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Editor's Message

Don Bosco College is a project of the Salesians of Don Bosco (SDB) executed by the Don Bosco Society, Sulthan Bathery Wayanad. Presently, Salesians are working in 132 countries, catering to over nine million young people worldwide; Salesians have been recognized by the Government of India as the single largest provider of technical education in India, second only to the Government. More than 100 Salesian technical schools and 25 colleges have been established in India. Scores of non-formal training centres, agricultural training centres, relief and rehabilitation centres, literacy centres and shelters for street children in India are managed by the Salesians of Don Bosco.

Don Bosco College, Sulthan Bathery, Wayanad has been nationally reaccredited with a 'B+' Grade by NAAC. With its vast and varied experience in the education of the young and in social work for nearly 18 years, it is now appropriate to publish a peer-reviewed working journal. In this context, the Journal titled '*Ekta*' has been brought out to provide an independent platform for educators, researchers and practitioners to share their original, creative, critical experiences and research, thereby strengthening the knowledge base and practice of various departments of the college.

Ekta, this inaugural issue of the Journal of Humanities and Social Sciences has a compilation of articles from academicians and professionals from the college itself on a wide range of currently relevant and valuable themes. *Ekta* is a scholarly attempt to depict the various attributes of contemporary society. The journal has articles on language and its relevance, emotions and their expression in literature, social well-being in adolescents, the challenges and opportunities faced by employees, women empowerment through financial independence and exploration of new avenues in literature. The journal reflects our vision and mission of understanding the problems of society and finding solutions for same. The editorial board would like to thank all the authors for responding to our invitation to contribute to the inaugural issue of this journal. We welcome constructive feedback and suggestions from our readers for enhancing the quality of this journal.

Thank You...

JOURNAL OF HUMANITIES AND SOCIAL SCIENCES

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ENGLISH LANGUAGE TEACHING: A TRANSFORMATION FROM TRADITIONAL APPROACH TO SCIENTIFIC APPROACH

ABSTRACT:

As we all know the English Language plays a vital role in the field of Education. English education was started in India during the middle of the nineteenth century. Initially, language and grammatical structures were taught in classrooms through various methods like Grammar Translation and Direct Method. Today, ICT (Information and communication technology) has gained a remarkable place inside classrooms. Through the adoption of scientific methods of teaching English, we tend to forget our traditional modes of teaching, which stand as a base of our education system. There is a greater shift from the traditional chalk-and-talk method to smart classroom teaching. Today learning English through audio, videos, PowerPoint presentations, and various apps has gained considerable importance. Sometimes, through these innovative technologies, students get distracted from learning. Thus, the challenge for a teacher is to choose the right approach to navigate the students accordingly.

Keywords: English language, approaches, methods, Information, and communication technology

INTRODUCTION:

English language has become an economic necessity across the world and has emerged as a global language. The language came from nowhere and is on the mark to conquer the entire world. Two thousand years ago, the English language was confined to a handful of barbarians, but today around 1.5 billion people use English as their second language and most countries have English as their mother tongue.

Language is considered a primary source of communication through which we share our ideas, and thoughts and express our emotions with different people.

It helps to narrow down the gap between geographical areas and boundaries and helps people to connect with each other. The entire spectrum of education, psychology, science and technology, medicine, and philosophy can be easily understood by means of English. English is considered a skill rather than a language. Language has the power to empower people all around the world.

ROLE OF ENGLISH IN EDUCATION:

(a) English for Academic Purpose (EAP): English remains a medium of instruction in schools, colleges, and universities. In many countries, children are motivated and trained to learn English as their second language, whereas their regional language is considered to be their first language. Almost 95% of school books are written in English. Innumerable scientific innovations and books are written in the English language. Translation of these books into various regional languages is impossible as it is very hard as well as time-consuming. The constantly increasing number of science and technology gave rise to the development of many engineering colleges, institutes, and centers for research on science. English is used as a medium of instruction in these educational institutions.

(b) English for Specific Purpose (ESP): In recent times, the demand for English for specific purposes is increasing frequently. At the same time, new ideas are arising in different fields of education. The development of psychology and its various

branches have contributed to the beginning of ESP. It provides emphasis on the learners and their learning attitudes. For example, engineering students need English for their courses; pilots need English for their aviation courses, etc. Most of their reference materials and books are in English. Most young people are going to foreign countries for advanced and higher studies to get a good knowledge of English.

DIFFICULTIES IN LEARNING ENGLISH:

First, English is taught as a “subject” in the school curriculum with grammatical rules rather than as a tool for communication. Speaking skill is given less importance than reading and writing skill.

Second, the educational system is completely bureaucratic. It includes the involvement of government policy and implementation in preparing the teaching material. Therefore, teaching and learning are not friendly to the teacher's creative or pedagogic initiatives.

Third, teaching/learning is not focused on gaining any kind of ability or competence in the language but is merely used to fulfill the academic requirement of enabling the learners to obtain passing marks in the examinations conducted by schools and colleges.

Fourth, some institutions have a high teacher-student ratio. These teachers often have to talk to the students rather than to or with them in groups. Due to the presence of a large group of students, the teacher may not be able to reach out to all the students in the class.

Finally, most of the teachers are not what they are. They would have chosen their teaching career out of choice, but mainly because it is a job and they were lucky enough to secure the job, which is not to say that they are inadequately trained or prepared in using ICT for their teaching purposes.

TRADITIONAL METHOD IN TEACHING/LEARNING ENGLISH:

Teaching involves making learners master content that will be useful as a skill or knowledge. The earlier language was taught through grammar rules, the study of declensions and conjugations, translation and practice in writing sample sentences that made use of bilingual language. The method in use in schools in the nineteenth century was the method in which grammar and translation predominated. This approach to language learning was called the Grammar Translation Method. It focused mainly on Grammar rules and pattern which aims in making language learning easier. Like any other language learning it too has its drawback. It ignores phonetics, and pronunciation and focuses on alphabets, spelling, and writing. Speech exercise is given no importance in this method.

Similarly, Direct Method dealt with the oral method of learning. In this method speech and phonetics were given much importance and translation was completely avoided. Here the teacher may not use bilingualism in language teaching.

Initially, there was no development in technology, the teachers could not use modern gadgets inside the classroom. Thus teachers used the 'talk and chalk method' to teach language. There were other methods like Audiolingual Method, Situational Language Teaching, etc.

SCIENTIFIC METHOD IN TEACHING/LEARNING ENGLISH:

Language teaching/learning in the twentieth century varies by change and innovation and by the development of competing language teaching ideologies. The development of science and technology gave rise to enormous changes in the education system. Information and Communication Technology (ICT) is widely used in the language learning process. Printed textbooks are replaced by kindle editions and classrooms are replaced by online learning platforms. These technologies are made user-friendly to make use of it by a large number of learners.

Students can learn a language anywhere and anytime. The learners can easily get accessed to the internet where knowledge is scattered in abundance. There are various apps like YouTube and WhatsApp where you can share videos and audio files easily. Learners can easily learn through visual representation. Pronunciation can be learned effectively through audio files by constantly listening to the accent and intonation of the native speaker of English.

CONCLUSION:

To improve the effectiveness of language teaching, the teacher can often focus on the changes in new teaching approaches and techniques. Proficiency in language is no longer dependent on how well students reproduce sentences but on their capacity in being creative. Though there is massive information in technologies, it cannot be completely trusted because anyone can modify the contents of websites. In recent trends, ICT can be used for effective learning but learners should not fall prey to these technologies. There are teachers, who still follow the traditional methods for effective language learning.

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SOCIO-ECONOMIC CHANGES OF WOMEN THROUGH KUDUMBASHREE—A STUDY FROM POOTHADI GRAMAPANCHAYAT, WAYANAD

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Abstract—Kudumbashree is a multi-faceted women based participatory poverty eradication programme jointly initiated by Government of Kerala and NABARD. It is implemented by community based organization (CBOs) of poor women in co-operation with Local Self Government Institutions. . Women empowerment is necessary for economic development. Women empowerment means women became economically, socially and politically independent and thus confident, self reliant and positive. Micro credit programmes through Self Help Groups (SHG) introduced and expanded by non-Governmental organizations in several parts of India have potential to minimize poverty and empower women. Women empowerment through Kudumbashree projects helps in mobilizing savings and cultivating savings habits among women. Kudumbashree units are playing a crucial role of harmonizing the society and strengthening the rural economy. This work is a unique attempt to evaluate the performance of Kudumbashree units in Poothadi Gramapanchayat, Wayanad.

Keywords: *Kudumbashree, Banking Skills, women empowerment Gramasaba Participation, Self-evaluation Capacity.*

INTRODUCTION

Kudumbashree is the flagship programme of Kerala state Govt. for poverty eradication which provides 2,34,756 self employment opportunities to women below poverty line, which has succeeded in making a significant dent on poverty in the state. Kudumbashree is the largest micro finance institution in Kerala. The Kerala state Poverty eradication mission implemented the Kudumbashree programme by organizing the poor, by creating community based structure of women below poverty line with focus on self help demands led over by available resources under the leadership of local Government

The Kudumbashree movement was started in November 2002 in Poothadi

Granma Panchayat, in Wayanad District of Kerala, with the objective of poverty alleviation and women empowerment. It has been able to make economic, social and cultural changes among women in a short period of time. Poothadi Kudumbashree's growth was driven by a sense of community that united ordinary women, despite their different beliefs and political views. The Poothadi Kudumbashree movement stands by giving confidence, vigor and leadership to the poor and vulnerable families of the Panchayath, who are poor and prone to slip into poverty. A new leadership of women has now awakened. . In the field of

agriculture, CDS have been able to work with an emphasis on small enterprises to achieve the goal of employment and income for all. With the decentralization of powers, the powers and responsibilities of the Gram Panchayats have increased; in this situation the role of Kudumbashree is very big. It has been acknowledged by innumerable studies

OBJECTIVES OF THE STUDY

The present study was undertaken with the following objectives:

1. To identify the profile of the Kudumbashree members.

that the social and economic empowerment of women has a significant positive impact on the poverty eradication and economic development of the country. Therefore, the government of India has implemented various schemes to reduce poverty, for empowering poor women and to promote gainful employment.

2. To identify the level of personal, social, economic and financial empowerment achieved by the members of Kudumbashree.

3. To identify the nature and extent of group-related and personal problems faced by the members of Kudumbashree.

Research Methodology

The study used both primary and secondary sources. Primary data was collected by using a questionnaire schedule among 40 kudumbashree workers in the Poothadi Grama panchayat wayanad District, who claimed to have successfully engaged in the self-employment programme. The sample selection was on systematic random sampling. The questionnaire was developed to assess their socio-economic development after their participation in Kudumbashree

programme. Secondary sources included books, journals, articles and reports from newspapers, magazines, etc. The data collected from both the primary and secondary sources were quantified and analysed in qualitative terms which revealed that there was considerable improvement in the socio-economic status of women who participated in the Kudumbashree Programme in Poothadi Grama Panchayat.

RESULTS AND DISCUSSION

Table 1: Socio Economic Background of the Sample Respondents

Socio economic Variables	Category	No of respondents	%
Age	20-30	2	5
	30-40	8	20
	40-50	26	65
	Above 50	4	10
Marital status	Married	38	95
	Single	2	5

Educational status	SSLC	16	40
	Pre- Degree/ Plus Two	21	52.5
	Graduation	3	7.5
	PG	0	0
Monthly Income	Below 5000	4	10
	5000-10000	30	75
	Above 10000	6	15

Source Primary Data

Above table shows that, Majority (65 per cent) of the respondents were belonging to the age group of 40-50. The marital status of the respondents reveals that 95 per cent of the respondents were married. The

educational status of the respondents shows that 52.5 per cent of the respondents were qualified up to Pre Degree/ Plus Two. Majority of the respondents have income ranges between 5000–10000 Rs per month.

Table 2: Level of Economic Empowerment

Economic Empowerment attribute	level of economic empowerment			
	Very High	High	Moderate	Low
Employment opportunity		4	32	4
Technical skill			30	10
Entrepreneurial skill		5	30	5
Living condition		2	35	3
Economic status		4	34	2

Source primary data

Groups that undertake commercial activities can provide direct employment, whereas others can create employment opportunities by providing some training on technical or

entrepreneurial skills. The table shows that majority of members are living at moderate level. And also their economic status is so good.

Table 3: Showing the Banking Skill of Respondents

Particulars	Number of Respondents	Percentage
Confident	32	80
Not much confident	4	10
Less confident	4	10

Source primary data

Table 4: Showing the Participation in Gramasaba and Meetings

Particulars	Number of Respondents	Percentage
Asking questions and express opinion	30	75
Only joins with others	6	15
Doing nothing	4	10

Source: Primary data

In these research 75% or 30 members from the study sample reported that they will actively participate in meetings by asking questions and express opinions openly. 15% told that they only join with others and don't openly express alone. Four of them said that

they don't participate, but sit passively in the meetings. 80% of the respondents have confidence while dealing with banks or other offices. They become more confident in banking

Table 5: Empowerment of Women after Joining Kudumbashree

Factors	Improve	No Change
Economic	38	2
Confidence level	30	10
Leadership quality	28	12
Social position	25	15
Role in the family	32	8

Source: Primary Data

From Table 5 it can be observed that 75% of the respondents who participated in Kudumbasree programme developed their level of confidence to take up responsibilities after joining the initiative.

One fourth of the Kudumbasree women said that they don't have much confidence, but improved their level of confidence after working in the programme.

CONCLUSION

Economic development is the base for other development. Collective effort has been recognized as tenets of women

empowerment. Women empowerment leads to sustainable social development. Economic development of women leads to

better living status in the family, educational, nutritional, and the health needs of the children were well satisfied. Economic independence through kudumbashree improved the social

participation of its members and the Kudumbashree NHG movement is supporting social empowerment of poor women flock.

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PERCEIVED PARENTING STYLE AND SOCIAL WELLBEING IN ADOLESCENTS

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ABSTRACT:

The main purpose of this study was to investigate the relationship among adolescents between Perceived Parenting Style and Social Well-being. There were 60 chosen participants of which 30 were males and 30 were females. The participants completed the Parental Perceptions Questionnaire (Pasquali & Araújo, 1986) and Social well-being scale (Keyes, 1998). Data were analyzed by t test. Independent sample t-test, One-way Anova Test, Tukey Post hoc Test: Results revealed that there was a significant gender difference in social well-being among adolescents and authoritative parenting had a positive effect on social well-being. This results can shed light in to the importance of developing more effective programmes for parents to enhance children's psychological and social well-being

INTRODUCTION :

PARENTING STYLE

A parenting style is a psychological construct representing standard strategies that parents use in their child rearing. Parenting styles have been investigated for many decades and are considered important predictors of child development (Weber, Selig, Bernardi & Salvador, 2006). Such styles can be seen as a set of behaviors of fathers and mothers in the children's socialization process (Kobarg, Vieira, & Vieira, 2010). The variability of parents' behaviors in relation to the socialization of their children has been satisfactorily explained by two basic dimensions, which, despite other terms used by researchers, can be called parental control (demandingness) and affection (responsiveness) (Musitu, Estévez, Martínez, & Jiménez, 2008). Control implies making demands, supervision, and requirements imposed by maternal and paternal figures, while affection involves sensitivity, acknowledgment and commitment of parents to their children (Baumrind, 2005; Weaver & Prelow, 2005)

These dimensions can be put into operation by a continuum whose intersection originates four styles of progressive-regressive influence, defining four styles of parental socialization that are a consensus in the literature (Costa, Teixeira, & Gomes, 2000; Maccoby & Martin, 1983; Steinberg, Lamborn, Darling, Mounts, & Dornbusch, 1994). Specifically, scores in the dimensions control and affection allow us to define authoritative (high control and affection), authoritarian (high control and low affection), uninvolved (low control and low affection) and permissive (low control and high affection) styles (Rothrauff, Cooney, & An, 2009).

The authoritarian style describes parents who maintain a balance between high levels of strenuousness and affection, constantly monitoring the actions of their children in order to discipline them by inductive rather than punitive methods. They reinforce socially responsible and mature behavior through praise and manifestations of affection, offering support, encouraging communication and valuing their children's points of view (Karavasilis, Doyle, & Markiewicz, 2003).

Authoritarian parents, on the other hand, are very strict but not responsive (low affection), stressing compliance, respect for authority and maintaining order by discipline based on power and severe

(usually physical) punishment, and requiring that the rules would be complied with without giving their children a chance to negotiate (Baumrind, 1997).

Parents considered to be permissive are characterized by little to no supervision, infrequent exercise of any form of authority to ensure compliance by their children. On the other hand, they prefer to talk and question their children about family choices, allowing them to be independent (Baumrind, 1997; Rothrauff et al., 2009).

Uninvolved parents, in effect, are characterized by lack of interest and dedicated little time to communicate with their kids. In general, these parents are obsessed with their own problems and neglect their parental duties. They do not supervise their children and do not provide any type of affective support (Maccoby & Martin, 1983).

Parenting Adolescents:

Adolescence is an exciting and dynamic period for teenagers.

No developmental stage brings with it such a remarkable transformation of the child as adolescence. As adolescence experience physical changes and cognitive development, their relationships with family, peers, school and society are constantly getting re-negotiated. It is transition from dependence to independent relationships with parents. The style of parenting can play a very important role in helping the adolescents to face this great challenge. (Mckinney & Renk,2008). In the present situation, parents say that they have the best intentions to raise their children, much of the time they blame children for the way they're. Unfortunately, this was the oldsters who used poor child-rearing methods. Parents learn child rearing practice good/unfavorable from their parents and implement it unconsciously or consciously on their children trying to bring out the simplest.

Parents give the least priority to the notion that the circumstances in which they and children grow up are different. Children are now growing up in a nuclear family with no assistance from grandparents or at times with one or no siblings. They're now the core of the parent universe, where children need to deal with the stresses of meeting their parent's expectations, much of which are unrealistic. Many children today are alone or with Baby sitters most of the time. Parents try and substitute their presence with expensive toys or immediate gratification of their children's whims and fancies. Children today get older watching television, playing violent video games, making them insensitive to others emotions and from time to time overexposure to media resulting in various behavioral and conduct problems because of lack of proper supervision.

SOCIAL WELL BEING

Social well-being has been identified by the World Health Organization [WHO] (1948) as a central component of individuals' overall health. The concept has been conceptualized and operationalized in many different ways.

Social wellbeing is an end state in which basic human needs are met and people are able to coexist peacefully in societies with incentives for advancement. This end-state is defined by fair access to and distribution of basic needs services (water, food, shelter and health services), the provision of primary and secondary education, the return or relocation of those displaced by violent conflict, and the restoration of social cohesion and community life.

Five Domains of Social Well-being:

Social Integration: Social integration is the evaluation of the nature of one's relationship to society and community. Individuals feel that they are a part of society. Integration is therefore the extent to which people feel that they have something in common with others who constitute their social reality (e.g. their neighbourhood) and the degree to which they feel that they belong to their communities and society. Social integration is based on the principles of social cohesion (Durkheim), cultural separation and social exclusion (Seeman) and class consciousness (Marx).

From Durkheim's point of view, social communication and health represent individuals' relations to one another through norms and express their affection for society. According to Seeman (1959, 1983, 1991; see also Merton 1949), cultural separation is a division of society. Irregularity is the rejection of society or the perception that society does not represent one's own beliefs and lifestyle. Social isolation is the breakdown of relationships that provide value and support. Like Marx's conception of class consciousness, social integration requires the creation of mutual identity and destiny.

Social Acceptance: Social acceptance is the construction of society through the character and qualities of other people as a generalized category. Individuals who show social acceptance trust others, believe that others are worthy of goodness, and believe that people can be industrious. Socially accepting people hold favourable views of human nature (see Wrightsman 1991) and feel comfortable with others (Horney 1945). Social acceptance is the social analogue to personal acceptance: People who feel good about their personalities and accept both the good and the bad aspects of their lives exemplify good mental health (Fey 1955; Ryff 1989). Therefore, social acceptance of others might be the social counterpart to self-acceptance.

Social Contribution: Social contribution is evaluation of the social value of one. It requires the conviction that one is a valuable member of society, with something worth giving to the world. Social contribution resembles the concepts of efficacy and responsibility. Self-efficacy is the belief that one can perform certain behaviours (Bandura 1977) and can accomplish specific objectives (Gecas 1989). Social responsibility is the designation of personal duties that contribute ostensibly to society. Social contributions reflect how, and to what extent, people believe that everything they do in the world is respected by society and contributes to the commonweal.

Social Actualization: Social actualization is an evaluation of society's potential and trajectory. That's the belief in society's evolution and the sense that society has potential that is being realized through its

institutions and citizens. Healthier people are optimistic about the world's status and future, and can understand the potential of society. Socially healthy people will predict that they are future beneficiaries of social development, and people like them.

. Similarly, social actualization"resembles fatalism (Lefcourt 1982) and powerlessness (Seeman 1991). Parallel to self-determination, social actualization is the sense that society controls its destiny. The focus on the realization of social potential also is similar to the theme of potential and its development as self-realization (Maslow 1968), eudemonic happiness (Waterman 1993), and personal growth (Ryff 1989). Optimal functioning, in part, is openness to experience and the desire and effort to grow continually. Social actualization captures these ideas of growth and development

Social coherence is the perception of the quality, organization, and operation of the social world, and it includes a concern for knowing about the world. Healthier people do not only care about the kind of world they live in, but also believe they should understand what's going on around them. such people are not deluded into living in a perfect world; they have preserved or encouraged a desire to make sense of life.

Social coherence is analogous to meaninglessness in life (Mirowsky and Ross 1989; Seeman 1959, 1991), and involves appraisals that society is discernible, sensible, and predictable. Psychologically, healthier individuals see their personal lives as meaningful and coherent (Ryff ,1989). The sense of personal coherence, according to Antonovsky (1994), may be a marker of health: individuals who have coherence attempt to maintain coherence when faced with unpredictable and traumatic life events. In summary, perspectives rooted in philosophy, social psychological theory, and cultural research argue cogently for balancing the social with the personal aspect of well-being equally. Themes of integration, social participation and public knowledge in traditional sociological theory, echoed in modern psychological perceptions of the self in society, reflect the social problems facing adults.

CONCLUSION:

In conclusion, the study aimed to find out the relationship between perceived parenting. The results indicated that there is a significant difference between groups. It was seen that that authoritative parenting had a significant positive effect on social well-being. In addition, there had a significant gender difference on social wellbeing where males had significantly higher scores on social wellbeing than females

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CORE SELF-EVALUATION AND WORK ENGAGEMENT AMONG EMPLOYEES WORKING IN THE PRIVATE SECTOR

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ABSTRACT

Work engagement is a relatively new concept that has gained considerable attention in the present world as it is determined as a key driver of organizational success. It is the expression of the preferred self which connects an individual's cognition, affect, and behavior with active performance. This demands a need to understand the intrapersonal process of work engagement. Therefore, this study examined the influence of core self-evaluation as an intra-personal factor in predicting the work engagement of employees working in the private sector. This study assessed the relationship between core self-evaluation and work engagement. The study followed the cross-sectional research design and the data was collected using a convenient sampling method from employees working in the private organization across India. 120 employees participated in the study. Self-report measures were used to assess core self-evaluation and work engagement. The data were analyzed using Pearson product-moment correlation and independent sample t-test. The result confirmed that there is no significant relationship exists between core self-evaluation and work engagement. the study also confirmed that age is significantly related to work engagement. Additional analysis showed a significant gender difference in work engagement.

Keywords: Core self-evaluation, Work Engagement

INTRODUCTION

Today the rising competition, globalization, and a volatile economic situation, demand for consistent growth and change, made organizations encounter significant challenges on their way to success. Employ engagement is one among many such variables which can contribute to an organization's growth. When employees are engaged in their work, they go above what is expected of them for the success of an organization and therefore engaged employees can be considered the backbone of every organization.

Mike Johnson in his 2004 book 'the new roles of engagement' stated that 'the ability to engage employees, to make them work with our business, is going to be one of the greatest battles of the coming 10 years'. Seventeen years on and still employ engagement is a widely discussed topic. To engage employees in their work, it is of paramount importance to understand different factors that influence work engagement. Thus, work engagement

was always a quintessential variable of interest in organizational psychology.

More recently, the role of personal resources in predicting work engagement also became a focus of interest. Personal resources are the resources that can provide an evaluation of one based on one's belief that one has control over the surrounding environment (Xanthopoulou, Bakker, Demerouti&Schaufeli, 2009). Certain research was conducted based on personal resources and found that work engagement is positively correlated with personal resources such as self-esteem, optimism, and self-efficacy (SalmelaAro&Nurumi, 2007; Xanthopoulou, Bakker, Demerouti&Schaufeli, 2009). This confirms that although an organization is successful in providing adequate job resources, the influence of their employee's personal resources also affects the rate of work engagement. Thus, for an organization to enhance its performance and effectiveness it is essential to identify individuals who are predisposed to work

engagement and for this purpose core self-evaluations, which is a personality trait that shows an individual's evaluation appraisal of his or her environment concerning himself or herself, could be evaluated.

The purpose of the present study is to find the role of core self-evaluations in predicting work engagement. as work engagement can be viewed as a motivational concept (Rothbard, 200), core self-evaluations can be thought to be positively related to work engagement as research already claims that work engagement is positively related to motivation and performance (Erez& Judge, 2001))

Hypothesis

H1: There is a significant relationship between core self-evaluations and work engagement

H2: There is a significant gender difference in the prediction of work engagement by core self-evaluation

METHOD

Sample

A total of 120 (60 Male, 60 Female) employees from different organizations across India participated in the study. Participants who were not working at the time of data collection and with missing data were excluded from further analysis.

Procedure

Data were collected using Google Forms. A short description of the study along with the link was sent to the researcher's contacts through email and social media. Recipients were requested to share the link with their contacts thus creating a convenient sampling approach.

Measures

The measures used in the survey include the Core self-evaluations scale and work engagement scale. The tools used have been developed and standardized by experts in the field.

Core self-evaluations scale: Core self-evaluations were assessed using the 12 items scale developed and validated by Judge et al. (2003). This scale was designed to measure an individual's self-regard by measuring self-esteem, locus of control, self-efficacy, and neuroticism. CSES is a self-reporting scale of 5-point Likert format ranging from 1 (strongly disagree) to 5 (strongly agree). All items were summed and averaged, with higher scores indicating higher core self-evaluations. CSES's Cronbach's alpha was .82, indicating acceptable reliability.

Work Engagement Scale: Work engagement was assessed using Utrecht Work Engagement Scale developed by Schaufeli and Bakker (2004). It is a 9-item scale with 3 subscales- vigor, dedication, and absorption, with 3 items each. All items were scored on a 7-point scale ranging from 0 (never) to 6 (always). All the scores were summed and averaged, with higher scores indicating higher work engagement. Cronbach's alpha of UWES indicated high reliability of .92.

Data Analysis

Responses were coded and subjected to statistical analysis using IBM SPSS. Inferential statistical methods such as Pearson product-moment correlation and t-test were used to analyze the data.

RESULT AND DISCUSSION

Descriptive statistics of participants

120 participants attempted the questionnaire, of which 60 are male (50%) and 60 are female (50%). The age of the participant ranged from 19 to 44 (M=24.44, SD=4.15). Among the participants, 83 were graduates and 37 were post-graduates. 85 people were unmarried whereas 35 people were married. Employees from the field of education and training accounted for 15%, sales and related accounted for 20%, business accounted for

14.17%, office, and administration accounted for 4.17%, engineering accounted for 17.5% and healthcare accounted for 29.17%.

H1: There is a significant relationship between core self-evaluations and work engagement

Correlational Analysis

Table: The relationship between Work Engagement and Core self-evaluation

Variables	N	r-value	Sig.
Core self-Evaluation and work engagement	120	.066	.472

The table shows the outcome of the Pearson Product moment correlation coefficient test which was performed to identify the relationship between core self-evaluations and work engagement. The r value shows that there is no significant correlation (r= .066, p<

.05) between work engagement and core self-evaluation among employees.

Table: Additional Correlation analysis: Dimensions of core self-evaluation and work engagement

Variables	N	r-value	Sig.
Core self-evaluation and vigor	120	-.068	.462
Core self-evaluation and dedication	120	-.191*	.037
Core self-evaluation and Absorption	120	.044	.629
Work engagement and self-esteem	120	.150	.101
Work engagement and neuroticism	120	.037	.691
Work engagement and self-efficacy	120	.093	.314
Work engagement and locus of control	120	-.045	.623

*. Correlation is significant at the 0.05 level (2-tailed).

The result showed that there is a significant negative relationship between the

dedication dimension of work engagement and core self-evaluation (r= -.191, p<.05). There is

no significant relationship revealed between core self-evaluation and vigor ($r = -.068$, $p < .005$), core self-evaluation and abruption ($r = .044$, $p < .05$), work engagement and self-esteem ($r = .150$, $p < .05$), work engagement and neuroticism ($r = .037$, $p < .05$), work engagement and generalized self-efficacy ($r = .093$, $p < .05$), and work engagement and locus of control ($r = .045$, $p < .05$).

Regression analysis is done to understand the extent to which core self-evaluation predicts the dedication dimension of work engagement as the correlation analysis showed a significant positive relationship.

Table: Regression Analysis of core self-evaluation predicting dedication

Predictor	Beta	R	R ²	Adjustment F	p	
	Coefficient			R ²	value	
core self-Evaluation	0.88	.191	.036	.028	4.457	.037

Dependent variable: Dedication

A linear regression analysis was done to predict dedication based on core self-evaluation. The core self-evaluation was found to be a significant predictor of dedication and explained 3.6 % of the variance, $R^2 = .036$, $\Delta R^2 = .028$, $F(1, 118) = 4.457$, $p < .05$

Hypothesis 1 stated that core self-evaluations would predict work engagement. Inconsistent with the hypothesis, statistical analysis showed that core self-evaluation would not predict work engagement. The result showed that core self-evaluation is not always a predictor of work engagement. The result obtained did not go along with the previous research (Tims & Akkermans, 2007; Yoo & Ki-Hak 2019)

The findings also indicate that the dedication dimension of work engagement has a significant positive correlation with core self-evaluation which in turn showed that an Engagement and its dimensions.

increase in core self-evaluation will increase dedication. regression analysis further confirmed this by showing that core self-evaluation is a significant predictor of dedication.

The people with high core self-evaluation would be more dedicated and show more enthusiasm and involvement in their work. These findings go along with the research conducted by Arora and Adhikari (2012) which showed a significant relationship between personality traits and the dedication component of work engagement.

H2: There is a significant gender difference in the role of core self-evaluation in the prediction of work engagement

Table: Regression analysis is done to find out the Gender difference in the prediction of the role of core self-evaluation in prediction work

Gender	Beta coefficient	R	R ²	Adjustment R ²	F	p value
Male	.055	.039	.002	-.016	.089	.767
Female	-.011	.014	.000	-0.17	.011	.917

Dependent variable: WE

Gender	Beta coefficient	R	R ²	Adjustment R ²	F	p- value
Male	-0.21	.041	.002	-.016	.097	.757
Female	-.070	.181	.033	0.16	1.973	.166

Dependent variable: vigor

Gender	Beta coefficient	R	R ²	Adjustment R ²	F	p- value
Male	.017	.029	.001	-.016	.049	.826
Female	.107	.348	.121	0.106	7.980	.006

Dependent variable: dedication

Gender	Beta coefficient	R	R ²	Adjustment R ²	F	p- value
Male	.059	.129	.017	.000	.982	.236
Female	-.050	.147	.022	.005	1.279	.263

Dependent variable: Absorption Regression analysis was done to find out the Gender difference in predicting the role of core self-evaluation in prediction work engagement and its dimensions. The result demonstrated there is no significance in both male ($R^2=.002$, $\Delta R^2 = -.016$, $F(1,118) = .089$, $p = .767$) and female ($R^2 = .000$, $\Delta R^2 = -.017$, $F(1,118) = .011$, $p = .917$) in the prediction of work engagement by core

self-evaluation. In the case of vigor and core self-evaluation, there is no significance in both male ($R^2=.002$, $\Delta R^2 = -.016$, $F(1,118) = .097$, $p = .757$) and female (R^2

$=.033$, $\Delta R^2 = -.016$, $F(1,118) = .011$, $p = .166$). similarly, in the case of Absorption, there is no significance in both male ($R^2=.017$, $\Delta R^2 = -.000$, $F(1,118) = .982$, $p = .236$) and female ($R^2 = .022$, $\Delta R^2 = .005$, $F(1,118) = 1.279$, $p = .263$) in the prediction of Absorption by core self-

evaluation. Different from other dimensions of work engagement, Female show a significant amount of variance, 34.8%, ($R^2 = .348$, $\Delta R^2 = 0.106$, $F(1,118) = 7.980$, $p < 0.05$) in the prediction of vigor by core self-evaluation where there is no significance in

male ($R^2 = .001$, $\Delta R^2 = -.016$, $F(1,118) = .049$, $p = .826$) in the prediction of vigor by core self-evaluation. This indicates that gender does act as a moderator between core self-evaluation and dedication.

This finding may be contributed to several factors such as the geographical difference of the samples, the level of literacy of the participants, etc. the present workplace scenario, which creates equal opportunities without gender discrimination can be attributed to the lack of significant difference among male and female in case of both vigor and absorption dimension of work engagement. The significant difference in males and females in terms of dedication and core self-evaluation may be because they attribute less importance to external work attributes than men (Poggi, 2010). The result obtained is contradicted by the study conducted by Schaufeli et al. (2006) which showed that there is no gender difference in work engagement.

CONCLUSION

The study aimed to find out the relationship between core self-evaluation and work engagement. The study concludes that there is no relationship exists between core self-evaluation and work engagement. The results also indicated that age is positively related to work engagement. Additional statistical analysis showed a significant negative relationship between core self-evaluation and the dedication factor of work engagement. the relationship of age with core self-evaluation and work engagement was also investigated and found that age is positively correlated with work engagement. There were also found

gender differences for core self-evaluation and work engagement. The result found that there was no significant gender difference in core self-evaluation among employees but a significant gender difference exists in work engagement.

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THE SENSUOUS ULYSSES: AN EXPLORATION OF THE SENSORY EXPERIENCES IN *ULYSSES*

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ABSTRACT:

*Every narrative has the capability, though at varying levels, to stimulate our senses in the process of revealing itself. For a long time in Western cultures, vision was given precedence over the rest. In *Metaphysics*, Aristotle writes: "Of all the senses, trust only the sense of sight". With time, sound also gained prominence. The following paper attempts to look into the intense sensory experience that is in store for the readers of *Ulysses*. Among the various arguments and discussion that the book motivates us into, its revolutionary manipulation of language has remained and will remain forever the source of appreciation for its creator. This paper focuses on the tactile experiences of the protagonist in the novel *Ulysses*.*

Keywords: *Sensory experience, stimulate, manipulation of language*

INTRODUCTION

The sensory experiences and its expression find space in the novel. In the latter half of the 20thC, interdisciplinary works like Constance Classen's *Worlds of Sense*, David Howes' *The Varieties of Sensory Experience*¹, and Paul Rodaway's *Sensuous Geographies* laid groundwork for sensorial studies, and introduced intellectual thought to senses other than sight and sound. They realized the inadequacy of a theory of knowledge that recognized only narratives that could be heard or viewed (in the visual media this was quite obvious since the visual and auditory senses played a major role in its conception). Laura Marks, in *The Skin of the Film and Touch*, proposes a haptic criticism of cinema in which film is analyzed as a tactile viewing experience. Literary critics too became more attuned to this 'sensual turn' with time. Consequently, writers began experimenting with the potential of words in order to stage other senses. This was all the more challenging as words were all that a writer had to make his creation a pan-sensory experience. They invented, improvised and used a range of literary machinery like neologisms,

specific syntactic constructs or combination of sounds, all of which were intended to enrich the reader's imagination with a more realistic image. Thus emerged specific works of literature that evoked multiple senses, like Charles Pierre Baudelaire's *Les Fleurs du mal*, Marcel Proust's *À la recherche du temps perdu* and Joris Karl-Huysman's *À rebours*. Later, *Ulysses*, a modernist novel (originally published in 1922) by the Irish writer James Joyce, became the paradigm of sensuality in literature.

Reading James Joyce's *Ulysses* is a Herculean task—both in terms of length and profundity. It is a wide window that offers its readers an intricate and enriching scene of the 20thC Dublin. Sensuality represents a still smaller category in this 'Ulysses Dialect'. When talking about senses it's not only the 5 traditional senses that are alluded to but also others like pain, disgust, disorientation, intuition etc... For instance, the book contains numerous expressions that will turn one's stomach in disgust, as in Calypso where the entire process of defecation has been described. This description doesn't stop at what

¹

happens physically, but proceeds into the inner thoughts of Leopold Bloom as he moves from a state of unpleasantness to that of tranquillity when his stomach has been cleared.

“Quietly he read, restraining himself... yielding but resisting... Hope it’s not too big bring on piles again. It did not move or touch him but it was something quick and neat. Print anything now. Silly season... He read on, seated calm above his own rising smell. Neat certainly. ‘Matcham often thinks...’

While Beaufoy’s story and Bloom’s faeces might both be judged “neat”, the activities of reading and defecation become comically interchangeable. Indeed, the activities become indistinguishable, probably done intentionally by the author to merge the idea of ‘the written’ with ‘waste’. It has to be noted that the transformation from a third person narration to first person narration happens as readily as Joyce blends the act of reading newspaper with the movement of bowels— with no conspicuous effort to distinguish between the two. All these show what subtle hints of open possibilities Joyce has laid in this verbal labyrinth. The same piece of narrative holds evidence for how olfactory sensations are invoked in *Ulysses*. Other instances are when ‘*the bar squirted out whiffs of ginger, teadust, biscuitmush.*’ and when ‘*he breathed in tranquilly the lukewarm breath of cooked spicy pig’s blood.*’

In a book that has whole chapters dedicated to just food and eating, where even fleas manage to have a square good meal, commenting on the presence of gustatory sensations is inevitable; in the beginning of the novel there is a description of Bloom’s favourite dishes: “*Most of all he liked grilled mutton kidneys which gave his palate a fine tang of faintly scented urine.*” Another example is seen in Lestrygonians where Bloom is lunching at David Byrne’s pub, eating his strips of sandwich with relish of disgust, pungent mustard and feety savour of green cheese.

Visual modality is also manifested in numerous ways throughout the novel. ‘*His hand took hit hat from the peg over his initialed heavy overcoat...*’ — in the above example (taken from Calypso) and many other similar ones we see how body parts are on equal footing with the characters themselves. In this case it’s not Bloom who is taking the hat but his hand. This way Joyce almost succeeds in bringing into the reader’s mind a motion-picture scene where a man’s hand is seen moving towards the peg to take a hat hung over it.

Auditory sensations represented through word plays, onomatopoeias, puns, lilt, recursive sound combinations etc... For e.g., ringing of church bells is described by repeating the word ‘*Heigho!*’ six times and a class of clamorous boys is aurally perceived by the following lilt:

‘Ahbeesee defeegeekelomen opeecue rustyyouvee double you.’

This chaotic singing of the alphabet song, dragged and customized, is sure to provide a novel experience to the readers. Likewise, Joyce has made an exhaustive use of onomatopoeic words in this novel. See the distinctive hues of meaning that Bloom assigns to the different kinds of meowing of his cat:

Mkgnao! — Making its presence known to Bloom

Prr. — A demand to scratch its head

Mrkgnao! — Communicating hunger

Mrkrgrnao! — Communicating the urgency of its need for milk

Gurrhr! — Satisfactory note on account of a well-stocked tummy

After wondering at Joyce for the multiplicity of senses incorporated in *Ulysses*, it was rather disappointing to find only few instances presenting the tactile sensation. By tactile sensation I mean the coming together of two

entities, where at least one of them is a human being, feeling the surface and describing what he/she felt (Roberts). Those parts where tactility is perceived are “described from the viewpoint of a subconscious fantasy or memory of an encounter, replacing the bodily with the imaginary” (White). See the following lines where Bloom reflects on a past experience with Molly at Howth.

“Hot I tongued her. She kissed me. I was kissed. All yielding she tossed my hair. Kissed,...”

There are few instances where a human being actually touches another, like when Bloom helps the blind stripling to cross a busy street (Lestrygonians) and when he holds Stephen by his arm (Eumaeus). However, in spite of a superficial presence of touch, visual modality is seen to be pervading the scene in the first example. Bloom associates the man’s hand, which he is holding, with sight instead of tactility: “took the limp seeing hand to guide it forward”, and goes on to think in the blind man’s shoes (what he feels through the physical contact is given only secondary importance). In the latter case, the association is not so appealing to Stephen (Bloom’s feelings are uncertain). This disregard for tactile sensation by someone who celebrates, in his novel, all other senses, might be interpreted alternatively. It can be the author’s own haptophobia that is implicitly in play here. A real-life incident that gives credit to this assumption is when, to an admirer’s request to “let [him] kiss the hand that wrote *Ulysses*”, Joyce replied: “No, it did lots of other things too”. Other examples concerning haptic consciousness are partial in the sense that they centre upon a single individual, like when Bloom masturbates publicly on seeing Gerty Macdowells’s “shapely limbs” (Nausicaa):

“Oh Lord, that little limping devil. Begins to feel cold and clammy. After effect not pleasant.”

At the butcher shop, Bloom’s “hand accepted the moist tender gland and slid it into a side pocket”

(Calypso) which becomes another instance where skin acts as an entity with feeling.

Ulysses holds in store yet more linguistic techniques that bring into life sensations like forgetfulness, embarrassment, anxiety etc...

“There’s what do you call him out of...how do you do? Doesn’t see...”

These words, coming from Bloom, trap those flitting moments, brilliantly portraying some purely abstract expressions of awkwardness that any man might face. In the first part of this event, he doesn’t remember the name of an acquaintance whom he meets on the street. This state is aggravated in the second part, when the man concerned doesn’t care to take heed of Bloom in spite of his explicit attempt to catch the other’s attention.

“Citrons too. Wonder is poor Citron still in Saint Kevin’s parade...nice to hold, cool waxen fruit.”

The above-mentioned words are part of Bloom’s introspection (Calypso). Subject of his brooding is not definite because it oscillates between Citron, their ex-neighbour and Citron, the fruit. Here, readers are given access to the subconscious of the character in its most undiluted form. Such techniques make up an exhaustive narrative that lays bare before its readers, every inner thought of its characters.

Leopold Bloom seems to be kind of a dreamer. Major part of all his day-to-day activities is dominated by introspective thoughts on past, financial calculations, scientific intrigues, imaginary tours to the east, thoughts concerning the daily matters or immediate sensory outputs. There are even instances where he drifts off while having a conversation with people, like when he is having a talk with M’Coy. This occurs when he is preoccupied with feeling something that has been pinned onto Martha Clifford’s letter which is in his pocket:

“What time? A photo it isn’t. A badge maybe. E..eleven, Mr. Bloom answered.”

As you can see, M’Coy is quite consistent with the topic of conversation, which is ‘poor Dignam’s death’, while Bloom’s focus has already shifted twice since the conversation began — from the letter to the hem of a lady’s skirt who is about to get in to a tram car. These sudden deflections evidently portray Bloom’s urgency to escape a conversation in which he is the least interested. This virtuality in expression is maintained throughout the narrative.

“Black conducts, reflects, (refracts is it?), the heat.”

Bloom’s speculation on what Black colour does to light testifies the above-stated fact. In the same context there is an interesting pun used by Bloom to indicate his disappointment of missing out the sexually refreshing scene of the lady’s ascend to the vehicle (blocked by a passing tramcar):

“Another gone... One of the best...”

While M’Coy is referring to Dignam, Bloom is worried about his loss.

CONCLUSION

Ulysses goes on till the end, reviving every functional spot on our sensory system in countless ways. This aspect of the book (along with various others) has greatly contributed to making it an eternal wonder — as greatly as how *Ulysses* got scorned during the initial stages of its publication. Before being published as a whole, the book was serialized in the American journal *The Little Review* in 1918. When the journal published the episode *Nausicaa*, which depicts Bloom’s masturbation, the publication was prosecuted for obscenity and the book was censored until 1933. This is one of the many instances where the book and its author got

slighted. Ironically, it was Ireland, Joyce’s home place, which took the longest to lift the ban on *Ulysses*. Thinking back, it seems strange that all these hatred was for the well wrought marvel, which was the result of a long and painstakingly detailed thought process. More surprisingly, what repulsed the public then became the major cause for admiration of the book in its later stages.

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A POST COLONIAL READING OF NGUGI WA THIONG'O'S WEEP NOT, CHILD

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ABSTRACT

Post colonialism and the writing back canon are both modes of resistance- writing and critiquing the effects of colonialism. The language of the colonizer is used to question their exploitative practices. During the 1950s, the process of decolonization took place. Writers, through their texts, spoke of the deteriorating effects of British colonialism. This paper, with focus on Thiong'o's Weep Not, Child takes a look at the divisive political, economic and cultural ideologies of the British colonizers in Kenya. The historical context and the narrative style serve the purpose of the post-colonial ideology well.

Key words: *post colonialism, exploitative, divisive*

INTRODUCTION

Post colonialism is generally understood as the multiple political, economic, cultural and philosophical responses to colonialism. Post colonialism relates to multifaceted effects and implications of colonial rule. Post colonial thought is geographically and historically rooted. Post colonialism studies the mechanics of colonial power and the economic exploitation associated with it. It is both cultural and ethical in enquiry. Post colonialism analyses the lingering presence of colonialism even after the political end (Kincaid, 1988) Post colonialism names a set of political, philosophical or conceptual questions engendered by the colonial project and effects it leads to. It is a questioning of colonial politics and economics. It promotes the cultural regeneration required to come out of repression. National identity, landscapes, rituals and national culture and tradition form the core of Post colonial writing. (Spengler, 1926)

Post colonialism and its literature involve overcoming, resisting and subverting the former colonies. Multicultural consciousness became a reality. Writers from India, Australia, Africa and West Indies migrating to Britain or America made literature rich. The themes of Post colonial literature vary from search for identity, colonial history, ideology, female assertion of rights to local and global issues. (Rich, 1986)

Ngũgĩ wa Thiong'o was born in the 1930s in Central Kenya. The writer's family had suffered the violent impact of the conflict between British colonialists and the Kenya Land Freedom Army. Kenya Land Freedom Army was a guerilla group that resisted British colonial army. The writer's

brother too belonged to this group. Chinua Achebe was a strong influence on Thiong'o. Achebe read his drafts and mentored his first two novels *The River Between* and *Weep Not, Child*. Thiong'o converted from Christianity to Marxism and his writings became very radical.

The historical context of the novel, *Weep Not, Child* is the 1950s' Kenya. It was a period of great disturbance as the Kenya Land Freedom Army protested against the British colonizers. The anti-colonial group, Kenya African Union started advocating for Kenyan independence. However, certain members of the group became militant. They used violence to resist the oppressive rule of the British government. This led to the Mau Mau rising. The colonizers too were violent. There were over 90,000 Kenyans killed during the eight-year conflict. Eventually, Kenya got independence in 1960. Like *Weep Not, Child*, Ngũgĩ wa Thiong'o's *Petals of Blood* also takes place in Kenya and deals with both the Mau Mau Uprising and the damaging effects of British colonialism. Like *Weep Not, Child*, Ngũgĩ wa Thiong'o's *Petals of Blood* also takes place in Kenya and deals with both the Mau Mau Uprising and the damaging effects of British colonialism. *Weep Not, Child* is about Njoroge who lives with his his family in central Kenya. When he is a young boy, his mother, Nyokabi, tells him he will be the first person in the family to attend school. Nyokabi tells Kamau the good news. He is excited that he will receive an education. Kamau is Njoroge's half-brother, since their father, Ngotho, has another wife named Njeri. Kamau congratulates his younger brother, and the two boys compare their futures, discussing the fact that both an education and Kamau's carpentry apprenticeship will benefit their family.

Njoroge's father addresses several neighbors, Kamau, Njoroge, his wives, and his eldest sons, Boro and Kori later that day. Ngotho tells the story of how he and his fellow Kenyans lost their land to white settlers. Explaining that he was enlisted by the British during World War I, he says he was taken away from home in order to build roads throughout Kenya that would help the war effort. All the while, he says, he looked forward to returning home and collecting whatever "reward" the white settlers would bestow upon him and his people for contributing to a war that had nothing to do with the Kenyans themselves. However, when he finally returned, he discovered that the white colonialists had kicked his family from their ancestral land and taken over the farm that was their livelihood. Unable to do anything, he and his father lived as Muhoi (serfs), working on land that used to belong to them and waiting for the day that the white people would vacate Kenya. However, this day never came, and Ngotho's father died a Muhoi.

There is a contextual reference in the novel when Njoroge's father talks about their ancestral land being taken over by the colonizers. The only silver lining, Ngotho tells the people listening to his story, is that an old Gikuyu prophet has foretold that the land will one day be returned to its rightful owners. Boro interrupts his father's story, saying, "To hell with the prophecy. How can you continue working for a man who has taken your land? How can you go on serving him?"(Thiong'o, 78). Ngotho works for Mr. Howlands because he wants to stay close to the earth he used to own. Due to the collective sense of unrest, the optimism in the village starts to

fade. Njoroge's family is forced to relocate. As years pass, Ngotho struggles to support his family. Jacobo, the one favoring the colonizers is made chief of the village, and Mr. Howlands becomes a Directing Officer of the "homeguard". There is a watch out to find out if the natives are joining the resistance force called Mau Mau.

Njoroge successfully enters into a prestigious high school. He and Mwhaki, Jacobo's daughter remain friends in spite of their differences. When he visits her home, Jacobo treats him kindly. He wishes well to Njoroge so that he can "rebuild the country.". Njoroge consoles Mwhaki that "sunshine always follows a dark night." (Thiong'o, 161)

The Mau Mau continues to recruit new members; it grows more and more violent. One day, Njoroge is pulled out of his new European-style school by armed men who work for Mr. Howlands. He is then brought to Mr. Howlands and tortured. Mr. Howlands fetches a pair of pincers and puts them against the boy's scrotum, saying, "You'll be castrated like your father." (Thiong'o, 168)

After Njoroge recovers, he meets his father in the family hut. He has been beaten severely and can barely speak, but when he sees Njoroge, he assumes that his son has come to laugh at him because he has failed as a father to protect his family. He tells his son to fight well and turn to God. A lot of violence follows. Njoroge is taunted for being a coward. "Yes," he whispers. "I am a coward."(Thiong'o , 172)Saying this, he runs home and opens the door for his mothers.

CONCLUSION

The work is based on a disturbed period of Kenyan history. *Weep Not, Child* studies the impact of cultural division. Ngũgĩ wa Thiong'o relates how the British settlers were able to create unrest in Kenya. They divided the Kenyans in order to better conquer and rule the country.(Lichteim 1971) Ngũgĩ tells how harmful division can be to a community, especially when selfish "colonizers use it to oppress and rule a cohesive, unified culture"(Carter, 1996). There is also a sense of hope in the novel. Njoroge believes that life will improve if only he continues to work hard for the things he values and loves. He believes that education will help him to uplift his community.

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