

MEDIA LITERACY AND SUSTAINABLE DEVELOPMENTS GOALS

(Book Chapter)

Editors

Dr. Sonalee Nargunde,

Dr. Sourabh Jain,

Prof. (Dr.) Ashok Kumar Gupta,

Dr. Priyadarshini Agnihotri



RFI Publication
International Book Publications

First Edition 2021

ISBN – “978-93-91903-42-8”

Price: 370 INR

Size: A4

Copyrights © 2021

All rights reserved.

Bibliographic Information:

Title:

Media Literacy and Sustainable Developments Goals (Book Chapter)

Editors

Dr. Sonalee Nargunde, Dr. Sourabh Jain, Prof. (Dr.) Ashok Kumar

Gupta, Dr. Priyadarshini Agnihotri

Publisher

RFI

Year - 2021



RFI Publication
International Book Publications

Publisher:

Publisher & Editor in Chief, RFI (registered under the government of India
book Publication acts) India.

www.publication.rfiindia.com

Printing & Publisher Address:

RO-K185, Ground Floor Sarita Vihar, New Delhi 110076

HO-207, Jai Prakash Nagar, RFI Tower, JBP 482002

Acknowledgement

*We would like to express our sincere gratitude to all the authors, researchers and reviewers, who provided their detail research and views for “Media Literacy and Sustainable Developments Goals (Book Chapter)”. We would like to thank our Teacher family, who supported and encouraged me in spite of all the time it took me away from them. This book could see the light of day due to generous support from the **Research Foundation of India Publication**. This volume is wholly a collective venture. This cause would not have been possible without the great efforts paid by all the authors and we are sure their valuable contributions increased the significance of the book. The readers and beneficiaries vary from academicians, professional engineers and scientists, to undergraduate and graduate students from all over the country.*

Editors

TABLE OF CONTENTS

S. No.	NAME OF TITLE	P. No.
1	SUSTAINABLE DEVELOPMENT GOALS AND WOMEN EMPOWERMENT: AN ANALYSIS OF ROLE OF MASS MEDIA Dr. Anupma Sinha	01-09
2	SPIRITUALITY IN THE WRITINGS OF KAMALA DAS Neha Ingle	11-14
3	DIASPORIC REPRESENTATION OF PERSONAL IDENTITY IN NAIPAUL'S WORKS Kishoree Lal Solanki	15-19

SUSTAINABLE DEVELOPMENT GOALS AND WOMEN EMPOWERMENT: AN ANALYSIS OF ROLE OF MASS MEDIA

Dr. Anupma Sinha

Assistant Professor, Department of Sociology Banaras Hindu University

1 INTRODUCTION

Empowerment can be described as the process and consequence. It involves process of challenging existing power relation and gaining equal control over source of power. Women constitute approximately half of the world's population. They have been forced to live as secondary status. They live a marginalised life of subjugation and subordination, limiting them to patriarchal notion of confining themselves to home and hearth. Through centuries women have been made to suffer from much repugnant social practices, much due to her low access to education and thus leading to their low literacy, less decision making power, less ingress to occupation, and less economic independence and poor health conditions and consequently in a situation where they are more dependent on males and women and girls comprise the majority of people living in poverty, and experience multidimensional inequalities. Additionally persistent and chronic under investment in gender equality and women's empowerment has exacerbated development limitations. Women constitute approximately an equal ratio of the total human population. Therefore women empowerment is indispensable tool for advancing all round development and reducing poverty. Empowering women and girls needs looking at the gender with gender neutral perspectives and achieving gender equality in every society. It requires the concerted efforts from the entire of society as a whole. It is a crucial step towards acceleration of sustainable development. Therefore everyone in the society have baseline responsibility to respect rights of women and girls and support their empowerment. Gender equality and women empowerment is essentially important and expand economic growth and thus pivotal to the health and development of families, communities and national as a whole.

Former President Dr. A.P.J. Abdul Kalam said "Empowering Women is a pre-requisite for creating good nation, when women are empowered, society with stability is assured. Empowerment of women is essential as their thoughts and value system lead to the development of a good family, good society and ultimately a good nation. "Women empowerment is a means of emancipation of women and harmonious co-existence with men in society. It enables their ability to contribute in development of society at all levels maintaining their self dignity rights and influence in decision making.

Women empowerment provides women with social justice and equality and improves on her ability to contribute to the society at all levels. It can also be described as promoting women's sense of self worth, their ability to determine their own choices, their right to influence social change for themselves and others. It ranges from self-strength to efficiency building of women which includes making her empowered socially, educationally, economically, politically, digitally, psychologically and making her healthy. Culturally, women must be given digital skills to make their voices heard and increase women's participation and thus

raising her status and dignity in the society. Women thus, must acquire empowerment themselves rather than have given it to them externally.

2 STATEMENT OF OBJECTIVE

Recognising the influential role that Mass Media plays in promoting Women Empowerment and Gender Equality by contributing activity and effectively in advancing gender issues within the frame work of Sustainable Development Goals. This paper tries to analyse the role of mass media viz. a viz. Sustainable Development Goals and Women empowerment.

3 REVIEW OF LITERATURE

Rupali V. Wagh (2009) in article Sustainable Development Goals and Role of Media has evaluated the important role of media in sustainable development. And major role of mass media in shaping perception and awareness of SDG.

Ziya Hasan & Dr. Ghazala Parveen (Feb. 2020) in article Gender Equality and Empowerment of Women in India : Mapping through UN Sustainable Developing Goals have explored the plans and policies initiated by government of India which supports quest of women empowerment and gender equality in India to achieve United Nations SDGs. Anant Narayana and Tauffiqu Ahmad in 'Role of Media in accelerating Women Empowerment' (2006) have analysed and identified the powerful and positive role that media can play in empowerment of women and gender equality.

Hussain, (2016) Women and ICT Frontier Initiative, Women's Empowerment SDGs and ICT has tried to recognize the impact of ICT in achieving 2030 Agenda for SDG to achieve gender equality and empower women and girls (SDG-5).

Ruma Saha and Dr. Sharmila Kayal in Role of Social Media in creation of Awareness for Sustainable Development Goals in Higher Education (2019) has studies that how student fraternity at higher education level adopt new media to get aware about Sustainable Development Goals and found that through social media a large number of students and participating in promoting SDG Awareness unknowingly.

3.1 Sustainable Development Goals and Women Empower

Achieving women empowerment and gender equality is a necessary foundation for peaceful powerful and sustainable world. Women empowerment is recognised as the pre-condition to achieving all the Sustainable Development Goals at the core of 2030 Agenda. Women have critical role to play in SDG, with many targets and goals specifically recognising women empowerment and gender equality as both objectives and part of solution. Women and girls are crucial contributors, implementers and beneficiaries of Sustainable Development Goals and therefore, their empowerment is fundamental for achieving the SDG successfully.

Hence, women empowerment is crucial step towards acceleration of Sustainable Development. Making an end to the 'discrimination' against women is rudimentary to 'human rights'. Achieving women empowerment and gender equality is integral to all seventeen goals of the Sustainable Development Goals. The goals of

achieving gender equality and women empowerment are closely interwoven with all the Sustainable Development Goals who are further interdependent on each other for their success. Only by ensuring the rights of women and girls, all other goals of sustainable development will get justice and inclusion of women and girls will provide sustainable environment for future generation. Gender equality is a right and fulfilling this right is the best solution to meeting the pressing economic crisis, health issues, climate change, violence against women and escalating conflicts. Women are not only more affected by these problems, but also, possess ideas and leadership to solve them. The gender discrimination still holds too many women back and holds our world back too. The 2030 Agenda for Sustainable Development Goals embody a road map for progress that is sustainable and all inclusive.

The Seventeen Sustainable Development Goals or global goals are interlinked and addressed multimensionally. They are goals that can be contextualized and adjusted according to circumstance. All sustainable goals, in some way or the other emphasise on women empowerment and have a cross cutting approach to women empowerment and gender equality through inclusive and gender sensitive approach.

3.2 U.N. Sustainable Development Goals

The unsustainable Development Goals are goals approved by U.N> General Assembly in 2015 September 25 which are the further 15 years extension of Millennium Development Goals of 2000. Sustainable Development Goals have 17 goals and 169 targets with a plan to achieving its aim by 2030. The SDGs focus on obliteration of poverty, manage climate change systematically and construct a peaceful, stable, equal and comprehensive social order.

3.3 Women and Sustainable Development Goals

Women empowerment and gender equality are integral for the achievement of all 17 SDGs which are also closely linked and related to empowering women. It is the cross cutting theme that is instrumental in fulfilling of all SDGs. Women are effected by each of the 17 SDGs as well as women and girls are key to achieving each of these goals.

SDG-1: END POVERTY IN ALL FORMS EVERY WHERE

End of poverty can be achieved by end of gender based discrimination, by equal, right to access all avenues and training for loans, strengthen social service & increasing awareness for women's right, access to land and property inheritance and financial services.

SDG-2: END HUNGER, ACHIEVE FOOD SECURITY AND IMPROVED NUTRITION

Providing practical knowledge to women about food production and technology. Access to good quality and quantity of food, good nutrients and nourishment and providing food security to women, to help women achieve significantly high agricultural productivity and thus help in zero hunger.

SDG-3: GOOD HEALTH AND WELL BEING

The highest attainable standard of health is fundamental right without any discrimination. Provision of good health services for women and girls, including survivor of violence, removing dietary restrictions, providing maternal and child health services.

SDG-4: ENSURE QUALITY EDUCATION

Education is a right. It empowers individuals. It is a core pre-requisite for gender equality and women's right and counteracts gender discrimination.

SDG-5: ACHIEVE GENDER EQUALITY AND WOMEN EMPOWERMENT

It outlines target for every country for gender equality and women empowerment. It does not stand in isolation and advocates ending all forms of discrimination against women. Eliminating harmful practices of early and forced marriages, increasing value of unpaid care and promoting shared domestic responsibilities, ensures full participation of women in leadership and decision making. Ensures access to universal reproductive rights and health.

SDG-6: CLEAN WATER AND SANITATION

Safe and affordable drinking water and sanitation for all helps women and girls to get free of burden of bringing water, gives time for education, gives them more time to earn income, attend school, and improved family hygiene.

SDG-7: AFFORDABLE AND CLEAN ENERGY

Allows children to study, street lamps allow travelling safety to home at night for women efficient and green clean cooking stove which result in better health to women and family.

SDG-8: DECENT WORK AND ECONOMIC GROWTH

It means living wages, workplace safety, and protection against discrimination. It includes women having equal access to decent work, productive resources and financial services and having equal voice in economic decision. Advocating for legislation of equal pay for equal work, safety from sexual harassment at work place and thus promote women's ability to secure decent jobs.

SDG-9: INDUSTRY INNOVATION AND INFRASTRUCTURE

Economy builds on infrastructure. Infrastructure needs to be sustainable in its construction and use. All elements of planning building and financing must take gender dimensions into account so that women have facilities and services essential to their needs and rights.

SDG-10: REDUCED INEQUALITY

Many inequalities have widened across societies, further gender discrimination can intersect with age, disability, ethnicity, economic status, norms marginalising women and treating them as second class. Therefore it is advocated for decent work, social protection, gender sensitive economic policy, eliminating discriminatory

laws, policies and practices. Insuring improved labour market condition and advance decent work for women.

SDG-11: SUSTAINABLE CITIES AND COMMUNITIES

Cities, in modern times of urbanization are places of deep inequalities, slums, poor connected transport etc. natural disaster all cause problems but women are worst sufferers. So to curb it SDG 11 advocates for promotion of disaster risk reduction planning and training to help women become more resilient to mitigate effects of climate change.

SDG-12: RESPONSIBLE CONSUMPTION & PRODUCTION

The World of waste co-exists with world of want. Women in consumption and production must have equal access to means that boost their standard of living and allow them leadership to strike better balance.

SDG-13: CLIMATE ACTION

It Advocates for gender equality and women empowerment in mitigating and adapting to climate change against back drop of achieving equitable and inclusive sustainable development.

SDG-14: LIFE BELOW WATER

Women make up 47 percent of total people working in fisheries. They are low skilled, seasonal employment, often without contract on health, safety and labour rights facing risk of ocean degradation. All strategies for conservation and sustainable use need to respond to these vulnerabilities.

SDG-15: LIFE ON LAND

Felling of trees, land degradation, desertification effect human and environment health adversely, women suffer the most. Women and indigenous women in particular need to be included in decision making on ecosystem and are essential players in preserving our planet.

SDG-16: PEACE JUSTICE AND STRONG INSTITUTION

Peaceful and inclusive societies uphold the rule of law and ensure equal access to justice protect people from all violence. Decision making at all level should be inclusive and responsive and fundamental freedom be upheld by engaging women in all aspects of peace negotiation. The gender responsive reforms of justice, universal access to justice, implementation of laws against violence against women and provision of public service that fully meets women's needs.

SDG-17: PARTNERSHIP FOR THE GOALS

SDG will mean little without the means to implements them. Gender equality is central to all the SDGs. But women end up on short end of the means of implementation. Women have the right to equal access to and benefit from each of means of implementation. They should be included in decision making in all fields.

They should have access in technology, including achieving the double dividend of empowerment and environmental sustainability.

4 THE WOMEN EMPOWERMENT PRINCIPLES

The Women Empowerment Principles are set of principles offering guidance to business on how to promote gender equality and women empowerment in the workplace, market place and community. Established by UN Global compact and UN women, the WEPs are informed by international labour and human rights standards and grounded in the recognition that business has a stake in, and a responsibility for gender equality and women's empowerment.

WEPs are a primary vehicle for corporate delivery on gender equality dimensions of the 2030 agenda and United Nations Sustainable Development Goals. By joining the WEPs community, the CEO signals commitment to this agenda at the highest levels of company and to work collaboratively in multi-stakeholder network to foster business practices that empower women. These include equal pay for work of equal value, gender responsive supply chain practices and zero tolerance against sexual harassment in the workplace.

4.1 Analysing the Role of Mass Media

Empowering women and breaking down the legal, economic and social barriers that hinder women's participation in society's development enables us to fight injustice and inequalities and creates an environment where all citizens can thrive and contribute to their fullest potentials. Gender equality is precondition for fulfilling the Sustainable Development Goals, accelerating social progress, promoting economic growth and ensuring environment's protection.

Women Empowerment and Gender equality is both objective and part of solution in achieving advancement of society. A gender sensitive approach is a must for SDGs to be successful in promoting women empowerment. The voices and perspectives of women and girls should be raised through various means, particularly the mass media. To mainstream the involvement of women and girls in sustainable development, demands a change in attitude and behaviour towards women and girls across all level and at large scale this can be achieved only with the help of mass media taking up the lead role to sensitize the society at large. For women and girls to be agent of Sustainable Development, mass media plays and can play an important role in portraying them as equal partners and valuable contributors to sustainable development. Rather than projecting their image as "beneficiaries" or "vulnerable" it can play crucial role in successfully raising awareness in society about new emerging trends for women. Mass media can promote and speed up reforms in progress or can hamper it.

4.2 Mass Media

The Term Mass Media- a plural form of medium, conceptually mass media are those technological agencies which are engaged in creation, selection, processing and distribution of messages among people. It contributes towards emergence of mass society and mass culture. It is a means of communication where small group can reach its messages to larger number of people in short time through variety of

outlets e.g. Broadcast media, Digital media, Outdoor media, Print media etc. Media plays the major function to entertain, to inform and to persuade. The present century is century of media revolution which has given new dimensions to entertainment, information and expression.

4.3 The Influence of Mass Media on Society

Mass media dominates the mental life of modern societies. Early studies by Harold Lasswell and others have seemed to show that media effects were direct and powerful and were so called 'hypodermic model of influence'. Mass media, as a mode of communication reaches out large audiences and therefore it is a significant influencing force in modern culture. Sociologists refer to it as "mediated culture". where media reflects and creates culture. Mass media is both cause and effect of development process. It is a significant agent to bring social change. It can help accomplish the society to transition, to accept new customs, practices, to different social relationship, change in attitude, beliefs, skills and social norm. It also monitors the extent of changes, analyses and evaluates the development practices from different perspectives.

Sociologically speaking mass media provides multipoint references to members of society with which to learn or regulated social life and behaviour patterns towards females.

Therefore the role of mass media becomes pertinent as it can play a vital role in awakening people in gender equality and women empowerment as objective of SDGs. The media can be powerful actor in influencing paradigm shift in gender equality and peace. The role of mass media is substantial in sharing and expressing opinion, role of mass media as watch dog in enhancing awareness and subsequently accelerating public participation in gender equality and women empowerment feminist is a social and media construct.

Role of Mass Media in accelerating women empowerment and gender equality

Growth of women's education and their entry into promote SDGs employment has resulted in increasing the responsibilities of mass media.

- Mass Media has and is continuing to spread the ideas of Sustainable Development Goals and thus is contributing towards creating awareness towards various dimensions of women empowerment and removing the gender discriminations.
- Mass Media should further create awareness about women's right to good health, and her access to health facilities.
- Mass Media can create awareness in women about the risk prevailing for women at home, at workplace, while travelling and staying outside home.
- Mass Media can make women aware about access to education including vocational education. Mass Media can make women aware about various economic investment making her capable of economic independence.
- Mass Media can provide women about knowledge of support group.
- Mass Media should encourage positive attitude in women towards life and adverse circumstance.
- Mass Media should try to instill strong will power in women to succeed in life.

- Mass Media should devote a good percentage of their programme to create awareness among women and society at large to give information about women's right to equal participate in decision making, equal payment, for equal work, equal work distribution at home and child care. Therefore mass media can accelerate the achievement rate of all 17 SDGs objective by disseminating the concept of gender equality and women empowerment which is integral to all the SDGs.

4.4 Mass Media a tool for promoting monitoring accountability

Mass Media is not just an instrument to create awareness but a powerful tool for promoting accountability a free and independent media can inform and influence public opinion. It can monitor the performance and extent of achievement of SDGs and advocate changes or modification if any, required in the direction of achievement.

Therefore Mass Media plays crucial role in not only in implementation, but also creates awareness, and monitoring success of SGD. It also provides a platform for public debate and dialogue ensuring that voices are heard at the right places providing citizens with access to information and subsequently buildings a well informed, critical, resilient and gender neutral citizen. An empowered women, capable of shaping their own development, with awareness to participate, in their progress. It can convey messages of progress and challenges in relation to SDGs and increasing pressure on government to take action to implement SDGs. It can play instrumental role in follow up and review process and mobilise the action on different issues related to SDGs.

4.5 U.N. Women Media Compact

The 2030 Agenda for sustainable development adopted by UN recognises women's empowerment as pre condition to achieving SDGs and also includes SDG-5 as the stand alone goal for, gender equality and women's right.

To advance gender equality agenda, UN Women launched UN women media compact the partners in it commit for following-

1. Champion women's right and gender equality issues through editorials, articles and news coverage.
2. Ensure production of high quality story with focus on gender equality and women's right.
3. Ensure inclusion of women in stories produced aiming for gender parity including across diverse subject.
4. Adopt gender sensitive code of conduct on reporting.
5. In trading of staff members ensure guidelines for gender sensitive reporting.
6. Through gender-responsive decision making enable equality to women journalists giving similar opportunities as male colleagues.
7. Ensuring women journalists are provided mentors and guidance for career advancement.

5 CONCLUSION

Women are integral to all the 17 SDGs. They are effected by each of the 17 SDGs, as well as women and girls are key to achieving each of these goals as gender emerges

as a cross cutting theme. Yet the number of women, benefitted by the SDGs remains alarming. They continue to face enormous social, political and economic barriers. There is need to change the culture, and the social perception and mind set towards women where mass media should take up the responsibility. As the tool of the modern society to reach out to large audience and create strong impact, mass media is powerful agent of change and equally powerful agent of oppression. It should contribute more towards creating awareness about the cross cutting theme of SDGs and promote gender equality and women empowerment.

Instead of reinforcing rather than reducing the already pre-existing prejudices and stereotypes and justifying and perpetuating the existing stereotypes and inequalities mass media should take up to remove the gender discrimination and work towards promoting healthy social perception towards an egalitarian society which will promote participation of women and thus take up to be an instrument in implementing and promoting the success of SDGs. Apart from enormously influential role of mass media, it is also the watch dog of society, in relation to overall accountability and monitoring of 2030 agenda. It can raise awareness, and platform for public voices and dialogue, follow up and review processes to mobilise people to act on different issues related to Sustainable Development Goals that advocate gender equality and women empowerment.

REFERENCE

1. Ahmad, Rais, Taab Sherwani, and Mohd. Irfan Rais. Sustainable Economic. New Delhi: Regal Publication, 2019.
2. Biju, M.R. Women's Empowerment. New Delhi : Mittal Publication, 2006
3. Blackburn, William R. The Sustainability Handbook. First. London : Earthscan Publishers, 2007
4. Buch, Nirmala. Gender Equality: Achievements, Gaps, Future Challenges Implementation Framework to be adopted by India. New Delhi : Research and Information System for Developing Countries, 2016
5. Dhar, Suneeta. "Gender and Sustainable Development Goals (SDGs)." Indian Journal of Gender Studies (SAGE Publications) 25, no. 1 (2018) : 47-48
6. Ellion, Jennifer A. Introduction to Sustainable Development. Edited by Third. London : Routledge, 2006
7. Dr. Srinivasana H.S. (2007). Mass media in new world order, Pearl books, New Delhi.
8. Gade Monisha (2017) Media- A Valuable means to justice, jlsr.oflawbridge.com
9. Balaswamy (2006), Communication for Sustainable Development, New Delhi, Concept Publishing Company.
10. Chaturvedi T.N. (1993), The Indian journal of public administration, IIPA, New Delhi, No. 3, July- Sept.
11. Wagh, Rupali, V. Sustainable Development Goals and Role of Media, Vol. 5, Issue - G20196, IJA RIIE - ISSN (O) 2396-4396
12. Hasan Ziya and Dr. Parveen Ghazala "Gender Equality and Empowerment of Women in India: Mapping through UN Sustainable Development Goals." (Studies in Indian Place Names) ISSN: 2394-3114, Vol. 40, Issue - 3 February 2020.
13. Narayana Anant and Tauffiqu Ahamad, Role of Media in accelerating Women Empowerment International Journal of Advanced Education and Research, ISSN 2455-5746, Vol. I, Issue -1, Jan. 2016, pp. 16-19
14. Hussain Faheem (2016), Women and ICT Fronteir Initiative - Women's Empowerment, SDGs and ICT - United Nationals APC ICT- ESCAP.
15. Saha Runa & Dr. Sharmila Kayal, Role of Social Media in Creation of Awareness for Sustainable Development Goals in Higher Education, International Journal of Communication and Mass Media (IJCHS), ISSN (P) 2250-0014; ISSN (E) : Applied, Vol. 9, Issue - 3, Jun 2019 (131-142)

#####

SPIRITUALITY IN THE WRITINGS OF KAMALA DAS

Neha Ingle

Research Scholar, Barkatullah University, Bhopal

Abstract- This paper tries to explore the themes of spirituality in Kamala Das' writings and seeks to connect the omnipresent theme of love in her poems to the underlying incessant urge to seek peace and spiritual redemption.

'The only relationship that is permanent is the one which we form with God. My mate is He. He shall come to me in myriad shapes. In many shapes shall I surrender to his desire? I shall be fondled by him. I shall be betrayed by him. I shall pass through all the pathways of this world, condemning none, understanding all and they become part of Him. Then for me there shall be no return journey...' - Kamala Das

Keywords- Spirituality, Bhakti tradition, Saguna- Nirguna Bhakti, Devotional poetry

1 INTRODUCTION

Kamala Das' oeuvre is largely considered to be a feminist treatise of the modern Indian literature interspersed with concurrent themes of love, longing and intrepid revelations of the hypocrisy of the society that she lived in. Her work is perceived as a hallmark of the untamed expression of a strong woman, who was challenged at all crossroads of her saga and yet she came back at them- strengthened by reason and free will. Readers across continents identify with the themes of angst and disappointment offered to her in love and marriage, the trials and tribulations of a destitute lover, her assertion of her identity in a society largely unwelcoming to liberal ways of life and her forthright accounts of the joys and pains of bodily pursuits, et al.

Scholarship on Kamala Das has predominantly been focused around the treatment of love and feminine sensibilities in her writings. Certain themes like patriarchy, the plight of women, and her confessional style of writing have drawn considerable attention too- with frequent comparative studies being done between her and Amrita Preetam, Ismat Chughtai, Sylvia Plath and other women of words. We find that the theme of Spirituality in her works is dominant and recurring in Kamala's work yet her strong stress and ample attention to love (in general) makes it rather hard to observe and deduce that she might, at last be a deeply spiritual being. Along with themes like these, Kamala Das' prose and poetry carry strong undertones of her spiritual longing, a journey that took her to the search of extremities of somatic desires only to attain the gratifying sense of fulfillment and stability one desires from a religion or spiritual shelter. One can hardly overlook her quest for peace within the arms of the supreme soul -her Krishna, Ghanashyam or Allah.

Brought up in the genteel, traditional and deeply religious atmosphere of a prestigious Tharavad, Kamala as a beloved child inherited her grandmother's faith, her celibate aunt Ammalu's sheer dedication to her ideal lover Krishna whom she dedicated her poems and love songs, mirroring Meera.

“Spirituality has always been part of Kamala’s life: her grandmother was a devotee of Krishna; the Nalapat women chanted mantras, tended the gods, and performed daily religious rituals; and unmarried aunt Ammalu composed devotional poems to Krishna. When Kamala was deathly ill as a child, she felt the healing presence of Krishna, and during childbirth, chanting the Gayatri Mantra helped her through. As a celibate, she “loved chanting mantras, keeping myself clean in body and mind”– Weisbord, Emily 211

To consider that the poetess was born and raised in the very heartland of Bhakti Movement-Kerala, where Chaitanya Mahaprabhu and Shankaracharya, 8th century onwards transformed the religious scene of the whole Indian subcontinent for ages to come, the theme of spirituality and divinity is natural to surface.

Strong reflections of Saguna Bhakti (branch of bhakti which associates the Divine to form, attributes and quality. The roots can be traced to the famous Vedic Hymn “Ekam sat vipra bahudha vadanti” – Truth is one; sages call it many) and the sweet amalgamation of both Saguna and Nirguna Bhakti tradition wherein the devotee expresses to please and yearns to meet the Divine are prominent in Kamala Das’ writings, even the much talked about autobiography – My Story is interspersed with profound expression of longing to meet her divine lover Krishna. A similar tone is vividly present in her later works, the Annamalai poems.

“through the smoke of the incense I saw the beauteous smile of my Krishna ...Always, always I shall love you,’ I told him, not speaking aloud but willing him to hear me, “only you will be my husband, only your horoscope will match with mine....” – My Story,87.

Not only did she spend her formative years visiting shrines and lighting lamps in the veneration of idols, Kamala grew up watching the matriarchs of her family, devoted to the Hindu gods.

“I learned to light the temple lamps and the many oiled wicks which had to be placed every evening at several spots around the house to honour the gods of directions.... The north was presided over by Bramha, the South by Ananta , the east by Indra and the west by Varuna, the water god...” – My Story, 28

The environment of her maternal residence at Punnayoorkulam was dominated by a religious air. Indian mythology and all kinds of cultural practices-dances, rituals and festivals, inspired from Hindu mythology and religion composed a large part of other’s lives in Punnayoorkulam (Kerala) and hence, hers too. She saw ladies around her observing the fasts of Ekadashi (the 11th day according to the Lunar Calendar), singing sweet hymns to please the ultimate being and cogitate each deed to be worthy of earning them merit when they left this material world for good. It was this exposure to mythology and religion that laid the foundation of puritanical love in Kamala’s mind and she weaved her dreams around them, dreaming to be the chaste Radha or the coveted Draupadi.

In the quieter months, mainly during the rains, came the Ottanthullal dancer with his drummer and his cymbalist.... The tales were picked up from the Mahabharat. The one I liked best was Kalyansaugandhikam, which narrated the exploits of Bhima who went in search of the legendary flower that grew in a demon’s garden, only because his wife Draupadi desired to adorn her hair with its petals. In

daydreams, I too became a Draupadi- who commanded her adoring mate to brave the demons to get flowers for her wavy tresses.” - My Story, 29.

As a poetess, Love comes as a natural theme to Kamala Das. This love sometimes requited and sometimes not, ricochets her back and forth to the grounds of sheer bliss or abject desertion and loneliness. A closer look at some of her love poems will inevitably uncover the inner sadness that her bodily affairs offer her-

“....Can this man with nimble fingertips unleashes nothing more alive than the Skin’s lazy hungers?

I am a freak. It’s only

To save my face, I flaunt, at Times, a grand, flamboyant lust” – The Freaks

While in the heights of loneliness or blissful company, Kamala detaches herself from the worldly lover and finds herself closer to the Divine Lover. A full circle of longing to gratification is thus made. How she expresses this love, longing, desire and the ultimate disappointment that the vile attempts of quenching this lust offer, is a feat only she could achieve. In her poems, we feel the angst and palpitations of a jilted young woman

You are the poem to end all poems,

A poem, absolute as the tomb

Your flawed beauty is my only refuge,

O love me, love me, love me till I die” - Morning at Apollo Pier

But also the yearnings of the forlorn Devadasi – who waits and waits.

“.... No meaning out of words

It is then that your desires cease

And a homesickness begins

And you sit on the temple steps

A silent Devdasi, lovelorn

And aware of her destiny – Lines Addressed to a Devadasi.

Such devotion is not alien to the

The Love Queen of Malabar. It has indubitably led the venture of love and related frustrations to a more fulfilling spiritual experience. This is evident in the following lines -

“Like alms looking for a begging bowl was my love which only sought for it a receptacle. At the hour of worship even a stone becomes an idol. I was perhaps seeking a familiar face that blossomed like a blue lotus in the waters of my dreams. It was to get closer to the bodiless one that I approached other forms and lost my way. I might have gone astray, but not once did I forget my destination.” – My Story, 112

Kamala inherited the richest of literary heritage, her mother Balamani Amma’s scholarly contribution to Malayalam literature. Her mother’s spirituality influenced Das too.

To talk of this iconoclast being deeply religious, spiritual and holding strong to the concept of purity and chastity might come as a fresh wave of surprise. These concepts of purity and chastity, peculiar to devotional poetry had loomed in Kamala’s mind since her childhood.

“.....they had been fed on the stories of Ravana who perished due to his desire for Sita and of Kichaka, who was torn to death by Draupadi’s legal husband Bhima only because he coveted her.” –My Story, 23

As she matured and approached her sixties, she chose to convert to Islam and writings, interviews and letters from that phase have a semblance to the Nirguna (formless) tradition of Bhakti tradition, where her writing is profusely laden with the sheer joy of finding peace in Allah's shelter, her experiences of being blessed and saved by the Supreme being are moving. She drew strength from her faith in the most turbulent of times and this is reflected in her work brilliantly.

2 CONCLUSION

Kamala Das' writings are a labyrinth of emotions, revelations and discourses overlapping each other, like waves in a tumultuous sea. This makes it difficult to concentrate on one particular wave of emotion but if one meditates for long enough, one can see what the waves bring to the shore.

Beneath the spume of love and longing in Kamala's writings is the sea's element- its driving energy that churned these out -the desire of spiritual redemption. When the froth subsides, one can see the treasures washed ashore. Such is the case with the element of spirituality in Das' writings where we get poetry and prose blanketed in talks of corporeal affairs, the core is always ripe with the discourses of the soul.

To scour the surface of bodily love and search for her soul's voice is what Kamala's readers ought to do. Whenever dealing with the topic of love, Kamala yearns for a lover whose love would transcend the limits of the body and go beyond it- she wants love to be divine.

DIASPORIC REPRESENTATION OF PERSONAL IDENTITY IN NAIPAUL'S WORKS

Kishoree Lal Solanki

Research Scholar Barkatullah University Bhopal (M.P.)

Abstract- This paper attempts to explore the representation of personal identity in V.S. Naipaul's works. This paper also attempts to relate how these works are replete with the theme of identity as the chief protagonists of these novels hanker after to find a place for them in the world to assert their identities. Their minds vacillate between two opposite culture of their timer. Scholars attempt to analyze the different strands of identity to make the more comprehensive and to radicalize its global demand. The origin of the word "identity" and its literary importance has been projected through this paper along with the different meanings of identity having a slight difference in their meanings. Postcolonial Diaspora authors and their works have been mentioned in the paper to carry out further research on the theme of postcolonial identity V.S. Naipaul earned futility of female authors by challenging theme and their rabble-rousing strengthened his identity in the world, has been assessed and analyzed. It has been studied how in his novel, the main protagonists try to claim their place in the world that is full of challenges in their real life and consequently, the environment of his novels poses a cultural-clash to make their journey of life more complicated and hard to live in antagonist surroundings

1 INTRODUCTION

V.S. Naipaul was born in Trinidad in 1932. Beginning in 1950 he spent four year at University College, Oxford and afterward settled in London where he began his career as a writer. Naipaul has won the Somerset Maugham Award, the Booker Prize, the David British Literature Award and many other honors .Naipaul's writings present hostile condition of a Creole society which is far away for the expatriate individual to feel any sense of belongingness. This is the situation where an individual's life is socially and culturally estranged and authentic identity becomes as unattainable task. V.S. Naipaul has written number of works among them some of the major works of V.S. Naipaul which represent personal identity or the personal quest for the identity are "A House for Mr. Biswas", "A Bend in the River" and An Enigma of Arrival etc.

Although the quest for identity is old question, and many researchers have been executed on this subject, nevertheless, a small number of much significant threads of identity are still untold in his literature. Before we start talking over it elaborately, it is important to discuss what truly identity as term implies. On the basis of Dictionary of Miriam Webster, identity implies 'similarity of necessary or specific person in various situations', 'distinct characteristics or identity of an individual', 'the provision of being similar with something depicted or described'. On the basis of Free Online Dictionary, 'identity is the manifest entity of a man considered as an enduring personality'. The incipience of the subject identity is Middle French term 'Identities', from Late Latin 'Identiate'. 'Identitaas' may be from Latin 'Identities', repeatedly contradiction of 'idem et idem' in a literal way 'same as same'. The earliest imagined application of identity is assumed in late sixteenth

century. Karl Marx was of the opinion that identity was sense of self; it was a kind of a social and economic location. Collected from another material that identity was not the knowledge of individual that decides his/her entity but on the hand it was their social existence that fixes his/her identity. Sigmund Freud opined that identity was not fixed or logical but an ongoing conflicted war between id and ego, conscious and subconscious mind.

In this paper the focus has been projected on the theme of identity in an embracing in his seminal novels *A House for Mr. Biswas* (1961), *A Bend in the River* (1979) and *An Enigma of Arrival* (1987) The theme of identity could be systematized in divers levels as it is a comprehensive area, however, it is necessary to dodge it being loose-fitting.

It can appear in the shape of cast related, religious, personal, national, sociological, ethnic, native, international, interpersonal identity. Although it is the prime subject, the purview of this area is endless. That is the matter why the research is attempted to render the theme of identity as multifaceted, and in this scope each kind of identity will be under analysis and not only personal interpersonal as well as national identity. Tony Morrison, Ngugi Wa Thiong'o, Bill Ashcroft, Edward Said, Graham Holderness, C.T. Mohanty, Martin Heidegger, Albert Camus, Jean Paul Sartre, Derrida and so on are the greatest thinker related with the theme. These critics are the proponents of identity, without mentioning them if we discuss on identity, the relevant theme will go to vain.

If one concentrates on the works of Shyam Selvadurai, Vikram Seth, Salman Rushdie, Franz Fanon, Gayatri Spivak, Mariama Ba, Jhumpa Lahiri, R.K. Narayan, Raja Rao, etc directly or indirectly, all they are fraught with the theme of identity to some extent. The theme of identity would be asymmetrical if one does not go through the pages of these relevant literary creations. Only with detailed analysis of these books including the culture and other thematic concerns, we will be able to imbibe the authentic entity of identity.

"In *A House for Mr. Biswas*", the story is portrayed through a series of homes which symbolize Mr. Biswas' personal identity. Mr. Biswas was trapped in the clutches of Tulsidom. He has dream of his own house. The house of his dream is highly symbolic. It is an archetypal symbol, which connotes stability and permanence, something solid in life".

The article shows how every individual in his novels suffers from the problems of dislocation and displacement, the state of rootlessness and the loss of identity. It has been found that Naipaul's preoccupation with search for identity, trauma of displacement and the dilemma of 'house' and 'home' has been satisfactorily located in his masterpiece *A House for Mr. Biswas*. Through the struggles and sufferings of Mr. Mohan Biswas, the novelist re-conceptualizes home and identity from diasporic perspective. Though the novel describes the Hindu community of India, the society it depicts involves a large part of the colonial Caribbean Island. While living in the colonial setting, the immigrant people characterized in the novel like Mr. Biswas constantly struggle to claim their identity which is linked with the question of survival. Their isolation and frustration, love of their own traditional culture and Hindu norms constitute some of the important elements in the novel. Naipaul's incisive diasporic experience is marked by the

fragmentation of tradition and history and therefore, the narrative of *A House for Mr. Biswas* focuses on the protagonist's struggle for self-awareness in which he has inherited the strengths of colonial tradition and history and finds himself in present which is moving towards independence. Identity issue has become ceaselessly salient during the process of cultural alienation, adaptation and assimilation for the exiled intellectuals, among which V. S. Naipaul is a typical and significant one.

In his copacetic book *A Bend in the River* Naipaul depicts the account of an Indian man Salim, a Muslim storekeeper. The plot takes place in Zaire, Africa, at present in Congo in the reign of Mobutu Sese Seko during the later part of 1960 and 1970. The narrative discusses interesting issues such as racial and cultural freedom of Africa and Europe, the cultural hegemony and domination of ideology on a person's identity and the complications of African nationhood after emancipation from colonial Belgian reign, "The world is what it is; men who are nothing who allow themselves to become nothing, have no place in it". The book wrestles with significant post-colonial topics in a dauntless way for that the novelist has been equally appreciated and harshly censured. The narrative begins in the colonized provinces and the time of Africa where Naipaul has insistently perused his way culturally and economically. Tribal war intimidates and attempts to emancipate Africa from every side. Africa has been fragmented and reunited in an identical way to the contender. Readers can observe Africa losing its worth of treasures and the terror of war wraps the entire province, the setting of the novel. Salim who lives on the eastern coast of African continent, goes out to build a life at a tiny countryside at a curve in a river in remote regions of African continent. He arrived here after the age old slave trail, just when the region had achieved freedom in the year 1963. The protagonist addresses Africa his own house in the following words, "Africa was my home, and had been the home of my family for centuries". The city, Salim lived, was in tottering condition with dilapidated economical situation and barely sufficient foodstuff and corps for masses. Still Salim lived there and developed a trade. Once day at an event, Indar tells him, "We're washed up here, you know. To be in Africa you have to be strong. We are not strong". Metty as a family servant joined his family and makes friendship with a couple, Shobha, her husband Mahesh. Salim tries to guide a Bush lively son of a woman, Ferdinand. Although Salim was born in Africa he perceives the trauma of a stranger or alienated into a caste-ridden society, to some extent, because of his Arabic background that embodies an extensive part of African continent. Salim is dispassionate about the pains of serfdom or slavery.

In home Salim keeps slaves but provides them the opportunity to be free. Still the obedient slaves remain with him. He does not participate in any slave revolt. It is not his hatred for African people that he maintains slaves but his affection for what he realizes that the slaves are his own men and provides them opportunities to proceed and develop in life. Ultimately, slavery custom is uplifted and a black person, half soldier, half tribal later has been elected the president. Valuation of property rises high and Salim discovers himself earning the prosperity which he craved for heavily. When the years passed on the newly elected president of the country invested money into establishing universities and places where the wealthy white men can stay. To the background of the story there are the armies and the horrors of the war. Salim involves in a short amorous but fierce relationship with a married

white woman, later he is seized by local cops for involvement in smuggling of ivory. Ferdinand, in final section of the plot, tells Salim while he enquires of his mom, "She's given up the business. And you must do that too. You must go. You must go right away. There is nothing here for you. They've taken you into jail now". At the end, it might be said that Salim was a stranger in all sections that he inhabited. Being spectator, Salim is in a place to speculate and investigate the issues of identity far better than other characters. This skill haplessly dooms him more towards margin of society.

The Enigma of Arrival is a story about a person, a would be author who belongs to Trinidad, his name is Jack, and goes to stay, as Naipaul also went in his life, in a lonely place at Wiltshire. This is a personal account and the titular portion carries the terms 'a novel'. The story presents a realistic picture of psychological perspective of a man who had highly dignified the importance of the psyche above all other aspects. The theme is the consciousness of the narrator, his reconstruction after the decision of migrating to other place. The interesting tale of Jack, the main character, and his nice garden are described beautifully. The episode of Brenda, the country wife, hankered after excessively from her loveliness and Les, her husband, who killed her (his wife) after her return, is depicted in a queer way. In The Enigma of Arrival the writer illustrates the time when he would stay in a hut in the Wiltshire valley, "I felt the coming together of England and India as a violation". The author recounts Stephen Tennant, the sunset in Stonehenge. He observes the alterations in the territory and the change in season with a guiltless eye, as if an infant has been watching these phenomena never seen before. His existence in this ill-fated territory is piece of bigger historic action that has taken him from Trinidad to the interior nook of Wiltshire. Therefore, here the writer's own persona is projected while he stayed being tenant at Wiltshire. Naipaul is a celebrated figure who assessed innumerable fictional and non-fictional books to his reputation that made him star in no time.

In present time too V.S Naipaul's influence is at action and like India: A Million Mutinies Now (1990) appeared a center of debate in literary world. Once in a literary interview he was questioned whether he thought of any living author of his equal, he answered that, "I don't think so". Naipaul realized that female authors were rather of different perspective. Further he replied that he was much creative than any woman author who ever existed. Women authors, according to Naipaul, are crippled by emotions and sentiments to a parochial perspective of the world. Even famous Victorian female writer Jane Austen is not flatly appreciated, of Austen he opined that she could not probably shared her emotional aspirations of the world. Naipaul opined moreover that he would peruse a page or three, and he would smoothly assert if the work belonged to a male or female author. That was the reason Naipaul becomes centre of attraction in the literary discourses across the world nowadays also as he was in 2001 when he was awarded the coveted Nobel Prize. The furies of women writers have made him noticeable and centre of controversy over and over. In short, to work and study on such an eminent writer is truly a copacetic and marvellous experience as he is, in any event, distinct from other literary figures, if not the best.

Keeping all these books and their writers in importance, the research paper tries at best to find new avenues and contexts to give an expansive spectrum of further research on V. S. Naipaul and his works. In the year 1950, Naipaul earned his eminence as a prolific novelist on the skill of his first written works with *A House for Mr. Biswas* (1961). Around 1960 and 1970 his narratives triggered controversies for his writings and opinions on post-colonial issues in the Caribbean islands, Trinidad and Tobago, Africa and Indian subcontinent. He was awarded critical appreciation with his famous novel, *A House for Mr. Biswas*, it depicts an attempt of an immigrant to asseverate his identity and self-independence. Naipaul's other narratives too elucidate similar context but, to some extent, in austere and critical intonation.

2 CONCLUSION

To conclude, it is not an exaggeration that it is V. S. Naipaul's fortune, excellent presentation, weaving of plot, portrayal of colourful characters, engaging narrative technique and his fantastic lucid stance that make him the distinguished novelist throughout India and the world. It is indispensable to re-evaluate Naipaul's attitude towards postcolonial identity while examining his novels. His texts, approximately, are nothing but a quest for autonomy and self; struggle to get out of claustrophobia, a war for identity, for existence and an articulation against repression, injustice and victimization. V. S. Naipaul has hired up his heritage inside him and carved in shape of splendid novels where home/dwelling place possesses more signification than merely place for living as Gerhard Stills argues that, "A house is a place in space but also in society".

REFERENCE

1. Mohan Champa Rao (2004). *Postcolonial Situation in the Novels of V. S. Naipaul*. New Delhi
2. Atlantic. Publishers and Distributors, Print.
3. Naipaul VS (1961). *A House for Mr. Biswas*. London: Picador, Print.
4. Naipaul VS (1979). *A Bend in the River*. London: Deutsch, Print.
5. Naipaul VS (1987). *The Enigma of Arrival*. London: sViking, Print. Selwyn Reginald Cudjoe (1988).

#####