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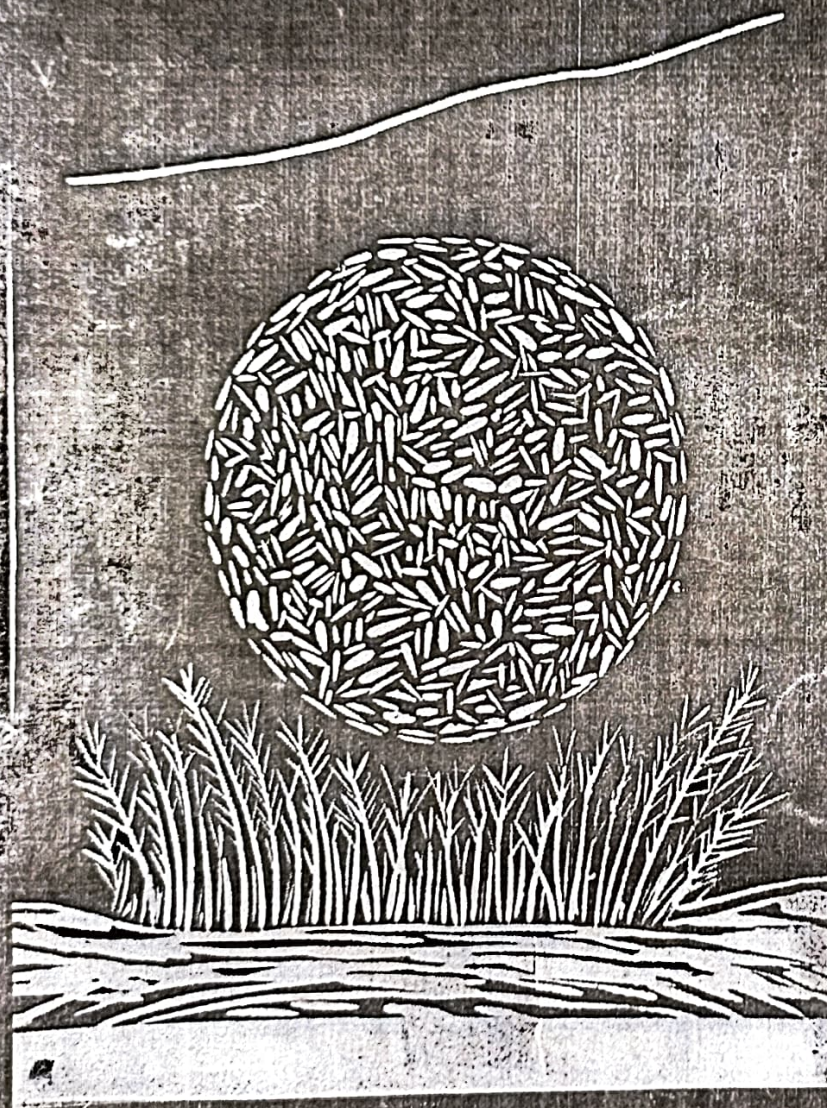
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“ Make them aware, they will have their rights! Information technology is doing its job very well even in the alien lands. Social media and Electronic media is doing its business but still educating the masses- may be literate or illiterate. Formal education is must to grab the jobs nationally or internationally. Skill India, Start up India and Stand up India are inapplicable to the illiterates, uneducated multitudes who have not seen the face of a primary teacher. Make the national schemes available to the have-nots of ‘education’ – they will have their rightful pie in necessities, comforts and luxuries on their own! ”

- Editorial



## Oppression and Revolution of Women in Mahasweta Devi's *Rudali*

Dr. S. Djeabalan

Mahasweta Devi was born in Dacca in East Bengal in the year 1926. She worked as lecturer in English at Calcutta University and after her retirement she showed much interest for writing short stories and novels. Through her writings, she voiced out the sufferings of the tribals. Wherever she gets opportunity, she talks about the subaltern status of women in India. Most of her works are about the marginalised people especially women who fight against exploitation and injustice. In her stories, the women characters carry much significance and they are presented as stronger people than men.

Mahasweta Devi's novel, *Rudali* pictures the pathetic life led by the tribal women in Rajasthan. The novel brings to our eyes the oppression and domination faced by Dalit women from the side of affluent people called maliks. Rudalis are those women who cry and shed tears at the death of someone for the sake of earning money. It is viewed as a legal profession and more majestic than prostitution. The novel makes us believe that hunger will take a woman to any profession.

The protagonist of the novel is Sanichari who is a Dalit woman born on a Saturday. A woman born on a Saturday is considered by the people around there that she is unlucky and destined to undergo all kinds of sufferings. Sanichari endures the marginalisation prevailed in the patriarchic society. The novel opens with the plight of her existence. She is looked at as a commodity and is thrown away when she is no more

useful for the men around her. She has lost her relatives, son and her husband but she did not shed tears on those occasions. It is very poignant to note that she has become a professional mourner and that she has to shed tears for the rich people who are not her relatives.

Sanichari is a Dalit widow living with her son Budhu in a village in Bihar. She has lost all men of the family. So, she has to earn for feeding herself and her son. She finds another Dalit widow called Bikhni who was deserted by her son. These two women become very thick in their friendship and decide to work together. They become hired mourners called rudalis and they make money out of their tears. Whenever someone dies in a rich feudal family, Sanichari will be very happy because she will get a good income. Sanichari and Bikhni will pretend at the funeral that they are so much moved by the death of feudal rich.

The vanity of the rich people is snubbed by the writer. When someone in the malik family especially old people fall sick, they don't want to spend money buying medicines and injections but they would reserve all money for giving a rich funeral for the bedridden. Their status is weighed by how much the family spends at a funeral. Hence a competition prevails among the people of rich community about how much they are spending for the funerals. Mahasweta Devi cites some examples for their false prestige. In that community when Nathuni Singh's mother falls sick and is on her death bed, she is not

# Application of Deconstruction to Tennyson's Ulysses

Dr. S. Djeabalan

Deconstruction was created and made a very influencing critical theory by the French philosopher, Jacques Derrida. He introduced the term, deconstruction in 1967 through his book 'Of Grammatology'. Deconstruction involves the close reading of the text in order to demonstrate that the text has an irreconcilably contradictory meanings. A.J. Hillis Miller, the American deconstructionist says, "Deconstruction is not a dismantling of the structure of a text, but a demonstration that it has already dismantled itself." Deconstruction got its impact on literature in North America through the efforts taken by the theorists at Yale University.

Derrida rejects the Structuralist view that the texts have the definite and identifiable centres of meaning. The New Critics are of the opinion that objective meaning is already present in the text. Derrida is against their views and believes that the meaning does not reside in the text. When a poem or novel is read by two persons, two different inferences may come. One may call it something great and the other may push it to the abyss. So there is a possibility for the existence of binary oppositions. Derrida's aim is to erase the boundary between the binary oppositions and throws the hierarchy implied by the oppositions into question.

When Tennyson's *Ulysses* is given a normal reading, the reader may appreciate the character Ulysses, the King of Ithaca for his valour and thirst for adventure.

It little profits that an idle king,  
By this still hearth, among these barren crags,  
I cannot rest from travel: I will drink  
Life to the lees  
To follow knowledge like a sinking star,  
'Tis not too late to seek a newer world  
To sail beyond the sunset,  
To strive, to seek, to find and not to yield.

The above lines according to New Criticism and Structuralism make a reader to have a very high opinion about Ulysses. Being a king, he doesn't want to waste his time simply by sitting near the hearth and talking to his people who are devoid of thinking. His interest is for voyage and no one can prevent him from pursuing his path. He wants to spend every minute of his life usefully. He is resolute to dedicate his whole life for the sake of pursuing knowledge. He compares himself to the sinking star which he thinks goes after finding something new. He sets no boundary on this earth for his pursuit. In fact, he is ready to go even beyond the sunset. Ulysses' only motive is to chase

knowledge and he is not bothered about the result. He is aware that sometimes the result may not be proportionate to his hard work but he wants to keep seeking newer and newer things without bothering about the yield.

The poem *Ulysses* is analysed by applying Deconstruction and we can get a different personality of Ulysses. Deconstruction looks at all writing as a complex, historical, cultural process with contradictions so that we get the possibility for different meanings. Ulysses' speech containing contempt for his wife and his people:

It little profits that an idle king,  
By this still hearth, among these barren crags,  
Match'd with an aged wife, I mete and dole  
Unequal laws unto a savage race,  
That hoard, and sleep, and feed, and know not me.

The king is supposed to stay in his country and take care of his people. But the king of Ithaca, even after spending a long time on travelling to many countries, doesn't want to stay back in his country. He is not fit to be a king at all. He considers his people as barren rock. He expresses his contempt for his people calling them a savage race. He is not happy with the laws available in the country. He has found it of late that those laws are unequal. The king detests his people because they are interested only in hoarding money, sleeping and feeding. They fail to understand the noble motive of their king. He hates his wife because she is old. All these findings he gets very late. Viewed seriously, the readers can understand that the mistake is not with the people and his wife but it is with him. He is not a normal king or a normal human being. By citing some excuses, he wants to leave his country and travel somewhere.

The king is helpless, inefficient and thereby unable to stay back and rule his subjects. At the same time he thinks his son, Telemachus is the right person to rule those barren crags.

This is my son, mine own Telemachus,  
To whom I leave the sceptre and the isle,-  
Well-loved of me, discerning to fulfill  
This labour, by slow prudence to make mild  
A rugged people, and thro' soft degrees  
Subdue them to the useful and the good.  
Most blameless is he, centred in the sphere  
Of common duties, decent not to fail  
In offices of tenderness, and pay  
Meet adoration to my household gods,  
When I am gone. He works his work, I mine.



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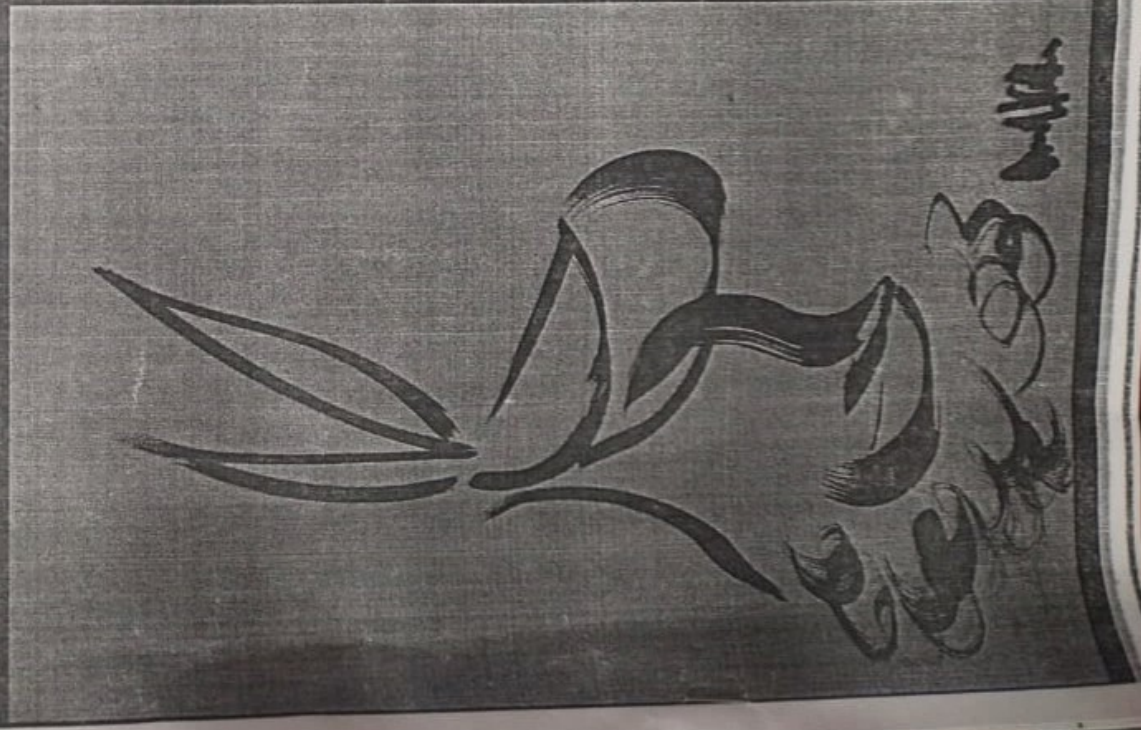
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*Refereed Journal of Literary Criticism and  
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## The Vishleshna School of Thought



Political icons of contemporary India may not last two decades to be assimilated in the strong currents of the waters to be let loose by the strategic reservoirs of the organized political outfits in the name of 'Sabka saath Sabka-vikas' - everyone's cooperation everybody's development. The subtle policy of political and cultural elapsation and assimilation is heading towards unipolar politics i.e. elimination of aged, ailing and shackled parties which originated with an ulterior motive of self-serving gratification.

Confederation of State and regional political parties has no anchor to strengthen them. The anchored and embedded political forces cannot come out of their comfort zone and cannot put their regional power politics at stake at the altar of national leadership. A semblance of political and cultural lapse would be witnessed - may be called National rejuvenation, National Renaissance, Hindu revivalism or India again on the rails to progress in leaps and bounds but definitely, if god willing, not in 'Hindu way of life' but must be in 'Hindustani way of life.'

- Editorial

# Historical Development of Thought in Indian English Literature



A Research Article

- Sinnayan Djeabalan

## A Feministic Approach to the Lacuna Between Mother and Daughter in the Short Story of Anjana

Anjana Appachana was born in India but now she is working along with her husband in Arizona University in the United States. She has published a collection of short stories titled *Incantations* (1991) and a novel called *Listening Now* (1998). She has published a number of short stories in various journals popular both in India and the United States. In her short stories, she gives a clear view to the readers about the relationship that exists in a family. She employs a feministic touch in her narration and she is very objective while handling her characters.

In the short story, *Her Mother*, Anjana uses the stream of consciousness technique by which the mind of the mother often goes back to the past and comes to the present. The letter that the mother received from her daughter recently puts her in endless joy but at the same time she pours out her mental worries about the separation, the loneliness of her daughter and her future. The readers get a chance to appropriately react to the present separation in comparison with the happy days the mother and the daughter had when they were together.

The daughter is affectionately called 'Rani' by her mother. All of a sudden Rani left for America to do her Ph.D. It pushed the mother into an abyss of misery. When she received a letter from her daughter, she gave a big cry of joy. While she is writing a reply letter to her daughter, she goes to the past thinking about the content of the letter that she received and the days she was with her before she left for America.

Rani has written in her letter that her journey was fine and that her university was very nice. She was quite happy with the house as well as the two American girls with whom she was sharing it. She was doing Ph. D. in Comparative

Literature. She liked her classes very much. The mother could find words like 'ok', 'fine' and 'nice' appearing many times in the letter. From the handwriting, the mother understood that there seemed no trace of loneliness, discomfort or insecurity.

The mother in her reply letter gives a number of advice to her daughter. She thinks that her daughter does not know what to eat and how to maintain her health and body. Here lies the lacuna between the mother and the daughter. She writes to her daughter:

Eat properly... Have plenty of milk cheese and cereal. Eating badly makes you age fast. That's why western women look so haggard. They might be pencil slim, but look at the lines on their faces. At thirty they start looking faded. Oil your hair every week and avoid shampoos. Chemicals ruin the hair. Your grandmother had thick, black hair till the day she died. (181-182)

Rani's mother could not understand the reason behind the revenge taken by her daughter. Rani did not give any objection to the staying of her sister's husband with them. In fact, she was very friendly and affectionate towards him. Two months before Rani left for America, her brother-in-law saw her drying her long, thick hair in the courtyard. He called her Rapunzel on seeing her hair fall like black silk below her knees. Rani did not like this comment. She went to her room and the next she cut her hair off just like that. Both her parents did not like this act. With her short hair she looked more like a western than an Indian.

Rani's mother is worried about the future of her daughter. She doesn't want her daughter to remain a spinster or marry an American. She is very particular that her daughter should marry only an Indian. In the letter, she

## Express Yourself



## MARRIED MEN'S LOVE IN THE SHORT STORIES OF SHIV K. KUMAR

*Dr. S. Djeabalar*

Shiv K. Kumar is an expert in analyzing the interesting topics like love and marriage. The writer shows his utmost interest while discussing the extra-marital relationship. In his short stories like 'The Ragpicker's Daughter', 'The Sheikh's Bride', 'The Lip' and 'Mrs. Williamson', he widely deals with love and familial relationship. Kumar's short stories, 'To Nun with Love' and 'Point Counterpoint' reveal the mental agony of married men which results out of their dissatisfaction in sex through their wives. These men seek the support of other women for satisfaction in sex.

The husband in the short story, 'To Nun with Love' is pushed to the state of falling in love with a nun. One cannot imagine proposing love to a nun but in the short story, the husband's situation is so pathetic that he enters the forbidden territory of love. The most important reason for his perversion is that his wife is a shrew and he wants to be saved by someone. He finds it difficult to pull on with his wife. The husband in 'Point Counterpoint' could not find any familial pleasure through his wife who has dedicated herself to a Swami. For the sake of getting his sexual desire fulfilled he is even prepared to have sex with call girls.

The short story, 'To Nun with Love' best explains the inner conflict of the husband. It cannot be said that he is a lusty man or that he is unaware of what love is and who a nun is. Having a thorough knowledge about nuns, he writes letters to the nun, Sister Jasmina. She is working as the Head Mistress of Jesus Primary School, Gondapally. He thinks that she is the right person to be his wife and to keep him happy in his life forever.

He says he saw her first when he brought her daughter to the school for a rehearsal in connection with the school Annual Day function. He was fascinated by her physical charm as well as her discipline and her command over the students. Her arched neck and fragile lips tempted him to boldly write a love letter to her. He begins his letter raising a doubt that he does not know whether he can tell his love openly or he must remain anonymous. He is sure that this kind of love may be branded either as blasphemous or incest. However, he is encouraged to write in detail about his love for he thinks the nun is the best person to understand his agony.

He wants to see her more beautiful and so in his imagination he offers a rubied *jhumka* for her forehead, diamond bracelets for wrists and gold earrings looking like a large yellow moon. He is definitely an admirer of beauty and he is able to suitably connect the earrings to yellow moon. In order to see her for a more time, he keeps dropping his daughter early. He writes in the letter that just a glimpse of her every morning is sufficient to keep him happy the whole day.

Sister Jasmina renounced her affluent life and became a nun when she was twenty-one years old and now she is twenty-four years old. She is stunned to have received this letter from a parent and she is filled with shame as well as anger. She weeps and prays for divine help. The next morning in the assembly in a tremulous voice she tells, "Children, never forget to pray before you retire at night.... Prayer is the only weapon to counter all evil." (3) She even strides up to the gate and stands there for a long time in an attempt to see that particular parent. The pavement vendors stand up and give her due respect. But she could not locate that parent.

She receives another letter from him the next morning. In this letter, he gives an explanatory note. It seems he has made prayers to God to gather strength to quell evil in him. Part of his prayer is that he should get forgiveness from her for he has hurt her. But he is very firm in his love. He is writing her that she is more beautiful whenever she keeps an angry face. He suggests to her that she should also make prayers to God so that they may communicate well through Christ.

Sister Jasmina does not know what to do. Filled with worries she stands before the window and accidentally sees her reflection in the pane. She looks at her arched neck and ample bosom and recollects the words the parent used for admiring her beauty. For a second she becomes conscious of her beauty which a nun is not expected to do. So she decides to go to a confessional and seek a solution for this problem.

The next Sunday morning, she goes to St. Peter's cathedral and pours her heart to the Father by standing very close to the screen so as to keep privacy. The confessor does not give any concrete solution to her problem and so she requests the Mother Superior for a transfer on health ground. Her request is immediately considered and she is posted as Head Mistress at Zaminabad near Agra. She is given a very sensational send off by the children.

A week after she joins her service at Zaminabad, she receives the third letter from the same parent. This time he seems to have better understanding. He tells her that it is not very difficult to find out her new address. He is delighted to say that God has chosen her to bring him faith in God. He is very unhappy to say that her successor, Sister Juliana in the school is a terror like his wife. He promises her that this will be the last letter to her but he will have a sustained love by maintaining distance.

For this particular parent, Sister Jasmina is everything. The more the nun goes away from him the more love he gets for her. His love is not merely attached to sex but it is something more than that. He is correct in thinking that one can propose love even to a nun.