toru Dutt was born in the period of 19th century 1856, this female writer was born in a large family and she reflected her family memories in many of her poems including this casuarina tree. In studies, life style and many more things she was happy with that and she didn't suffer by any psychological issues. She was teaching children who were nearby and later her family moved to England. That's why in this poem also she reflected

the mixed memories of Indian soil and the foreign soil. After settling in Europe her children started to follow Christian culture, but she followed her mother's culture such as worshipping Hindu Gods. So that in some poems, we shall see the reflection of these Hindu culture in her poems.

This showed her mixed culture with Indian Consciousness. She lived with the sense of past. As a worst thing Toru had to die at the age of twenty one. Just like the Keats she had lost her place in Indian poetry. Her life became incomplete like that without her contribution, Indian poetry and prose became incomplete. Not only Indian but Bengali literature also lost its completeness without Toru Dutt. This poem consists of five stanzas with eleven lines each based on the rhyme scheme of abba, cddc, eee. As she reflected the life of Keats, this poem and the rhythm reflect Keats's one of the poems Ode to a Nightingale such as tributing a natural object. Nightingale and the tree are the subject matters of these poems.

3.6. Background of the Poem

In the collection of many poems, this poem Cassuarina Tree was also published from that work. By many foreigners, this poem was celebrated well just because of its nostalgic quality, inner vision, sublime beauty, and many more memorable terms.

3.7. Summary of the Poem

The tree refers the subconscious memories of the poet. Like the birds, monkeys and bugs this girl and her childhood also connected with the roots of that tree in the name of memories. As the tree grows she grew and her memories were deposited in every inch of the tree. Like a golden gate of heaven, this tree functioned as a thin line between her past, present and the future. That means as memories or as a tree it will live long generation after generations. This tree and the symbolised form of tree can be shown as the best example of every childhood memories. The whole poem is dedicated to that tree and not as the poem to support nature as Wordsworth supported in his works. This is about a single tree and the wandering memories around tree. Just as a hymn form this poem starts with the description of the giant tree in different way and the type of tree is Casuarina that is normally found in the region of west Bengal. This tree germinates flowers and they have Dark red such as Crimson. As a tree it does its duty such as being silent, observing the children and giving the

shadow to the children. As per the giant size of the tree, Dutt's memories also uncountable and immeasurable. The tree is portrayed as a busy tree here that means its showering the crimson flowers all days, all moths and throughout the year.

End of the day, this tree give the shelter to many birds and bugs. Around evening the sound of birds and bugs fills the air with mesmerising tone. The water lilies around the tree are like the snow covered area and Dutt's cow Kokila spends much of her day time under the shadow of this Cassuarina tree. The tree worked as a memory bank to Dutt. She registered her memories of playing with her sisters under this tree. During the absence of the sisters also she recalled those memories by watching the tree alone. Whenever she misses this tree, her cheeks are covered by tears and the tears contain the heavy memories of her playing with her sisters. In response to her sadness sometimes the tree too weeps about its own memories. The falling shadows are like the falling tears of the tree. This is called as the supernatural quality of the tree. Pity, pain, recovery and consolation are bundled with the memories of that tree.

“O sweet companions, loved with love intense,

For your sakes shall the tree be ever dear!”

Toru Dutt moved to France and later she moved to many European countries. Wherever she went, she brought the memories of the tree and no tree reflected or compensated her memories in that foreign countries. That's why this memories of the tree in Toru Dutt's life is almost like a family member. Gradually Dutt portrayed this tree as one of the humans in her real life. The tree does not have hands, legs and moth, but through the memories the tree speaks to her. It is almost like a tree with the ability of interaction. These conversation contains beauty and the pain. The absence of tree and the separation is like visiting memories in ghost form. Like a kindled fire, this tree induce her memories in all solitude situation. Her heart has the portrait of the picture. Through that picture, poetry conveys the original appearance of the tree. Inch by inch a reader can understand the true description of the tree through her words.

-Mine inner vision rose a form sublime,

Thy form, O Tree as in my happy prime

Our Casuarina Tree

I saw thee, in my own loved native clime.”

NOTES

Thus tree does not remain an object but a living friend.

The immortal condition of tree comes from her memories. The life expectancy of Shakespeare is based on the response of readers and their support. The same way, the tree lives for a long period as long as the generation remembers the tree. Through memories the tree lives. Dutt treats the place of the tree like a God dwelling place, because like god this tree donated only good memories to her rather than any painful feelings. Moreover rather than any objects of her house, this tree contains the large capacity of her memories including the memories about her sisters. So even after Toru Dutt the tree will be immortal via the memorable events of her sisters and their children.

But the death of the tree will happen one day when a generation loses the values of the tree by losing the memories. Like Jews who forgot their slavery and their lord. That's why often God intimates them about telling the glories of God by mouth from generation to generation. So that forgetting this tree is like forgetting God according to Toru Dutt. So she says this condition as Oblivion Curse. Yes the action of forgetting is the death of the tree. In that sense the death of the tree is like a curse to their family. That's why Dutt uses this term Curse. Curse gives the negative effect in the life of many people. Here the stored memories are the boon and the forgotten memories are like curse.

Slowly this poem moves to the ground of pathos, because of the separation. People who leave their pet animals may be affected by the feelings of separation. They were always thinking of the pet whether it ate or not. Here the tree is also connected with other memories. The birds, bugs, and the Baboon monkeys are also the additional factors that enhance her memories every day. The beginning day to the ending the tree projects many unforgettable scenes and they are buried under the heart of her. It is almost like Dutt is haunted by the memories of the tree and the other characters who is connected with the tree. The sun can be seen from

Self-Instructional Material

everywhere, like that the memories of the tree rise from any country. Indirectly the separation of the tree refers the separation of her sisters and brothers. Each branch and leaf is inducing her memories of her past life with her siblings.

This kind of comparison is known as metaphor in figures of speech. The tree and all the symbolised terms of tree are calculated as metaphorical terms of tree.

“the giant wears the scarf”

Here the giant and the crimson flowers are associated perfectly. The thickness of the tree is compared with a giant and the appearance of the flowers look like a giant has worn a scarf. This is an example for the metaphorical image used in this poem. The beauty of the tree, sun, birds, bugs, her sisters, and other associated factors are beautifully picturised by her poetic words. This all shows her ability in poetry writing. Moreover the well, overflow, and stream these vocabularies are also metaphorical themes but used in nature point of view. Dutt did not use metaphor like metaphysical poets, because she compared nature with natural metaphorical elements.

“like a huge python”

‘Dirge-like murmur’

‘as in my happy prime I saw thee’

“like those in Borrow dale”

All the above lines are associated with Similes such as another figures of speech. Here Dutt exposed the comparison by using open metaphorical term such as the word ‘like’. These lines are perfectly visualising the image of the tree to the readers.

“Like a huge python, winding round and round,

The rugged trunk, indented deep with scars

Up to its very summit hear the stars. ...

... in whose embrace bound

No other tree could live.”

These are the phrase items that are used in this poem. This is the third linguistic usage found in this poem by Dutt. Here the phrases are useful to students to learn of using punctuation marks, conjunctions and many more grammatical terms. The following lines got the effects of conjunction applied in the poem perfectly.

“And far and near Kokilas hail the day;

And to their pastures wend our sleepy cows,

And in the shadow, on the broad tank cast;

By that hoar tree, so beautiful and vast.”

Readers must notice the usage and the place of order in these lines based on conjunction. Since the poem was written in British period or the later part of Victorian period, Toru Dutt used some Victorian age words in this poem such as ‘mayst’, and ‘they’. Most of the terms are outdated according to the modern poetry. This is nothing but showing the tradition of poetry culture that followed in Victorian age. This poem has been divided as five stanzas and each stanza consists around eleven lines. The consonance and assonance sound system is used in this poem. For example the sound of ‘..round and round’, ‘open...open’, ‘tree...dear’, ‘bird ... bee’ etc. This poem is constructed well for the purpose of musical effects also.

3.8. Let’s Sum-up

Every children and adult have their own memories. Some might be positive and negative. Positive memory offers confidence and negative memories offer lessons. In this poem the memories around a tree teaches a lesson to students such as the natural objects must be treated as a living things. They also have memories and feeling like we have. In Ecological point of view, this poem supports the existence of nature and its elements

and humans must have a concern of nature in their life. The memories connected with nature will be immortal like this Cassuarina tree.

3.9. Unit End exercises

- i) What is the role of nature in this poem?
- ii) How many other natural elements are mentioned in this poem?
- iii) Why does the memories of Dutt's sister haunt her?

3.10. Answer to check your progress

- i) Explain the poem 'Our Cassuarina Tree' in environmental perspective.
- ii) Describe Dutt's longingness of the absence of the tree.

3.11. Suggested Reading

Dutt, Toru. "Ballads of Hindustan – Miscellaneous Poems". Intro. Edmund W. Goose, in *Hindu Literature Comprising The Book of Good Counsels, Nala and Damayanti, Sakountala, The Ramayana, and Poems of Toru Dutt*, ed, Epiphanius Wilson, rev, edn, Colonial Press, NY, 1900, pp 466-67.

3.12. Glossary

1. Immortal – eternal life
2. Memory – a process of recall in human brain
3. Expectancy – the state of existing
4. Response – the way of reaction
5. Generation – the sequence of human society
6. Dwelling – living
7. Donation – Contribution
8. Painful – unbearable
9. Contain – the possession
10. Capacity – The ability of holding some thing
11. Memorable – Able to remember
12. Jews – A large community live in Israel
13. Forgot – out of memory

14. Slavery – being controlled by someone

15. Intimate – inform

16. Glory – fame

17. Oblivion – a great loss of memory

18. Curse – a negative effect

19. Boon – a kind of blessing

20. Pathos – very sad

21. Baboon – A joker

22. Haunted – wandering memories

23. Separation – a kind of dejection

24. Siblings – Brothers or Sisters

25. Metaphor – A comparison

26. Giant – A Large size male beast

27. Giantess – A large size female beasts

28. Wear – puton

29. Mercy – compassion

30. Wild - forest

Our Casuarina Tree

NOTES

Self-Instructional Material

UNIT IV THE HEAVEN OF FREEDOM - RABINDRANATH TAGORE-

Structure

- 4.1. Introduction
- 4.2. Objectives
- 4.3. Author Introduction
- 4.4. Summary of the Poem
- 4.5. Let's Sum-up
- 4.6. Unit End exercises
- 4.7. Answer to check your progress
- 4.8. Suggested Reading
- 4.9. Glossary

4.1. Introduction

Indian poetry is not complete without Rabindranath Tagore. He was born in 1861 and died in 1941. Tagore published many poems, plays, and short stories also. In the year 1913, he received Nobel Prize for the literary work that he published under the title Gitanjali. From this he and Bengali poetry became world famous. He continued to translate many works into English as well as he didn't lose the touch with Bengali works. Through our the twentieth century, Tagore can be celebrated as a prominent poet as T.S. Eliot was celebrated in American Literature. There is always a special place for Tagore in Indian English Literature as well as the Bengali literature. In education also he made notable changes like new way of education system called santiniketan. All his works are unique and rich values both in context and structure. He asked his readers to love nature and respect them. He believe that the nature is the gift of God. Even in his divine poems, he insisted the values of nature and the necessity of protecting nature. Indirectly he rose his voice against British government as well as the people who ruin nature. Like the eighteenth century poets and the twentieth century poets, Tagore can be compared with romantic poets like Wordsworth and other modern poets of English literature.

4.2. Objectives

- i) To introduce the Bengali literature to the students.
- ii) Making students familiar of Tagore and his works.

iii) Making students understand the role of Bengali poems in pre-independent India.

4.3. Author Introduction

In the age of eight Tagore started to write his poems. That was his first poem. At the age of sixteen he released his poetry collection which became very popular in Bengali culture. In the year 1877, he published his short stories and plays. He was one of the influential factors behind the literary renaissance in Bengali literature. His works are often appreciated for rhyming meters, and the lyrical qualities. His plays and short stories are based on common life and his characters reflect the common men of India. Like Aurobindo, his stories insisted the value of non-fictional life, and spirituality. He published some auto-biographies, travel essays, and interviews with famous personalities like Letters from Europe and The Religion of Man. He made an interview with Einstein who was very famous for his theory of relativity.

He wrote many famous plays and even in some plays he performed. At the age of twenty he published his first play titled as 'Valmiki Pratibha'. In the year 1890 his Visarajan play was published. Like Shakespeare, his plays also contained subplots, soliloquies, and monologues. The world famous play The Post Office was published in the year 1912, talked about the spiritual philosophy of human world. Like that Tagore approached caste in a different way from his play Chandalika. He connected the issues of Untouchability and Spiritual Philosophy rather than supporting or opposing the concept. This play has been enacted in many colleges since it was written. In play writing, Chandalika was played and read number of times because of its uniqueness.

In the same period of 1877, he published a famous short story in Bengali The Beggar Woman. This made a special path to short story writing in Bengali Literature. Between the period 1891 and 1895, he published the collection of eighty four stories. All these stories were made with normal characters once observed by Tagore's childhood. Like Narayan's work, his characters and plot lines are revolving around the normal people of India and their intellectual level. With the help of the literature, Tagore tried to show a light on their life. Beyond the level of

criticising the diverted culture in India, euphemistically Tagore criticised the unwanted customs of India. For example in the story *The man from Afganistan* or *Kabuliwala*, in 1892, he described the filial relationship between the fruit seller and a small girl Minnie. Story runs throughout the longingness of relationship between her and the fruit seller, but Minnie's mom character represents the symbol of unwanted customs such as treating untouchability. This term is presented in less manner but conveyed with a heavy touch.

Eight novels were written by Tagore and four short novels written by Tagore. *The Home and the World* is such a notable novel by Tagore. Tagore didn't talk about much of oppression, suppression and unwanted customs in his works like poetry, prose and short stories. But in novels only he strongly mentioned about the awareness of freedom fight, social conflict, and the violence of Hindu and Muslim. Many of his novels asked questions of identity loss, self-freedom, and imbalanced love also. He also talked about sypoy mutiny. In the name of Bengali women, he portrayed about the sufferings of women, their social boundaries such as mother hood, pregnancy, and the never ending house hold duties. This shows the feministic approach of Tagore. Women get freedom after the death only. Even now some of his novels can be applied to explain the sufferings of illiterate women. He also wrote lyrical novel such as *Last Poem* and *Farewell*. These novels are based on satire. This theme is presented in the form of rejection like rejecting old customs of society and families. Thus, these works takes the form of post-modernism effect. Bengali director satyajit ray used many of Tagore's novel and received national awards.

In poetry all the above mentioned features of novel is not available, because he seriously followed mysticism in his poetry as Aurobindo followed. Most of his poems touch the folk values of west Bengal. With music effect Tagore composed more than two thousand two hundred and thirty songs in Bengali. They are collected as Tagore's music. Some of his novels and other writers' novels, these songs are included. Like Bharathiyar's poem, many of his songs set with music and telecast on television. These songs are almost composed like Carnatic and Hindustani ragas. During the partition of Bengal in 1905, he wrote a song and that

song became the national anthem of Bangladesh country. In the first national congress committee meeting held in 1911, Calcutta, the song Jana Gana Mana was sung. After the independence this song became the national anthem of India.

In school education Tagore was like a reformer in their period. That's why he founded an alternate schooling system as Santiniketan. He refused the classroom training and the memorizing system. He claimed that this kind of a training is giving training to a bird in the cage. Children are not birds and they must not be locked in cage. His vision of this new model school was about to introduce global system of education. Indian students had to learn multi-culture and then it's easy to eradicate the unwanted customs of India through the hearts of children. He wanted to construct the education beyond the money making policy. His ideas got evolved nowadays but the idea of free education is forgotten and disappeared in India.

4.4. Summary of the Poem

The patriotic emotion is expressed in this poem called 'Freedom of Heaven'. Like his other poems Tagore prays to God to offer enough power to save India from the British Government as well as to overcome the illiteracy. In this way he initiates the meanings of freedom and also he initiates the spiritual freedom. He requests God to change India and Indian people to attain a peaceful country and life. This is almost like Thomas Moore's Utopia the imaginary land. He wants to make his country as heaven. The freedom like Eden garden is asked in this poem through wisdom and bravery.

Like a soul, one has to be free to roam around the world. Here around the world is not about roaming but the spiritual freedom of soul, because freedom of soul is about there is no rebirth and there is no recycle of life. This last stage of enlightenment is indirectly referred in this poem and also this enlightenment is also insisted against the illiteracy. The goal of attaining enlightenment is a relief for soul and the goal of attaining literacy is the relief from fear. That's why the title 'Where the mind is without fear' is justified.

The true heaven is expected to be constructed in this poem. This might be the virtual construction of Tagore that should be done by the people of India. Moreover, the heaven can be constructed anywhere if people change themselves. For example in Singapore and other countries corruption is low and the people life safe like heaven. In Cuba the country that offers free education and medication brings the actual needless life in the world. That might be a partial utopia. So, the making of heaven or hell is in the hands of humans. In this case the change in people's mentality may open a chance to make this world like utopia where no sins and sufferings. When the world reaches the equality, there won't be any more imbalanced society. Later the people of the world will be happy forever without these pre-determined qualities of life.

This poem suggests some solutions to attain that peaceful level of life. Line by line Tagore proposes some ideas to cultivate the heart of Indian citizen as well as the country. The fearless mind and self-less heart would be the foundational stones to build the future India with the help of younger generation.

“Where the mind is without fear

And the head is held high.

Where knowledge is free;”

Once upon a time man was afraid of fire, thunder and lightning. After the evolution of knowledge, they found the ways to protect themselves. Here the fear of nature is driven by wisdom. That's why Tagore insists the intellectual freedom rather than economic freedom. A brave man can do anything, but a man of ignorance is like a slave to his heart. So that Tagore wanted to seed the bravery of knowledge from Scholl onwards and started his santiniketan school. Only by education children can be free from ignorance and the fear. In addition that the system of education in India. Like the house walls, India and the people of India are divided by many illusionary walls such as politics, religion and caste and gender partiality. Only education can function as a hammer to break these walls. The true freedom can be acquired by truth and bravery only as Gandhi said.

That's why Gandhi's the experiment with truth can be connected with this poem. He who lived as the value for truth. Understanding truth is the true reason of living life. In many of Tagore's poem, he reflected many concepts of Gandhi. Perfection is the true freedom of life and the perfection can be done by the truth only. This is referred as 'Tireless striving' in this poem.

“Where tireless striving
stretches its arm towards
perfection.”

In the absence of truth, one can feel the hell. The approach of narrow sense also may make the truth as the false truth. Here the false truth is compared with 'dreary desert'. The loss of water will dry the stream and the loss of truth will try the humanity in this society. That's why he decided to lift the country from the false truth of politician.

‘Thought without action is abortion, and action without thought folly’

“My father, Let my country awake.”

This poem is written in free verse and like normal poems this is not split into stanzas or rhyme schemes. But the term refrain is used in words such as the word 'where'. Often the word is used as a conjunction and the poet properly used this in right places. Last lines of the poem refers the Father and the father refers the God. The God is asked to show the right way to save India from this slavery. This is the way that a God can make our country like heaven.

4.5. Let's Sum-up

This freedom of heaven is talking about the real heaven that can be made only in the real world. Truth is the only solution to erect this construction. The life without fear, sufficient knowledge, struggle free society, perfection are the insisted terms in this poem. In French revolution people found the famous three quotes. That is 'Liberty, Equality, and Brotherhood.' Like that Tagore is imagining of an illusionary heaven but possible with truth.

4.6. Unit End exercises

- i) What is the subject matter of the poem?
- ii) What is necessary to overcome fear?
- iii) What is Utopia?

4.7. Answer to check your progress

- i) Justify the title 'Freedom of Heaven'
- ii) Why truth is necessary to save this world – explain.

4.8. Suggested Reading

Tagore, Rabindranath, and Arunava Sinha. *Rabindranath Tagore for the 21st Century Reader: Selected Fiction, Poetry and Drama*. Aleph Book. Co., 2014.

4.9. Glossary

- 1. Afraid of – Being scared of something
- 2. Evolution – A transformation
- 3. Wisdom – perception
- 4. Intelligence – clever
- 5. Freedom – boundless life
- 6. Santiniketan – A school run by Tagore
- 7. System – an organised method
- 8. Illusion – a false appearance
- 9. Partiality – discrimination
- 10. Hammer – a tool to demolish
- 11. Acquired – obtained
- 12. Experiment – Empiricism
- 13. Concept – an idea
- 14. Perfection – neatness
- 15. Tireless – being active
- 16. Absence – not present
- 17. Hell – dwelling place of fallen angels

18. Desert – place with no vegetation

19. Humanity – quality of being generous with fellow people

20. Politician – one who is serving people

21. Free verse – no rhyming scheme

22. Refrain – repeated words

23. Heaven – angels' dwelling place

24. Liberty – freedom

UNIT V SATYAVAN AND SAVITRI -AUROBINDO GHOSH-

Structure

- 5.1. Introduction
- 5.2. Objectives
- 5.3. Author Introduction
- 5.4. Summary of the Poem
- 5.5. Let's Sum-up
- 5.6. Unit End exercises
- 5.7. Answer to check your progress
- 5.8. Suggested Reading
- 5.9. Glossary

5.1. Introduction

In British literature John Milton from puritan age wrote the great epic of English called The Paradise Lost. It was written in twelve volumes. Even now this work is respected as the mighty work of British literature. Like that in Indian English, Aurobindo, published twelve books of Satyavan Savitri story as an epic poetry form with more than twenty four thousand lines. Here he has spent nearly fifty years to complete this work.

5.2. Objectives

- i) To introduce the epic type of poems in Indian English
- ii) To make students familiar about the values of Hindu Mythology
- iii) Making students understand the structure of epic poetry

5.3. Author Introduction

Sri Aurobindo Ghosh was born in 1872 and died in 1950. Next to Tagore, Ghosh is the most celebrated poet in Bengali as well as in Indian English Literature. More than fifty years he had touched all kinds of genres in his poetic career. More than any type of genre, Gosh mostly touched spirituality and theology in his works. Most of the poems insisted the spiritual peace of life. That's why a reader cannot analyse any aesthetic sense in Ghosh's poems like Tagore Poem. He had written lyrics, sonnets, some epics and the lengthy narrative poems. He had contributed those types of poems in English, Bengali and in translation also. That's why he was able to bring many classical works from various European languages

to India. All of his translations are celebrated as the best translation in India.

Tagore turned his focus on nature and education system, but Aurobindo turned himself in philosophy and Yoga. In his period he was the evolutionary person in philosophy and Yoga practice. Like Santiniketan, Ghosh also founded an ashram in Pondichery as a well-known religious sector for all country people. This ashram is called as Aurobindo ashram. Next to Tagore Ghose's works were mostly discussed and criticised. He wrote a great epic in modern period with 24,000 lines above. That work is titled as Savitri. Actually this is nothing but the story of Satyavan and Savitri. As a retold story, this work also insisted the perfect womanhood on life. It has to be taken in epic form only and it must not be included for criticism. Christ resurrection from death is an example for transcendentalism. Like that the resurrection of Satyavan by Savitri is also related to transcendentalism. Since it is celebrated as the epic of India next to The Ramayana and Mahabharata, it also can be compared with Milton's Paradise Lost, because this poem length could be double the size of Milton's epic. So that Aurobindo took fifty years to finish this work.

Here the piece of work is little and the whole book is not prescribed. The summary of Savitri says of a spiritual message as well as the importance of chaste and decorum for a woman. Moreover this work insists the strong bond and supportiveness between husband and wife. In this sense this work can be considered as a lesson to learn the culture for younger generation. In other view this work explains the procedure to attain the spiritual goal. This means the sound mind of Savitri is self-control and her success against women is the fruit of strong mind. In this way, in Yoga and meditation, we have to attain the enlightenment as Savitri got the boon from Yama Dharma. This work reaches the level of immortality as Savitri's husband attained. This means the perfect enlightenment and the eternal peace can be claimed after a long struggle only. This means we have to struggle against the inner desires and we have to overcome those desires to achieve the spiritual goal.

5.4. Summary of the Poem

In The Mahabharata, from the chapter 291 to 297 in Pativrata Mahatmya Parva of Aranyaka Parva this Savitri and Satyavan story comes. The actual plot line is love wins the death and also about the Divinity of Life. The King Aswapati was performing poojas in order to get a child. After eighteen years, from a flame the girl child Savitri appeared and adopted as their child. Since she was the counterpart of Goddess of beauty, she was unique in her kingdom. She was portrayed as a demi-god in this epic also in The Mahabharata. After she got womanhood, many princes and kings were trying to marry her. So her father asked her to choose the best husband by herself. In a forest she found Satyavan. He was the son of an exiled king who was also blind. During the marriage process Savitri's dad was told that the life of Satyavan is too short and after marriage Savitri may become a widow. So Savitri's parents compelled her to change the mindset but she was so stubborn in her decision. Beyond many efforts of her parents, finally their marriage held and they started to live a peaceful life in forest.

At the same time Savitri started to observe all kinds of fasting to protect her husband's life. Since she is not aware of the type of attack against her husband, she asked him to follow day and night where ever he goes. She was like his third eye. She was afraid of getting injured by wood, fire and attack of animals. So she was so conscious when he was working in forest. Unexpectedly or unfortunately Satyavan got bitten by a snake. He immediately fell on the ground and Savitri got shocked. Suddenly she encountered King Yama and asked question why he had not sent his assistants to pluck the life of her husband. Since Satyavan is too worthy by character, it is a respect that his soul has to be taken by the God of Death, and he has to be sent to heaven. He took his soul and started his journey to his kingdom. Savitri also followed the king Yama. Yama asked her not to follow number of times but she continued her journey. She begged Yama by her words and got a boon such as becoming a mother. In this case indirectly Yama was conned. So he granted the same boon, and finally Savitri saved her husband's life. As per the boon they lived happily for many years with off springs. Then the fasting observed by Savitri is called

as Savitri fasting in India and mostly it is observed by married woman for the welfare of their husband.

Aurobindo made minor changes in this epic. He indirectly compares this story with Yoga and meditation. He included spiritual assertion, freedom of human soul. The whole story refers the transformation of Man to God position. In Yoga and meditation, one who follows strong spiritual power may attain the level of enlightenment soon. The scarification of Savitri is nothing but the self-denial and accepting the illusions in this materialistic world. Moreover this story teaches the people that superstitious believes are nothing before of the will power as Savitri overcame this.

Now we have to discuss the canto wise explanation of this epic. In book one canto one, Aurobindo symbolises the sunrise as a fore call to announce the death of Satyavan. If he dies, like the sun rise his soul will reach the level of immortality. The heat of the sun affects the creatures of the earth, like that the death of Satyavan is going to affect Savitri's life. She was enchanting Pooja mantras to sustain her life before any misfortune happens. Initially through these opening sequence Aurobindo proved Savitri's god like power. The enchanting mantras are her hidden powers and she strengthen her will power by these mantras. Also ashe observes fasting that indirectly refers the controlled life for Yoga and meditation.

Canto two is the portion that is going to explain the death scene of Satyavan. Savitri is not peaceful and all of her nerves were looking for safety. She lost her patience until she overcomes the issue. She is not happy with the boon of immortal life as a soul form. She wanted to break the chains of fate through her sound mind and will power. This is a necessary quality for all women even who are unmarried

In canto three all the important events are depicted. Aurobindo neatly depicted those events as per the order found in The Mahabharata. Here Aurobindo depicts the soul release of Aswapthy, as a comparison of enlightenment such as attained by Mahaveer and Buddha. This losing soul is referred with losing ego, jealous, anger and pride. If they vanish, it is easy to lose the soul from the boundaries of life. Sleeping without sleeping is explained here in the form of Aswapaty's meditation practice. It is

almost like digging yourselves. The more you dig the more you shall unblock the chains bound the soul. The deep dig indirectly will elevate a person from inside. The purpose of creation has to be achieved. But in real life, this happens in opposite path. The consciousness, enlightenment, and the divinity are all turned to develop the physical pleasures. This shows the humans reject the true purpose of creation. For example getting addicted to drinks and drugs, lust over unknown women are the obstacles in processing the matured life. These drug addicted and ignorant people are selling their souls to demon. Their purpose of life is contaminated. So that Aurobindo suggests a recovery factor that will save us from materialism. This is represented in this canto.

In canto 4 all mysteries of the universe is explained. Even in source story, we didn't see any depth description. The birth and death, purpose of life and purpose of death are mentioned here. The hierarchical order of Hindu religion is also explained here. It explains about the creation of God, Goddess and their next level messengers and their duties. Thus king Yama is used by Aurobindo to explain the hidden truth of Hindu religion. The freedom soul will complete only if it connects with atoms and getting status less form. One can assume this level only by strong will power. This canto insists the necessary qualities for a complete life.

In Canto five the freedom and the quality of the spirit is explained. He says merely breathing is not living and the willpower is what we call the power of living. The super power of god, music and divinity have been explained here. Many people are living against their conscience and they are reducing their will power. The foundation of a tall building may go one or two kilometres down. This is to strengthen the building. Like that the initial step to achieve this we have to meditate deeper and a lot one has to do deeper. As a king Aswapathy had to be stuck with desire, but in the name of enlightenment, he considered of losing desires and living a simple life. Beyond these systems, that king wanted to eradicate the single piece of desire from heart in order to achieve the eternity. The more we dig the earth we shall reach the gold or core. In surface level we have to be bound with the desires only. This inner research will reveal the causes of failure in the name of self-realization. One who reaches this level will be self-less in

this world. The more we dig our soul, the more we shall find the positive and negative mind set of our character. Here Aurobindo compares this with heaven and hell. In hell many souls are making eleventh hour prayer to save themselves from demons. Like that a person must not start his spiritual journey at the end of life. he has to start earlier. In the process of self-discovery finally Awapathy found the edge of the great pit of death and the darkness. The place was like null and void and there is no truth and light. In the absence of supreme power, all the dark forces are engaging activities in the hell. This refers in the absence of good habit, all the bad habits will rule over mind and soul.

Later he sees the place of gods such as paradise and he experience all the positive elements of this universe. This is almost like achieving the enlightenment. However Awapathy left that place and continued his journey to meet the supreme powers and the immortal celestial bodies. This means the journey of birth less. Then it shows the spiritual journey must not stick with the heavenly pleasure. This has to go beyond this and the soul has to mingle with the creator. Here in this part Aurobindo introduces three draw backs of mind. They are, i) habit, ii) desire, iii) and the reason. Later he visits the dwelling places of God and the vehicles used by God. All are representing the glories of God and indirectly represent the steps to reach the goal in spiritual journey.

There after Aswapathy visits heaven and watches the peacefulness there. He observes the silence there and finds the tranquillity which is like an eternal flame of divine fire. A never ending sweet music is being played forever there. He finds the truth and promise which is absent in hell. In this sense the subject matter of the heaven is not money and other good qualities. Only truth is the required quality to live in that heaven. There he sees the seeker not a merchant, a sage not a king, and many enlightened souls based on self-scarification rather than killing people.

Later the soul form of Aswapathy moves to another world by following a sound. This is a different dimension which is filled with varieties of sounds such as harmony, cosmic sounds, and the enchanting mantras of souls. This sound realm refers the power of sound. Power of sound is the source of creation in this universe. According to Hindu

mythology, the sound Ohm is the source behind the creation of this universe. The harmony of sounds is the background driving force of universe like the soul is driving our body. There he sees the cosmic mother and father which is mentioned in various names in Hindu mythology. This is like Dante's visit to hell. This is almost like uniting with the cosmic elements of God. The journey of this soul is compared with the level that have to be crossed through meditation to achieve the enlightenment.

In book 3 talks of the loss of self or else the quality of self is only left. There he sees an eternal light may be the soul form of an entity. This baseless, formless light insists him about the pure heart. Selfless heart is the symbol of purity. This purity is represented in the form of light that does not get contaminated. He feels this light as a complete power of mind. This complete power never get drained. In Buddhism and Jainism this selfless condition is described as the purest form of enlightenment such as nirvana. This is not about the condition of costume less but the condition of soul without body. This means the purpose of birth is reaching the final form of human being such as one has to understand himself as a soul rather than a man or woman.

Now Aswapathy is moving towards the God and he is almost near to the presence of God. This shows a man is going to attain the eternal condition. Reaching and mingling with god is the never ending passion of all souls in life. He receives some answers from the superior force such as an empty soul is suitable for enlightenment where as an empty mind is suitable to get contaminated. He is shown all the hidden secrets of creation. He learns all the secrets behind the birth, death and the cycle of soul, sin, righteousness, karma etc. This means the last level of deep meditation will make a person understand the secret of the creation and other realms. After knowing these information between the book 4 and book 9 the birth of Savitri occurs. This is the way in this work the entry of Savitri happens. This is not about the sudden entry of Savitri, because she was born as a child and the story continues in this way.

After this, the main theme of the plot covers the entry of Narada the one who wanders all three worlds. This is the turning point of the story that Narada prophecies of the birth and death of Satyavan and does not tell the

solution to save the life of Satyavan. The 7th book revolves around Savitri's fear of her husband's death. She did not consider the death prophecy of her husband as a union of god. It all shows indirectly her weakness and the heart of desire. Here the crying condition of Savitri is about the sufferings of a soul which is bound with over ambition, selfishness and greedy. The heart which expects the pleasure never settle with peace. Her sufferings are almost like the struggle among the organs of body which are found inside. In disease period, we suffer physically because of pain and torment. Here the soul is tormented because of fear of death. The heart which is sticking with desire is always wandering in the darkness.

Here Aurobindo repeats the incident occurred to Lord Buddha during his meditation. He was disturbed by invisible deities that represented seven deadly sins. This occult did not disturb him because he was so strong in his goal that's why he attained his achievement. In book 8 the day of death is portrayed. In book 9 it is described elaborately, in the poem called Rose of God Aurobindo clearly compares the power of seven chakras and the last level of chakra is compared with thousand petals of lotus. Here in the meeting point of soul realm Savitri meets her husband soul and she feels the loveless effect in soul form world. Here also the poet repeats the appearance of the thousand petals lotus. Here this symbol refers the last stage of enlightenment. Indirectly through Savitri, the poet shows the impermanency of this world. She can understand the souls are helpless and needless. In soul form we can understand that everything is not real and the love is an illusion. Next the chapter moves around the harsh argument between Savitri and the Death. Death is warning her about to leave from it, but she argues against the death and threatens of death. Since she is portrayed as the Goddess of fire, her will power strongly faces the death to resurrect the life of Satyavan.

This spiritual fight goes for prolonging period. In Book 10 the arguments move to heat. She gives enough answer for the questions asked by the death. Death says that there is no love and the knowledge wins the love. Here the knowledge is wisdom and the wisdom will open the third eye to calculate the true pleasure of this universe rather than the illusionary relationship. The book describes the death as the Dark King and the king is

trying to discourage her will power. He says that the search of worldly pleasure is like asking the life of Satyavan, because one day again death will meet him and he has to come to this realm. So her efforts are temporary and worthless. This is the way that the love between Savitri and her Husband is evaluated. Without showing any negative context, the death king shows only positive and philosophical approach towards the desires of humans.

After this process the book 11 and 12 deals about the resurrection of Satyavan. His soul returned from the soul realm and the body of Savitri and the resurrected body of Satyavan returned to the physical world. Since it is a positive ending, Savitri in this poem understands the difference between the reality and Maya the illusion. That's why she didn't want to make any changes in her life thereafter. However the will power of Savitri character asks all the spiritualists to be strong to attain their goals as she was so stubborn to bring her husband back.

5.5. Let's Sum-up

Through this reproduced Hindu myth, Aurobindo did not try to justify anything as old superstition did in our manuscripts. He always insisted the practice of yoga and meditation and the ways to enhance our mind and body. This story savitri explains the power of karma and the perseverance. That perseverance and the confidence of Savitri made her win to achieve the goal. Like that we must be so strong and stubborn to practice our moral values to achieve the best in spiritual journey.

5.6. Unit End exercises

- i) What is the source epic of Satyavan and Savitri?
- ii) Who foretold about the death of Satyavan?
- iii) What did Savitri ask to the King of Death?

5.7. Answer to check your progress

- i) Write a review of Savitri's will power as an example for struggling women.
- ii) What are the moral factors that one can learn from this poetry?

5.8. Suggested Reading

Savitri by Sri Aurobindo. <http://savitrithepoem.com/>.

5.9. Glossary

1. Theme – a subject
2. Plot – the story
3. Narada – a sage who travels to three worlds
4. Prophecy – foretelling God's words
5. Solution – a result
6. Revolve – rotating around a centre subject
7. Consider – assume, accept
8. Union – join together
9. Desire – a wish
10. Over ambition – greed
11. Disease – illness
12. Torment – mental torture
13. Stick – being with one
14. Occur – happen
15. Meditation – a breathing practice
16. Invisible – unable to see
17. Deity – a small level god
18. Occult – a black magic
19. Goal – aim
20. Attained – acquired
21. Achievement – winning something
22. Elaborate – explaining in detailed way
23. Chalras – wheels
24. Petal – the soft leaf like portion of a flower

25. Lotus – a kind of flower

26. Realm – a dimension

27. Loveless – no desire

28. Enlightenment – a supreme status of soul

29. Will power – the confidence

30. Resurrection – rising from the death

UNIT VI NIGHT OF THE SCORPION

-NISSIM EZEKIEL-

Structure

- 6.1. Introduction
 - 6.2. Objectives
 - 6.3. Author Introduction
 - 6.4. Summary of the Poem
 - 6.5. Let's Sum-up
 - 6.6. Unit End exercises
 - 6.7. Answer to check your progress
 - 6.8. Suggested Reading
 - 6.9. Glossary
-

6.1. Introduction

Night of the Scorpion is a poem that tells the one day episode of a village and an accident done by a reptile. In order to protect from the cold, an unfortunate scorpion found a hidden way to hide under an old sack rice. All the neighbours tried to kill the scorpion as well as to save the victim. The observer of the situation is the narrator of this poem. It's not the poet, it might be the boy, or a neighbour child. The conclusion is left with the reader and the identity of the narrator is not given more importance. The condition of the woman is given much attention in the poem.

6.2. Objectives

- i) Students will be introduced with the period of post-colonial period.
 - ii) Introducing the Notable poet of Indian English Literature.
 - iii) Make the students analyse a poem with a casual theme.
-

6.3. Author Introduction

Nissim Ezekiel who is the father of Indian Poetry was born on December in 1924 and died on 9 January in 2004. He was a poet, actor, editor and also a critic. In Indian literature his works can be considered under the category of post-colonial literature. In many of his poems he reflected this post-colonialism. In 1983, for his poetry collection 'Latter – Day Psalms' he received the Sahitya Academy award. He was celebrated for his poetry that dealt with the life of ordinary people without supporting their superstitious beliefs. He and his poems were talking about the

worthless day to day life and tried to portray some sensational matters out of the mundane activities. Here this refers his subject matters of the poems or nit like serious. He didn't consider any heroism, super level metaphors to be used in his poems. Most of his poem are like modern poems that does not worry about the turning sequences of life. These poems describe the ideologies of casual life and its values. He touched variety of themes such as love, death, disease and superstition.

6.4. Summary of the Poem

This poem is nothing but a description of an ordinary incident but is taken as serious matter since the village people are not literate. The town atmosphere with the effect of superstitious approach is portrayed in this poem. Poet didn't try to change the mentality of the people, but he tried to touch the ignorance of the Indian towns. Here he described the fight between rational and irrational thoughts. This is referred through the scorpion character. He didn't use any ghost subject to explain this disorder. Also he gradually explained the love of a mother that is the sentimental base of Indian society.

Like a cinema and a cinematography, poet beautifully portrayed the night effect through his words. That's a great visual part to the readers those who are dealing with words on the paper. He slightly depicts the mentality of Indian village community. The ignorance could be the weak point at the same time the mother's excessive love is the notable point that cannot be compared with anything. Rudyard Kipling who was the author of The Jungle Book portrayed the life of a human boy among the wild animals. The man and nature conflict is the theme of the whole fiction. This theme of the poem is slightly connected with that conflict.

Ezekiel had added some dramatic effect in the path of narrating the poem.

- i) To reduce the fear and pain, the villagers are suggesting their opinions.
- ii) Most of the opinions are about killing the scorpion.
- iii) Only rational approach is given from the father role.
- iv) The clash between science and superstition.

v) Some depictions are about karma.

vi) Finally the conflict between good vs evil

In some of his collection of poetry he mentioned twisted climax. One is normally found in our poem another would be the alternate one. The atmosphere, noise of people, effect of irrational thoughts, and the chill rainy season are the gloomy effects in the poem. And the different line up, structure, modification and the sense of diction are the other side items mentioned in this poem. Totally the poem runs around the fortune and the unfortunate side of the poor woman, her karma, and the status of helplessness is deeply registered in thin poem.

The mother character is depicted as a careless woman. Actually in village areas, whoever goes outside or rest room, they may carry a lantern to avoid the entry of bugs and snakes. In the same sense, the mother character didn't enter into the kitchen with the lantern. It shows her first ignorance and less common sense. At the same time as a mother who suffered for 21 hours didn't worry about that she was bitten instead she felt peaceful that her children were not bitten. The ignorance is compensated.

The only rational character is the father character in this poem who is the husband of the victim. He dropped all the superstitious ideas and solutions and he thought of the solutions in scientific method. He argued with the people to think about in logical way instead of killing the Scorpion. Instead of enchanting mantras he insisted to take an antidote. Instead of bringing a priest to perform rites he requested to apply Vinegar or Paraffin on the bite mark. He thought the twitching would be the complaint of epilepsy. So she had to take treatment for this also. Moreover the silent character that runs the story here is the forgotten Scorpion. Indirectly it played a better role to prove the ideology between rational and irrational. Here the minimalistic summary of the poem as observed in critical point of view. This may provide sufficient theme and analysis of the poem to understand it easily.

i) In a gloomy heavy rainy season a scorpion stung a mother in a village. She went to kitchen to move the sack rice, beneath that she found the reptile and got bitten. Here the mother is the mother of this narrator and

the poem begins with the recollected memories of the poet that recalls the situation once occurred in his childhood.

ii) Speaker particularly remembers that night because his mother was stung by the scorpion and the tail of the scorpion is mentioned as the diabolic scorpion. Through this way he insists the bitter experience of that night.

iii) Poet increased the tension by comparing the rain and the scorpion. In searching the scorpion people were worrying about the poison. At the same time people were unable to search the scorpion since it rained heavily.

iv) Over superstitious effects are mentioned here through the description of the farmers like enchanting the name of a god Buzz.

v) Another one is the movement of poison. People believed that the poison will move into our vein if the scorpion moves.

vi) Villagers imagination is beyond the literacy limit. This is quite normal in early post-independent India.

vii) There is a difference between the way we approach a disease and the way a doctor approach. There is no space to guess anything, but people will offer more suggestion on many unknown things.

viii) People tried to search the scorpion with candles and lanterns through the sun-baked walls. They searched all the inches and tried to kill the scorpion. They also searched into the kitchen since the mom went to there and toppled all the utensils to catch the scorpion.

ix) Speaker and the husband of the lady became helpless. All the actions taken to save that lady failed and didn't reduce her pain.

x) Among all the illiterate and the theist people, the husband is the only atheist and the believer of science rather than believing the superstitious things. He tried Paraffin and burnt the bite-mark to save his wife rather than chanting mantras.

xi) Most of the steps to recover that lady failed including the steps taken by her husband.

xii) After few hours the situation went critical and people started to think about the death of that mother. They thought this incident was the reflection of a karma and that mom may reach a better place like heaven and may return for second life.

xiii) However the whole plot twisted and at last she was saved. However she was thinking about that her children were not stung by the scorpion. Thus the motherly love is established. So, beyond the superstition and the Rational thought, only the mother love won the concept.

xiv) The entry of the scorpion was like a thunder breaking the wall of darkness. This means the belief of superstition penetrated the hearts of village people, and the darkness was permanently existing in their heart. Only the knowledge can break the wall of darkness like the lightning broke the darkness.

Obviously, this poem is nothing but the one day experience of a mother with the absent scorpion. In the first person point of view the poem is explained and through the eyes of the son and the father, the sufferings of the mother is shown in this poem. Indirectly Nissim Ezekiel criticised the villagers' poor knowledge on science and medicine. Instead of that they had knowledge of false beliefs. These people represented India and the literacy level of post-independent India. The total village was managing the situation with spiritual ideas against an issue that required medical assistance. As a stream of consciousness the poet recollects the incident occurred to his mother during the rainy night, because his mother also was looking for something near the sack rice under a dark rainy night. Like the dog bite, people tried to kill or stop the mobility of the scorpion to reduce the movement of poison in her blood. So the illiterate people started to pray as usual and they tried to think the negative as a positive way. This is an example to know the value of karma. They thought that this sting was like a purification from the bad karma that once she experienced in her previous birth. So this negative incident would purify her fate. Ezekiel registered his touch by the usage of Indian English words like the tongue click and the baked walls. These are all normal terms found in English. The reason is he represented the low people with low language. For readers it might be new

terms in English, but from Ezekiel point of view these new back formation words represent the illiterate mentality of the people.

Most of his choice of words are used in the view of peasants. So that he used less educated words. Even through the action, Ezekiel revealed the superstitious culture of Villagers. They suggest some herbs, powders, and some mixture to recover her and to heal her. In one side these things can be seen as the side of illiteracy and the other side it can be treated as the side of ignorance. So that quality of villagers' ignorance is representing majority of Indians. The quality of ignorance is not justified with that illiteracy. The poem doesn't have any normal form to make the poetry as a poem of aesthetic one. In stanza level also he didn't follow any proper structure. The poem can actually be approached into two stages. One is the pre incident and another one is the post incident. The highest form of tragedy completed at the beginning of the poem such as the scorpion sting. All the rest of the stanzas are talking about the situation after the scorpion sting. The sting of the scorpion is highly dangerous than the false belief of villagers. It would kill many people.

The false belief made people believe that the power of venom might move into the blood while the scorpion moves. This can be compared with the people and their false belief. The thought of illiteracy will increase as long as they spread the superstitious beliefs, because many number of false ideas ruined the life of younger generation such as scorching the hepatitis patient by the hot iron-rod. Lack of knowledge will stop the development progress of this society. It is almost like killing the maturity of the people rather than the actual killing against the people. Ezekiel perfectly loved the situation and explained in his way. He cannot give any judgement immediately regarding the mistakes that they done. The mother after got cured searched her children and prayed to God for saving her children from the scorpion sting.

Another segment of the poem deals with an ideology such as called patriarchy. The father character does everything in scientific way in order to save his wife. So that she was given proper treatment rather than their false beliefs. In order to represent the ideologies of this poet, he occupied most of the lines with these suggestions of the people who well stick in

Indian backward culture. Whatever the ending ended, with some specific information people are reader can understand that the people are associated with their beliefs and emotions. Both contradicted parts are explained well.

There are some overall analysis of this poem based on the background and the content of the poem. They are,

- i) With the 47 lines of the poem, the poem covered eight stanzas.
- ii) Like the British epic *The Paradise Lost*, this poem does not have any rhyme content and the meter system.
- iii) The death, suffering and the pain are provided by the evil scorpion. That's why Ezekiel used the term diabolic as equal as demonic. Then the situation gets worsen in rainy conditions.
- iv) Like the medieval England, the villagers are born with illiteracy, followers of old unwanted customs and the stagnated mentality on everything.
- v) The only rational representative is played by the mother's husband and the type of medication he provides is also nearly an example of half-knowledge person. Paraffin is used as a medicine to cure the constipation not as an anti-venom. However his alternate thinking is excluding him among the band of fools.
- vi) Ezekiel well described the condition of that women that she was not able to move anywhere, utter any word, drink anything, and sleep well. All her regular metabolism became weak and irregular. This refers the inactive status of a mother who is the only running wheel of the family.
- vii) Poet naturally depicted the picture of one day action occurs in village by projecting the ignorant characters. At last he justifies the poem with the mother character only. He naturally mentions the people of native soil. He proves that the superstition never wins in the regular life and the poet made this poem slightly with a humour sense. This is how Ezekiel describes the poem from Indian perspective.

v) All the dark effects are promoted in this poem through the verbal description. The rainy night, powerless period that means no electricity, and the dark scorpion are all the dark elements to produce the gloomy

effect in the heart of readers. The rainy effect is injected to enhance the seriousness in this poem.

vi) As an opposite scene to darkness, the villagers brought candles, lights, and torches to meet the victim and started to pay their consolation. This refers the unity of light against the darkness and the symbol of faith. This situation is the mixture of good and evil.

vii) The term ‘Swarms of Flies’ is an effect added to elevate the fear of bugs. Normally village areas are expose to harmful insects and reptiles. So that the poetic effect is touched by many words that refers the bugs and bugs related words. The prayer sound of the people is associated with the Buzzing sound of flies.

viii) The fear of neighbours and the mother represented through many symbols. For example, the light of candles made shadows of people. Those shadows were like giant scorpions. This scene represents the scared mentality of victims. People who are highly infected by fear will react as fearful against anything until they overcome it.

ix) By and large, the scorpion stung brought many lessons among the life of the villagers and the mother. She thanked to god that the scorpion didn’t sting her children and the sting of the scorpion was left on her toe. People believed that this accident occurred purposefully to purify the karma of her and her family. This way they initiated a positive answer on a negative incident. It all refers the ignorant and the illiterate mentality of the people. This poem is an example to show an ordinary incident as an extraordinary one by insisting the necessity of literacy.

6.5. Let’s Sum-up

Unlike the Jungle book, this poem neither talked about the human life nor the life of animals. Instead of this, this poem talked about the natural qualities of a reptile, a mother, a father, and the fellow people of the village. Thus the way naturally Ezekiel designed this poem as an excellent piece of work. This poem deals with the sudden incident which occurs the life of ordinary people. That time people would be stunned since they meet these experience occasionally.

6.6. Unit End exercises

- i) Why does the poem begin with the poet's remembering the night?
- ii) What forced the scorpion take shelter in the poet's house?
- iii) How did the scorpion 'part with its poison'?

6.7. Answer to check your progress

- i) Why are the peasants compared to a swarm of flies?
- ii) In what sense, do you think, were the neighbours virtuous/good?

6.8. Suggested Reading

Talat, Qamar, and A. A. Khan. Nissim Ezekiel: Poetry as Social Criticism. Adhyayan Publishers & Distributors, 2009.

6.9. Glossary

- 1. Mentality – a mind – set
- 2. Rational – sixth sense
- 3. Medication – a medical assistant
- 4. Half – Knowledge – poor intelligence
- 5. Paraffin – a petroleum product
- 6. Constipation – a complaint in our metabolism
- 7. Metabolism – daily function of body
- 8. Irregular – not in order
- 9. Scorpion – a venomous reptile
- 10. Karma – a belief found in Hinduism

UNIT VII AN INTRODUCTION - KAMALA DAS-

Structure

- 7.1. Introduction
- 7.2. Objectives
- 7.3. Author Introduction
- 7.4. Summary of the Poem
- 7.5. Let's Sum-up
- 7.6. Unit End exercises
- 7.7. Answer to check your progress
- 7.8. Suggested Reading
- 7.9. Glossary

7.1. Introduction

The poem An Introduction written by Kamala Das is a kind of confessional poem like the confessional poems of Sylvia Plath. Here this poem is about her life experience, true experience. This poem is a strong confessional poem while comparing with other all confessional poems of Indian English. Her sadness, worries, and bitter experience are dumped in a box and delivered as poetry form. She didn't make any complaint against this society and the responsible people who made her worry in her life. she just explained her condition in a tendered way without conveying any harsh ideas and this poem is not a revenge poem. Like other Kamaladas poems this also open and obvious about her personal life experience.

7.2. Objectives

- i) Introducing students about the category of confession poems.
- ii) To make students familiar about women writers in India.
- iii) To make students understand about the suffering of a women writer.

7.3. Author Introduction

Kamala Suraya was her name during her initial life before starting her career. Later she changed her name as Kamala Das after her marriage. She was born on 31 March in 1934 and died on 31 may in 2009. Her pen name was Madhavikutty. She was an excellent writer in Indian English as well as in her native language Malayalam. Most of her works are short

stories, poetries and fictions and all of them mostly based on her Autobiography. Apart from an author, she was also a well-known writer and journalist in familiar magazines and in necessary situations she rose her voice to support women and the issues against women. In India she supported sex education, and the safety of women through many of her works and magazines.

In Malabar District, Kerala particularly in Punnayurikulam during the British period she was born. At present this place has become the district of Thrissur. She once acted as the managing editor of a famous magazine in Kerala called Mathrubhumi. Here as a media person she debuted her role. Her father worked in an auto mobile sales company, so that she spent her some childhood days in Calcutta. Many of her family members like her mom and uncle were also prominent writers. Like every old fashioned Indian families, Kamala Das had to marry Madhay Das at her fifteenth age. Nowadays it is a child marriage. He was her true inspiration in writing stories and articles. He who encouraged her to publish amny works both in English and Malayalam. The atmosphere and the social structure of Calcutta also supported her writing career well. That's the political freedom found in Calcutta.

In Malayalam and English she was a notable writer through her famous poems and stories. Her Husband also worked in magazine field. This was helpful to her to achieve a great level in literature. Her first poetry book was published under the title summer in Calcutta. It spread a sweet scent in the air of Calcutta poetry and in Indian English. Like Virginia woolf, Elain Show Walter Kamala Das made her poem with the subject matter of love, cheating, betrayal, anger and the frustration. She didn't convey those feelings in a slave mentality as cinema did in olden days. She insisted the self-supportive quality among her readers especially women readers.

Since most of her works are like auto biographical work, her first semi fiction was released in Malayalam and later translated in English. That was titled as My Story. She was at the age of forty two when she published the work. However this is not her complete fictional work. Loosely her real life incidents occurred in her life were connected in this

work. This idea of writing autobiographical element as a novel brought heavy criticism after the work was published. The only reason is the work and the incidents mentioned in that work are nearly true and some of the incidents are about third persons who involved in her life. so some critics who felt that this work is debasing the moral values and started to complaint against Das work. Mostly they opposed her to stop her writing.

Her poem An Introduction is also a poem that talks her partial life incidents. The vocabularies and the sentences used in this poem are very native and does not have any extreme meters. An ordinary reader can understand this poem easily. She insisted every Indian woman to rise her voice against the men constructed society. She told that women were not a material to consume and she also had bone, flesh and mind as men had. So that this poem strongly requests women community to struggle against her sufferings.

Her another poem is Hot Noon in Malabar. As the title says this poem is about the hot temperature of Malabar town and she didn't explain the aesthetic appearance of Malabar. She just blamed the country and the society as usual in protestant perspective. In one angle, this poem would be a poem of eco-criticism. Beautifully she expressed her thoughts of her states atmosphere through this poem. This poet Kamala Das was familiar for her bravery and straight forwardness. The core themes of her poems are about the sufferings and the frustrations of women affected by men in all levels of society. So she mostly insisted true love and true freedom for women in male dominated society. She talked about the exploitation of city men against the women who were in many roles such as servant maids, wives, and aged parents.

She had also written many stories. They are Pakshiyude Manam, Chandana Marangal and many more famous stories in Malayalam. Though they were published in Malayalam, they received various response from publishers and critics. All came from the famous literary personalities of Malayalam language. She played a role as a chair person in Sahitya. Academy.

As a woman writer mostly she supported women in her works, but sometimes he depicted the sides of third genders also. In her poem Dance

of Eunuchs talked about the sad life of eunuchs. She showed her sympathy on trans genders through this poem. Though they are neither women nor men, she contributed her perception on the marginalised community. She revealed their sufferings to run the daily life and exposed their happy side also after the dance performance. In another one poem Request she explained the zero meaning life. Not only as a woman but a human being she was not happy with the life that what she had. This was reflected in her poem Request. In the year 1984 she involved in politics also and didn't register herself as a successful politician. This event is slightly registered in her An Introduction poem. The term Kamala surraya was claimed after she got converted into a Muslim in the year 1999.

7.4. Summary of the Poem

This poem has an opening line that Kamala Das didn't have interest and awareness about politics. She promises that she can recollect all the names of prime ministers of India from Jawaharlal Nehru onwards. This is her memory power and the knowledge level about Indian politics. She compares this memory power with the school girl memory who could repeat the twelve months of a year. In the later lines she mentions her skin colour as brown that she is proud to be an Indian. Indian colour is represented by dark or brown. Since she was born in Malabar, her mother tongue is Malayalam and her relatives and fellow writers compelled her to write in Malayalam rather than writing in English. They asked her to give importance in mother tongue only. She replies that she is a scholar in many languages and she didn't treat any language higher or lower. She said that the choice of language to write the work was her choice. So she ignored their request. She compares her uniqueness and individuality with the roaring sound of lion, strength of an elephant, and the power of a Tiger. Like these animals and special creatures her boldness and courage are her uniqueness in writing fictions and poetry. Language has life and breath and it is not like a non-living thing like a stone, cloud, post, and statues. So the living thing can be handled any way and it will be treated equally without any regional partiality. Using a particular language may lose the other vernacular readers. They will be deaf and dumb according to the suggestions of Das's relatives. Here she compared herself with a living human with good organ function like hearing and listening. So she

supported her way of choice in choosing a language for her works. In other view, the relatives are the so called non-living things. After these complaints she started to explain her personal life experience as usual.

“I was child, and later they told me I grew, for I became tall, my limbs Swelled and one or two places sprouted hair.”

This is nothing but she is explaining about her teen age expectations through her physical metabolism. That's why she mentions the hair growth found in her limbs and other hidden parts. This is not a bad expression or this poem is not a pornographic one. She had to marry an unknown person at the age of fifteen. In this stage she was expecting a filial love not a sexual life. Thus she is not happy with the early marriage life. Her physical growth was not supposed to be a wife. Her young age experience with marriage was like a painful experience like a bad husband beats his wife in drunk condition. That much level, the child marriage affected her both physically and mentally. Her lines represent that all she expect is love and love only rather than physical pleasure. Her complete unhappiness is expressed in her words in these lines.

“The weight of my breasts and womb crushed me”

Here she talks about the pregnancy condition after the marriage. The breasts are becoming bigger as like as the stomach. She refers the womb. The weight is heavy and she is not able to bear it, because that young age is not sufficient to hold a baby. Her personal life experience is a kind of lesson to other women. As she argued for choosing a language for writing, she mentioned her dressing style in this poem. Sometimes as per her wish she wears her brother's shirts and trousers and continues her work as a tom-boy personality. This showed that Kamala Das got full freedom in her marriage life. Later she is telling about the definition of the name 'Das', because the term Das refers the slavery to someone. So that she feels proud to be called as Madhavikutti. This term does not contain any negative concept.

“Don't play at schizophrenia or be a Nympho”

The people of the village blamed her for her writings. When she was thinking of these description because of their opinions, she felt little

bit upset. They suspected foolishly about her condition and connected many reasons for her ailment. They told it would be schizophrenia and nympho. The false interpretation of existing world will become the cause of mental disorder such as Schizophrenia. Illiterate people always find some faults on unexplainable things around them.

Nympho is nothing but a woman of excessive sexual expectation. At the age of 15 her marriage occurred and she experienced everything before she gets matured age. All were like a nightmare to her. So that she tried to forget that experience and covered herself as a Tomboy character. This appearance is described as Nympho by her critics.

“I met a man, loved him. Call

Him not by any name, he is every man

Who wants a woman, just as I am every

Woman who seeks love.”

The words refer that she is longing for love not for sex. So these expressions refer that her existing society is like a patriarchal society. More than a flesh she expected a kind heart.

“Anywhere and,

Everywhere, I see the one who calls himself I

In this world, he is tightly packed like the

Sword in its sheath. It is I who drink lonely

Drinks at twelve, midnight, in hotels of strange towns,

It is I who laugh, it is I who make love”

These stanzas show Das also as an ordinary woman, because she is also longing for his love as a husband's love. Unfortunately her husband was following male dominative words such as 'I'. In Das perspective this term is about male domination and Ego. There is no sharing and love in this usage.

“I am sinner, I am saint. I am the beloved and the

Betrayed.

I have no joys that are not yours, no

Aches which are not yours. I too call myself I. “

The next ‘I’ is for Das. Here she uses the word ‘I’ to refer all the women in India who are all suffering in their household domestic activities. This migration indirectly refers that the domination disappeared from her family and moved to generosity. This poem is the voice of a woman on behalf of all voiceless women in this patriarchal society. Often this poem is found in the collection of *Summer in Calcutta*. Her behaviour of rebellion type of personality is to secure herself from this male dominated society. The beginning lines of the poem is,

‘I don’t know the politics, but I know the names in power’

This can be taken in a different context such as the politics of men and the male dominating society. Next lines are also reflecting the domination of male dominating society. Those male literary personalities only requesting or forcing Das to write in vernacular not in English. It is a kind of domination against one’s own wish. She replied to those people in this issue. The force that they give to change the language is as equal as the British force which were colonizing India. If she listens to those male critics, her acceptance will become a symbol of slavery.

Next stanza talks about the sexual politics which is very mean in India. She got traumatic effect after the sudden marriage. The trauma and the young age sudden marriage experience reflected in this stanza. In order to overcome from that trauma experience, she decided to wear boy’s shirts and behaved as a tomboy. Moreover she tried to break the image made on women such as mother, daughter, sister and wife. This shows that these forms are nothing but various levels of slavery in domestic life. Men and their roles are safe and free from social burdens. So that she was not interested to live under any definition of this society.

In this stanza and the actual society also criticizing the behaviour of Kamala Das. Actually she reflected the response of society that she experienced in real life. These experience also registered in this poem. The rejection of social definitions of women, and the unwanted marriage made

her to behave differently. Society which is not ready to digest this applied a complaint on her behaviour such as 'Schizophrenia'. Misunderstanding of this society is the wrong interpretation of this disorder. In her perspective this society is affected by these kinds of disorder. According to Michael Foucault, some people are not fit to this social definitions since they have advanced mentality. In this sense they are not affected by any disorder only the society have to mend itself. Freedom and love is common among all human in this society and these things are scarce in this society especially for women. For a woman easily this society will blame her by telling any complaints. This is also a sociological disorder in our male dominated society. Very less amount of society is celebrating the existence of women and they truly worship female gender. These types of societies understand the true value of love and freedom. Throughout the stanzas, this poem is depicted as a confession poem. Unlike Sylvia Plath, she confessed the life experience with this society and it does not mean any suicide attempt. Her way of delivery in this poem is normal and the depth meaning of this poem can be developed into many contexts.

For example the context about politics may be male domination. In other context, she may refer herself as a self-supportive woman unlike the parasite politicians. In this case she does not mean politics or politician, she means that she has the ability to face the life and she is not like a parasite to run her life. Her boldness is reflected in these stanza one lines. She sometimes compare herself with some politicians who are so strong like Jawaharlal Nehru and IndraGandhi. The bottom line is bravery not politics. As a politician they have to stick with their party and the policies of the party. But she declared herself as an Indian and she didn't want to apply any class wise colour on her identity. Rather than the identity of a Malabar woman, she projects herself as an Indian. That's why she mentions the term colour. According to the various contexts of this poem, this colour term may have different context.

The colour term 'brown' signifies the colour of Indian. In the issue of choosing a language to write, Kamal Das gave an explanation that sleep was a process to experience the dream. That dream didn't have any language and it was just a medium. In this case, the no language medium is

compared with the choice of language. She treated the language as a tool to communicate or to explain. She didn't compare any language as higher and lower. According to her, language is just a vehicle to carry not a permanent home. As per the comfort level one can follow any language as per their wish. Here Kamala Das's claim recalls the work of Grish Karnad which is titled as Broken Images. In this work also author discussed the issue of choosing a language. Choice of language is her individual decision and the society does not have any role to force or decide that. In a critical condition the call for life is equal among all animals. If a crow or a lion makes a sound for their protection or victory they are same and the level of animals don't decide the values of reasons. In this way language is same and the application of language is also same. We shall see this equality in nature and the sounds of nature. The sound of thunder, lightning, waves, volcanic eruption and rainfall are sweet to hear and no one is superior or inferior towards the animals and birds. All are equal according to the creation of God.

Her sudden marriage and the bitter experience can be compared with a caged bird. She felt heavy burden as a bird felt inside a cage. The outburst was criticised badly by the society. Her choice of dress and appearance also were criticised badly. Rather than her husband she was exploited by thousands of times by her fellow society. She felt that her soul was engraved.

7.5. Let's Sum-up

Readers can take this poem as an example of sufferings of women. She registered her side against the child marriage and the influence of social factors. She talked about the dark side of male dominated society and their exploitation on women community. She insisted that women are not a career to carry men's children. They are made of flesh and heart as men. That's why she sates the equal freedom and space to women among the male dominated society.

7.6. Unit End exercises

- i) What does Politics mean in first stanza?
- ii) Why does Das say that she is not aware of politics?
- iii) What choice of language was asked to be choose by Das by society?

7.7. Answer to check your progress

- i) Define the poem 'An Introduction' as a poem of feminism.
 - ii) Explain Kamala Das's opinions of men from the poem 'An Introduction'
-

7.8. Suggested Reading

Radha, K. *Kamala Das*. Macmillan India, 1986.

7.9. Glossary

1. Malabar – a term represents Kerala
2. Project – expose
3. Context – a meaning in temporary place
4. Medium – a mechanism to convey something
5. Treatment – a way to respond to other people
6. Communication – a way to connect
7. Vehicle – a wagon
8. Comfort – a peaceful condition
9. Broken images – a fragmented memory
10. Issue - problem
11. Individual - personal
12. Protection - safety
13. Victory - winning
14. Critical - dangerous
15. Application - methodology
16. Equality – maintaining balance
17. Lightning – a flash light attack
18. Volcanic eruption – blast of lava
19. Thunder – a heavy sound from sky
20. Inferior - subordinate
21. Bitter - disgusting

- 22. Cage – a box with bars
- 23. Burden - load
- 24. Exploitation – cheating others
- 25. Engrave - inscription
- 26. Register - record
- 27. Influence - impact
- 28. Domination - oppression
- 29. Career –future goal

BLOCK III

UNIT VIII NOVEL UNTOUCHABLE

- MULK RAJ ANAND –

Untouchable

NOTES

Structure

- 8.1. Introduction
- 8.2. Objectives
- 8.3. Author Introduction
- 8.4. Summary of the Novel
- 8.5. Let's Sum-up
- 8.6. Unit End exercises
- 8.7. Answer to check your progress
- 8.8. Suggested Reading
- 8.9. Glossary

8.1. Introduction

The combination of Indian and English works were once known as Indo-Anglian fictions. They were once as translated works from British literature to Indian languages and also in English. Tagore got the most significant place in this process. From Indian vernacular to English he produced many works and he wrote mostly first in Bengali and important works were translated into English not only for British people but for all the world people. Those Indo-Anglian fictions were based on various genres such as historical, social and also romance based works. Like the overseas works, our young writers produced low level works since they had no guidance. They didn't follow any weightage and depth of the content in their works. Here the important game change is the introduction of Gandhi in Indian fiction. Anand was the first Indian writer who used Gandhi as one of his characters in his novel and he was the first who introduced stream of consciousness in Indian fiction, because he was influenced by the author James Joyce who once followed the same technique in his outstanding novels. But Anand added this quality by making changes to the Indian culture. Even his first work *Untouchable* also set in this way of storytelling.

Another legendary writer Raja Rao adopted another form of storytelling that is the autobiographical type of storytelling. From these people onwards

Self-Instructional Material

the periods of Indian English writing started to get developed, enriched and enhanced both in quality and presentation. This era succeeded by the arrival of R.K. Narayan and Nirad Chaudhuri. The role of Gandhi in fiction was also reflected his real role in real life. Freedom struggle, partition, inequality issues and the patriotism were there key elements in making fiction.

Indian English fictions grew with R.K. Narayan, Raja Rao and Mulkraj Anand from pre-independent period. Some fore runners of Indian English established the foundation of Indian fiction and made our culture familiar among European literature. Here Mulkraj life is also like a historical book, because his early life, life in partition, Europe life and the settled life in India cover Indian freedom movement simultaneously. All these levels reflect different career growth of Mulkraj Anand. Gradually he grew himself as a writer in English language. To become a novelist he struggled a lot and he got success. His later period includes his achievements as a writer.

8.2. Objectives

- i) To introduce the period of fiction in Indian English to the students
- ii) Make him familiar to the fore runners of Indian English Literature
- iii) To make them understand the social equality

8.3. Author Introduction

Mulk Raj Anand was born on 12th December, in 1905. He was born before partition so he was born in Pakistan once it was the state of India. His family was a large family, he was the third son out of five sons in the family. Anand spent his early school and college days in Punjab. Later he cleared the matriculation exam and got the seat in Khalsa Collage in Amristar. His first prison life started after he was arrested for his first non-violence struggle. That was his first freedom fight in his life before becoming as a writer. In Honours in English he got graduated from the Punjab University. In London he got scholarship for research work. From that period onwards he started his career as a writer in English. In 1926 he

submitted his dissertation in philosophy. He made some contribution with T.S. Eliot for his periodical.

He loved his career as a writer and he tried to develop as a standard fiction writer in Indian English. Till his Ninety sixth age he was not out of his field. He published many novels, short stories, poems and he published some books about paintings also.

In the year 1935 he published his novel Untouchable, in 1936 he published Coolie, and in 1937 he published Two Leaves and a Bud. This novel Two Leaves and a Bud explored the area of social protestation and realism in the field of Indian English Literature. Most of his works carried creativity. Shakespeare used very less amount of decentralized people in his plays. Like this Charles Dickens used many decentralized communities in his works. Mulkraj Anand also touched and made these low life of poor slave people as his novels' protagonist and made some of his novels to carry the titles based on the words used in low life community. For example Coolie, a farmer, abandoned community and overall mentioned the life of downtrodden.

Based on the issues of poor people life this novel Untouchable perfectly constructed. Throughout this novel he was talking about the basic problems of poor Indian people. As per the title the core theme of the novel is the curse of India that is the practice of Untouchability. Between the period 1939 and 1942 Mulkraj Anand followed a different method such as using a same character and characteristics in his three series of novel. He continuously published The Village in 1939, Across Black Waters in 1940 and The Sword and the Sickle in 1942. The only character the he repeatedly used in these series is Lal Singh.

In the year 1951, his important long series Seven Summers was published. In Shakespeare's play As You like It, he added a separate poem as a part of dialogue and that poem dealt with the life of a man as seven stages. Those seven stages start from the childhood to aged level. Like this Anand distinguished his series of novels into seven volumes based on the stages of Shakespeare poem. Here the important thing is those novels are nothing but his fictional recreation of his auto-biography. For this series of works he received the Sahitya Akademi Award in the year 1971.

After that Anand wrote a lot of short stories that may go more than seventies. He has also published some collection of his short stories. For his contribution and service to the literature, Anand was honoured by the president of India in 1967 by providing the award Padma Bhushan. He received cash prize for his creativity that he used in Indian English literature. Like his early novels the *Untouchable* also carried the same writing qualities of Anand. This novel revolved around the pre and the post-world war period with the class discrimination of this society. Some of the elements that he added were also really happened in his life. He lived as a watcher in many situations and he recreated those things in his novels.

Anand nearly spent twenty years in London and he got the impact of revolutions happened in European literature. He involved himself into many social movements in thirties when he was in London. They are almost like political based movements such as Marxist movement. He was not the full supporter of European culture at the same time he claimed some of the rational features of European culture such as casteless behaviour. As many writers of the western country he also wrote about the social discriminations and insisted the equality in society. Many writers of the Second World War period wrote works against the neo imperialism created by the capital countries after the Second World War.

The making of *Untouchable* ate Anand's sleeping time. He slept only for three hours during the process of writing this novel. In the year 1929, he showed his novel to Mahatma Gandhi. Initially Gandhi was against the love portion of the novel that happens between the sweeper boy and a girl. Anand explained that the character is created to touch the theme such as untouchability issue. Gandhi asked him to give a direct hit through the characters against Untouchability. So that he was asked to stay in that ashram and practice the ashram life style. That one week stay made him as a man of simplicity and sincerity. Now he got the capacity to create the creator who got suffered by untouchability issue.

As per the advice of Gandhi by staying in that ashram, he reduced the pages of his novel by removing the unnecessary parts of the plot. Like the *Moby Dick* novel, this novel didn't receive any proper response from

the audience. Even many publishers were not interested to publish this. British government rules and regulations were not ready to give permission to publish Indian books. After long struggle, in May, 1935 this novel was published. In the year 1944, Penguin publication published this novel again. The rejected novel later got translated in to 36 languages around the world. From that drastic change onwards, Anand continued his journey as a successful writer in Indian English Literature.

8.4. Summary of the Novel

In modern cultural studies there is a term 'subaltern'. In modern trend this term covers the minority group, marginalized communities such as women, people who became refugees because of war, lack of literacy, and at last the voiceless common man from any levels of this society. Mulkraj Anand did his revolutionary step before modernism, postmodernism and post colonialism period. But in current trend his novel *Untouchable* can be compared with these cultural terms. Even now some set of community is living in the villages of India as Bakha is depicted in this novel. All the works which are all written on the basis of subaltern theory try to rise the voice of the voiceless and they are pushing the marginalized people towards the central part of this society.

This Subalternity is the notable theme in literature especially in India. In olden days as mentioned in this novel those low caste people were *Untouchable* and marginalized. In this twenty-first century the civil refugees and the urbanization of metropolitan cities made some set of people as isolated from the normal community. Sometimes they are treated as mean worms. Their dwelling places are removed by government for the development of the city. Tall skyscrapers are erected on the ashes of these isolated community. These are the modernized form of *Untouchability*. This occurs because of economic issue and the lack of literacy. The superior caste people used the power of controlling society in the name of religion against the low caste people. They also made those people as illiterate since they have to defend their business. Even now in India many people have the same thought because of quota system in India. They made their own judgements of the other people like deciding the character of a person from their birth. Since the low caste people are poor and powerless they are unable to rise their voice against the superior caste people who are

in political power and rich in society. They are treated as the vote bank of politician and they are the victims of social inequality. They are exploited much for many reasons as Sohini was abused in this fiction. In India people who are poor and powerless will be treated as bad as animals. The liberal economy didn't eradicate poverty instead it created imbalanced equality in our society.

The growth of our country and the destiny of the low class people are controlled by the upper-class people only. The least amount of rich people who are very less in population control the lifecycle of poor people. Those subjugated people are revealed by fictional representation in literature. Like African suppression, Chinese suppression and coal worker suppression, Indian caste level suppression is an important subject matter in Indian English apart from action and romance genre novels. This novel *Untouchable* can be treated as a novel of protestation against the unbeatable social issues. The agony of Bakha is the condition of marginalised people. They are the people who experience all the sufferings and let the upper-caste people live a sophisticated life. Role of religion strongly depicted in the issue of social inequality. Since Anand followed semi-autobiographical term in his novel, this novel and the characters also derived from his childhood life. The character Bakha was the reflection of Anand's childhood friend who was also a man from low caste. He recalled his friend through the stream of consciousness technique.

He recreated the exact image of Bakha as he saw him in his childhood such as dirty hands and cloths and a body with odour. The one day work of Bakha who was forced to clean latrines and roads made him feel very low and inferior when comparing with other community people. He was thinking about the people who set this structure in our society. He was thinking of the irony between the purity and impurity. He wondered about Karma and thought how the Karma created this class discrimination society. The upper-caste made a set of people to be like this and this is not their Karma. Moreover those community people make litter which is impure and the untouchable clean them always which is pure. As an irony these untouchable are being represented as the dirty community. They have the capacity to make impurity into purity. Like that they can wash the

impure hearts of high-class people into pure hearts. Moreover the practice of untouchability found only with Brahmin people and the other religion people never mind about touching them and moving with them. An accused or convicted person will suffer in jail because of his crime that he committed, but in Bakha's case he didn't commit any crime but his birth. It is not his mistake that he was born in that low-caste community. That's why in Indian school text books, education ministry printed the lines Untouchability is a sin.

Initially this novel was titled as 'Bakha'. This is the sweeper character name. as per the suggestions of Gandhi he reduced the pages of this novel and he removed the definite article 'the' from the title. The reason is he wanted to cover the system of Untouchability in all areas and levels of this society. Based on caste, religion, colour, gender and by low profession this practice of untouchability is followed by a set of community. That's why Mulkraj Anand didn't want to add the article 'the'. So this novel is made with deep social seriousness. He fought against the all social evil elements as well as the evil thoughts of individuals. Only in the Hindu community he found these social issues and discriminations. That's why he chose the low-life character based on the Hindu community untouchable issue. Class and Caste discriminations are the main issues in Hindu community even after the partition happened in India. Anand wished to have India without partiality. He also wished to see India with a positive growth without having these social issues. He thought that India can grow only by eradicating these discrimination. To the core level Anand provided the harsh portions of Hindu community in this Novel.

From the opening lines of this novel, Anand showed the communal divisions of Hindu community in a town.

The outcastes' colony was a group of mud-walled houses that clustered together in two rows, under the shadow both of the town and the cantonment, but outside their boundaries and separate from them. There lived the scavengers, the leather-workers, the washer men, the barbers, the water- carriers, the grass-cutters and other outcastes from Hindu society. (Untouchable p.9)

Anand personally experienced the discrimination found between the Brahmin communities against the Harijan communities. Anand personally hated these inhuman things and he spoke against this discrimination found among the higher class community. They called themselves as superior castes. Bakha was introduced by his job not by name like 'Posh, Posh, sweeper coming.' The caste-well symbolised the cruel heart of superior caste. Even now in some areas of India especially in poor educated villages, these community people follow double mug system and caste-well system. When Bakha was playing hockey with some Hindu community boys the superior caste people attacked him and Bakha got injured. There are many scenes in this novel that peels the dark side of Indian society.

'Dirty dog! Son of a bitch! Offspring of a pig!' he shouted, his temper spluttering on his tongue and obstructing his speech, and the sense behind it. in its mad rush outwards. 'I . . . I'll have to go-0-0 . . . and get washedd-d . . . I . . . I was going to business and now . . . now, on account of you, I'll be late.' (Untouchables.p.51)

These situations show the worst condition of slum people. They always had to be as slaves in front of the superior community. Bakha had to ask apology by bending his head towards the superior community people. This is an example for humiliation and in human thing. As we mentioned that Anand removed the definite article from the title because the out caste system is common in all the religions against the slum people. So throughout the novel Bakha was avoided as untouchable not only by Hindu community and also by Islam people and Christian people. Here he was avoided because of his profession. Before the end of the novel the ideology of equality was given by the Christian missionary Colonel Hutchinson. He explained about Jesus Christ and his scarification of love. So that through the love Anand established the true love and equality. Gandhi also comes as a part of character in this novel. He gives a speech in a mass meeting among large number of people. Even in that situation Bakha felt isolated and found a hidden barrier between him and the community. He nearly spent his life in this village like a never ending hell life. Every day and every minute Bakha was insulted and

humiliated by the upper-caste people in his town. Instead of improving the society he was thinking about getting out of this slave like life.

There was an insuperable barrier between himself and the crowd, the barrier of caste. He was part of a consciousness which he could share and yet not , understand. He had been lifted from the gutter, through the barriers of space. to partake of a life which was his, and yet not his. He was in the midst of a humanity which included him in its folds, and yet debarred him from entering into a sentient, living, quivering contact with it. Gandhi alone united him with them, in the mind, because Gandhi was in everybody's mind, including Bakha's. Gandhi might unite them really.(Untouchability. p. 151)

Untouchability is merely a novel that speaks about the voiceless. In this sense it doesn't have any twist and mysteries and showed lack of interest in reading. The practice of untouchability is criticised from various levels of this society such as social, religion and race based. This novel followed the three unities of Aristotle. From the sunrise to sunset with in one day Anand describes the story of Bakha that occurred in the period of Pre-partition India. He opposed the orthodox blind beliefs of Hindu community in caste system. Bakha's duty is to clean the latrines of the town used by all community people. His job is dirty but he is intelligent and emotional in his life. Sometimes he goes to work instead of his father when he is not well. That time he was scolded and beaten if he touched the other community. They blamed him as he polluted them. So sometimes they turn the situation against Bakha and he is beaten for no reason. In this fight occasionally some Muslim people try to save him from the crowd. He often wondered about the equal treatment done by Islamic people and Christian people. Anand only focused on the dark side of Hindu community.

In another scene, when he was cleaning the courtyard, he accidentally touched the idols which were banned for him from worshipping them. In this sense Anand showed the cruel imbalanced condition of Hindu society. His sister Sohini represents the darkside of higher community people and their attempt of abusing low caste people. While people were complaining about Bakha, she revealed that the priest tried to abuse her. But as usual no

one was ready to believe that. Through this sequence the hypocrisy of that community is proved. Here the untouchability is forgotten when a woman is abused from low caste. This is the awkward condition of Hindu orthodox system.

To collect the food Bakha visits silver smith area. There he didn't receive any food and in the front yard of a house he felt asleep and in dream he sees a railway station. He saw boys are reading books and a sadhu woman brings Chapatti and dal. In real he finally collected only two chapattis and unable to explain his situation to his parents. His brother Rakha brought many Chapattis and that night their family shared the food. Bakha felt a false proud when he wished to marry a washerman's sister. Here Anand showed the lowest of low caste people. This is an example for cast system being followed among the poor community too.

The early part of twentieth century of India has been shown in this novel. Anand once told in an interview that he was admired by the writings of James Joyce and he followed her narrative technique. He followed the same construction in his novel as Joyce followed in her novel. He used realistic way of narration. Somehow we shall compare his Bakha character with James Joyce Protagonist from Portrait of the Artist as a Young Man. But the novel Untouchable is not like Portrait of the artist as a young man, because it is all about a day life of Bakha. A sweeper boy who wished to become a hero in this society. In this sense Anand didn't make any rich person as his hero material but he promoted a sweeper boy as his protagonist. This is a revolutionary change in thirties of Indian literature. He is the symbol of every depressed people in India.

Bakha is the victim of the injustice society in many scenes. He lives in a mud house with the eternal poverty. Not only that poverty, he is also poor in education. His character was used to show the illiteracy condition of India especially for out caste people. He is so brave than Anands Coolie character Munna, because he faces many issues without quitting from them. Apart from him the Colonel Hutchinson and his wife were the two British character in this novel. They were designed purposefully by Anand. He wears Indian and British costumes that looks weird. His aim was to convert people in to Christianity and he was against to the issue of

untouchability. He was terminated for converting low class people as Christians. That's why he was always disturbed by his wife because of these activities.

The humanity is represented by Gandhi in this novel. He was considered as the father of nation. He was like a Christ who came to save the people of low caste. He wished to see the classless community and discrimination less community. The dream of Anand is portrayed as the character of Gandhi. Like Anand and Bakha, Gandhi also experienced the untouchability issue in his life. This happened in his South African visit. There he experienced the colour discrimination.

The end of the novel gives a solution to eradicate caste discrimination. Here the solution is excluding the minority people from their community and convert them into another religion. This is also a solution against this issue. Then the increasing number of minorities would become a game changer in Hindu community. By the speech of Gandhi only Bakha felt as a normal man rather than a slave guy. This portion in this novel tells the situation when Gandhi first introduced these people as Harijan that means the children of God. Comparing with the twenty first century, the social issues of India has been merely reduced by the law enforcement. However the policies of politicians and their business is keep on protecting and growing the discrimination among our citizens. Even in schools colleges and Government jobs, people are still promoting the caste to get the relaxation from the government welfare plans. This kind of mind set is still exist even in the thoughts of youngsters. May be in future like after fifty years in this century, there could be a change in the social system of India.

8.5. Let's Sum-up

Former president of India had a dream of India about becoming a super power country in 2020. As long as India follows the caste system, there won't be any more major changes in our country. Our country may develop economic, medicine and defence side. But in social quality, human rights and Human welfare still India needs a giant change. That's why from the school level onwards, we have to teach our children not to practice discrimination at any level and any form. In India there are many things

that are stopping the growth of our country's development. The top most thing that is blocking our country's development is over population. In the year 2050 India may reach the first position in increasing the population ration. So the over population is the first drawback against the development of India. There are many other drawbacks in India as like as the over population. Here we shall see those issues.

i) Illiteracy: this is the next biggest block of India. Even now millions of people are kept away from primary education. One reason is money and another one is ignorance.

ii) Un Employability: This issue is a growing issue and this is the side effect of over population and the book based education system.

iii) Corruption: Education only can light the poor family. It can elevate their family condition. But the corruption and bribery allow the unqualified people to rule our country.

iv) Poor Education system: From the British period, our students are sent out with less skills. This system is promoting only clerks instead of entrepreneurs.

v) Insecure atmosphere: Our country's infrastructure is not fair to develop our country. Especially the coordination between state government and the central government is sometimes ruining the welfare of the people.

8.6. Unit End exercises

i) What was the first work of Mulkraj Anand?

ii) Mulkraj is also known for stream of consciousness technique. True or False.

iii) Who tried to beat Bakha and why?

8.7. Answer to check your progress

i) Explain the issues of class discrimination found in *Untouchable*.

ii) Analyse the social condition of twentieth century India from Bakha's perspective.

8.8. Suggested Reading

Anand, Mulk Raj. *Untouchable*. Penguin Books, 2014.

8.9. Glossary

1. Untouchability – a taboo in Hindu religion
2. Novel – A Long narrative story
3. Sweeper – a cleaner
4. Rich - wealthy
5. Revolution – a great change
6. Depressed - tension
7. Victim – an affected person
8. Injustice – imbalanced judgement
9. Mud house – house made of soil
10. Eternal - endless
11. Illiteracy – no knowledge in education
12. Out caste – untouchable people
13. Coolie – paid labours
14. Colonel – a rank in military
15. Purpose - reason
16. Weird - abnormal
17. Convert - change
18. Christianity – a religion
19. Terminated - removed
20. Low class – untouchable community
21. Activities - action
22. Classless – no social discrimination
23. Experience – consuming anything
24. Discrimination - partiality
25. Eradicate – destroy completely

Untouchable

NOTES

Self-Instructional Material

- 26. Minority – less number of people
- 27. Harijan – Children of Vishnu
- 28. Reduction – lowering the quantity
- 29. Policy – a principle
- 30. Promotion - supporting
- 31. Relaxation – a kind of excuse
- 32. Welfare – the benefit
- 33. Exist – at present
- 34. Super power – powerful in all sectors
- 35. Population – counting of people in a country

UNIT IX THE ENGLISH TEACHER

- R. K. NARAYAN -

Untouchable

NOTES

Structure

- 9.1. Introduction
- 9.2. Objectives
- 9.3. Author Introduction
- 9.4. Summary of the Novel
- 9.5. Let's Sum-up
- 9.6. Unit End exercises
- 9.7. Answer to check your progress
- 9.8. Suggested Reading
- 9.9. Glossary

9.1. Introduction

Among all the novels of R.K. Narayan, *The English Teacher* is the only novel that reflects the life of an English teacher and the life of a person who is looking for a spiritual freedom. This novel is like a novel of spiritual journey as well as the novel with the little touch of romance. This love story falls between Krishna and Susila who is his wife. They didn't have any blocks in their love. Narayan projected this love as a love with no compromise. Krishna is frank with his wife in adoring her beauty. In the absence of her husband she was looking for his arrival and she was communicating with the trees and plants existed in her garden. After her death Krishna felt isolated in this society. That isolation poured a shower of love on his daughter named Leela. He started to communicate with his wife after death through psychic communication. *The English Teacher* is set in a complex story line. Like the sufferings of Hamlet, in the second transition of this plot, Krishna suffers a lot as a teacher and often he experiences the past feelings occurred in his life like the wheel of cycle. Nothing could recover him.

This novel is filled with many chapters and many characters. They are reflecting the real life personalities in this story. All major and minor characters are designed in casual way apart from the commercial mixture. But some important transitions occur in this novel among all the characters. Even Krishna is not the same one as we see from the beginning. Love,

Self-Instructional Material

superstition, social problems, and the childhood of Leela are the common themes of this novel. Narayan portrayed the child's character in psychological way. She was three year old in this story. Susila's mother suspected the condition of her daughter and she arranged an exorcist to drive the evil force. Here the mind-set of her is an example for superstition. Krishna goes to school from his house and the school is situated at a long distance. Actually the unhygienic atmosphere would have affected Susila instead of any social issues. That's why Narayan mentioned these social issues behind the death of Susila. All the scenes and the movements of things in this novel is portrayed perfectly. Like a painting each and every thing is depicted in detailed manner in order to make the impact of the village in the heart of audience.

Like many Indian novels, this work is also an autobiographical novel. It is slightly cleared in the main work. This is like the novels of Charles Dickens who wrote many novels with his own life story. Like this work, Narayan closely wove this novel and the incidents that reflect his own life. According to the sad incidents occurred in this novel, this can be treated as a tragic novel in Indian English. Krishna's father started all these issues accidentally. He who helped Krishna to construct an own house and Susila went to Bombay to visit the house. There she got infected by Typhoid and was treated by a doctor Shankar. He who continued the tragedy more because he wrongly treated Susila. He gave treatment for malaria instead of Typhoid. Without any reason she left this world and it made a deep regret in the heart of the readers. This death is tragic and made great change in the streamline of story. Overall this novel is nothing but a collection of happiness and sadness. After Krishna lost his wife he became a man of agony and nothing could console him from his wife's death.

9.2. Objectives

- i) To introduce the Glory of Indian fiction writers to the students.
- ii) Make the students familiar about R.K.Naryan
- iii) Make the student understand different plot of Narayan.

9.3. Author Introduction

R.K. Narayan was born in 1906 from southern part of India called Rasipuram. As a Tamilan he and his family later settled in Mysore. After

that he started to write in English. Thus his career as a writer in English literature started to develop. He developed his English since he got graduated from Cambridge in London. That made him a prominent writer in Indian English. Initially his writing career started as a journalist. He wrote many articles and he contributed his initial experience in creative writing. Not only London, he had visited American cities also. Those things never influenced his life anymore, so that he started his writing with Indianism. He reflected the taste of Indians in his novels. He didn't write his novels to collect quick popularity. He wanted to establish the Indian cultural values through his novel. That's why in Indian English literature, his novels are shining as icons of India.

His novels can be arranged in to many variants and genres. He has also included politics in his novels. Narayan completed ten novels and one hundred and one short stories. Some familiar novels are Swami and Friends, The Darkroom and The Vendor of Sweets. Waiting for Mahatma is a political novel in his literary career. We shall analyse his major contributions in fiction.

In the year 1935 he published Swami and Friends novel in English. This novel is the story of a young boy Swaminathan. This novel is a combination of humour and enjoyment. It gave pleasure of reading to its readers. Swaminathan is also like an average boy like the character David Copperfield. His friend name is Somu who is a god companion in his town. Boys involved in many issues and those issues took them to the superior authorities of the school. Those all colour experience offer a pleasant effect while reading this novel. Rajan formed a cricket team and the gang left the school for practicing cricket. Here the team skipped the last period of school. After this incident Swami and his friends were punished that made him run to Malgudi. There the Malgudi story starts. The story end with tears after the transference of Rajan's dad from Malgudi. This is the emotional ending of Malgudi Days.

In the year 1937, after the school story of Malgudi, the college story is depicted in his The Bachelor of Arts novel. Here the young Chandran is the main character as Swaminathan in that novel. Chandren's character is designed as a debater of the college and he fell in love with Malthi. Her

mom was not ready to approve their love and the love didn't meet success. Like usual Hindi films he became sage because of love failure. Later he received advice from his fellow sages and got married another woman. Finally he got a child and became a complete family man. Then he got appointed as the correspondent of a newspaper. He achieved and approached many things in his life and all brought nothing special in his life. Thus Chandran represented the tasteless life of Indian family men.

Since The English Teacher novel is to be described here, we have to see the next work of Narayan that is published in the year 1939. In this year he published this novel. This novel is not the continuation of Malgudi incidents. This novel talks about the imbalanced condition of day to day life. Ramani is the main character of this novel. He was portrayed as the branch manager. He is working as the branch manager in an insurance company. His family is a large family with three children. As an extra marital affair, the new organizer of the insurance company Shanta Bai had affair with him. Ramani didn't turn his face and his wife who tried to commit suicide became a emotionless mother and led her life only as a mother for her children. All the major and minor characters are equally portrayed well in this novel.

In the year 1952, The Financial Expert was published. A fake wizard appeared in this novel. This wizard lives and does his magic under a banyan tree. This wizard is nothing but a man who has talent in making financial transactions well. Later in the second part of this story he becomes a journalist. In the third transition of this novel he becomes again a man of financial department. He lends money to poor people and farmers. From the beginning he started his life under Banyan tree and later he settled his life into many levels and finally he reached the same place where he started his work.

In the year 1949, Mr. Sampath was published. Truth printing works is run by Sampath. He often prints work for Mr. Srinivas and he asked him to write a script for him. He has his own film production company called the Sunrise Pictures. He got the amount to produce films from Sohanlal. He booked a heroine named Shanti and he fell in love with her. Another one character who loves her destroyed her career. He destroyed all the films

that he shot. So Sampath and Sahnti left that city and went to Mempi hills. There he stayed with her for four days. After that they moved from that house. She went to madras and he went to Malgudi. This is the way the story ends.

In the year 1956, he published a novel The Guide. This novel has least touch with the plot of The English Teache, because the novel travels around many incidents of many characters and this does not follow the incident of any single character. Narayan depicted various themes in his various novels. All those works don't reflect any valueless stories. Each and every story contains his personal life reflections or the reflection of some people that he met in his life.

9.4. Summary of the Novel

Krishna is working as an English teacher at Albert Mission College. This is a fictional college and it is situated in the fictional village Malgudi. He got married his wife is Susila who is the mother of Leela. In the beginning daughter's age is just seven months. Since to continue his teaching profession, he has to stay in college hostel that gives him a boring mood. He often receives only two letters from his wife and his father. His father-in-law and his father often insist him to move from his college. Then only he can live his family life with his wife and daughter. Both request him to lead a complete family life by maintaining his profession. That's why he is looking for a better house to stay close to the family or else he has an idea to move from this college to be with his family. Krishnan's mom comes to his house to welcome Susila since she gave birth a new child. Initially she make little issues with the activities of Susila and later for the welfare of the granddaughter, they move peacefully.

Thus a harmonious relationship is born between the daughter-in-law and mother-in-law. Meanwhile Krishna's dad donated a sum of amount to book a house in Bombay. While traveling to Bombay they take breakfast in a hotel and the hotel food infects Susila. She is infected with Typhoid. The great agony starts in his life. Susila is isolated for treatment and she has to wash her lips and hands often. She is unable to consume any food and her condition is becoming worse. Since Krishna is a wealthy person he meets Bombay's famous doctor Shankar. In Susila's case he lost

his mind. That doctor gives wrong treatment to her. Without making proper diagnosis he gives some powerful medicine which are not going to cure typhoid. Unfortunately he gives treatment for malaria instead of typhoid. He feels this mistake beyond the deadline. At last her parents reach the hospital and start to take care of her by giving, medicine properly. They care her much. They also take her child's care properly. They reduce her burden and treat her well to recover soon.

Krishnan's father doesn't like their company and he thinks that they are ruining the mind of Susila by telling some unwanted philosophical terms. He believes that they are fond of superstitions, because they believe that Susila is infected by some evil spirits and they applies the sacred ash on her forehead instead of giving injection and treatment. This make Krishnan's father upset. Susila's parents' true love is indirectly spoiling her. Susila's mom believes that it would be the attack of others mind-set. Instead of going to hospital they go to temples and instead of giving tablets they give only the ashes from the temple. However they keep the house clean and tidy to save her health. Here her husband Krishna joins to nurse her. He calculates her body temperature, gives medicine, and waits till sunrise without sleep. He later suffers from sleeplessness and unable to concentrate his work. Sometimes she reaches delirium and loses her mental stability. During that time she misunderstands her dad and tells lies of her father such as her father is not gentleman but a thief. From madras they bring another famous doctor to treat her and he starts to give her treatment. He is not far better than the Bombay doctor and his treatment makes Susila worse than the previous one.

Finally he lost his wife and this situation makes him made. He feels he is alone and his life doesn't have any meaning. He feels that god revenged him for his previous Karma. The dark cloud of loneliness covers his heart and his happiness is plunged in to that gloomy. He tries to commit suicide instead of doing second marriage. He is stopped from that thought by the position of his daughter only. Only for her he decides to live a happy life. He decides to sacrifices his life for her. He feels that his wife loves him much after the death. This is the most interesting funny turning point in this novel. Some critics feel that this portion is unnecessary. Here the

plot turns to spiritual path. The way Narayan sets the plot is nearly superstitious. No one knows the reason for his choice of spiritual content based plot. The plot says that Susila after her death meets a medium in soul form and through the medium he communicates with her husband and child. This is ridiculous. Through this method she helps her husband to continue his life in next level. She shows her remaining love through this process. Later with the power of psychical communication she meets her husband by voice guidance and leads him to take perfect decisions in his life. Soul of Susila is afraid of losing her husband's communication if he fails in communicating with her. So she compels him to practice the psychical communication method strongly. For this he resigns his job and continues his practice on psychical communication to contact his wife. This way the afterlife service continues.

In this situation he informs his principal that he wants to work in school instead of teaching in college. He gets the friendship of a headmaster of a school who has sad family life. His rest of the life is spent for the welfare of his daughter. Once we said in this fiction Narayan used Stream of Conscious technique. Most of the scenes he proposed many ideas like Shakespeare's monologues. When he reaches the railway station he feels his childhood memories. He was also taken care well by his parents as he is taking care of his daughter. Like a pendulum or a swing, he moves or his memories move often between past and present. For example he often opens his trunk box and sees the sweater she made for him. This is a recollection of his past sweet memories. He often sees the letters he received from his father. The repeated touch of memories refers his collection of past memories. All the recollection of childhood memories represent the nostalgic effect.

Narayan's method of creating character is based on the theory Archetypal criticism. All of his characters are interconnected more or less. Each character is meeting some points in various scenes with another characters. This is equal to the way of making characters as we see in the epic Mahabharata. Narayan's characters are impressing us more than the impression of the story. All of his characters and stories are also interconnected. A reader can connect all the characters and stories with one

another. This story is set actually to refer the spiritual journey of Krishnan. This is distracted by the other things such as his wife's death and the soul sequence. After meeting with the headmaster only his spiritual journey starts well.

Krishna's love with Susila is extreme in this fiction. Like the permanent sun and moon his love is permanent and endless. That's why Narayan continued the love in this story even after the death of Susila. The depth of the love is immeasurable and unable to calculate. In Shakespeare's plays their love can be compared with the love of Romeo and Juliet. There is no replacement for their love. When she was alive Krishna took care of her like a queen. For example, when he received her from the junction, he paid three times of the normal payment to the load man who was carrying her luggage. He decorated his house like a luxurious one for the comfortability of his wife. The same love expressed well as a mother when she fell ill. He was unable to bear the situation. Day and night he took care of her like the lid of the eye protects it. He lost his sleep. Even in that condition he treated her well.

After the death of Susila, the vacuum is replaced by his daughter Leela. He didn't allow his mother-in-law to take the daughter with them. He loved his daughter much. His life is incomplete without her and he felt lonely after the loss of his wife. One day he came to home late-night due to heavy work and he felt guilty that he left his daughter alone. It was a painful experience to him. Every weekends and especially Sundays he spent his whole commitments only with his daughter. He was stooped from committing suicide only because of his daughter's condition. The incurable grief and agony is killing the life of Krishnan and throughout the end of this fiction he was unable to escape from that depression. His job and the company of his daughter only kept him alive and with a little bit happiness.

When Susila was alive she was also fond of Leela. They chose a big house only for their daughter's happiness. Then only she can play in a large house. The same love affected the child much after her death. That's why they were communicated after the death by Susila's spirit. This is an example for her spiritual love. The first contact with Susila's soul occurred at the time of sunset. The soul responded through the medium. With the

help of other souls her soul tried to communicate with him. He was also asked to practice the communication method to contact his wife. She requested to develop the art of communicating with souls. The conversation occurs in Tamil language only because of medium. In this contact she asked him to destroy her diary and letters of her from the house in order to recover him from her tormenting experience. As per her instruction he did the same. This was his first response against the request of Susila's soul. Except few things he was ready to destroy them all. He was unable to throw her memories from his heart. She informed that she was happy about him when he was taking care of Leela. She insisted him to send her to the school. He asked her that why we had to send her to school since she was not at the age to hold the pen and pencil. So that Susila replied that sending school may relieve Leela from the tormenting memories of her mom. While playing with other children she may have some chances to recover herself from the loss of Susila. She believed that a psychological change may occur in Leela's life in positive way.

The loss of his wife forced him to concentrate on studies. That's why he spent long hours in lecture preparation. During this process his daughter was under the care of his granny. She admitted his daughter in a school without his knowledge. One day he met the school headmaster and asked the progress of Leela. There the headmaster advised him to change the school which is near to his time. Then only anytime they can take care of the child and it would be easy to walk to the young child. At the closing chapter, like many Hindi film climax, Krishna was walking alone at night in a silent street. He smelt the smell of jasmine that represented the appearance of his wife. She is no more now. He lied on the bed by thinking the memories of his life incidents from childhood to now. He was sobering his wife name repeatedly in half- sleep. She appeared in an illusionary form to his hallucination and she accepted the flower from the garland. His heart believed that all these things are real. This is the actual ending of this novel. A reader is left with the confusion whether he is dead or alive.

9.5. Let's Sum-up

This story ends with a confused conclusion. If we believe that Narayan is dead then we don't know the condition of his daughter.

Suppose if he is alive. There is no proper answer for what happened after the sunrise. Audience can't communicate with Susila as he communicated with her. So Narayan leaves the idea of the ending at the hands of the readers.

9.6. Unit End exercises

- i) What is the institution name which Krishnan worked at first?
- ii) Who treated Susila at first?
- iii) What was the response of Susila's mom while she was ill?

9.7. Answer to check your progress

- i) Analyse the story of English teacher as a spiritual journey.
- ii) Discuss the usage of supernatural elements in this fiction.

9.8. Suggested Reading

Narayan, R.K. *The English Teacher*. Chennai: Indian Thought Publications, 2010.

9.9. Glossary

- 1.Spiritual - theological
- 2.Journey – a travel
- 3.Distracted – losing concentration
- 4.Sequence - continuity
- 5.Headmaster – the head in a school
- 6.Permanent – always exist
- 7.Depth - deep
8. Immeasurable – unable to measure
- 9.Comparison - matching
- 10.Replacement – placing new instead of old one
- 11.Decoration – making the appearance beautiful
- 12.Luxurious - vanity
- 13.Vacuum – a void space
- 14.Incomplete - unfulfilled

15.Loneliness – staying with no one

16.Loss - profitless

17.Guilty – feeling of committed mistake

18.Suicide – self killing

19.Incurable – no solution to cure

20.Grief - agony

21. Company – a support

22.Alive – with life

23. Conversation – a dialogue form speech

24.Recover – returning to original position

25.Preparation – advance arrangements.

Untouchable

NOTES

Self-Instructional Material

UNIT X A HANDFUL OF RICE - KAMALA MARKANDAYA –

Structure

- 10.1. Introduction
- 10.2. Objectives
- 10.3. Author Introduction
- 10.4. Summary of the Novel
- 10.5. Let's Sum-up
- 10.6. Unit End exercises
- 10.7. Answer to check your progress
- 10.8. Suggested Reading
- 10.9. Glossary

10.1. Introduction

Kamala Markandaya is famous for her work *Nectar in a Sieve*. After reading *A Handful of Rice* novel one can feel that novel is like the sequel of *Nectar in a Sieve*. Both novels are talking about poverty and they have close connection between their subject matters. Kamala travel with her novels by touching the effect of poverty. In that prequel Murugan who is the son of Rukmani goes to town for better life and business. In this novel also Murugan character is projected as Ravi's character with the theme of Poverty. So *A Handful of Rice* might be a reboot of *Nectar in a Sieve*. The town economy and village economy are discussed in both novels. Both novels are discussing the effect of poverty. The theme revolves around the dark side of poverty and how poverty eats the poor people. That's why in the name of Hunger, this novel is titled as *A Handful of Rice* which is about the food of people.

10.2. Objectives

- i) To introduce the prominent female writers in Indian English Literature.
- ii) To make students familiar about the major works of Kamala Markandaya
- iii) To make students understand the concept of works from women writers.

10.3. Author Introduction

Kamala Markandaya was born on January 10, 1924 and died on May 16 in 2004. This is actually her pseudonym of original name Kamal Purnaiya Taylor. She was known as a novelist and Journalist in India. She lived in Mysore. Most of her short stories are published in Indian English newspapers. Post independent, she settled herself as a British citizen. In the year 1955 her first novel was published and in the year 1966 *A Handful of Rice* was published.

In her period she is also a notable writer in Indian English Writing. Audience may experience wonderful taste from reading her novel. Her first novel *Nectar in a Sieve* is probing the effects of village based poverty and economy. Peasant people are the people who are suffering from poverty. In contradiction *A Handful of Rice* is talking about the poverty and economy of city area. Many Critics are blaming about Markandaya that she settled in Britain and she didn't even know about the poor condition of Indian people. So that she was not familiar with those social status. Here her inexperienced condition didn't help her to set the true value of poverty among her novels. All of her imagination made some unmemorable characters in her novel. This is the way she portrayed her character. Every individual character of her novels showed her personal life reflection. From the higher class to lower class, without living the experience of them many authors are publishing novels based on the poverty in India. This is the reason that sometimes readers are unable to connect the emotions of the characters of her novel. Moreover her style of narration covered her minor mistakes that she committed in her novel.

Markandaya's best characterization can be found in her *A Silence of Desire*. A clerk husband and wife are living a happy life in this story. She showed the middle class stress in this work through the husband and wife. However often some clashes occur between them based on the tradition that they follow. That husband character often follows modernized life. This story is fully mixed with collection of feelings among the characters. The symbol of tulsi tree is representing his wife character that means she follows tradition. Her husband is the follower of westernization and he treats the tulsi as just a symbol or a tree.

10.4. Summary of the Novel

The plot is set in the period of fifties that is exactly three years after independence. India is trying to achieve the limits in defence, education and health department. In this process as per the dream of Gandhi, government is trying to save the people from poverty. The man who is the representative of Indian poverty is called as Ravi. He is the man who is struggling against poverty. As Words Worth said this character is about the life of a rustic boy and rustic life. Nowadays many village and town people are migrating to Metropolitan cities to earn money. The loss of rainfall made all farmers and paid labours as jobless. So they sell their land and move to big cities. This happens in India even now in twenty first century.

Like that Ravi moves to city to earn a job and handful of salary to remove poverty from his life. This happens usually in village and town side during the post independent India. Like the first day experience of a school boy, Ravi is happy about his bright future that he is going to experience in future. This is a false reflection of hope. But actually a dog has a shelter in that town not for a Ravi. This is the first gift of city to Ravi. It is like a trap that Ravi could understand that there is no way to escape from the town and it is a trap. He is like a slave or like a rat in a lab.

After few days he is also one of the large job seeking community in the city. Like a beggar he is looking for a job in every street and receives nothing but insult. His aim of getting a job becomes an illusion. The unemployment problem is killing him like cancer. Not only the city life but the poverty and hunger lock him into a great agony. He is unable to recover himself from the strong trap. The jobless people in India will become criminals. Like that Ravi falls into crime community and starts all illegal business like smuggling, robbery and human trafficking. In this way he thinks of his bright future. Hunger and poverty remove his identity from this society. He has no hope to live in this society. Again he is like a life less person and no god is there to save him anymore.

This is the glittering life given from the metropolitan city. All the glitters is not gold and all the sources are not safe in city life. The city life is giving false promise to the people who are looking for a better future. This excessive condition of poverty makes him as a drunkard. During this

drunkard condition police arrested him. While trying to escape from them he entered into a tailor's house and he threatened the family to protect him from the police enquiry. Here the tailor character is also suffering from poverty. He is begging for a meal. This stroke the heart of Ravi. That is the incident that changes the mentality of Ravi. Ravi loves that middle class life and starts to learn tailoring by leaving the robbery.

Later Ravi falls in love with Nalini. He gets a family life and settles with the daughter of the tailor. This is the drastic change make Ravi as a good man. Ravi wants to become a successful tailor and tries to run a happy life with Nalini. Here the poverty of a tailor make him to accept Ravi as his son-in-law. He is unable to provide dowry. So that he accept Ravi to be a bridegroom for his daughter. The tailor sells his land for marriage and Ravi gets shelter to run the family. Here he has to take care of tailor's wife also. This life makes Ravi forget everything such as poverty, robbery, and smuggling. He is now thinking about the development of him and his family.

The family starts to grow from small family to large family and the economic support to family increases. This stops the growth of Apu and his tailoring business is affected by the big textile industries. So customers start to move to machine made clothes. This spoils the business of Apu. They indirectly exploiting the small scale tailors. This is like corporates killing the young entrepreneurs. Here Kamala reveals the reason why the Indian economy is under developing and the local people cannot develop much. Ravi is angry of these people and Apu warns him not to involve in violence.

Gradually the family is unable to earn money and it is hard to run the family with the minimum requirement. Ravi gets twins and the situation becomes too worse than the earlier life. They can earn and the earning is helpful to consume the food only. They are unable to buy any household things even clothes. Milk is not given to babies because of his poverty. They are too poor to live in India and every day is just like a hell to them. In this condition Apu dies and Ravi becomes the full in charge for tailoring business. The power of poverty is killing Ravi by disease and by the harsh words of his family members. His inability makes him feel like

beggar. Essential things prices get increased and now Ravi is not able to buy a single time food to his family. This portion talks about the imbalanced pricing of Indian market. The debt levels are increasing and it will soon hold his neck. So Damodar suggests him to leave this town and asks him to return to his village. This time he may visit the place with empty handed. The metropolitan didn't make him rich.

He refuses to leave this city. He was thinking about the changes occurred to him and this is done by the society only. Here the level of income is decreasing and the level of debt is increasing. In this case he suspects his wife Nalini and this matter hurts her a lot. She leaves that house. After that he is tortured by his mother-in-law for his condition. He reaches his boiling point and gets angry with her. This results rape. Ravi rapes her brutally. Nalini is unable to continue her stay in her sister's house since she is also poor. She decides to return to her house. Ravi is thinking to overcome his condition. As we saw in this work earlier, this novel reflects typical Hindi movies of seventies and Eighties. His son Raju is badly in need of medication. There is no money to give to doctor and he may soon die if the treatment is not given. In this case Raju asks him if he loves him or not. This shook him deeply and understood that love is beyond the requirement of love. Ravi more than a criminal or a tailor, he loves Raju very much as a father. However his poverty makes him leave son and his memories. He lost his son and he gets angry against this society. He thinks that this society is the reason for his son's death. He again decides to violate the rules of this society.

The extreme condition of his hunger feeling makes him shout Rice today and Rice today. This makes him mad or thief. He runs towards government rice godown and he sees the bails of rice. He wants to take the rice and Kannan stops him that this is illegal and this rice should be sent to poor people only. He runs from the police and doesn't carry any hand full of rice. Later he joins a mob that asks him to throw bricks on rich people's house. He doesn't agree because this action will not give him rice. That's why he returns from this mob. In the end he chooses the path of honesty and at last they are unable to get a single hand full of rice.

In this novel the poverty which is experienced by Ravi might be recoverable. He wants to live a sophisticated life without any hard work. So he doesn't think about farming and agriculture. His knowledge might be helpful to work in paddy field instead of a tailor. This is another perspective of Kamala about poverty in city life. While comparing Ravi and Damodar character's Ravi is portrayed as a man of honesty and Damodar is the man of dishonesty. The criminal path makes Damodar rich and he continues his exploitation against poor people to keep him rich. Dishonesty offers Damodar money where as Ravi who holds honesty well remains poor and unable to overcome the poverty. He lives in morality and he cannot accept this society which is making money out of immorality. Before liberal economy, India was like this and the same condition continues even in this century.

The quality of honesty didn't give Peace of mind to Ravi. When he goes to beach he never buy ice cream or any snacks for him and wife. The only free thing is the breeze of the sea. He feels complicated when he meets this condition and loses his happiness as a family man. Often he thinks of being bachelor and rich. So honesty make him depressed. Ravi is not the sole reason for this poverty condition. Only the society which keeps many families like Ravi's family. The extreme level of poverty creates oscillation in the mind of Ravi and he is thinking of joining with Damoder to perform crime activities. He thinks about this would be the best way to revenge the society and poverty. He is ready to violate the customs of the poverty and the unwanted norms of the society. However Ravi's misfortune hits him a lot, because Damoder does not accept him in his illegal business. He is afraid that he may reveal his secrets to government after joining here.

This is the reason that Ravi wants to make March for rice. Here the irony is the conflict between honesty and dishonesty. The choice that Ravi makes to follow criminal activities is an example for dishonesty. At the same time he tries to steal the rice not a robbery. In government point of view this is also crime. First one is for money and sophisticates life and the later one is an example for surviving in this society. Like Ravi, Nalini's character is also set with patience, honesty, and endurance. Till the end

without money, Nalini doesn't leave her love and affection. The hard condition of poverty made her as a strong woman and the suspicious question of her husband made her very weak and angry.

Through her tolerance author proves the good side of Ravi and the value of honesty and morality. There are plenty of indirect resemblance given by Kamala in this novel. This is something different that Kamala made all characters good by comparing themselves in their way. Even their anger and frustration also indirectly make them feel good in the name of honesty and morality. Like British government accepts Gandhi's protestation because of his integrity. This gives a different approach to the readers and they are able to understand the values of honesty in India. These are all the features that Kamala portrayed in this novel to uplift the values of human life. she didn't prove this by showing the power of money but by morality and honesty.

There are many highlights to show Kamala's way of narration. This is such a way to justify a good thing by showing the negative thing. It is a kind of comparative method.

- i) Apu is exploited by corporate companies. This shows the cruelty of industries as well as the sweet heart of Apu.
- ii) He is the centre of the family. Through his sufferings his responsibilities are shown well.
- iii) He is shown as a man of calculation since he has nothing and losing everything.
- iv) The entry of tragedy is shown by Apu's paralysis.
- v) His family and his character is the thin line representation of poverty and richness.
- vi) Ravi's thin line is the representation of Honesty and Disintegrity.
- vii) The worries of lower middle class shows the sophisticated life of upper middle class. For example Ravi ignores the coffee shop.
- viii) The emotional expressions are reflected through extreme levels of Ravi by his reactions in his family.

ix) Nalini's kindness is equalized with the short-tempered mother-in-law character

x) Ravi's character is contrasted by Damoder's character.

10.5. Let's Sum-up

Throughout the fiction Kamala showed the true depth picture of Indian economy and under developing condition by showing the families of Apu and Ravi. In India like countries where there is no balanced economy and social security, people have to suffer a lot and the shadow of poverty will follow them throughout their life. Here this problem also affects the growth of our country.

10.6. Unit End exercises

- i) Who is the tailor in this fiction?
- ii) Why did Ravi enter in to Government godown?
- iii) Where did Nalini go after quarrelling with Ravi?

10.7. Answer to check your progress

- i) Explain A Handful of Rice is a tragic novel.
- ii) What made Ravi to hold honesty and morality even in critical condition?

10.8. Suggested Reading

Markandaya, Kamala. *A Handful of Rice: A Novel*. New York: John Day Co, 1966. Print.

10.9. Glossary

- 1. Fabricated – false projection
- 2. Farming – cultivating land
- 3. Agriculture - Farming
- 4. Paddy – Crop of rice
- 5. Tailor – one who stitches cloths
- 6. Honesty - Integrity
- 7. Dishonesty – lack of integrity
- 8. Offer – a privilege
- 9. Morality – moral values

10. Liberation - freedom
11. Breeze – a cool wind
12. Bachelor – an unmarried man
13. Reason - purpose
14. Oscillation – pendulum like mind-set
15. Revenge - grudge
16. Customs - practice
17. Misfortune – bad luck
18. Illegal – against to law
19. Reveal - expose
20. March – a uniform walk
21. Irony - conflict
22. Steal - theft
23. Robbery – plucking one’s properties
24. Sophistication - comfortable
25. Features – special qualities

UNIT XI FIRE ON THE MOUNTAIN

- ANITA DESAI –

Fire on the Mountain

NOTES

Structure

- 11.1. Introduction
- 11.2. Objectives
- 11.3. Author Introduction
- 11.4. Summary of the Novel
- 11.5. Let's Sum-up
- 11.6. Unit End exercises
- 11.7. Answer to check your progress
- 11.8. Suggested Reading
- 11.9. Glossary

11.1. Introduction

In the year 1977, Anita Desai published a novel that is *Fire on the Mountain*. This novel talks about Patriarchal system in India. These issues are projected through the views of women. The melancholic story revolves around three characters. The first one is Nanda Kaul the grandmother of Raka, and her friend Ila. Their life story and the tragic incidents run the story in author's perspective. In the name of existentialism those three women have to struggle a lot in this society. Various symbols have been used in this novel to represent the women characters. In the year 1978 this novel obtained the Sahitya Akademi Award.

11.2. Objectives

- i) Making students to know more about the various presentation of Indian fictions.
- ii) Making students understand the various works of women writers.
- iii) To make students familiar about different genres of Indian fiction.

11.3. Author Introduction

Desai's real birth name is Anita Mazumdar. She was born on 24, June 1937. Three times her name was suggested for Booker prize. Now she is working as a professor in humanities in America. For the novel *Fire on the Mountain* she received Sahitya Akademi Award. For her another novel *The Village by the Sea* she got Guardian Prize. In India in the place called Mussoorie for a German mother and a Bengali father she was born. Before

Self-Instructional Material

the world war she met him when he was as a student in engineering programme. Their marriage was not a usual at the time and after the marriage they moved to India and settled in New Delhi. She was born with two sisters and one brother.

Like other Anglo-Indian, this German-Indian girl spoke German at her home and she used Hindi to communicate with her neighbours. Additionally she spoke English if there was necessary. School only she started to learn English and there she learnt about English to read and write. In very early age she became a writer. Her writing career started at the age of seven. As a result she published her first work at a small level of age such as nine. In this case many Indian children go to third standard and unable to write and read their own text. In this case Desai was a born talent. From the influence of school only she was able to use English language in writing and she added herself in the stream of Indian English Literature.

In the year 1957 she received B.A. Graduation from University of Delhi. She got married to Ashvin Desai. He was also an author and published books related information technology. This family was a large family consist of four members. Even in British country she got prizes. Her first issue was Cry the Peacock. It was published in the year 1963. Like many other authors of India, she also published a novel based on her real life as an auto biographical work called Clear Light of Day. It was published in the year 1980.

In the year 1984 she published In Custody novel that was shortlisted for Booker prize. As once mentioned, that was the first she got shortlisted for booker prize. Later, for fasting, feasting and The Zigzag way she was shortlisted for booker prize. Clear light Day was published in 1980. The plot occurred in Delhi. The theme of the novel is based on the partition of India and the family affected by the partition. In this novel she wrote the divisions as four chapters. Those four chapters are divided according to her age such as childhood, teen age, adult age and the mature form of age. Tara and her Husband who is working as an ambassador of America lives a family life well. In Old Delhi her sister is living with her family. In Hyderabad their brother Raja lives well. Tara ignores the

wedding feast of Raju's daughter. He informed that he acquired a land. This is the way the story goes in the part one of this novel.

India and Pakistan partition scene runs in this part two portion of the novel. All the characters are in teen age level. Raja showed interest in Urdu and he admired a Muslim Landlord Hyder Ali. Raja left the family and started to follow Ali since he showed lot of interest in Urdu. This part ends with the partition period and the death of Gandhi.

In part three level of this novel, Aunt Mira became widow and longing for help from others. She tried to rose Bim, Tara and Raju. The end section is about the resurrection of modern India. Like the usual Hindi films, this novel ends with reconciliation between Tara and Raju. She forgave him and attended his daughter's wedding.

In the year 1982 she published the novel *The Village by the Sea*: an Indian family story. A small level village people are suffering from employability, ignorance and poverty. These are the themes of this novel. The novel receive the Guardian Children's Fiction Prize. Few kilometres from Bombay, there was a slum like village called Thul. There are four children in that village. As usual their mother is in sick and their father is a drunkard. The children had to carry the burden of the family. In order to consume more alcohol that drunkard ask money but he didn't go to any job. So one of the children Hari decided to work in Bombay. Their mother became sicker and accidentally that drunkard father took care of her for seven month. Her the return of Hari changed everything. The whole family enjoyed the change since their father changed his character. Hari didn't work as a shoe cleaner or a supplier in a hotel. He learnt watch repairing mechanism and he decided to start a new shop to repair watches in his home town. This is the way the novel ends that means the family represents about adoptability. The quality of adoptability only make people survive in this world.

Another Delhi based novel *In Custody* was published in 1984. A college lecturer who teaches Hindi and earns money from that. His name is Deven. His personal interest is with Urdu and Urdu poetry. He wished to publish Urdu poetry not written by himself but by others. Especially he was longing to translate the poetry of Nur. In order to translate the poetry

of Nur, he got a second hand tape recorder and listened to the songs of Nur. In Delhi's Chandini Chowk he got a chance to meet Nur and he wished to take an interview of him. He was at the top of happiness since he was going to meet a wonderful Urdu poet in this universe. Unfortunately Nur rejected this offer and didn't accept his invitation to give interview. He said that the Urdu language was dying and within few years it would disappear from this world. So that he was not interested to give interview to him. But Deven and his friend insisted the importance of interview and tried to convince him. Because the death of Urdu language can be saved and documented from the information given from Nur. It would be like a treasure before we lose it. The tape recorder can be helpful to other Urdu research scholars and they can learn more things about Urdu in future. He had to pay to buy the tape recorder and he had to pay the room rent for interview. He asked help from his friends and collage management. They offered some money and he approached a shop to buy a tape recorder. There in the shop he was offered by an old second hand tape recorder. Initially Deven was afraid of it and refused to buy that. The shop owner insisted him that the head is working well so that he bought that. At the end he got the room and started his work. Unfortunately he lost his luck to record the audio since it got malfunctioned. This made him feel great depression because he didn't finish his work and he had to settle the balance amount. This helpless condition made a great impact in the heart of audience.

In the year 1999, she published the novel which is titled as *Fasting, Feasting*. This is the novel that was shortlisted for Booker prize third time. This novel travels between India and America. The story starts in a small town of India where Arun and Uma live. They are the children of the family. Here Uma had to carry the burden of the family and she is not able to enter into her marriage life. This is the Indian side story. On the other side Arun wanted to get settled in America. He got married in order to continue his education. His wife family was ready to bear his educational expenditures. This is the side of American story. Thus the author shows the picture of Indian culture and American culture. After many years Uma got married.

As the caretaker of the family that is shown in many films, Uma was working like a family wheel. She had to cook for breakfast, lunch and dinner. She had to leave Arun to school and she had to meet his school fees. Among these burdens she loved her family lot. The first part of the novel full and full runs in Indian towns. The tragic story of Uma to commit marriage life is differently narrated in this story. At first they brought a man for her and accidentally he fell in love with her sister. Aruna the younger sister who got married the man who came to meet Uma. So the first one attempt of Uma's marriage was postponed. In the second case Uma's new bridegroom was already married. So that Uma's father dropped this plan.

In the American sequence the story runs with Arun. In his college life as a paying guest he spends his life with an American family. He didn't commit himself full and full with their culture and their way of cooking. He was unable to adjust with the family any more. Most of his scenes showed that Arun was spending an isolated life in America. After the birth of millennium, she published *The ZigZag Way* in the year 2004. In order to search the girlfriend a person finally finds his passion that is to become fiction writer. Later he starts to follow his passion. The recent work that she published is *The Artist Disappearance* in the year 2011. Over all among all the novels, we shall see the similarity of cultural conflict. Her initial novels were talking about the pre and post independent India like Mulk Raj Anand and R.K. Narayan. She often handled Urdu as her subject matter of fiction. Moreover the transition period of her novels occurred after the eighties and nineties. In these period her works reflected the typical Indian cinema characters such as a sick mother drunkard father and the helpless children. Nowadays those plots are becoming outdated and these things are not properly depicting the twenty first century India.

That's why the similarities of Desai's novel are common when comparing with other Indian writers, but some of her works are unique while comparing them with her own novels.

11.4. Summary of the Novel

There are three parts in this novel. There is a place called Carignano where Nanda is spending her time in her house. From that

house she is expecting the arrival postman. As she expected the postman comes, and she is thinking about that he would bring some melancholic news to her. The postman is the living witness of pre and post independent India and he has seen many English officers who lived here. They made this house where Nandu is living now was granted and decorated by beautiful trees and flowers. English men loved the nature than this country. The postman name is Ram Lal. He is the postman who visits all the houses situated in that area. Though the letter contains either good or bad news, the postman hands over the letter to her. He doesn't worry about the expression of the receivers of the delivered letters.

Nanda has received that letter from Asha who is none other than her daughter. This letter conveys a message that she has to take care of Asha's daughter whose name is Raka. She is the great granddaughter of Nanda. The reason is that Asha was caught infected by Typhoid. Doctor advised her to take rest. That's why she is need of rest and during the rest Nandu only has to look after her daughter. Another character Tara is mentioned here, and she is likely to move to Geneva with her husband.

Once Nandu lived a long unhappy life in bringing up the children of her own, and she is not willing to do the same in this inactive age. Here she is in Half-mind and rest of the heart is forcing her to say okay to her daughter's request. Ila Das a new character comes in this part. She is her close friend from school to college. She calls her friend. As an aged woman she is happy to hear that Asha's daughter is coming and wondered of why Nandu shows lack of interest in this matter. Here in this condition Nandu who is responsible for many educational institutions, and she has to take care of many works. Rest of the time she would be alone and her loneliness might be filled by this baby or else it would be a disturbance to her. Often she wanders alone in her lawn.

Personally she is not happy about carrying many responsibilities and she sometimes hates herself about carrying unwanted burdens. Unwillingly she is doing these work. So that taking care of Asha's daughter would be another responsible to her and it would increase her blood pressure. She is thinking about the situations which may happen if she accepts these responsibilities. The postman suggests her that she might

cook potato chips to the children, because they love the chips much. She is deeply worrying about the arrival of the daughter and she is afraid of losing her personal time. She is interested to concentrate much on her privacy.

After this sequence Part two of this fiction starts. Now the scene starts with the arrival of Raka to her mom's house. She finally reaches Carignano. Her appearance is like a skeleton. She was severely infected by Typhoid. The sick ate her completely. Her condition is pitiful to Nanda. She reaches the house and finds a comfortable room to set her things to stay. In that house beautifully she places her things since she has to leave her daughter here. Ramlal gives a Tea to her and Raka loves the taste of the tea. She enquires about the manufacturer of the tea powder. In this position, Nanda is thinking about to keep the child in her house and finally she decides not to open her mouth until Raka tells her status on the matter if her daughter is about to stay. In this case both characters are not ready to open their mouth and they avoid each other to start the conversation.

Here in that house, Nanda continues her daily work. She visits her institutes and continues her official work. While boiling the water for Nanda's bath, Ramlal suggests that she would appoint a baby sitter to take care of the daughter. So she can balance her work as well as taking care of the baby. The paid babysitters may be under the supervision of Nanda and this idea may give rest to Raka's mother. Suddenly her house is attacked by a hailstorm. Ramlal is worrying about the upcoming side effects of that hailstorm and this thing may collapse her house by fire and ice. In this area it is hard to find help and the fire engine may take long hours to reach her house. Fortunately the storm is stopped and Nanda started to take bath with hot water made by him.

Nanda later decides to have walk with Raka. She also remembers that Raka needs food to eat. While having walking she asks Raka what to buy for her to eat. Then they converse about the existing house. She says that once the house was beautiful and the current condition of the house is not so well because of weather and aging. Later in the hill area Nanda asks Raka to reach the top of the monkey point that is situated in hill. She promises her that she will not stop her to move anywhere in this hill. Raka is now happy and inch by inch she starts to love the scenery that is

available to see around her. Like a long meditation she experiences the taste of nature and the cool breeze. She gradually forgets and loses herself in the gift of nature.

Ramlal informs about a dance programme to Nandu and also he worries that the dance programme is not well as the English people do. However he insists her to go that place with Raka since she can enjoy the people who are gentle and neat. As Nanda gives full freedom to Raka to wander in the hill, she enjoys staying in that hill till evening. After getting darkness she reaches to Nandu and she is scolded little bit by Nandu. After that, as Ramlal said she asks Raka to go to the dance programme. Here Nanda and Raka are connected with each other and a gradual bond is started to develop. Ramlal heard once the sound of band music while he was walking down to the hill. As per the description of Ramla, she reaches the ball room and she watches everything around her in that room. There some false images start to appear to her eyes. She start to see some people are making violence. It is not real but she feels as a hallucination just because of the music. In that room she encounters some scenes as a vision that happened once in her life. She sees that her dad is hurting his mom which is seen as the images projected by a projector.

She experiences a traumatic effect throughout the day and she doesn't worry about that thing. Even she never opens her mouth to share this incident. That day night she sees the rain of fire around her house and the hill. She warns Raka and Ramlal to protect themselves from fire fall. It is quite unnatural that they see fire fall in that hill. She thinks about the stories once told by Ramlal regarding the demon who is behind this fire fall. He believes that the unknown demon would be the reason to this supernatural incident.

Asha again sends a letter that she would like to go to Geneva to resolve Tara's family issues. Since Nanda is taking care of Raka very much, she doesn't recall the memories of her mother. So Asha decides to go to meet Tara since her daughter is safe with Nanda. Raka sticks with the atmosphere of the hill and she is not interested to leave the place. So in future more than Asha she is interested to live her life with this hill place. After the storm day, both are having their tea. Nanda feels bored and

irritated when she receives the information about Raka's father. He is meeting with Sorcerers and collects things from them in the name of expedition from Tibet. During this conversation about Raka's father she shows some interest on this. Her house is also filled with the many collectables of her father which are all different to her. Raka's mother calls the days of rain with her own description such as Days of Lilly. Her the sky is clear after a heavy rainfall so she leaves and starts to play in that rain free evening.

As per the description of Asha, after the rainy day Raka finds Lilies around her house garden. In breakfast time Raka asks about Asha's letter. She enquires about the content of the letter. Here Nanda lies about the original content of the letter and she says that her mother is sick. She agrees that this is mentioned in this letter. However this news make a slight shake in Raka's face and to cool her Nand takes her for a walk. She tries to compromise her. Both reach the house once it was burnt in fire storm and there they start their play. They enjoy the atmosphere of that burnt house, they don't worry about the condition of the house. The house might be burnt but the nature has made some changes in the design of the dark house. That's why that house looks beautiful more than the dark condition.

Now Nanda is sharing her childhood experience that she lived once in Kashmir. Raka asks about her revisit to Kashmir, and Nanda replied that she was not interested to visit here childhood places once again. Nanda shares her memories about Kashmir by telling about the lakes, trees, apples and saffron. She also tells the snow habituated animals. This thing make Raka wondered that how she could remember these things after a long gap. As usual this subject becomes boring to Raka and she shows poor interest in listening to the experience of Nandu which is not to fit to her generation and expectation. This make a slight gap between Raka and Nandu. This gap is based on generation gap. Some descriptions of Nandu is interesting to her and some are boring to her. During the work hours Nanda and Raka miss each other. Later Ila phones to Nanda and enquires about the presence of Raka. She replies that she is happy with her company. Ila tells that Raka is over fond of nature and she never gets bored of watching nature. She can't stay here when she finds non-interested things around her.

After this incident part three starts. As per the programme Ila comes late to meet Nanda and she is irritated with his improper punctuality. Some school children are teasing Ila after hearing the high pitched voice. There Ila and Raka become friends. Ramlal takes care of them well. Nanda wonders about their relationship and she leaves them to move each other. During the teasing time often Ila is rescued by Ramlal only. It all happens only because of her voice.

They conduct a tea party and both of them enjoy the tea party. After many hours they become close friends. Even to them Ila talks her olden days and as usual Raka feels bores of their content. She explains that the house was in heavy silence before the arrival of Raka and after her arrival only this house is kept away from silence. Later she calls Ramlal to remove the used tea cups from the place. In the foothills there is a school run by Nanda's husband. There she arranges a job for her, because her properties were cheated by her brothers and she has to work to feed herself. Ila is not comfortable in her place and she is not willing to stay with Nanda. She just suggests her friend about the mysterious activities that occur in deep hill forest. After this meeting Ila tries to move from Nanda's house. Before that she goes to market with Nanda to buy some foods. In this way Ila removes Nanda's loneliness. Nanda also loves to go with Ila and both enjoy their shopping outside. There she experiences some unhappy feeling with the fruit sellers and vegetable sellers. Some sellers are not ready to offer corns as per her bargain. So she has to leave the market without buying the corns. Her financial status makes her like this and she has to collect money from her friend only. So that she cannot get anything for Raka.

Unfortunately in a situation Ila was raped and police calls to Nanda. Nanda is asked to recognise her friend's body. She is shocked after identifying her body and she is upset about the things happened to her. Ila's dad and her husband never cared her and at last she was willing to live with Nanda. Her wishes are burnt, so that Raka at the end of this novel comes to Nanda and informs her that she has burnt the forest by match sticks. This is the justification of the title Fire on the Mountain.

11.5. Let's Sum-up

The burning issues against women in India especially child abuse and child marriage are the main subject matter of this fiction. So Anita Desai indirectly refers these issues by her title *Fire on the Mountain*. The silent fire one day may burst out in the behaviour of woman like a sudden forest fire.

11.6. Unit End exercises

- i) Who is the great granddaughter of Nanda?
- ii) Why did Asha decide to leave Raka to Nanda?
- iii) What is Nanda's routine schedule?

11.7. Answer to check your progress

- i) Justify the title *Fire on the Mountain*.
- ii) Discuss the connection between Nanda and Raka

11.8. Suggested Reading

Desai, Anita. *Fire on the Mountain*. London: Vintage, 1999. Print.

11.9. Glossary

1. Conduct - hold
2. Boring – lack of interest
3. Arrival - reach
4. Foothills – the ground area of a mountain
5. Feed – taking food
6. Mysterious – unexplainable
7. Bargain – a negotiation

BLOCK IV DRAMA AND FICTION

UNIT XII SILENCE! THE COURT IS IN SESSION- VIJAY TENDULKAR -

Structure

- 12.1. Introduction
- 12.2. Objectives
- 12.3. Author Introduction
- 12.4. Summary of the Drama
- 12.5. Let's Sum-up
- 12.6. Unit End exercises
- 12.7. Answer to check your progress
- 12.8. Suggested Reading
- 12.9. Glossary

12.1. Introduction

In India from the period of Kings and queens, people were enjoying their leisure time by watching musical drama and puppet show. So India has deep roots in the history of Drama. Here some terms of drama was allocated to worship God only and some for royal families. In this sense Drama is still an existing art form of India. In literature there is a big place for drama. Before the discovery of novel form, this drama is the oldest since the classic period of Rome and Greek. Many classical critics defined some terms for a good drama. In India the history of drama dates back from Kalidasa period. In pre and post Independent India many notable dramatists published their works. Among all of them again Tagore secures a right place by his publications.

In India for many years Indian people celebrated Drama as one of the cultures of their land. Before the invention of social media and forum, this form is the only way to bring the social issues to the people. Like current period in Olden days also they performed plays regarding social and political issues. One who reads drama of a particular language will know the whole history of the country. Our tradition is deeply connected with Indian drama. From Vedic period onwards Indians involved in performing drama. Until the mid of twentieth century, Indian directors were performing plays based on the great epics of The Ramayana and Mahabharata. They played the actions and scenes of Ramayana and

Mahabharata. Through these plays as Aristotle, Plato insisted players passed the moral values to the people. Most of the plays are showing the side of good and bad people. To the poor community, these players taught them confidence, mercy, compassion and kindness. Not only in English but in vernacular also Indian playwrights contributed major works to our country. Through this they received many fame in Indian English drama. In English version Indian playwrights contributed major changes by their drama. Mostly in British India, during the First World War time, Indian drama department started to evolve in major level. Apart from the epic based dramas, this period Indian Play Wrights touched the different areas such as philosophy, communism, capitalism, psychology and symbolism. This same level of contribution is found missing in the forms of poetry and fiction, because except Tagore and Ezekiel, few writers only performed well in all literary forms. But Grish Karnad turned the face of Indian drama by his way of presentation in his dramas.

Even now the impact range of Drama is higher than the other forms of literature to the people. More than the printed forms, Drama is very close to the audience. Unlike the cinema, players are natural and they are close to the audience. So the audience can experience the effect of drama well. Here the drama is the most effective form of media since olden days. That's why to make awareness to people, some organisations are performing skids and street plays. Those days dram was full of narrative poetry form rather than dialogues. The forerunners of Indian English literature initiated a great platform for Indian Literature. R.K. Narayan, Mulk Raj Anand and Madhusudan Dutt brought the Indian literature in English well. After them diaspora Indians contributed many works to Indian plays. Salman Rushdi, V.S. Naipaul are some notable writers of Indian plays from other countries in English. So in British period the Indian English literary works were known as Indo-Anglican literature. These terms are divided into two parts as pre and post-colonial periods of drama. In the year 1793 onwards oldest play was published in India and it was a travel narrative. Though Indian drams written in western structure, they mixed Indian thoughts and songs in their plays. Then in the later part of nineteenth century few Indians published their works in English.

Gradually in the early part of twentieth century, Indian play wrights started to write their plays with the true tones of Indianism and the issues of India.

From the Sanskrit language to English, India crossed a long path in the evolution of Drama. Indian dram can be calculated from the oldest form of Bharatanatyam. It was like a one man or woman performance. Unlike British people, Natyashastra was the mother of Indian drama. So that drama was existed once only for divine activities and moral values only shown through the plays. Aswagosh, Shudraka, and Kalidasa were well known dramatist in ancient times. They touched only mythological themes and like the English plays they also moved around only with comedy, tragedy and romance. There were some playwrights wrote some divine plays as European followed in their plays which were about Bible stories. As per the transcription of Sanskrit, Drama is the visual form of literature.

After the colonization of British, many playwrights who were also freedom fighters wrote plays about the suppression of Government. They were like awareness plays or the plays that triggered patriotism. There were some series of writers in India got development after the birth of twentieth century. In this case also, by Chandalika like plays Tagore got a permanent place in Indian and Bengali literature. He got Nobel Prize for his long poetry Gitanjali. The Post Office is a notable drama of Tagore. Because of his famous plays, his works were translated in to many other languages.

Like Tagore, Sri Aurobindo was also an important writer in Indian English. But most of his plays were like poetic plays like narrative poetry. His poems talked about spirituality and theology. But his plays were based on romance. Even though they were romantic plays he added his spiritual ideas in his plays. For example Savithri is his longest work and it is celebrated as an epic level work in Indian literature. However this work is the mixture of spirituality as well as the normal romance. His presentations were natural like the native English people's English.

After him there is another prominent writer Harindranath Chattopadhyaya. He initiated a different movement in Indian drama. Like Tagore he was also a good poet than a dramatist. Unlike other myth based writers, he wrote plays about social issues and family issues. His plays

consisted social interest. The Santry London and the Coffin are his prominent plays in Indian English Literature. These modern drama movement refused the rules of ancient Indian dramas. The deconstructed their own style in making plays. Some players followed these two things. It was known as hybrid genre. However those modern dramas carried the theme cultural identities.

Modern Indian Dramatist discussed many social issues in their plays. They are the issues based on urban and rural discrimination, economic discrimination, and cultural discrimination. These changes are made by the influence of western drama since they spoke about social issues in their plays. This evolution started to create awareness among the people against the colonization of British people and this created a great disturbance in their colonial reign. They questioned the government through their dialogues by making fun of their ruling system. These ideas developed many sub-genres in drama as well as in novels. Submissiveness, feminism are the innovative play subjects of India drama. Apart from these issues they also questioned the superstitious practice of rural people and their characters insisted the negativity of practicing unwanted customs such as child marriage and sati like practice. This is another initiative from Indian Playwrights.

These are the main themes of colonized and post-colonial Indian drama. Social drama players reflected the design of common man and the common man felt easy to connect with the play. Players reflected the issues experienced by the middle class and poor people. Gradually the growth of cinema started to occupy the place of drama. So technology became the killer of drama in India.

12.2. Objectives

- i) To introduce the evolution of Indian Drama.
 - ii) To introduce the famous players of Indian Drama.
 - iii) To make students familiar with the changes in Indian Drama.
-

12.3. Author Introduction

Vijay Tendulkar was a famous Indian dramatist. Not only a dramatist, he was also a movie director, television script writer, columnist,

journalist and a social activist. Like Tagore he contributed many of his plays in his mother tongue Marathi. Those Marathi languages were translated into English as well as other world languages. In Indian English Literature he was familiar for his short stories and dramas. He received many government awards especially from Maharashtra government for his art based contribution. *Shantata! Court Chalu Ahe* was translated as *Silence! The Court is in Session*. For his literary contribution, he received Padma Bhushan award from our Government. Apart from a book writer he had written many screen plays for Marathi and Hindi movies. In Maharashtra, after the powerful politicians, he had high influence in Marathi cinema and literature. Next to many legends of Indian drama writers, he was one of the pioneers of Indian drama. Modern drama of Indian English Literature cannot be written without Vijay Tendulkar.

His works were translated in to English. Like this he also had translated many other country works into English and his vernacular. Maximum in ten languages his plays were translated. From a Brahmin family, he started to write at the age of six. He followed realism in his plays rather than commercial elements. His full name is Vijay Dhondopant Tendulkar. He was born on January 6, in 1928. In pre independent Bombay he enjoyed his childhood. His father was a small level publisher. More than writing, he had acted in some of his plays and movies. This is the reason that made him become a writer at the age of six.

From his house terrace one day he was watching a riot. A major riot in Bombay. He witnessed a person was stabbed. This made a trauma in his childhood age and he was unable to recover from this incident, because he was unable to understand death and sufferings. Every Sunday he visits bookshop with his dad and he got a chance to read many books through this chance. Tendulkar made books as his lifelong friends. At the age of eleven, his first play was written and it was staged. He dropped his studies in the year 1942, and he joined Indian freedom movement.

His brother also joined in this journey. Later he was dismissed from his college. At last his brother became a drunkard. Vijay brought his brother home for many days. These are all the psychological violence against humanity. In an independent India these things are stopping the

development of our country's growth. From the riot incident to current sufferings, Vijay experienced many lessons of life. All those levels made him an experienced person in this society. He wanted to reflect these things in his works. Through his works he wanted to make this society to turn from uncivilized to civilized society. He treated these things as social and domestic violence. Somehow his life incidents are used in his works.

During his childhood he saw that a king was going in his car. It was a nice moment to him. In this train he saw elephants, horses and some rare wild animals. At the age of thirteen he moved to Pune city and joined in a new school. Here his freedom fight process started. He and his brother joined in quit India movement. So he and his brother left the school and stooped giving attendance. He received great response from his fellow students and made a great group to make this movement so strong. He joined in communist party and RSS during this protestation. This experience and bravery of Tendulkar reflected in his works. Later British people arrested him and released him since he was below the age of eighteen. He was given a warning. He spent his school fees to watch movies and protestation instead of paying them. This was the reason he got influenced in Movies and script writing. Like a matured parents, they didn't warn him and they didn't give any corporal punishment to him. His early education started in local schools of Bombay. He thanked his teachers many times. They were the fore fathers who discovered his skill of writing and encouraged him to become a writer. In Pune School he met great Marathi writers, and he got influence of them in his writings.

His uncle committed suicide and this made him half lunatic. He was affected by trauma effect. His aunty was admitted in mental asylum this made the situation worse. This is the period of difficulty in his family life. His father is unable to provide dowry so that his sister had to go to job. This tragic period taught many lessons to Tendulkar and he mentioned this in his plays. In his grown age he started to work as a proof reader before independence. This was his first job in writing sector. Later in Navabharat newspaper he continued his career as a sub-editor. He functioned as a columnist. In this field he learnt the characteristics of humans. The contact

with humans developed his writing knowledge and those experience helped him a lot.

His initial efforts as a playwright failed him. Initially he didn't receive any positive response from his readers. He took a decision to stop writing. Then in 1956 he started to write again. In that year he wrote *Shrimant* and it gave a great hit to him. In order to maintain the prestige in the society, a rich father wanted to set a fake father to his daughter's illegitimate child. This was peculiar and shocking experience in the period of fifties. These kinds of different initiatives created a renaissance in Marathi theatre. Followed by his works many young writers of India contributed their presentations as much they could to Marathi drama industry. They didn't make any repeated genres but they made their plays in unique ways. This is the initial point that Tendulkar made in the revolution of Marathi art community. In 1967 he wrote and staged the play *Silence! The Court is in Session*. It received magnum response from the readers and the film society made this play as a film and the film received major awards from our government. This is the work that made Tendulkar as a famous writer around our country.

His bravery can be calculated by his freedom of expression. He was never afraid of telling his opinions to anyone. He rose his voice against many capital social issues like Death sentence, Gujarat Godhra riots, and many major corruption. Against some political events he rose his voice and he was strong in his stand. As a writer his pen did the work properly. He produced innovative ideas in his plays and sometimes he tries to stick with modern tradition also. This means sometimes he supported the orthodox tradition. For example his work *Kanyadaan* is mostly reviewed as the play against to marginalized community especially Dalit.

Like some talented directors of India, Tendulkar's stories and characters have never been repeated in any of his plays. A researcher can find this wonder while comparing with many of his plays. The unique taste of his plays are given through the multiple levels of twists and shocking events made by Tendulkar. He produced many of his plays to stage plays only rather than book readers. So he didn't add any commercial elements like cinema. He gave importance to stage. Different families and different

characters were depicted in his plays. Different culture and social systems are depicted in his plays. His characters have reflected his family members. One of his characters becomes mad after he is imprisoned. This is the incident that happened to Tendulkar's Uncle. Many human values are mentioned in his various works.

Criticising humanity and society and giving solution to the social problems are also a part of a writer. Writers' pen has to write against the false policies of government, exploitation of business sectors and the mistakes done by a common man. Their pen and the range of their words are longer than the other medium of communication. This responsibility was perfectly done Tendulkar till his death. Through the literature medium only, one can install the equality between genders, race, communities and the Superiors and inferiors. Mostly he gave importance to women characters in his plays to justify the gender equality.

Apart from that his pen wrote the effects of social violence. It is the reflection of his childhood experience. For the rights to obtain, a positive way of approach is accepted according to Tendulkar's voice. He neither supported violence nor refused violence since it was necessary in some cases. Like the March for rice from the novel *Handful of Rice*, Tendulkar supported the violence in communism point of view or Nethaji's perspective. In some perspective he talked about domestic violence also like dowry, unwanted marriage and forced sexual intercourse. He considered this also a violence.

He established various concepts through his plays. The hope in life and the ironies of life were two major aspects in his plays. Personal violence are also mentioned through some characters who were affected by psychological disorders. Nearly like Shakespeare he published thirty plays. Two novels were published. Twenty five one act plays also were published. He has also written critical essays and Newspaper articles. Totally nine novels were translated by him. Including Hindi and Marathi, he wrote screen plays for twelve movies. He refused the offer from the great writer, producer and actor of India Raj Kapoor.

12.4. Summary of the Drama

In the opening part of Act one there are two characters. One is Samant and another one is Benare. Banare is a girl and Samant is a boy. They enter into a hall with their toys. Here Benare is licking her thumb and Samant warns her not to do that. She replies that she is happy about doing this on and off. They reach a railway station and in that station he is waiting for the crowd to be cleared. That time she says that he is always late. Then she encourages him as a good person and asks about the history of his wife. He doesn't reply of that thing to Banare.

After drifting the conversation, they go to the meeting hall to watch a magic show. In that show Benare is asking some questions and Samant is not responding properly. Sometimes he feels embarrassed. Then she tries to sit closer to him and he avoids her and then she does the same thing. Again he ignores her. At last she stops and continues to watch the magic show. Since the hall is only for magic Banare doesn't show any interest on that programme. Here she is mentioned as a school teacher and she doesn't like the lengthy dialogue of the person. However Samant is concentrating on explaining the tricks of magician.

After this conversation, again Banare starts to visit the entire hall to pass the time. She feels proud about being a teacher. She promises that she never sits in her class and she continues her teaching till the last drop of her blood. She will be ready to sacrifice herself rather than anything in the world for teaching. She won't stop her teaching anymore and she never punishes any student. Instead she may punish herself if she doesn't mend her student well. Due to some work Samant wants to leave the room, but Benare asks him not to leave her anymore. She asks him to stay with him since she feels strange in that area.

This is the portion that the room is explained as the living court room. The aim of the room is spreading happiness a lot. All these things are happening well in the evening. In that court room Benare is cracking joking about others who are in that room in different professions. Some lawyers are teased by her by their weakness. She scolds some of them are like slave to money and their family. Some are also like slave to studies and money. Some has lost their freedom on some useless things.

Here some characters are introduced. Sukhtame, Ponkshe, and Rokde come to that same room. Benare and Samant try to play hide and seek to shock them when they come with their equipment's. That's why as per their plan they try to hide themselves behind the doors of meeting hall. As per their plan both jump and surprise them. Here Banare blames about him that he behaves like a child and yet to grow. As a teacher she passes this opinion, because she like peaceful and strict environment. However she gives freedom to play when the situation is good. She asks him to be genuine and requests him to speak truth always to maintain the integrity throughout the life.

Samant tries to reply to her but another character divert him by his reply. Again Benare insists that living is nothing but a living thing only. Like zen philosophy, she tells him to live the life every second and each seconds of life is precious. The moment to moment one should enjoy the life and that is the purpose of life according to her. Ponkshe doesn't pass his science exam, he appears that exam more than two times. His works are like a clerk and he cannot be compared with a scientist anymore. More than that he uses some job opportunities for his welfare and he never requests money for his expenditure. Again Benare starts to describe about herself once again. She is telling about herself to others like she is such a reserved personality. She always maintain neatness in her study things such as covering books and keeping bags clean. If one opens her text book the first page contains her manuscript. It says that the book is hers and this will be with her till her death. However the book will be torn into pieces and she will not die before the destruction of the book.

Then a theatre artist whose name is Karnik is questioned by Sukhtame whether this room is worth to conduct trial or not. They plan to conduct a mock trial by using this room. Still some members of this scene yet to arrive. They try to show the true love scene between the husband and wife characters and they ask the servants to bring true garlands to justify the role of couples. They ask the couples to exchange the garland. They make the situation real by sharing the gifts. They turn the situation from this conversation and they start to change the chairs of the hall. They get upset that there is no sugar to consume.

Mr. and Mrs Kashikar perform as couples and they start their fight for forgetting the garland. The conversation continue about spending the amount of money on garland. Gradually the courtroom situation becomes real. ROkde informs to all the players that one character is not coming that is Professor Damle. Ponkshe start to speak in this session and some scenes cannot be played without the performer. So they start to shoot other performance without the absent player. They try to conduct rehearsal for their role and portion.

Another one witness character is to be replaced since the person is suffering from flu. Sukhatme asked Samant to play the role but he does not have any experience. However, Benare supports him to play the witness role and she encourages him a lot in involving acting. Samant initially disagrees that he has no courtroom experience and he cannot act as a witness in this play. So everybody asked him to take practice until other players get ready. Benare is not willing to continue the trial. He doesn't like them because they try the trial more than seven times as rehearsal. Others who involve in this trial teach Samant about the way to perform like a witness.

All the players leaves the room and wash their faces. Benare also goes to wash her face. So all is for a skid and the living court room trial is for the ignorant uneducated villagers. Finally Sukhatme is the lawyer, Kashikar is the Judge. Benare's personal life is the fabricated case for this court. Here they are going to perform the trial to enquire about the pregnancy of Benare. Through this they want to convey some useful things to the villagers. But Benare never worries of what happened to her. The case is to be charged as infanticide complaint. Though it is just a game she gets upset and others console her to recover her. However the trial and the practice go seriously and everybody gives their best.

Rokde in trial scene exposes that he visited Benare's house to meet her in an afternoon. Samant excused them that the scene is recreated from some novels and it is used for trial purpose only not to abuse Banare. Damle the character who became the responsible behind the pregnancy of Bernare. It was not a legal relationship but it was an affair. This truth is accidently opened in this trial and Bernare broke in her heart. The trial

isists that she is moving towards a better future for her illegitimate baby. This way the actors are making the courtroom performance very interesting. The more they add truth the more the play gets seriousness. After the scene she wants to leave the room but someone has locked the room outside. So she is unable to leave the hall. This makes her situation worse that means that she has to bear the situation for the trial. The situation reaches heat and Benare is unable to bear this condition since this is talking about her unborn baby. May be for the performance or to blame her, all the other players became serious in this trial. At the end of the case, the judgement is given as Sukhatme may give charge against Benare. The charge is that she has polluted the position of mother. Her side the opposite charge is so strong. She is a teacher so she has the capacity to grow the baby and she is not ready to undergo abortion. But the order of the court is to abort the baby since it is an illegitimate birth and it is not a good thing to a woman and her family since she is unmarried. All villagers assembled from outside of the place and reached the room. After this assemble only the players understand that the situation is unreal and the performance is not real. They apologised to her for what they did and they start their preparation for evening performance. Even now Benare is alone in the stage.

12.5. Let's Sum-up

This controversial play was published in 1967. This is like a false court trial between the feminists and chauvinists. A honest school teacher Leela Benare is cross examined for her crime that she committed. This is a mock trial and the mock becomes serious. When Leela was accused for this Professor Damle tried to lose her and this case. So they accused her character and complained her that she had slept with many men and the responsibility for this pregnancy would not be taken by the professor. So the false judge passes a false judgement that the school management has to dismiss her since she has polluted her virtue and in future she may pollute other teachers or professors also. Here, in defending her, she told a parrot and sparrow story. That's the place the title is justified. One of the juries uttered the sentence while she defended her that is 'Silence! The Court is in Session'

This play is explaining about the power of women. All the players made this trial very serious and the players became very serious. Each character is offending and defending very seriously and sometimes they got trapped in their argument itself. Since the play is based on court room psychology, many conversations are like monologues rather than dialogues. For the readers and the audience, Vijay Tendulkar gives an illusionary effect whether the trial is real or illusion. The collective conscience of forum is forcing her to agree that she is the one who committed the sin.

12.6. Unit End exercises

- i) Who performed the mother character?
- ii) Who is the father of Leela's child?
- iii) What's Leela's stand in this case?

12.7. Answer to check your progress

- i) Explain the sufferings of Leela Benare in this mock trial.
- ii) Discuss- Silence! The Court is in Session a Feminist play.

12.8. Suggested Reading

Khatri, C. L. *Vijay Tendulkar: Silence! the Court Is in Session: a Critique*. Prakash Book Depot, 2005.

12.9. Glossary

- 1.Trial – a court case
- 2.Lawyer – one who advocates
- 3.Perform - conduct
- 4.Pregnancy – carrying a baby
- 5.Convey – to pass
- 6.Worry - sadness
- 7.Infanticide – killing a baby
- 8.Upset – down mood
- 9.Recreated - remake
- 10.Abuse - misuse

11. Affair – a relationship apart from marriage

12. Illegitimate – illegally born

13. Situation – the condition

14. Seriousness – having concentration

15. Bear – capacity to tolerate

16. Unborn – aborted child

17. Blaming - complaining

18. Charge - accused

19. Assemble – joining together

20. Unreal – false image

21. Apology – asking sorry

22. Controversial - problematic

23. Mock trial – a rehearsal

24. Dismiss – termination from the position

25. Polluted - contaminated

UNIT XIII KARNAD –

TUGHLAQ - GRISH

Structure

- 13.1. Introduction
- 13.2. Objectives
- 13.3. Author Introduction
- 13.4. Summary of the Drama
- 13.5. Let's Sum-up
- 13.6. Unit End exercises
- 13.7. Answer to check your progress
- 13.8. Suggested Reading
- 13.9. Glossary

13.1. Introduction

In Karnataka state there was a famous playwright who was Grish Karnad. He published many plays. Among them he received awards for Nagamandala, Hayavadana, and Tughkaq. This is a historical play and slightly a satirical play that occurred in the life of a foolish king Thughlag. This was published in 1964. In his vernacular it was translated in 1970. For drama schools he wrote this in Maathi and Bengali. Vijay Tendulkar worked as a translator to produce this work in Marathi. In India Mughal emperor Muhammad Tughlaq ruled in 14th century. Because of his mismanagement he is known as the mad king of Mughal in the Indian history. Karnad showed this character with the less positive and good approach. In this way readers can reach Tughlaq in a different perspective.

He has some knowledge but the way he implements the knowledge becomes worse and make his people suffering. Even he removed some taxes for Hindus and he was not celebrated as a good king. He was expecting unity and harmonious relationship in India among Hindus and Muslims. In the name of zero discrimination he wanted to rule India. He wanted to treat Indians equally without separating them minority and majority. In some court cases, Hindus were exploited and punished by Islamic people. That's why Tughlaq wanted to maintain the equality between Hindus and Muslims. That's why he committed his first mistake that he decided to transfer the capital from Delhi to Daulatabad. He gave a reason that country will be safe from the invaders. The recently moved Capital city has many Hindus. Since he switched the capital to Hindus city,

he thought he could make a bond between Hindus and Muslims. But his decision went wrong. He asked his followers and people to follow him. He didn't compel them all to follow and asked them to follow if they had faith on his decision.

His decision is good and people tried to follow. But practically it was not possible and people suffered a lot while they were moving from Delhi to Daulatabad. While moving to the new capital, many people lost their lives and infected by dangerous diseases. Moreover they were attacked by robbers. It was a great fall for this king because of his foolish decision. Then he took another one foolish decision in currency change. He introduced copper coins and he said that this coin is equal to the existing silver coins. So merchants demanded copper coins instead of silver coins. This made people suffer and they started to hate him. Flow of cash is unstabilized. He once heard that Chinese people are using paper as a currency.

His close friend was killed by his step-mother. Though he loved his step-mother he ordered to arrest her for the crime that she committed. He killed her by giving an order to throw stones on her. This is an example to prove his honesty though he is mad in making decision. After shifting the capital, he conducted a prayer ceremony. His people were starving and started to shout against them. The shouting and anger evolved as a riot and people started to attack his soldiers. They killed many people. It became civil war. Almost near to the climax of this play, Tughlaq woke up and started his prayer. He had concentration on politics with a good will. He was always thinking about the people like Caesar thought of his people. In his reign he was thinking about the welfare of the people only. He didn't show interest to develop his life and this is the reason that he didn't agree to his marriage. His heart was longing for Hindu Muslim community, he expected to establish justice, equality and peace for his people. In personal life he was hated by many people, because he killed his father and brother to capture the throne. That's why he was not accepted as a king because of his positive and negative attitude. Though he is willing to help the poor people and all the religious people, he is focusing on Power and politics.

Religion and religious positions are also to be considered as the power centre of politics.

13.2. Objectives

- i) To introduce the history of Moguls in India.
- ii) To make students familiar about Tughlaq.
- iii) To introduce Great playwright of Karnataka.

13.3. Author Introduction

Girish Karnad was born on 19 May in 1938, and died on 10 June in 2019. He was not only a writer but he also wrote scripts for movies and he performed as actor in some movies. Mostly he contributed himself for south Indian movies especially in Tamil movies. Like Tagore, Vijay Tendulkar, here in Kanada only one writer was Karnad. In the year 1975 his Hyavadana was translated, in Assam language his Nagamandla was translated in 2005. With 13 scenes this Tughlaq was translated and published in 1972.

13.4. Summary of the Drama

As we discussed the introduction, this play is full of chaos and war. In real history, Tughlaq's reign was covered by swords, wars and bloodsheds. During the migration and the clash to capture the posting lot of characters lost their lives. Main characters that the father of sultan and the brother were killed. He secretly invited his enemies and asked them to have dinner with him. Finally he executed both of them to save his throne. Sultan is a crazy politician and king in this play. The death of Sihab led the play to climax. All the civil and foreign spies were caught and they were hung publically to threat the people. He also killed his stepmother without mercy. Initially he cancelled and gave exception to Hindus who are not ready to pay Jiziya tax. Later in the period of migration, many of the Hindus were killed and arrested for not paying the tax. They were given a special name Kefirs. Many Hindus had to live as second class and lifelong they had to experience the threat like Srilankan refugees.

Like current politicians, he gave opportunities to superior Brahmins to get equal power in his government. He wanted both Hindus and Islamic people to be treated equally. In this sense he can get the support of both

communities and can rule without any issues. In this case it is like an eye-wash to them. He ordered that Islamic people have to follow five times prayer every day. The kur-on can be read in street at any time anywhere. In this case they have to give respect to the people of other religion also. This play is like Aristotelian type play, because this play followed the three unities. In the year 1372 is the starting year of this play. The play starts with Delhi and moves towards the migration part. It moves around five years of incidents. If a reader loses a single page, the continuity of the story will be lost. The murder and bloodshed sequences are harshly portrayed in the text as well as in the stage performance also.

This is the major difference between the Greek plays and Karnad plays. The violent sequences will be delivered to audience only by dialogues not by action. In Karnad plays they are executed as onstage performance. He brings the story sometimes successfully and suspense fully. He just followed as what happened in the history of Sultan. In this case, he made a comic and tragic story by two characters such as Aziz and Sultan. Some historians and politicians claimed that this play is indirectly criticising the era of Jawaharlal Nehru. In this case, he neither agrees nor disagrees the complaint. However many differences are found in the main script when comparing with Nehru's life. Karnad may have added these things to enhance the dramatic quality.

Nearly twenty years Tughlaq ruled this country. All the twenty years like other kings, sultan was concentrating on saving his thrones from his local and other enemies. Author didn't lose the main objective of the play. As a king he used wars to win his enemies at the same time he used tricks and strategies to conquer his civil enemies. They were his traitors in his kingdom like his step-mother. In the opening like Caesar play everyone was talking about the arrival of sultan. He killed his own people for protecting his thrones and during the migration. All these things are explaining that the life of Sultan or the character of Sultan is almost like a controversial to all.

Apart from History students and history professors, as an audience or a reader, one can know the familiar real character who lived in this era through his words. Except Tughlaq, his step-mother and his minister are

new to the people. By the bloodshed incidents he showed the other side of Tughlaq. As a king and as the protector of the throne, Tughlaq had two faces. One is a kind face to Hindus and Muslims. The other one is so cruel and violent against his traitors. So in critics' point of view, Sultan is the protagonist and the antagonist of the play. As once we discussed the mad decisions of Tughlaq represented Nehru and his reign. The double standard condition of him is an example for politician's two faces. Not all the characters are from the real history, some are made by own imagination of Karnad. For example Barani character. In actual history there is no one by that name.

Sheik character is like a prophet in Bible. He was caught by the trap of sultan and he is the only bold person who revealed the reason behind the death of sultan's stepmother and brother. The important lady character of the play is the step-mother character. She is personally kind hearted and like Brutus in Julius Caesar, she was worrying about the welfare of the king as well as the country. In order to protect only she killed his minister and this decision plucked her life. In order to save the country and the people not against to sultan she found that Najib is the man who ruins the country as well as the king. That's why she poisoned him and sultan killed her for the crime she committed.

The whole play is not written in Urdu or Hindi but in English. He used many puns and brought multiple meanings in a single sentence to increase the weight of the sentence. Many literal ironies were also used in this play.

13.5. Let's Sum-up

In this play Tughlaq, he the king and he is the one and only star of this play. There are some positive and negative points to describe his quality. In the view of equality that means the way he treated the Hindu Muslim was good. In this way Tughlaq can be honoured as a good king. In the view of operating the government, he can be considered as a bad king and also a bad person. He who killed his step-mother, and his brother. In this sense the importance of Tughlaq character is centralized in negative point of view. He is the man with different dreams and most of the dreams spoiled the life of Delhi people. All of his people suffered because of his

stupid decisions. His dreams are like immature boy's dreams and his plans spoiled the life of a large society. Throughout the play, his character is like a complicated one. He and his enemies were portrayed as the followers of their goal.

13.6. Unit End exercises

- i) Who killed Sultan's stepmother?
 - ii) Why did Tughlaq want to change his capital?
 - iii) Did Tughlaq support Hindu Muslim equality?
-

13.7. Answer to check your progress

- i) Explain the two side mind-set of The King Tughlaq.
 - ii) Discuss Tughlaq the king of Padox.
-

13.8. Suggested Reading

Potsangbam, Amita. *Myth and Psychology in the Plays of Girish Karnad*. Sunmarg Publishers & Distributors, 2017.

13.9. Glossary

1. Difference – a change and discrimination
2. Violence – a criminal activity
3. Execution – making process
4. Suspense - mysterious
5. Historians – expert in history
6. Enhance – increase quality
7. Throne – the royal seat of king
8. Strategy – a trick
9. Traitor – an enemy against the Government
10. Caesar – a roman king
11. Migration – moving from one place to another place
12. Cruel – very cunning
13. Protagonist – the main good character
14. Antagonist – the main negative character or villain
15. Reign – ruling period

UNIT XIV TIGER IN THE TUNNEL

- RUSKIN BOND -

Structure

- 14.1. Introduction
- 14.2. Objectives
- 14.3. Author Introduction
- 14.5. Let's Sum-up
- 14.6. Unit End exercises
- 14.7. Answer to check your progress
- 14.8. Suggested Reading
- 14.8. Suggested Reading
- 14.9. Glossary

14.1. Introduction

Words Worth was known for his charming words of nature through his poetry. He was celebrated well for his constant delivery of poems. Like that Ruskin Bond and his stories take the readers to the hill areas. His words give the real experience of what we do in cold hill places. He just added some horror elements also in his plays like some wild animals. This increases the tension in reading the story. Like Rudyard Kipling, Ruskin is well known for his wild life stories and short story collection. All are addicted to read. Bond had touched all the areas of forest as well as wild animals. In his plot, Tigers, Mongooses, Cheetahs, Foxes, Cats and Snakes.

14.2. Objectives

- i) To introduce the other different side of Indian English Fictions.
- ii) To make students familiar about the wildlife base Indian Fiction
- iii) To introduce the works based on Ecology to students.

14.3. Author Introduction

Ruskin Bond is famous as England's William Words Worth. In Kasauli , 1934, he was born. Actually his parents migrated from Britain and settled in India. Like Jim Carpet, he spent his childhood in and around the areas of Himalayas. For example there are many tourist spots in India like Shimla, Dehradun. He spent his happy childhood in these areas. Like the title of Mulk Raj Anand, he also wrote a story Untouchable in the year 1950. He was at the age of sixteen when he wrote this short story. Soon

three short story collections were published in his young age. The Room on the Roof was Bond's first novel and it was written at the age of seventeen. In the year 1957, it was published and he received many awards for this. Like many Indian English novelists, he wrote this work based on some real life incidents occurred in his life. This also can be considered as a novel like semi-autobiographical novel. Later British Broadcast Corporation made this novel as a TV series. He also wrote a sequel of this novel. In the year 1992, he got the highest literary award for his novel that is Sahitya Akademy award for *Our Tress Still Grow in Dehra*. In the year 2014 for the contribution to the world of literature, Government of India honoured him by awarding him Padma Bhushan.

14.4. Summary of the Drama

This story is about a under developing edge level community person named Baldeo. He is mentioned as the tiger killer in this story. There is a tunnel in his village. Occasionally few trains will stop in that station. This happens to the trains before going in to that dark area of the tunnel. In this station he works to change the signal. He is a family man. He has a wife and two beautiful children. All are living in the same village. This is the main thing in the story, because the reason behind his death is the distance between the station and his hut. This hut is situated three miles far away from the main station. This is not an easy distance to save life in emergency. Baldeo has to wake up at night, because his duty time is night time only. One of his children name is Tembu he also sleeps with his father not in the station but in the hut. They have an own paddy field and this field is not worth enough to offer food or income to them. Baldeo is the signal changer, without him no train can contact the route in this remote area. So his profession is little bit serious. He has to inform the train pilot whether the tunnel is free or not. Then only other trains can pass through the tunnel. Clearance in the sense, track without animals and other unwanted things. So he has to keep the track free from obstacles.

During midnight working hours he wanders with the lamp into the tunnel to check the activity of wild animals. He always has some fear of encountering wild animals. Among the animals he has heard many infamous story of the great man-eater tiger. He is expecting to meet the

tiger in the tunnel. But it has not happened yet. But he knows that often the tiger comes to this place. Since he is a native man he is not worried about the tiger. He is happy with the axe which he has. This is their families' legacy. It is made of pure steel. He once killed a cub with this axe. One day he is trying to fix the signal lamp and it is not working. Suddenly he hears a scream of a deer.

In this situation accidentally he lights the lamp and checked the full tunnel. Since the route of the tunnel so clear, he is waiting for the arrival of the mail. He falls little sleep and the train delays to come. Suddenly he receives a different roaring sound that resembles the sound of tiger. He is alarmed. He holds the axe tightly and tries to meet the tiger. Within a few minutes that thing happens as he expects. That beats is coming towards him and his condition is like life and death situation. The situation becomes worse. He attacks the tiger with axe and the axe is locked at the backbone of the tiger. This is the unfortunate condition that happens to him. Since he is armless now, he is vulnerable now.

The angry tiger takes the revenge by tearing his body into pieces. He is no more now. The injured tiger is immobilised and the mail is soon to hit the tiger. It tries to escape with the broken leg. The pilot stops the train at the nearby station to collect more water to operate the steam engine. He gets shocked after watching the cow-catcher. Tiger's body is in two pieces and it is carried in front of the train. No scream is heard from the dead tiger but the crying sound of Baldeo's family. Within next day his son takes his job and starts to carry the axe. This time no tiger is going to attack him, because it is killed by his father. Forever the tunnel and he are safe. This is the way this story ends.

Baldeo is the central character of the story. Community wise he is shown as the lowest one among the village people. The poverty and the social status made him select this job. This is like some community people are set to clean and carry the excreta of humans. Something is better than nothing. In this case he is nothing with what he has except the paddy field. He is the only bread winner of the family, that's why he has to face some dangerous consequences. Though it is the story of hero like

adventure story, Bond registers the cruel social status of India. Nothing made him a hero but the community. His only reason of living is Tembu.

According to narratology, this story is considered as an adventurous story. The story runs through the perspective of Baldeo only and the scenery of his tunnel is explained in detail. Here the fear of the darkness and the tiger is conveyed through the character Baldeo. His courageous side is also conveyed through his axe. This is like his third hand. The weapon resembles the bravery of Baldeo. He doesn't hate his social status and the profession. Till his death he is honest and truthful. He sacrifices himself for the welfare of the passengers as well as the people of the village.

This story is about a conflict between a man and nature. Like every poor Indian he has to struggle against poverty as well as the natural attacks. Here the season is not mentioned but the wild animals. A never-ending journey of humans and nature. Like the adventures of Barbarians, he is portrayed as the winner against nature. He is not a professional hunter but he does his duty. His fear is not actually a quality of cowardice. Actually it is a kind of respect against the threatening of nature. If we ignore, nature will win the conflict. In Baldeo's case he is psychologically preparing to face the tiger for years. This is why he is ready to face the tiger with the axe without escaping from it. He is left with two choices. One is to protect himself and the other one is to protect the people. If he leaves the tiger one day, it would kill many people in the upcoming period. At the same time if the tiger is killed, the whole village will be safe for many years. That's why he chose the second decision.

His bravery and the talent of protecting people is not dead with him. That quality transmigrates to another one body that is none other than Tembu. His dad's soul is sown in his body. That's why he doesn't withdraw from the job and continues with the profession of his dad. He starts to carry the same axe and becomes the watchman of the station. Here a contradiction is the social order of this society. It forces the lower community to stay in underdeveloping condition and never allows the hereditary to develop in this country. Bond should have avoided this type of ending to this story. They have the ability to win the beasts not the poverty.

Here the tunnel can be considered as a symbolism. It is dark and narrow. He has to be awake throughout the night to protect the night. Like the tunnel, this society is narrow and the development in his life is dark. He is unable to rescue himself from the tunnel like he is unable to release himself from the poverty. That tunnel is almost like one way as he suffers in poverty because of his social order. The tunnel is always vulnerable like his life. The narrow tunnel represents the narrow mind set of this illiterate society. These are the things can be associate with tunnel in this story.

In feminist point of view, the family of Baldeo is shown only with male characters. The bravery is associated with only the male characters not with mother or sister. The job is taken by the son only not with the daughter. This refers that village culture is male centralised. That's why all adventurous things are around with the male characters and the mother and sister character is less spoken here. That's why Bond's characterization is felt as a partial one. Here the inability of portraying women character equally lacks the weightage of this story while considering it in female perspective.

The axe is the symbol of bravery. The transferring of axe from Baldeo to Tembu represents the transferring of bravery from father to son. For enjoyment and commercial point of view one can accept this plot line. In social criticism point of view it is not an accepted one. Human lives are not for tigers. He doesn't sacrifice his life. Actually he lost himself for poverty. Only the poverty and the social order plucked his life and made his family as uneducated and ignorant. That's why instead of bravery these to qualities transferred to Tembu.

14.5. Let's Sum-up

Over all we have to recall this novel from different perspective. First in characters side we have to analyse and the overall story.

1. Baldeo the watchman in the tunnel who has to watch the tunnel during the arrival of train. He has to save the animals from getting hit by the train. In this process he killed a tiger as well as he lost his soul.

2. Tembu the son of the brave watch men who is just twelve years old. As a vice captain he takes his dad's duty after his death. Thus the character of his son is proved.

3. At last a non-human character The Tiger. It was finally killed by Baldeo's axe.

4. This plot is woven around the atmosphere of thick jungle and the railway tunnel.

5. In order to watch the tunnel, Baldeo had to stay near the jungle in a single hut. That jungle is situated very close to his hut.

6. Baldeo also worked as a signal provider. Rarely some trains pass the tunnel and occasionally some trains will stop in this station. During this time Baldeo had to release the signal. Here the reason he worked as the signal provider is, the station is situated at the edge of the village and the close border of the jungle.

7. Tunnel is the only thing that connects Baldeo and the village across the jungle.

In the overall summary of this novel some important points have been given in short sentences to be remembered.

1. Darkness and Night atmosphere is the background situation of this novel. It is also a Black Moon Day time. So the story runs in extreme darkness. Total silence is maintained in and around the forest.

2. Initially Tembu is introduced from his sleepy condition. At the time he saw that his dad is moving to the station to do his duty. His duty is to keep the tunnel clear and safe. Sometimes some wild animals could use this tunnel as their dwelling place.

3. Initially his son didn't like his dad's duty and he blamed him for his condition. He constantly degrading this job.

4. Baldeo often checks the signal light. If it is not working well he will go and check it. In this case, he sometimes settles in his hut to keep him warm. He always uses his axe to protect him. He feels fear of nearby hills and the dark atmosphere of the jungle.

5. Only disturbance to him is encountering the subjects in the tunnel. Since it is a one way and narrow, there is no way to escape from the dangerous animals attack.

6. Like the tales of folklore ghosts, often he hears the horrific stories of that infamous tunnel tiger from the ancestors of the village.

7. He doesn't show any interest because he has not seen the tiger so far. He is willing to meet the Tiger to break the rumours of it.

8. Sometimes, his village people kill Panthers by lancers and axe. Just because of this he is careful to encounter panthers during the night time. He expect more number of panthers may come.

9. He always carries axe for his safety. He is a descendent of a tribal community. As his ancestors did he also carries the strong axe. It looks like a fragmented one but so sharp and strong.

10. Psychologically he is so strong enough to encounter any beasts. In his child hood he killed a cub and ate the meat of it for three days with his families.

11. Like the comic film hero's weapon, his father made the axe by burning pure charcoal fire. This weapon is his right hand. Wherever he goes or whatever he does he always go with this axe. In market or camp fire, he does the thing for a long time. Many collectors of rare weapons offered him a huge amount of money for that axe. But he never lost his axe.

12. One day a train is about to enter in the tunnel in few minutes and the lamp oil is out. To give the signal he has to refill the oil. It might take five minutes to bring the oil from his hut. He is in critical condition.

13. While he is trying to light the lamp, he receives the screaming sound of a deer. He is in a hurry and he completes lighting the lamp. Finally he starts to weight for the arrival of the train.

14. Like Indian train timing, this train also comes late. This train arrives beyond the expected time.

15. His son reminds him that he has to refill the lamp to give the signal to the train. He is watching the footsteps of his father towards the station.

16. Suddenly he wakes up and hears the sound of the tiger. He prepares himself with the axe to encounter the situation. He moves towards the direction from where he receives the sound.

17. Like a thriller movie few seconds the silence continues without the noise of the tiger. And the readers are put in a high expectations.

18. All the side he and his family is out of protection. Then a large body is moving towards him silently. That is the Tiger in the Tunnel. The reflection of the signal lamp light make the Tiger's eyes green and shinier. Tiger has the capacity to see him in darkness. He is standing without motion and expecting the arrival of the Tiger. The large strong paw may kill him immediately with the single hit.

19. Suddenly it happened and he tries to protect him by the axe. He points the axe on the shoulder of the tiger. Tiger tries to defend it. Unfortunately his attack on the tiger makes the situation worse. His axe gets stuck in the leg of the Tiger. He is not able to remove it. He is now in dangerous position before the angry, injured tiger.

20. As a Tit for Tat, the dying tiger leaps and tears his back. In this situation he is losing his life and the darkness of the tunnel covers his eyes that refers the death of Baldeo.

21. That Beast is licking the injury, and moaning with the pain of death. That is the time it sees the light from the moving train which is coming towards the tunnel. The lights of the train is leaking through the small holes of the thick forest.

22. Train whistle was blown louder to warn things around the track. The broken leg doesn't allow the tiger to run and he is got as immovable. With the injured leg to escape from the train it runs fast. From the opposite side the train is moving seriously towards the tiger.

23. At the next station Pilot sees the huge broken body of the tiger and gets shocked. Here the slow moaning sound is heard in the station that is the crying sound of Tembu. He lost his beloved dad who was saving him from the wild animals.

24. After three days, Ttembu leaves his mother and sister. He continues his father's job that is the bearer of the signal lamp. He is refilling the oil for the signal lamp.

25. He sits alone and spends his darkness in the tunnel. No tiger is there to kill anyone. So he doesn't have to worry about that. He is now with that axe in the memory of his Dad.

14.6. Unit End exercises

- i) Where did Baldeo spend the night?
- ii) What was Baldeo responsible for?
- iii) Where did Baldeo's family live?

14.7. Answer to check your progress

- i) Why did this tiger come straight to Baldeo?
- ii) Give three reasons why Tembu was not afraid of anything

14.8. Suggested Reading

Bond, Ruskin, and Ruskin Bond. *The Tiger in the Tunnel*. Rupa, 2019.

14.9. Glossary

- 1. Conflict – irony
- 2. between – among two things
- 3. Poor – no rich status
- 4. Struggle – fighting for something
- 5. Poverty – the poor status
- 6. Adventure – a powerful action
- 7. Hunter – one who hunts animal
- 8. Barbarian – people who live in forest
- 9. Portray – way of showing
- 10. Duty – the assigned task
- 11. Cowardice – quality of being without courage
- 12. Respect – a way of good response
- 13. Threatening – making scared

14. Ignore – paying no attention
15. Axe – a sharp cutting weapon with large head
16. Protection – defend
17. Safe – secure
18. Decision – determination
19. Bravery – courageous
20. Talent – skill
21. Transmigration – soul goes from one body to another body
22. Sow – seeding
23. Withdraw – remove or quit
24. Contradiction – Conflict
25. Community – a group of people
26. Under development – low process of improvement
27. Tunnel – a narrow cave like path
28. Symbolism – one that denotes something indirectly
29. Rescue – to save
30. Lacking – insufficient or incomplete.