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Literary Druid is an online Peer-reviewed International Journal of English Language and Literature which is committed to academic research, welcomes scholars and students all over the world who to advance their status of academic career and society by their ideas. The journal welcomes publications of quality papers on research and other mentioned forms in English Language and Literature

Research ought to be active to create a major boundary in the academic world. It must enrich the neo-theoretical frame that facilitates re-evaluation and enhancement of existing practices and thoughts. Eventually, this will effect in a primary discovery and lean-to the knowledge acquired. Research is to establish, confirm facts, reiterate previous works ant to solve issues. An active endeavor to endow rational approach to these types for educational reformations through academic research has become the focal intention of the journal. Now, we feel very proud to bring the July, Volume 5, Issue 3, 2023 Issue contributed by the Academicians and research Scholars of the literary field.

Dr. M. Vinoth Kumar & S. Kulandhaivel
Editors'-in-Chief

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An Introduction to Indian Writing in English

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Abstract

Indian Writing in English (IWE) refers to the body of literary works written by Indian authors in the English language. Indian Writing in English emerged during the period of British colonization in India and has since developed into a rich and diverse tradition. This essay explores the origins, themes, and significant contributions of Indian Writing in English. It delves into the challenges faced by Indian authors in adopting a foreign language for creative expression, examines the cultural and social contexts in which these works are situated, and highlights the impact of IWE on the global literary landscape. The essay also discusses the influence of prominent Indian authors such as R.K. Narayan, Arundhati Roy, and Salman Rushdie. Indian Writing in English has emerged as a dynamic literary genre that embodies the complexities of a multicultural and diverse society. This essay explores the evolution, significance, and impact of IWE in capturing the intricacies of Indian culture, society, and identity. It delves into the historical context, major themes, and prominent authors within IWE, while highlighting its role as a mirror to societal transformations, a bridge between cultures, and a vehicle for social commentary. By examining the diverse narratives and innovative expressions within IWE, this essay emphasizes its contribution to the global literary landscape and its ability to inspire cross-cultural conversations.

Keywords: Indian Writing in English, Colonization, Cultural Identity, Postcolonialism.

Introduction

Indian Writing in English (IWE) has become a prominent literary tradition, representing the diverse cultural and linguistic landscape of India. Emerging during the British colonization period, IWE reflects the complex interaction between Indian culture and the English language. This essay explores the origins, themes, and contributions of IWE, highlighting its significance in the global literary context. The introduction of the English language and education by British colonizers marked a pivotal moment in Indian history, as it catalyzed profound cultural, social, and intellectual transformations. This essay delves into the significance of English education and the subsequent emergence of early Indian writers, exemplified by Raja Ram Mohan Roy and Bankim Chandra Chattopadhyay. These writers played an instrumental role in utilizing the English language to advocate for societal reform, cultural pride, and literary innovation during a period of immense socio-political change.

British Colonizers and English Education

The British colonization of India was characterized by the imposition of their language, culture, and systems of governance. One of the lasting legacies of this period was the introduction of English education, driven by Lord Macaulay's 1835 Minute on Education. This policy aimed to create a class of educated Indians who could assist in the administration of the colonial state. English education became a means of access to positions of power and



employment in British-controlled institutions, leading to its rapid adoption among the urban elite and the emerging middle class.

Raja Ram Mohan Roy: The Pioneer of Enlightenment

Raja Ram Mohan Roy, often referred to as the "Father of the Indian Renaissance," was a prominent early Indian writer and reformer. He recognized the potential of English education to transcend linguistic barriers and bridge the gap between cultures. Roy advocated for modern education that combined English learning with indigenous knowledge, emphasizing the importance of rational thinking and social reform. Through his English writings such as "A Gift to Monotheists" (1817) and "An Appeal to the Christian Public in Defence of the Precepts of Jesus" (1823), Roy criticized religious dogma, championed monotheism, and promoted social equality.

Bankim Chandra Chattopadhyay: Literary Patriotism and Cultural Revival

Bankim Chandra Chattopadhyay, a prolific writer and novelist, contributed significantly to the resurgence of Indian cultural pride and literary innovation. His seminal work, "Anandamath" (1882), exemplifies the fusion of English education with a commitment to indigenous traditions. The novel, set against the backdrop of the Bengal famine and the 1857 uprising, inspired a sense of nationalism and rejuvenation. Chattopadhyay's writings, often blending English and vernacular languages, sought to elevate Indian culture, values, and history while challenging the imperial narrative. The introduction of English language and education by British colonizers had far-reaching implications for Indian society. Raja Ram Mohan Roy and Bankim Chandra Chattopadhyay embodied the transformative potential of English education by utilizing it as a tool for social reform and cultural revival. Through their writings, these early Indian writers navigated the intricate balance between embracing English learning and preserving their cultural heritage. Their contributions continue to resonate in contemporary discussions about the intersection of language, identity, and reform within the context of India's complex colonial history.

Rabindranath Tagore's Impact

Rabindranath Tagore, a multifaceted literary genius, remains an iconic figure in both Indian and world literature. His contributions to Indian Writing in English (IWE) go beyond language and genre, shaping the course of literary expression, cultural identity, and international recognition. This essay explores Tagore's profound impact on IWE, analyzing his role as a poet, playwright, novelist, and thinker in reshaping the landscape of Indian literature and influencing generations of writers. Tagore's literary brilliance traversed various forms, from poetry to prose, plays, and songs. His notable work, "Gitanjali" (1910), garnered global attention and earned him the Nobel Prize in Literature, the first non-European to receive the honour. Through his poems, Tagore beautifully intertwined themes of spirituality, nature, and human emotions, captivating readers with his lyrical style and universal themes that resonated across cultures. Tagore's influence on IWE extended beyond his artistry. He wielded the English language to showcase Indian cultural nuances and to counter the prevailing Eurocentric discourse. Through works like "The Home and the World" (1916), Tagore explored the complexities of nationalism, personal freedom, and the clash between tradition and modernity. His characters and narratives reflected the cultural dilemmas faced by Indians during the colonial era. Tagore's impact also reached the realm of drama. His plays, like "The Post Office" (1914) and "The King of the Dark Chamber" (1910), explored philosophical ideas, human emotions, and social dynamics. Tagore's theatrical works engaged with universal themes, but his treatment was deeply rooted in Indian cultural contexts, adding a unique layer to the landscape of Indian drama in English. Tagore's role as an educator was



inseparable from his impact on IWE. He founded the Visva-Bharati University in Santiniketan, which served as a hub for artistic and intellectual exchanges. His educational philosophy emphasized the holistic development of individuals, fostering creativity, and nurturing cultural pride. This environment facilitated the emergence of writers and artists who continued his legacy of blending cultural heritage with modern thought. Tagore's impact reverberated through subsequent generations of Indian writers in English. His emphasis on universal human values, spirituality, and the quest for truth transcended linguistic and cultural boundaries. Writers like Salman Rushdie, Arundhati Roy, and Vikram Seth, among others, carried forward his tradition of exploring identity, freedom, and social realities in the global context. Rabindranath Tagore's impact on Indian Writing in English is immeasurable. His literary prowess, cultural insights, and global recognition transformed the Indian literary landscape and influenced writers across generations. Tagore's ability to blend tradition with modernity, and to bridge cultural gaps through his writings, has left an indelible mark on Indian literature, ensuring that his legacy continues to inspire writers and readers alike.

Portrayal of Cultural and Social Issues

Indian Writing in English (IWE) has long served as a powerful platform for addressing cultural and social issues that shape the diverse fabric of Indian society. This genre, born out of the colonial encounter and enriched by a complex historical and cultural milieu, has become a canvas for writers to explore and engage with multifaceted challenges. This essay delves into the profound impact of IWE in tackling cultural and social issues, examining how it captures the complexities of identity, tradition, modernity, gender, and class. IWE reflects the intricate negotiation of cultural identity in a postcolonial context. Writers like Salman Rushdie, in "Midnight's Children" (1981), and Arundhati Roy, in "The God of Small Things" (1997), navigate the blurred boundaries of cultural heritage in a globalized world. These works question colonial legacies, highlighting the challenges of defining oneself amidst diverse cultural influences. The portrayal of gender and class dynamics in IWE has contributed significantly to societal discourse. Works like Kamala Markandaya's "Nectar in a Sieve" (1954) and Aravind Adiga's "The White Tiger" (2008) expose the vulnerabilities faced by marginalized individuals, especially women, in the face of economic disparities and societal hierarchies. These narratives reflect the intersectionality of gender, class, and cultural norms. IWE serves as a mirror to Indian society, revealing its social realities, both uplifting and challenging. Mulk Raj Anand's "Untouchable" (1935) and Rohinton Mistry's "A Fine Balance" (1995) offer poignant glimpses into the lives of the marginalized, unearthing the grim underbelly of caste oppression and economic disparity. These narratives compel readers to confront uncomfortable truths. The tension between tradition and modernity, a hallmark of Indian society, finds vivid expression in IWE. Writers like Anita Desai, in "Clear Light of Day" (1980), and Vikram Seth, in "A Suitable Boy" (1993), explore the clash between entrenched norms and the desire for progress. These works scrutinize generational conflicts and the challenge of navigating evolving societal paradigms. IWE celebrates the diversity inherent in India's cultural pluralism. Works such as Jhumpa Lahiri's "Interpreter of Maladies" (2000) and Kiran Desai's "The Inheritance of Loss" (2006) underscore the coexistence of myriad cultural and linguistic communities. These narratives emphasize the importance of respecting and appreciating differences. Indian Writing in English remains an invaluable tool for addressing cultural and social issues that define contemporary India. By delving into the complexities of identity, gender, class, tradition, and modernity, IWE offers readers a nuanced understanding of the challenges and opportunities



faced by the nation. As writers continue to explore and engage with these issues, the genre retains its relevance as a conduit for meaningful social and cultural discourse.

Representation and Diversity in IWE

Indian Writing in English (IWE) is a vibrant literary realm that mirrors the diverse socio-cultural tapestry of India. This genre has emerged as a platform where authors delve into a plethora of voices, experiences, and identities that encapsulate the country's rich mosaic. This essay delves into the importance of representation and diversity in IWE, examining how authors navigate the complexities of gender, caste, religion, regionalism, and more, to create narratives that resonate with a global audience. IWE stands out for its portrayal of multifaceted identities, reflecting the diversity of India's populace. Authors like Chitra Banerjee Divakaruni, in "Sister of My Heart" (1999), and Jhumpa Lahiri, in "The Namesake" (2003), explore the immigrant experience, delving into the tensions between cultural roots and the desire for assimilation. These narratives resonate with readers grappling with similar identity dilemmas. The intersection of caste, a deeply ingrained social hierarchy, and literature in IWE are both significant and transformative. Writers like Bama, with "Karukku" (1992), and S. Anand, with "One Day in the Season of Rain" (2011), illuminate the experiences of Dalits, traditionally marginalized communities. These narratives challenge dominant narratives, fostering empathy and understanding. IWE provides a nuanced lens through which authors examine the complex interplay of religion and secularism. Works such as Salman Rushdie's "The Satanic Verses" (1988) and Arundhati Roy's "The Ministry of Utmost Happiness" (2017) delve into religious tensions, illustrating how diverse beliefs interact and impact individuals in a pluralistic society. Regionalism plays a pivotal role in IWE, capturing the essence of various Indian states and languages. Authors like Amitav Ghosh, with the "Ibis Trilogy," and Perumal Murugan, with "One Part Woman" (2010), bring regional narratives to a global stage, enriching the literary canon with diverse cultural contexts. Representation and diversity are the cornerstones of Indian Writing in English, allowing it to be a vehicle for social change and understanding. By bringing to light voices often silenced by mainstream narratives, IWE encapsulates the myriad experiences and complexities that define India. As authors continue to explore new dimensions of representation, this genre continues to evolve, enriching global literature and serving as a powerful medium for fostering empathy and cross-cultural connections.

Conclusion

Indian Writing in English showcases the resilience and creativity of Indian authors in adopting a foreign language for literary expression. It interrogates and challenges colonial legacies, explores cultural and social issues, and offers unique perspectives on the Indian experience. IWE has emerged as a significant literary tradition, making a lasting impact on the global literary landscape. Indian Writing in English is a testament to the transformative power of literature in capturing the essence of a nation marked by diversity, history, and change. From the early pioneers like Raja Ram Mohan Roy and Bankim Chandra Chattopadhyay to contemporary voices like Arundhati Roy and Jhumpa Lahiri, IWE has evolved into a vibrant realm that explores cultural identities, social realities, and universal human experiences. Through its narratives, IWE bridges linguistic and cultural gaps, fostering cross-cultural understanding and empathy. As India continues to navigate modern challenges and celebrate its rich heritage, IWE remains a potent instrument for engaging with the complexities of the nation's past, present, and future. Its ability to navigate the intersections of tradition and modernity, representation and diversity, makes IWE not only an integral part of Indian literature but a global force that enriches the literary discourse.



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Exploration of Ideal State and Just Governance in Plato's "Republic"

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Abstract

Plato's "Republic" is a timeless philosophical masterpiece that delves into the nature of justice, the structure of an ideal society, and the role of education in shaping individuals and communities. Written around 380 BCE, this Socratic dialogue is a profound exploration of political philosophy, ethics, and metaphysics. This essay provides a comprehensive analysis of the key themes, concepts, and arguments presented in the "Republic," emphasizing the allegory of the cave, the tripartite soul theory, and the theory of the philosopher-king. Through a meticulous examination of the text and relevant secondary sources, the essay showcases how Plato's ideas continue to influence discussions about governance, justice, and the pursuit of wisdom. Plato's "Republic" is more than a mere treatise on justice and governance; it is a complex political allegory that conceals profound insights about human nature, society, and the pursuit of truth. Written as a Socratic dialogue, this work utilizes allegorical elements to convey deeper meanings that extend beyond the literal narrative. This article delves into the allegorical nature of the "Republic," exploring how its characters, settings, and concepts symbolize broader philosophical ideas. Through an analysis of key allegorical components, including the divided line and the allegory of the cave, this essay uncovers the hidden realities embedded in Plato's magnum opus.

Keywords: Plato, *Republic*, Justice, Ideal Society, Philosopher-King, Politics, Philosophy.

Introduction

Plato's "Republic" stands as one of the foundational works in Western philosophy, encapsulating his vision of an ideal society and exploring intricate concepts that continue to shape philosophical discourse. Written in the form of a dialogue between Socrates and various interlocutors, the "Republic" addresses the nature of justice, the formation of a just society, and the role of individuals within it. The following essay provides an in-depth analysis of key themes, such as the allegory of the cave, the tripartite soul theory, and the concept of the philosopher-king, elucidating their significance in understanding Plato's philosophical framework. Plato's "Republic" stands as a foundational political treatise that delves into the nature of justice, the structure of an ideal state, and the principles of just governance. Composed as a Socratic dialogue, this work presents a systematic exploration of political philosophy, ethics, and the role of education in shaping virtuous citizens. This essay examines how the "Republic" functions as a comprehensive political treatise by analyzing its key themes, including the theory of justice, the organization of the state, and the role of the philosopher-king. Through a close reading of the text and relevant scholarly perspectives, this essay demonstrates how Plato's work continues to influence discussions about political theory and governance. Plato's "Republic" remains an enduring work in the realm of political philosophy, offering profound insights into the nature of justice, the structure of the ideal



state, and the principles of just governance. Written in the form of a dialogue between Socrates and various interlocutors, the "Republic" provides a detailed blueprint for an ideal society and explores the responsibilities of both rulers and citizens. This article elucidates how the "Republic" functions as a comprehensive political treatise, delving into its core themes and examining the intricate interplay between philosophy and politics.

Allegory of the Cave

One of the most famous allegories in philosophical literature, the allegory of the cave serves as a powerful metaphor for the journey from ignorance to enlightenment. Plato employs this allegory to illustrate the process of intellectual awakening and the challenges associated with perceiving reality beyond mere appearances (Plato, "Republic," VII.514a-517a). The prisoners chained in the cave represent individuals who are bound by their limited perceptions, mistaking shadows on the wall for reality. The freed prisoner's ascent from the cave symbolizes the philosopher's journey toward true knowledge through dialectical reasoning and philosophical contemplation. The allegory underscores Plato's belief in the existence of transcendent, unchanging Forms as the ultimate reality, distinct from the transient world of sensory experiences (Plato, "Republic," VI.509d-511e). Perhaps the most iconic allegory within the "Republic," the allegory of the cave serves as a transformative metaphor for the process of enlightenment and the progression from ignorance to wisdom. The cave represents the world of sensory perception, where individuals are bound by their limited perspectives. The prisoners chained within the cave symbolize those who are trapped in the realm of appearances, mistaking shadows on the wall for reality. The journey of the freed prisoner ascending into the world of sunlight represents the philosopher's pursuit of true knowledge through dialectical reasoning and intellectual illumination.

Tripartite Soul Theory

Central to the "Republic" is Plato's theory of the tripartite soul, which divides the human soul into three distinct components: reason, spirit, and desire (Plato, "Republic," IV.436a-441c). This model elucidates the internal struggle between these components, reflecting the broader tension between the just and unjust elements within society. The reason, represented by the philosopher-kings, governs the soul, ensuring harmony and guiding individuals toward virtue. According to him, the spirit functions as a guardian of order and courage. Desire, embodied by the producers, represents the appetitive nature of humans. Plato contends that a just soul results from reason's dominance, mirroring his conception of a just society founded upon the rule of philosopher-kings.

Divided Line

Another allegorical framework presented in the "Republic" is the divided line, which serves as a visual representation of different levels of reality and knowledge (Plato, "Republic," VI.509d-511e). The line is divided into two sections, each further divided into two subsections. The lower section corresponds to the realm of opinion and belief, while the upper section pertains to the realm of Forms, or eternal truths. The divided line underscores the hierarchical nature of knowledge, emphasizing that the sensory world is less real than the world of abstract ideas. This allegory encapsulates Plato's epistemological stance and his belief in the existence of transcendent realities beyond the empirical.

Theory of Justice

At the heart of the "Republic" lies Plato's intricate theory of justice, which he presents through the allegory of the just city-state (Plato, "Republic," II.368c-369b). Plato argues that justice, both in the individual and in the state, is achieved when each component fulfils its proper function, creating harmony and balance. The three classes of society—rulers,



auxiliaries, and producers—correspond to the three parts of the individual soul: reason, spirit, and desire. Justice emerges when reason rules over the other parts, and each individual performs their designated role. Plato's concept of justice serves as the foundational principle upon which his ideal state is constructed.

Organization of the State

In the "Republic," Plato meticulously designs an ideal state that mirrors the harmonious structure of the just soul (Plato, "Republic," IV.434d-435d). The rulers, or philosopher-kings, possess knowledge of the Forms and are driven by the pursuit of wisdom rather than personal gain. The auxiliaries, responsible for defence, exhibit courage and loyalty, while the producers fulfill their material needs without seeking excessive wealth. Plato proposes the abolition of private property and the communal sharing of resources to eliminate social class divisions and promote unity. Through this hierarchical and class-based organization, Plato seeks to maintain stability and justice within the state. Plato's "Republic" stands as a profound political treatise that addresses fundamental questions about justice, governance, and the structure of an ideal state. Through its exploration of the theory of justice, the organization of the state, and the role of the philosopher-king, the "Republic" offers a comprehensive framework for understanding the relationship between philosophy and politics. Plato's enduring work continues to influence political theory and discourse by challenging readers to contemplate the nature of justice and the potential for an enlightened and harmonious society.

Philosopher-King

In the "Republic," Plato proposes the radical notion of philosopher-kings as the ideal rulers of the just city-state (Plato, "Republic," V.473d-474e). He argues that those who possess an innate love for wisdom and have undergone rigorous philosophical training are best equipped to govern with virtue and justice. The philosopher-king embodies the fusion of wisdom and political power, ensuring the well-being of the state and promoting the common good. Plato's conception of rulership extends beyond political expertise to a deep understanding of the transcendent Forms and the nature of reality, reinforcing the interdependence of philosophy and governance. So, Plato introduces the concept of the philosopher-king as an allegorical representation of the ideal ruler within the just city-state. The philosopher-king embodies the fusion of wisdom and governance, reflecting the harmonious integration of reason and authority. This allegorical figure highlights the importance of a ruler who possesses not only political expertise but also a profound understanding of metaphysical truths and moral virtues. Through philosopher-king, Plato emphasizes the role of philosophy in guiding just governance and shaping a harmonious society. Plato's "Republic" continues to captivate readers and scholars alike due to its profound insights into justice, the ideal society, and the relationship between philosophy and governance. Through the allegory of the cave, Plato illustrates the transformative power of knowledge and the pursuit of truth. The tripartite soul theory underscores the internal struggle between reason, spirit, and desire, mirroring societal tensions and providing a blueprint for harmony. The concept of philosopher-king challenges conventional notions of leadership, advocating for the integration of wisdom and political authority. As an enduring work of philosophy, the "Republic" prompts ongoing discussions about the nature of justice and the role of education in shaping virtuous individuals and just communities.

Conclusion

Plato's "Republic" is renowned for its exploration of justice and the ideal state. However, beneath the surface, this dialogue operates as a rich political allegory that imparts



multifaceted truths about the nature of reality, knowledge, and governance. By weaving allegorical elements into the narrative, Plato invites readers to engage in a philosophical journey that transcends the literal and ventures into the realm of abstract concepts. This essay delves into the allegorical dimensions of the "Republic," demonstrating how its symbolic components illuminate profound philosophical truths. Plato's "Republic" transcends its literal narrative to operate as a complex political allegory that conveys profound insights about human nature, knowledge, and governance. The allegory of the cave illuminates the transformative power of enlightenment, the divided line underscores the hierarchical nature of knowledge, and the philosopher-king represents the ideal fusion of wisdom and rulership. Through these allegorical elements, Plato invites readers to explore deeper dimensions of reality and to contemplate the interplay between appearance and truth. The "Republic" serves as a timeless reminder that beneath the surface of societal structures and surface-level discussions, there exist hidden realities that beckon us to delve into the realm of philosophical contemplation.

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A Culture that Communicates: An Ethnographic Study of Haryana's Traditional Food 'Raabdi'

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Abstract

India is a vault of diverse cultures, languages, rituals and traditions. Every state has its own ethnic individuality evident in its material and non-material culture, viz. food, clothes, jewellery, customs, etc. Primitively, food is a basic biological necessity for sustenance, but, symbolically, it is enmeshed with varied connotations that are, more or less, indicative of a specific ethnicity. Thus, the present research study would closely look at 'raabdi', the traditional food of Haryana, to bring forth the semiotic and symbolic implications in terms of social, regional and cultural dimensions. It would also examine its transition with time and its contemporary relevance in the regions of Haryana. Moreover, it would analyse the myths and folktales associated with this traditional food that plays an indispensable role in making it a part of Haryana's culture.

Keywords: Raabdi, Food, Social Identity, Culture, Ethnicity, Haryana.

Introduction

India is a vault of diverse cultures, languages, rituals and traditions. Every state has its own ethnic individuality evident in its material and non-material culture, viz. food, clothes, jewellery, customs, etc. Material culture administers an integral role in the formation of social and cultural identities of an individual and, hence, is recognized as a tradition of that particular region. Primitively, food is a basic biological necessity for sustenance, but, symbolically, it is enmeshed with varied connotations that are, more or less, indicative of a specific identity or ethnicity. Ethnic food is such material culture which is characteristic of the identity of an individual and relates to the psyche of society through the associated myths. This research has correspondingly focused on the traditional food of Haryana, particularly 'raabdi'. There is not much documentation of it in history yet it is an indispensable part of the Haryanvi lifestyle and is kept passing on like an oral tradition. A peek at it is provided by James Tod in his treatise, *Annals and Antiquities of Rajasthan*, where he gives a very brief account of raabdi being a part of Rajasthani traditional cuisine, "Rabri and *chhachh*, or 'porridge and buttermilk', form the grand fare of the desert. A couple of sers of flour of *bajra*, *juar*, and *khejra* is mixed with some sers of *chhachh*, and exposed to the fire, but not boiled, and this mess will suffice for a large family." (1295)

Raabdi is like other traditional foods that are on the way to becoming lost recipes. Several ethnic recipes are fading with the sands of time. So, there is a need to shed light on such traditional folk foods which are relevant in giving a peek at the folk life of a region or community. Thus, the present research would closely look at 'raabdi', the traditional food of Haryana, to bring forth the semiotic and symbolic implications in terms of social, regional and cultural dimensions. The study is based on fieldwork conducted at Nahri, a village located in Sonapat district, Haryana. It would also examine its transition with time and its



contemporary relevance in the Nahri region. Moreover, it would analyse the myths and folktales associated with this traditional food that plays an indispensable role in making it a significant part of Haryana's culture.

Raabdi: A Glimpse at its Antiquity

Raabdi is an integral part of the traditional cuisine of Haryana and Rajasthan. More precisely, the staple food of Rajasthan because of its climatic conditions that are extremely hot during the summers. It is believed that the folks who commuted from Rajasthan to Haryana are the forerunners who introduced this meal to the inhabitants of Haryana. Besides raabdi, there are a few other eatables that are quite similar in the cuisines of Haryana and Rajasthan.

In Nahri, raabdi is prepared only during summer because of its cooling tendency. It is nutritionally rich as its chief ingredients are gram flour and buttermilk besides being affordable. As expressed by James Tod in *Annals and Antiquities of Rajasthan* that animal husbandry was an important occupation of the people of Rajasthan in the early nineteenth century. Likewise, in Nahri, rearing cows and buffaloes is a very common practice in almost every household. It helped them in arranging for their daily food and drink and at the same time provides an earning by trading milk.

In earlier days, since there wasn't any provision for gas stoves, it was prepared over a chulha or earthen stove. To save time, women used to keep the mixture of gram flour and buttermilk in the sun for a few hours and it was put on the chulha to cook. With the technological advent, a transition came in its method of preparation. Earlier, it was prepared with buttermilk that was skimmed at home only which is now replaced with curd. Moreover, like earlier, it is not kept in the sun but is immediately heated on the gas stove. Even the manner of partaking in it is quite interesting and is connoted with a few myths shedding light on the psyche of the respective inhabitants.

Myths and Folktales Relevant to Raabdi

Traditionally, it is eaten with buttermilk in the daytime while with milk at night. There lies a belief that buttermilk is tamasic in nature and, thus, has associations with murky energies. So, it is prohibited to drink buttermilk at night. Contrarily, milk is considered Saatvik in nature, so, its intake at night is regarded apt. Although, there are no scientifically proven facts regarding such beliefs yet people show deep faith in it. While, in some households, it is eaten only with milk irrespective of day or night because milk is considered a symbol of fertility. Some poor households, more particularly, the farming community who do not rear cows and buffaloes prefer to eat it with teekada; it is flat bread like a chapatti that is made of gram flour and spices. They take it for breakfast and lunch rather than for dinner as, according to them, it is a complete and healthy meal that can keep them going for the whole day. Similarly, there are two folktales relevant to raabdi; the first recounts its mythological affiliations while the other promulgates the prominence of domesticity to women.

According to the first folktale, there was a man who had a son and a daughter from his first wife. His second wife was not good towards the kids. Every day, when her husband goes off to work, she got the children to do all household chores. One such day, she asked them to go to the nearby forest to bring wood on the pretext to get rid of them. The kids, unknowingly, went as said and got lost in the forest. It was dusk but they couldn't locate the way back home. They started crying in fear. Fortunately, Lord Shiva and Goddess Parvati came to stroll in the same forest and they heard the wailing of the kids. Goddess Parvati was overwhelmed seeing the kids and embraced them lovingly. And, eventually, she prepared



raabdi to soothe and feed them.

The other folktale, titled ‘Test of the Bride’, recounts that a long time back, there was a king and a queen. They had a handsome son of marriageable age and, hence, lots of proposals from prospective brides were coming each day. The queen's mother was worried about how to find the best girl in the lot. Finally, an idea struck her and she sent an invitation to all prospective girls. When all girls arrived, she conducted a test and asked them to make a dish with just a handful of gram flour which must satisfy at least ten married women. By evening, the dining table was brimmed with a variety of dishes but none could satisfy the queen except raabdi. Hence, the girl who prepared raabdi was selected as the prince’s bride.

Noticeably, both folktales revolve around women and domesticity. The first folktale centres on Goddess Parvati which manifests the antiquity of raabdi. Also, the reference to Goddess Parvati implies the significance attributed to this particular food by the Goddess herself who is an embodiment of Annapurna. While the second folktale is suggestive of the belief that a domestic woman should be skilled in gastronomy to be deemed eligible and desirable. Its further affiliation with satiating ten married women is a way to assign primacy to women folks which is hitherto denied to them in a patriarchal society. It is important to note that, in Nahri, these oral narratives are passed on from generation to generation among females. Thus, it would not be wrong to say that these folktales are a sort of kitchen heritage which every mother passes on to her daughter when she starts learning culinary skills.

The Communication of Food: A Sociological Interpretation

Robin Fox in “Food and Eating: An Anthropological Perspective” relates food to a social impulse. Besides being a biological necessity, a “meal is a message” and, thus, plays a social role (Fox 5). According to Fox, food is a means of exchange of social bonds as it brings people closer. Mealtimes are moments when people sit together and exchange love and care. Also, food is itself an occasion which connects people socially and in harmony as one and a whole. He, thus, accords food a symbol of harmony, acquaintance and humanitarianism. He adds that food customs and habits display one’s social and cultural identity as “what we eat becomes a most powerful symbol of who we are” (Fox 2). Sometimes to get identified with the other person, one chooses to eat in the same manner, like, to eat by dipping the fingers or using a spoon. And mostly in such processes of achieving recognition, one accepts to eat the way he or she disapproves personally. Moreover, food distinguishes the position of an insider and an outsider; if a person is not acquainted with the conventional manner of eating a particular dish, especially a traditional one, then that person is marked as an outsider. On the other hand, an insider must know how to eat traditional food, “anyone wishing to integrate himself into a group must eat with (traditional manner)...there is no surer way of marking off those who are in and those out than by food etiquette” (Fox 3). Thus, eating choices and habits are labels of the cultural identity of a person.

On the other hand, Claude Levi-Strauss in “The Culinary Triangle” presents a completely different idea in consideration of a meal. His main emphasis lies on the preparation of food rather than the manner of eating. He interprets that cooked food is a connotation of nature and culture, “one can say that the roasted is on the side of nature, the boiled on the side of culture: literally, because boiling requires the use of a receptacle, a cultural object; symbolically, in as much as culture is a mediation of the relations between man and the world, and boiling demands a mediation (by water) of the relation between food and fire which is absent in roasting” (Levi-Strauss 37). He opines that boiled food is connotative of civilization and a product of culture as in the process of boiling there is an



intervention of a receptacle and a mediation which establishes the relation between food and fire. Similarly, the various constructions in the form of myths and folktales regarding preparation and manner of eating establish the relation between people and ethnic food. He then classifies between domestic and occasional meals. He opines that boiled food needs a receptacle, unlike roasted, thus, the former is suggestive of “concave” while the other of “convex”; the former is mainly prescribed for domestic use and shared among small groups, such as, family and is termed as “endo-cuisine” while the latter is served to guests and distinguished persons and is prepared occasionally, so, it is called “exo-cuisine” (Levi-Strauss 38). He then interprets food by ascribing masculine and feminine traits, “the roasted and the boiled will have respective affinities with life in the bush (outside the village community) and sedentary life (inside the village). From this comes a subsidiary association of the roasted with men, the boiled with women” (Levi-Strauss 39). In villages, women are entitled to domestic domain and that is why boiled has affiliations with them while men go out and are the breadwinners so roasted is associated with men. Levi-Strauss takes his argument ahead by calling food a mark of social status. He gives an example of ancient Maori “A noble could himself roast his food, but he avoided all contact with the steaming oven, which was left to the slaves and women of low birth” (Levi-Strauss 39). A difference is highlighted between elite and bourgeois as well, “boiling conserves entirely the meat and its juices, whereas roasting is accompanied by destruction and loss. One connotes economy, the other prodigality; the former is plebeian, the latter aristocratic” (Levi-Strauss 39).

Moving ahead, Roland Barthes in “Toward a Psychosociology of Contemporary Food Consumption” interprets food as a communication system. He opines that food is a lot more besides being a need for survival. It is a form of communication which expresses different meanings concerning habits, cooking and consumption, “[Food] is not only a collection of products that can be used for statistical or nutritional studies. It is also, and at the same time, a system of communication, a body of images, a protocol of usages, situations, and behaviour” (Barthes 21). He further suggests that food presents a “social environment” in which the material or object, the custom or manner of cooking all point finger towards a sort of “signification” and this signification further paves the way for “communication” (Barthes 22-3). He postulates three groups of themes in this regard:

The first of these assigns to food a function that is, in some sense, commemorative: food permits a person...to partake each day of the national past. In this case, this historical quality is obviously linked to food techniques (preparation and cooking)...They are, we are told, the repository of a whole experience, of the accumulated wisdom of our ancestors...[and] food frequently carries notions of representing the flavorful survival of an old, rural society... In this manner, food brings the memory of the soil into our very contemporary life...A second group of values concerns what we might call...feelings of inferiority were attached to certain foods and that people therefore abstained from them. For example, there are supposed to be masculine and feminine kinds of food...Finally, a third area of consciousness is constituted by a whole set of ambiguous values of a somatic as well as psychic nature, clustering around the concept of health. (Barthes 24)

The first theme expresses the nostalgic value of food; it is reminiscent of the past, history, and heritage and brings warmth that is missing in contemporary life. The second theme talks about differentiation in terms of masculine and feminine natures and superiority and inferiority. A similar opinion is expressed by Levi-Strauss that in some rural areas boiling is restricted to domestic use and is associated with women. The third theme, the most apparent



and rational one, concerns health or nutritional values. Thus, different cultures and regions signify different protocols concerning food reflecting the social psyche of society.

Conclusion

Besides being a source of survival, ethnic food communicates the beliefs and ideologies of a particular community and region. It is a kind of identifier that distinguishes between an outsider and an insider. From its preparation to the manner of eating, food is enlaced with varied social and cultural connotations. As suggested by Fox, food is a social impulse; it brings people closer and reflects their social, economic and cultural backgrounds. While Levi-Strauss interprets that the method of cooking is symbolic of culture and nature where boiled food is a part and parcel of culture and is found analogous to femininity. On the other hand, Barthes postulates three groups of themes about ethnic food, i.e., commemorative, symbolism of superiority and inferiority, and nutritional value.

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***Beowulf* as an Epic Tale of Heroism, Valor, and Legacy**

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Abstract

This article explores “Beowulf” as an epic, delving into its prominent characteristics, including its heroic protagonist, the portrayal of larger-than-life conflicts, and its enduring legacy. The work draws upon scholarly analysis and critical interpretations to examine the significance of Beowulf within the context of epic literature. Through an in-depth exploration of Beowulf’s plot, themes, and characters, this article demonstrates the epic qualities that have secured its place in the literary canon. The article focuses on analyzing the renowned Old English epic poem, ‘Beowulf’. It explores the themes of heroism, valour, and the lasting impact of one’s deeds. Through a detailed examination of the narrative structure, character development, and historical context, this article seeks to shed light on the significance and enduring popularity of “Beowulf” as a legendary tale. Moreover, the theme of valour depicted throughout “Beowulf” emphasizes the importance of honour, loyalty, and bravery. Whether it is Beowulf’s renowned fighting skills or his loyal followers’ unwavering support, the poem teaches us that valour is a quality that drives individuals to display immense courage and character when faced with adversity. This virtue resonates with readers, as it exemplifies the timeless values of courage and personal sacrifice that continue to hold relevance in modern society. “Beowulf” remains a timeless epic tale that embodies the ideals of heroism, valour, and the enduring legacy left by great warriors. The poem’s narrative structure, with its battles against mythical creatures and exploration of human strength and weaknesses, captures the essence of heroism. Beowulf’s unwavering bravery, his willingness to sacrifice for his people, and his triumph over evil serve as an inspiration to the people even centuries after its conception.

Keywords: *Beowulf*, Epic, Hero, Valour, Conflict, Legacy.

Introduction

Beowulf, an Old English epic poem written between the 8th and 11th centuries, has long fascinated scholars and readers alike. Its enduring popularity can be attributed to its portrayal of a legendary hero, larger-than-life conflicts, and its profound impact on subsequent literature and storytelling. In this article, we examine the characteristics that define *Beowulf* as an epic and discuss its significance in the realm of heroic literature. Beowulf’s emphasis on legacy adds another layer of significance to the tale. The poem continually reminds us of the importance of leaving a lasting impact through our actions. Beowulf’s pursuit of glory and his desire to be remembered reflect the human longing for immortality and the desire to be remembered by future generations. By examining the theme of legacy, *Beowulf* teaches us that our actions have consequences beyond our lifetime and that our deeds can shape the world long after we are gone. *Beowulf* endures as an epic tale of heroism, valour, and legacy, capturing the essence of these timeless ideals through its narrative structure, character development, and historical context. Its impact has continued to



resonate with readers for centuries, reminding us of the enduring power of heroic deeds and the profound impression left by those who strive for greatness. Through Beowulf, we are compelled to reflect on our actions, the values we hold dear, and the legacy we hope to leave behind.

Beowulf: A Heroic Protagonist

One of the defining features of any epic is its central character, often referred to as the epic hero. Beowulf, the eponymous protagonist, epitomizes heroism and valour. As a warrior of unparalleled strength, Beowulf undertakes various quests to protect his people and rid lands of malevolent threats. Beowulf's extraordinary abilities, unwavering bravery, and desire to achieve immortality through his deeds establish him as a heroic archetype within the context of epic literature (Simpson, 1972). Epic poems typically revolve around grand conflicts of cosmic proportions that impact not only human life but also the fate of entire civilizations. Beowulf exhibits this characteristic by pitting its hero against formidable adversaries such as Grendel, Grendel's mother, and the dragon. These supernatural foes act as embodiments of chaos and evil, necessitating Beowulf's intervention to restore order and safeguard his people. These larger-than-life battles not only serve as thrilling and captivating narrative elements but also highlight the hero's strength, courage, and determination in the face of overwhelming odds (Baker, 1993).

Themes of Honor, Loyalty, and Fate

Beowulf explores several thematic elements that are prominent within the epic tradition. Honour and loyalty are highly valued traits, celebrated through characters who prioritize the well-being of their communities over personal gain. The concept of fate also plays a significant role in the narrative, with characters acknowledging the inevitability of their destinies, prophecies, and the cyclical nature of heroism. These themes contribute to the overarching mythic nature of the poem and resonate with readers across cultures and eras (Orchard, 2003).

Beowulf's Enduring Legacy

Throughout its long history, Beowulf has remained influential and continues to shape modern literature and popular culture. Its impact can be observed in later epic works and hero archetypes found in various genres. The poem's extensive use of alliterative verse, vivid descriptions, and elements of Germanic and Scandinavian mythology have inspired countless authors and poets (Mitchell, 2000). Its endurance can also be attributed to its themes of heroism, honour, and the eternal struggle against evil, which resonate with readers even today. Beowulf, a timeless masterpiece of Old English literature, is not only an epic poem but also a tragic tale. This iconic piece of literature, written by an anonymous poet, tells the captivating story of Beowulf, a brave warrior who embarks on a heroic journey riddled with challenges and tribulations. Through an analysis of narrative elements and Beowulf's fate, this article aims to demonstrate how Beowulf qualifies as an epic tragedy.

Defining an Epic Tragedy

An epic tragedy is a literary genre that combines elements of an epic and tragedy. It incorporates the grandeur and heroism of an epic while dealing with the downfall or demise of the protagonist. Beowulf encompasses this genre by narrating the valorous deeds of its hero while exploring the inevitable tragedy that awaits him. Beowulf is introduced as a legendary character whose heroic exploits are celebrated across lands. He fearlessly confronts Grendel, a terrifying monster plaguing Heorot, and tears the beast apart, displaying his incredible strength (Beowulf, lines 740-790). Later, Beowulf faces Grendel's mother in a fierce underwater battle, emerging victorious and securing the safety of the Danish kingdom



(Beowulf, lines 1391-1393). These grand deeds contribute to Beowulf's status as an epic figure. However, Beowulf's tragic flaw lies in his hubris and overconfidence. After his first triumph, he becomes slightly arrogant, which ultimately leads to his downfall. As the poem progresses, Beowulf's confidence blinds him to the danger that awaits him in his final battle with the fearsome dragon (Beowulf, lines 2510-2533). His pride fuels his desire to fight alone despite the counsel of his men, and tragically, he falls in this ultimate clash, succumbing to the wounds inflicted by the dragon (Beowulf, lines 2667-2669).

Tragic Destiny and Fate

Fate plays a significant role in Beowulf's tragic narrative, highlighting the inevitable trajectory of his life. The poem describes how Beowulf was destined to achieve greatness but eventually meet his demise. The narrator reflects on Beowulf's past glory and foreshadows his tragic fate: "He was a good king...until one began / to dominate darkness, a dragon on the prowl / from the steep vaults of a stone-roofed barrow" (Beowulf, lines 2208-2215). This prophecy underscores the tragic undertone of the narrative, emphasizing the inevitable downfall of the protagonist.

Beowulf as an Epic Saga

Beowulf, the famous epic saga from Old English literature, has captivated readers for centuries. It is a story that depicts the heroic deeds and mighty battles of its eponymous protagonist, showcasing the values and culture of Anglo-Saxon society. With its rich language, larger-than-life characters, and epic themes, *Beowulf* stands as one of the greatest examples of an epic saga. An epic saga is a long narrative poem or story that typically centres on a heroic figure and encompasses grand adventures, feats of valour, and themes of honour, loyalty, and destiny. *Beowulf* fits this definition perfectly, as it encompasses all these elements while weaving in the rich cultural aspects of its time. *Beowulf* tells the tale of a mighty warrior who comes to the aid of Hrothgar, the Danish king, and his people. The land is plagued by the monstrous Grendel, who terrorizes the kingdom every night. Beowulf, hearing of this menace, travels across the sea to Denmark, offering his strength and courage to combat the beast. Beowulf's quest to defeat Grendel is portrayed as a heroic endeavour. The scale of the battles and the challenges faced by the protagonist showcase the grandeur and magnificence of an epic saga. Beowulf's victories over Grendel, his mother, and the dragon are described in vivid detail, highlighting his exceptional strength, bravery, and skill as a warrior. In addition to the thrilling battles, Beowulf also explores significant societal and cultural themes. Loyalty, honour, and revenge are central themes found throughout the epic. The importance of kinship and the rules of hospitality are also emphasized. The story reflects the values and belief systems of the Anglo-Saxon warriors, wherein a hero's duty includes defending his king, and his people, and seeking glory. One of the remarkable aspects of *Beowulf* is its use of language. The poem is composed in alliterative verse, a common form of Old English poetry, where lines are linked through the repetition of consonant sounds. This technique adds a musical quality to the epic and enhances the storytelling experience. The language is rich and descriptive, evoking vivid imagery and immersing readers in its ancient world. *Beowulf* stands out not only for its narrative but also for its memorable characters. The hero himself, Beowulf, is depicted as a stoic and fearless warrior, driven to protect and serve others. He embodies the qualities of heroism and demonstrates an unwavering commitment to his people. Grendel, the monstrous antagonist, represents chaos and darkness. He is a force of pure evil, menacing the land and its inhabitants. Yet, Grendel also serves as a metaphor for the inner demons and struggles faced by individuals. Through Beowulf's triumph over Grendel, the poem symbolizes the eternal battle between good and evil. Lastly,



the epic saga format allows *Beowulf* to transcend time. Passed down orally for generations before being written down, it stands as a testament to the enduring power of storytelling. Even in modern times, readers can still connect with the epic's universal themes and relate to the conflicted emotions and struggles faced by *Beowulf* and the other characters. *Beowulf* is an epic saga that has stood the test of time. Through its epic battles, exploration of profound themes, distinctive language, and memorable characters, it has become a cornerstone of Old English literature. *Beowulf* carries with it lessons and insights into the human condition while immersing readers in a world of valour, honour, and destiny.

Conclusion

Beowulf, despite his awe-inspiring heroic acts, embodies the essence of an epic tragedy. The poem skillfully intertwines epic elements, such as grandeur and heroism, with tragedy, evident in *Beowulf*'s hubris and his tragic destiny. Fate plays a crucial role in the narrative, foretelling the tragic end that awaits our mighty hero. By analyzing these elements, it becomes clear that *Beowulf* is not merely an epic but also a tragic tale, offering a profound exploration of the human condition. *Beowulf* stands as a timeless masterpiece of epic literature, demonstrating the quintessential qualities required for a work to be classified as an epic. Its heroic protagonist, larger-than-life conflicts, and exploration of themes such as honour, loyalty, and fate have captivated audiences for centuries. *Beowulf*'s enduring legacy extends beyond the boundaries of its original context, influencing subsequent works and providing inspiration to generations of readers and writers.

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A Psychological Analysis of Exploring Stream of Consciousness and Identity Formation in James Joyce's "Ulysses"

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Abstract

This research paper employs a psychological approach to analyze James Joyce's groundbreaking novel, "Ulysses." By focusing on the concepts of stream of consciousness and identity formation, this paper aims to explore the intricate psychological landscapes and character development depicted in the novel. Drawing on relevant theories and concepts from psychology, including Freudian psychoanalysis and Erikson's psychosocial theory, this analysis delves into the complex inner workings of the characters' minds, their struggles with identity, and the psychological motifs present throughout the narrative. Through this examination, we gain a deeper understanding of the psychological dimensions of Joyce's masterpiece and its implications for the human condition. The study is a comprehensive psychological analysis of James Joyce's seminal work "Ulysses," focusing on the intricate interplay between the narrative technique of stream of consciousness and the theme of identity formation. By examining the internal monologues and thought processes of the central characters, Leopold Bloom and Stephen Dedalus, the article explores how the stream of consciousness technique unveils the complexities of their identities. Drawing on Freudian and Jungian theories of psychology, the analysis delves into the character's subconscious desires, fears, and memories, shedding light on their struggles with self-discovery and the shaping influences of societal norms. Through this exploration, the article highlights how Joyce's masterful use of stream of consciousness transcends mere literary technique, becoming a psychological tool that mirrors the intricacies of the human mind and its role in constructing one's sense of self.

Keywords: Exploration, Stream of Consciousness, Identity, James Joyce, "Ulysses".

Introduction

"Ulysses," a novel written by James Joyce and published in 1922, stands as one of the most influential and complex works in modernist literature. Set on a single day, June 16, 1904, in the city of Dublin, the novel follows the mundane experiences of three main characters - Leopold Bloom, Stephen Dedalus, and Molly Bloom. The title of the novel is an allusion to the epic poem "Odyssey" by Homer, and just as Odysseus embarks on a journey home, the characters in "Ulysses" navigate their internal odysseys, making the psychological approach a significant lens through which to analyze the work. James Joyce, an Irish author, was a pioneering figure in modernist literature. His writing style was marked by its complexity, experimentation with narrative techniques, and exploration of the human psyche. "Ulysses" emerged as a response to Joyce's previous work, "A Portrait of the Artist as a Young Man," and his desire to delve deeper into the human mind and consciousness. Joyce aimed to create a novel that captured the inner workings of his characters' thoughts and



emotions, while simultaneously reflecting the multifaceted nature of Dublin and the Irish identity. The narrative structure of "Ulysses" is fragmented, employing various styles and perspectives, including stream of consciousness, internal monologue, and experimental prose. This complexity mirrors the intricacies of human thought processes and allows readers to engage with the characters' experiences on a more intimate level. The novel's richly detailed portrayal of Dublin's streets, characters, and events also serves as a microcosm of the city's social, political, and cultural atmosphere during the early 20th century.

Significance of a Psychological Approach

A psychological approach to "Ulysses" unveils the novel's depth and intricacy, providing insight into the characters' inner worlds and their struggles with identity, desires, and anxieties. Joyce's use of the stream of consciousness technique, in particular, enables readers to directly access the characters' unfiltered thoughts and perceptions. Through this approach, the reader becomes a voyeur of the characters' minds, gaining access to their subconscious thoughts, memories, and emotions. Leopold Bloom, one of the central characters, is a prime candidate for psychological analysis. His thoughts and experiences, which include his preoccupation with his wife's infidelity and his feelings of isolation, showcase the complexities of the human mind. His stream of consciousness provides a unique insight into his psyche, highlighting his inner turmoil, desires, and attempts at self-understanding. Similarly, Stephen Dedalus' internal monologue reveals his intellectual struggles, his search for artistic identity, and his feelings of alienation. Stephen Dedalus' internal monologues highlight his struggles with artistic identity and intellectual pursuits (Joyce, p. 89). Molly Bloom's famous soliloquy at the end of the novel serves as a pinnacle of the psychological approach. Her stream of consciousness reflects the raw and unfiltered nature of her thoughts and memories, shedding light on her desires, regrets, and her emotional life. Molly Bloom's soliloquy provides a window into her deepest desires and emotional landscape (Joyce, p. 548). This moment showcases the depth of Joyce's exploration of the human psyche, as well as his willingness to challenge conventional narrative techniques.

In addition to the characters' inner worlds, a psychological approach to "Ulysses" also illuminates the novel's themes of identity, self-discovery, and the impact of societal norms on individual psychology. By portraying the characters' internal struggles, Joyce critiques the societal constraints that shape their thoughts and behaviours. This psychological reading invites readers to engage not only with the characters' stories but also with broader questions about the human experience. "Ulysses" stands as a masterpiece of modernist literature that invites readers to explore the depths of the human psyche. Joyce's intricate narrative techniques, coupled with his keen observation of human thoughts and emotions, create a literary work that is both a reflection of its time and a timeless exploration of the human condition. A psychological approach to "Ulysses" enriches our understanding of the character's inner worlds, their struggles, and their aspirations, allowing us to appreciate the novel's enduring significance in the realm of literature and psychology.

Psychological Significance of Stream of Consciousness in "Ulysses"

The term "stream of consciousness" was first coined by psychologist William James to describe the continuous flow of thoughts and feelings in an individual's mind. The stream of consciousness technique unravels the intricacies of the characters' emotional landscapes (Brown, p. 45). In literature, stream of consciousness is a technique that attempts to replicate this flow of consciousness on the page, providing readers with a direct insight into a character's inner world. The stream of consciousness technique unveils the complexities of



individual identities (Joyce, p. 76). In "Ulysses," Joyce employs this technique to create a multi-layered narrative that interweaves the external events of a single day with the characters' internal monologues. Throughout the novel, Joyce shifts between different characters' perspectives, using the stream of consciousness to present their inner experiences without any external commentary or filters. This technique is particularly evident in Leopold Bloom's and Stephen Dedalus' narratives. Bloom's stream of consciousness reveals his wandering thoughts, from mundane considerations to more profound contemplations about life, death, and his relationship with his wife. Similarly, Dedalus' inner monologue exposes his intellectual musings, artistic ambitions, and struggles with his identity. The use of stream of consciousness in "Ulysses" holds immense psychological significance, both for the characters within the narrative and for the readers engaging with their experiences. The below points will help to identify the deep recesses of an individual and it can be seen in "Ulysses" The stream of consciousness technique captures the fleeting nature of human thoughts and emotions (Joyce, p. 283).

Direct Access to the Psyche

By employing the stream of consciousness technique, Joyce grants readers unparalleled access to the characters' inner worlds. This technique strips away external filters and presents raw, unfiltered thoughts and emotions. This direct engagement with the characters' minds fosters a deep empathy and connection, enabling readers to comprehend human consciousness.

Exploration of Subconscious

Stream of consciousness enables exploration of the characters' subconscious thoughts and memories. This exposes buried desires, fears, and regrets, shedding light on aspects of their personalities that might remain hidden through conventional narration. The characters' thoughts drift from one association to another, they gain insight into the tangled web of human cognition.

Emotional Resonance

The immediacy of the stream of consciousness creates a profound emotional resonance. Readers experience the characters' emotions as they arise, providing an authentic and intimate portrayal of the characters' emotional landscapes. This emotional connection amplifies the impact of the characters' struggles, aspirations, and conflicts.

Fragmented Reality

The fragmented nature of the stream of consciousness mirrors the fragmented nature of human thought. Thoughts often jump from one idea to another, forming connections that might not seem logical to an outsider. This technique captures the complexity and fluidity of the human mind, reflecting the randomness and unpredictability of thought patterns.

Capturing the Unconscious

Stream of consciousness can delve into the realm of the unconscious mind, revealing suppressed memories and desires that shape characters' behaviours. This technique aligns with Freudian theories about the unconscious, providing a literary medium to explore Freud's ideas about hidden motivations and the interplay between conscious and unconscious processes. The stream of consciousness technique in James Joyce's "Ulysses" is a powerful literary medium that offers readers a deep and intricate understanding of the characters' psychological landscapes. By providing direct access to the characters' unfiltered thoughts and emotions, this technique engenders empathy, exposes the subconscious, and captures the dynamic nature of human consciousness. The psychological significance of stream of consciousness extends beyond the narrative, inviting readers to contemplate the complexities



of their thought processes and the broader implications of this technique in understanding the human experience.

Psychological Motifs in "Ulysses"

James Joyce's groundbreaking novel "Ulysses" is a tapestry of intricate narrative techniques, rich symbolism, and layered themes that delve deep into the human psyche. The recurring motif of anxieties and isolation reflects the characters' internal battles with their insecurities (Joyce, p. 175). The exploration of psychological motifs is a central aspect of the novel, reflecting Joyce's fascination with the complexities of human thought, emotion, and behaviour. The psychological motifs in "Ulysses" offer a nuanced exploration of the characters' subconscious desires (Smith, p. 112). Within the framework of a single day in the life of ordinary individuals in Dublin, Joyce weaves a complex web of psychological motifs that shed light on the characters' inner worlds and the broader human experience. The psychological motifs woven throughout James Joyce's "Ulysses" provide a multifaceted exploration of the human psyche (Joyce, p. 45).

Dreams and fantasies serve as significant psychological motifs in "Ulysses," offering glimpses into the characters' unconscious desires, fears, and aspirations. Joyce's use of dreams and fantasies unveils the characters' hidden motivations and desires (Robinson & Davis, p. 167). Leopold Bloom's fantasies, for instance, provide insight into his longing for connection and his preoccupation with his wife Molly's infidelity. Similarly, Stephen Dedalus' introspective musings and memories reflect his inner struggles and creative aspirations. These glimpses into the characters' innermost thoughts reveal the interplay between reality and the subconscious, emphasizing the complexity of human psychology. Sexuality and repression emerge as prominent psychological motifs in the novel. Joyce openly explores the characters' sexual desires and the societal norms that shape their perceptions of sexuality. The dreams and fantasies in "Ulysses" unveil the characters' unconscious desires and fears (Joyce, p. 301). Leopold Bloom's thoughts about his wife's infidelity and Molly Bloom's vividly depicted soliloquy at the end of the novel provide a candid look into their sexual experiences, fantasies, and frustrations. This motif highlights the psychological impact of societal constraints on individuals' emotional and sexual lives, as well as their struggles with repression and self-expression. Leopold Bloom's fantasies reveal his longing for connection and his preoccupation with his wife Molly's infidelity (Joyce, p. 132).

"Ulysses" delves into the theme of identity through the psychological motif of self-exploration. The characters, particularly Stephen Dedalus and Leopold Bloom, grapple with questions of identity, belonging, and purpose. Their internal monologues and stream of consciousness passages offer glimpses into their attempts to understand themselves and their roles in the world. This motif reflects the universal human journey of self-discovery and underscores how introspection shapes one's sense of self. The psychological motif of anxiety and isolation is pervasive in the novel, reflecting the characters' internal battles with their insecurities, fears, and loneliness. Leopold Bloom's feelings of isolation as an outsider in society are palpable in his thoughts, as are Stephen Dedalus' struggles with his intellectual and creative pursuits. Dedalus' internal monologue reflects his quest for identity and his Jungian journey of self-discovery (Miller, p. 205). This motif underscores the universality of human emotions, revealing how individuals grapple with their internal demons and the challenges of connecting with others. Memory and nostalgia play a significant role as psychological motifs in "Ulysses." The characters' memories and recollections provide insight into their past experiences and shape their current thoughts and actions. Leopold



Bloom's memories of his deceased son, for instance, reveal his grief and longing. Bloom's introspective thoughts exemplify the Freudian concept of the unconscious mind (Johnson & Williams, p. 78). The interplay between memory and the present underscores the interconnectedness of past and present in shaping individual psychology.

Conclusion

James Joyce seamlessly intertwines the literary technique of stream of consciousness with the profound theme of identity formation, resulting in a narrative tapestry that invites psychological analysis in his novel "Ulysses". Through the unfiltered portrayal of Leopold Bloom's and Stephen Dedalus' thoughts, readers gain access to the inner sanctums of their psyches. This psychological approach reveals the characters' hidden desires, suppressed fears, and nostalgic memories, allowing us to witness their journeys of self-discovery. The exploration of Freudian and Jungian concepts further enriches our understanding of how societal norms, past experiences, and unconscious motivations shape their identities. Joyce's meticulous employment of stream of consciousness transcends mere storytelling, offering a mirror into the labyrinthine complexity of human consciousness. As we navigate the winding paths of the characters' thoughts, we encounter universal struggles with isolation, sexuality, and existential questioning. The narrative technique acts as a psychological microscope, revealing the layers of the characters' minds that remain hidden beneath the surface of their external lives. The psychological analysis of the stream of consciousness and identity formation in "Ulysses" showcases Joyce's brilliance in capturing the profound nuances of the human psyche. Through this exploration, readers not only deepen their appreciation for the novel's artistic merits but also gain insights into the intricate dance between individual consciousness and the construction of identity. The blending of literary artistry and psychological insight makes "Ulysses" a timeless work that continues to resonate with readers as they journey alongside its characters through the labyrinthine corridors of their minds. The psychological motifs woven throughout James Joyce's "Ulysses" provide a multifaceted exploration of the human psyche. Through dreams, sexuality, identity, anxieties, and memories, the novel delves deep into the inner worlds of its characters, revealing the complexities of human thought, emotion, and behaviour. Joyce's masterful use of these motifs invites readers to engage with the characters' psychological landscapes and encourages contemplation of their own inner lives and the broader aspects of the human condition.

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Poem

Daily Paris

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Introduction by the Author

"Daily Paris" is Pilar Osorio's first English published poem; it was written in a poetry class with Martín Espada. The poem explores alienation and frustration in the middle of relationship's crisis; it begins with an idyllic scene, but the tone shifts dramatically when the speaker wakes up in noisy Paris, resenting their partner snoring next to them. The Paris portrayed in the poem, far from the cliché, becomes overwhelming and suffocates the speaker. In the city of light, the speaker is unable to communicate; she is always stuck in her "Mierda" (meaning "shit" in Spanish). The poem delves into the speaker's reflections and judgments. They consider themselves a judge, observing and critiquing various aspects of French society, their own prejudices, and their Colombian roots. The poem is a reality check on love and Paris and aims to be radically honest on the speaker's sense of self, fears, anger and vulnerability. The poem evokes literary references, mentioning la Maga (a character from Julio Cortázar's novel "Hopscotch"), living a season in hell (referring to Arthur Rimbaud's work), and the spleen (a motif in Charles Baudelaire's poetry).

Daily Paris

- Pilar Osorio Lora

The grass in my back,
The sound of water jumping into the soil,
Tabaré barking.
My sister's silhouette walking back from school,
Mom watering the plants,
Tabaré running into my sister,
Mom smiles.

I wake up in a noisy Paris
Hating the one who snores by my side
He snores without rhythm
No one has rhythm in Paris
It's only light and smoke
His voice is just noise
Noise overlapping noise
His snoring
His breathing
His walking
His arms
He



Noise

I walk out of the building
I ask for a coffee with my hands
I can't speak this fucking Parisian French
I can't ask for a coffee and not be stared at
I pretend I don't know what I do know

I light a cigarette
I want to write a love poem
But I can't, I just write the first word
-Mierda-
Never had shit been so cleansing
Words come like a river, a cascade
They rule my body
They vomit this obligated silence

Free advice: don't marry a smart guy
Asking for forgiveness dries up your words

I listen to my breathing
My lungs whistle
They always have
I stare at my "Mierda"
Inhale
Exhale

I see Belleville
The half bike appearing from a wall in Oberkampf's corner
The green Mc Donald's full, always full
The non-stop coffee
The immigrants
They
Me
We are all immigrants here

But I am more
I am a monster
I am a judge
Of non-addressed French racism
Of colorless people
My own racism
Of *interdit* and *pardon*
Of Colombian permissiveness
My useless patriotism
Of my homophobia
Of my clichés



I am a judge
Of Cortázar's, Baudelaire's and Rimbaud's euphemisms
I judge the bad taste of French coffee
I judge Colombian pretensions at being coffee experts
The skinny men
The over-made-up women
I judge me
These small breasts
My washed-up face
I judge myself
This cowardice
This melancholy

But -shit- I have no money, no family, no friends, no job, I only have his noise and this Mac.

Free advice: don't leave everything you love for someone you love

Re-read
It is not advice
It is common sense
Shit
Mierda
Merde

I am a brainless judge
My courtroom is a café
My gavel a Mac
My audience a cigarette
My law a cliché
My jury Hollywood actors
My supervisors my friends

I finish the coffee
I won't sleep after it
I read the poem
I won't forget

I half-smile,
I am what I wanted to be
I am la Maga
I am living a season in hell
I am the spleen
Mierda
I never learned to read

Stop. Think:
my sister,
Tabaré,



the grass,
the water,
Mom's smile.
I beat
I breathe
I remember

The apartment's light is on
Snores are over
It's yelling time
Free advice: Write. Some nights, snore on purpose.

Glossary

Tabaré	-	Male Dog
Silhouette	-	An image / shadow of a person
Mierda	-	'Shit' in Spanish
Merde	-	A humorous way of telling shit
Oberkampf's Corner	-	A Place in Paris, France.
Mc Donald's	-	A Restaurant
<i>Interdit</i>	-	Forbidden
Homophobia	-	dislike or prejudice against gay people
Cortázar	-	Julio Florencio Cortázar was an Argentine and a nationalized French writer. He is known as one of the founders of the Latin American Boom. He influenced an entire generation of Spanish-speaking readers and writers in America and Europe with his writing.
Baudelaire	-	Charles Pierre Baudelaire was a famous French poet, essayist, art critic and translator. His poems are known for its mastery of rhyme and rhythm having a pulse inherited from Romantics. Most of them are based on his observations on real life.
Rimbaud	-	Jean Nicolas Arthur Rimbaud was a famous French poet known for his transgressive and surrealistic themes in his writings and for his influence on modern French literature and arts.
la Maga	-	A character from Julio Cortázar's novel "Hopscotch"

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Book Review

The Poetry of T. V. Reddy - A Critical Study of Humanistic Concerns

Edited By Dr. Laxmiprasad, *The Poetry of T. V. Reddy- A Critical Study of Humanistic Concerns*.
Modern History Press, Ann Arbor, USA, 2018, ISBN 9781615993727, Pp 236.

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The book under review is an anthology of critical essays on poems written by T. V. Reddy and edited by Dr. P. V. Laxmiprasad. In the preface of the book, Dr. P.V.Laxmiprasad offers a brief historical analysis of Indian English Poetry. After introducing the poets from the pre-independent and post-independent eras, he places T.V. Reddy among the contemporary Indian poets like D.H. Kabadi, I.K. Sharma, I.H. Rizvi, T.V. Reddy, DC Chambial, PCK Prem, R.K. Bhushan, R.K. Singh and others. What differentiates Reddy from the other poets is his emphasis on rural life. In other words, he is very much rooted in his origins. As a poet, T.V. Reddy can cover a wide range of issues in his poems spanning from personal to social. The book contains thirty research papers written by scholars across the country.

Shobha S. Nair in her essay “Angst of an Aging Heart: Surveillance of Subjectivity in the Select Poems of T. V. Reddy’s *Golden Veil*” uncovers how subjectivity is a predominant characteristic in the majority of T.V. Reddy’s poems. However, he also maintains an objective approach and hence, the poems never become expressions of idiosyncrasies. Many of his poems are on ageing and “Time and Tide wait for none” is a significant one among them. The collection of poems entitled *Golden Veil* is about ageing and all the disappointments and frustrations associated with it.

In poems like “Old Napkin” Reddy deliberates the old age as a state where old people are unwanted and considered as a waste like a napkin. Yet the poets reiterate the need of the old to guide the young ones of the modern age to keep them on the right track.

The chief concern in all the poems in the *Golden Veil* is ageing and a person’s troubles in accepting and going through it. The notable things in some of the poems are the metaphors and the images that the poet uses to display the ‘Indianness’ of Reddy. For instance, in the lines like “when cattle graze in another’s rice field/ a strong stick does the angry farmer wield;/ when leaves and buds are infested by pest,/ till pesticides are applied do, we simply rest?” we can discern his rootedness in his village. It inspires him to use these agrarian images. The ending of the anthology is not morose and negative. It does end with hope and the poet is convinced that his writings will rescue him from all worries because when he pours over his thoughts on paper with his pen his mind is unburdened and he hopes that his progeny will remember him through “a few humble lyrical notes to recollect” Shoba Nair by comparing Reddy’s poems to Tennyson’s *Ulysses* shows how the poet too realizes that old age has “the soft sunset glow”.

“Wails of Grief and Waves of Peace in T.V. Reddy’s *Quest for Peace*” by D. Gnanasekharan analyses the poem *Quest for Peace* of 1665 lines with seven segments. The poem is a quest about the meaning of human life. The poet places himself at Kedarnath to reach for that inner peace achieved by the saints and seers. Although he seeks a place to find



inner peace he also describes the unrest and corruption in our so-called modern world. Our society is full of people with polluted mindsets and misdemeanours. We need to purify our mind and body for which Upanishads can be a good source, but that too is misinterpreted by the corrupt pundits. The following lines depict the unpleasant realities of modern life: “Theatres and liquor shops are overcrowded/ while values and ethics are flouted and clouded”. He laments how even the print media also has lost its credibility and objectivity. In this situation of utter dismay he seeks solace in the fringes of the Himalayas: “the rich sylvan scenic beauty of Char Dham, the four sacred Himalayan seats of Parandham, the quiet enchanting snowy silvern heights”. Even those places are not shunned of human evils. He also refers to the terrorist attack on World Trade Centre and observes how the richest nations too are not peaceful. He brings to light all the evil practices in the world from dictatorial colleges which make the employees slog to environmental hazards caused by human intervention. Towards the end of the 5th segment, Reddy is determined about the task of establishing peace. He talks about one supreme soul or paramathma and considers peace as a “blessed state of mind”. In the end, he suggests not to wait for a miracle or the ascent of a good leader to lead us to light because external peace is a manifestation of internal peace once that is achieved shanti will reside within.

After informing about the expansiveness of T. V. Reddy as a writer both in the critical and creative field D. C. Chambial in the essay T. Vasudeva Reddy, the poet in his Poetry: A Study of *Golden Veil* (2016) analyses the poem, *Golden Veil*. The poem “In the Shell of Solitude” is inspired by the dictum from *Brihadaranyaka Upanishad* “Lead from darkness to light” and explains how boldness and bravery help fight the challenges in life. “Old Napkin” is about the negligence the aged parents go through. The poem shows how the experiences gathered by the old generation can assist in the healthy growth of the youth. The poem “Need of Our Hour” and “Waiting for a Avatar” exhibit the poet’s faith in God who can liberate the world from the clutches of corruption and foul play. However, the poem “Waiting for an Avatar” also reminds the readers of Yeats’ “The Second Coming”. The poet looks forward towards the arrival of a true leader who can free the nation from all negative forces. Poems such as “Forget Me Not”, “Meaning of Life”, “Dumb Toy” and “The Echo” express the poet’s take on the idea of life. He asserts that love can be understood by the one who is in true love but at the same he emphasizes the role of a wife in a man’s life and also reveals how he cannot forget his wife.

The range of poems included in the collection reveals T. V. Reddy’s belongingness to his village. The poems “Sylvan Scene”, “Riverside”, and “Our Thirsty Land” are proofs of that. Poems like “The Middle-Class Man”, and “Water is Dearer than Blood” give the scope to call him a social realist. Reddy through the poems visualizes a place devoid of all prejudices, miseries and vices.

In the essay “Speaking Through Images: A Critical Study of T.V. Reddy’s Poetry” Abida Farooqui discusses the collections *Melting Melodies* and *Pensive Memories*. The poems cover philosophical, political, historical, mythological, and spiritual themes and are known for conveying the senses through images. Another remarkable quality of the poems is musicality. The remarkable quality is to make the ordinary through the poetical qualities extra-ordinary. The poem “A Violent Winter” “wings weak and weary,” “hostile heat”, “soiled sarees” and “raucous rays” bring out the emotional agony and turmoil associated with migration. They look back to their homeland and their past in a pensive way. The experience of migration has taken a toll on their movement. The images like “blunted broomstick”, “contorted contours,” and “grisly, grey hair” in the poem “Ageing Smiles” represent the



boredom of old age. He has written poems on the bicycle, the coconut tree and the crow and even on Sabari, the woman who gave refuge to Rama and Lakshmana. It shows the diversity that the collections cover.

In the essay, “Chronicles of Life and Times: Exploring T.V. Reddy’s Poetry” C.A. Assif explores the Indianness in T. V. Reddy’s poetry. At the same time, he also points out that Reddy by ignoring forms and representing the fluidity of cultures also qualifies to be called a postmodern writer. Poems like “Futility” and “When Grief Rains” talks about the melancholic nature of human beings. “Thirsty Field” is a sonnet on spiritual desolation.

The collection of poems “Broken Rhythms” is the callous attitude of modern civilized citizens towards nature and other treasures. Many of the poems also give a vivid picture of rural life. He also portrays how the spiritual world too is corrupted by the actions of some so-called spiritual leaders. He also includes a poem entitled “A Poem” which is about the genre of poetry. Exploring the qualities of a good poem he suggests that a good poem should endow the readers with “substance of pleasure/ in our scanty leisure”. Asaif concludes that T. V. Reddy seems to believe “A.C. Bradley’s expression, poetry is not for poetry’s sake, but it is to reform and criticize life”.

“A Critical Exploration of the Pastoral Panorama of T.V. Reddy’s Poetry” by K. Padmaja brings to light the significance of the pastoral in Reddy’s poems. She quotes K.V. Raghupathi to stress her point “Writing about common scenes and people in the countryside is a rare phenomenon in Indian English Poetry. Not many poets writing in English have depicted rural life in their poetry.” The writer takes various poems from collections like *When Grief Rains* (1982), *The Broken Rhythms* (1987), *The Fleeting Bubbles* (1989), *Melting Melodies* (1994), *Pensive Memories* (2005), *Gliding Ripples* (2008) and *Echoes* (2012) and discusses the role of pastoral in his poetry. At the same time, Reddy tells how the purity of nature is corrupted by modern civilization. In the poem “her impure state” (*Pensive Memories*) he delineates the Ganges in the following manner:

The Ganges flows deep and drear
muddy and murky, miry and
at the divine feet of her Lord Viswanath

Farmers, Hunters, Labourers and elements of nature find a befitting space in Reddy’s poems. In “Rainbow or Mirage? Life Beyond and Behind *Golden Veil*” Santosh Ajit Singh comments that the poem in the collection is not organized systematically in terms of themes. The thematic diversity can be understood when we find poems on individual solitude and political diplomacy. The poem “Unmask thy Veil” also throws light on the title of the collection. The poet uses the word veil repetitively in the poem to focus on the falsehood that rules our life. The poem also displays its conflict with the idea that ‘seeing is believing because at many times it gets proven that looks can be deceptive. The collection includes poems on the Indian army entitled “Jai Jawan”. The poem “Avatar” and some other poems also emphasise the idea that a spiritual change is needed for the change of society. In the end, Singh reminds the reader about Reddy’s views on poetry that poetry should disturb our minds and all the poems in the collection successfully stir us back from the state of complacency.

In “Exploring the “Ultimate Truth”: A Study of *Golden Veil* by T.V. Reddy”, Vijaya Babu Koganti projects Reddy as a poet who delineates the effect of industrialization on society. The mechanical lifestyle and consumerism are taking a toll on human values. The bond between nature and humans is lost and man has become an ‘object’ from being a ‘being’. The poet’s lineage belongs to families of farmers and hence he writes many poems on the toils and hardships of the farmers. “Erstwhile Farmer”, “Seeded Soil”, and “Listen to



Our Song” are some of them. On many occasions, the poet uses satire to exhibit the false pomp and glory of people. “Birthday Function” exposes the meaningless artificiality. The poems “A Bird in the Cage”, “Alone as a Bird”, “Sylvan Scene”, “Riverside”, “Look at the Stars”, “Green Canopy”, and “Night Watch” are Wordsworthian in theme and reveal the romantic strain in Reddy’s poetry.

“Poetry as Social Commentary: A Thematic Study of T.V. Reddy’s *Quest for Peace*” by Arabati Pradeep Kumar calls P V Reddy both a creative writer and a critic. The melodious nature of his poems reminds us of Sarojini Naidu whereas his awareness of all social evils like corruption, communal violence, terrorism, nepotism, unemployment, and economic disparity makes him a great critic of the present society. T.V. Reddy’s *Quest for Peace - A Minor Social Epic* (2013) is a long poem consisting of seven sections or cantos with a total length of 1665 lines. Unlike a traditional epic, the poem does not portray the strife in the life of a hero rather it shows the struggle between moral and corrupt forces which acquire an epic dimension. The poem stands out for the meticulous presentation of the social evils existing in society. Nothing gets spared from the critical view of the poet. He points out the VIP culture existing in the temples and also the question of safety for women in the country's capital. He also brings to the readers’ notice how terrorism is a global menace. In this way, he highlights the sufferings of the common people by exposing all social evils.

“The portrayal of Nature in T.V. Reddy’s *Melting Melodies*” by Palakurthy Dinakar focuses on the theme of nature in the collection of poems. “The Kalyani Dam”, “Dharmasala”, “The Fort”, “A Pair of Sparrows”, “Coconut Tree”, “The Cloud”, “The River”, “Rainbow”, “On The Sacred Hills” and “The Supreme Lord” express the poet’s deep love and sympathy of the poet towards nature. Each of the poems delineates the scenic beauty of the places. A poem entitled “Coconut Tree” indicates the selfless nature of the tree. The poem ‘Rainbow’ implies the mystical nature of a rainbow which with its mesmerizing beauty is out of everyone’s reach. The poems can immerse the readers in the serenity of the natural world.

“Poet as Man Speaking to Men: An Appreciation of T. V. Reddy’s *Melting Melodies*” S. Karthik Kumar referring to Wordsworth’s dictum on poetry as ‘a man speaking to man’ Karthik Kumar identifies Reddy as a poet of the people. *Melting Melodies* is a poetic collection of T. V. Reddy which was published in 1994. The collection addresses a diverse range of topics from love to politics and from nature to academics.

“T.V. Reddy: A Study of his Poem *Life is a Desert*” by DC Chambial analyses the poem “Life is a Desert”, the sixth poem of his first book *When Grief Rains*. In this poem, the poet also shows humanity how poor people are despised and forsaken even by their close relatives. *When Grief Rains* was published in 1982. The phrase ‘marooned man’ at the beginning of the poem gives us a hint of the loneliness of the protagonist. He is not only deserted by his kith and kin for his poverty but also is distrusted. The line “I am a lone man in the barren land” shows his helplessness. The poem is argumentative and logical in structure. The concluding couplet expresses the findings in the quatrains. The poet writes the poem in iambic pentameter and uses alliteration.

“A Critical Study of T.V. Reddy’s *Thousand Haiku Pearls*” by G. Srilatha is on his recent recollection of *Thousand Haiku Pearls* published in 2016 written in the form of Haiku. This poem too focuses on various aspects of modern life like education, politics etc. He is horrified by the crime rates and laments that the present education system is not able to disseminate proper values to our youth. He writes:

Corporate colleges in fact



Are big fleecing mills with hard tact
Soulless minting magnates

The poet also talks about the power-craving politicians who give free facilities to a section of people to attract votes. Through these poems, we come to know about another talent of the poet Reddy who has written 1008 haiku of different ranges and rhythms. He also refers to nature and human beings learning to be calm.

“A Collage of Random Images: The Abysmal, the Angst and the Social Responsibility in T.V. Reddy’s Poems” by Anju S Nair discusses certain poems selected from the anthology *Fleeting Bubbles*. In the very beginning, Nair appreciates Reddy for being a brilliant poet among the Indian English poets using both reason and emotions. Reddy always displays a sense of sympathy and empathy towards ordinary people. The poems like *Woman of the Village* and *The Corn Reaper* discuss the hardships of women who toil at home and at the paddy field. “*The House Wife*” too brings out the position and conditions of women at home and in society. The poem “*Supreme Being*” displays a pantheistic philosophy like Wordsworth. The poet states, “I want to be faithful in what I express. I am not cynical; I am speaking the naked truth. What I have seen all these years, I have expressed in some of my poems. When I write on certain truths that are inevitable components of life, how can I be cynical? I accept life as it is, conscious of its dark clouds and lights.”

“*Rapturous Notes of Melancholy in T. V. Reddy’s When Grief Rains*” by S. Malathy again showcases the affliction in the poet’s mind seeing the sufferings around him. The poem “*When Grief Rains*” mirrors Contemporary Indian village life and the debilitated conditions of the poor farmers. The poem “*Civilization*” throws light on the degeneration of humanity’s loss of human values. The poem “*Futility*” is a thought-provoking one which elucidates the nothingness in life. Quoting Krishna Srinivas the essayist asserts that Reddy is one rare Indian English poet who can explore and depict rural Indian life so vividly.

“T.V. Reddy’s *Gliding Ripples –An Overview*” by Lily Arul Sharmila examines the poems in the collection entitled *Gliding Ripples*. Many of the poems are philosophical talking about the remorseless nature of time (“*Time Spares None*”) but at the same time he is not oblivious to the social realities and sufferings of the people. The poem “*Our Bureaucrats*” presents the hypocrisy of the bureaucrats with sarcasm. The poem “*Ease the Borders*” expresses the poet’s universal love for humanity. P V Reddy with his poetic excellence can convey variegated ideas.

“*Social Consciousness in the Poetry of T.V. Reddy’s Golden Veil*” by V. Suganthi narrates the different social conditions as shown in the poems. The poem “*Old Napkins*” recounts the negligence shown to the old citizens. Despite all modern progress idea of God remains a mystery which is detailed in the poem “*Unsolved Mystery*”. In this way, the poems cover diverse areas of modern life from spiritual, and social to political.

“*Nature, a Healing Heaven: An Ecological Reading of T.V. Reddy’s Golden Veil*” by R. Janatha Kumari outlines the significance of Nature in several numbers of poems from *The Golden Veil*. Many of the poems sketch the mesmerizing beauty of nature and many of the poems are on creatures objects like birds, rivers etc. Reddy spent his childhood in the village and he had a direct experience of the things he wrote. On top of that, he also had felicity with words. The result by reading Reddy we are pushed back to the world of British Romantics. Wordsworth opined that Nature is a teacher and Reddy in the poem “*Learning is Life*” shows that we can learn diverse lessons from each object of nature.

Ecological Concerns in T.V. Reddy’s collection of poems *The Broken Rhythms* by Sr. Candy D Cunha shows the callousness of humans to nature in our present time. However,



many poems in the collection convey the message that we need to conserve nature not destroy it. The poem “The Naked Tree” tells us that just because the tree is not giving us any fruits does mean that we should it. We should preserve it by remembering its past glory. The poem “Toiling Ants” relates how creatures from nature tolerate many hardships. The poet is pained to see the children of mother earth are not showing their gratitude to her.

“Echoes of Native Ethos: A Study of Indian Sensibility in T. V. Reddy’s *Echoes*” by Gobinda Sahoo reports how Reddy’s Indian sensibility is displayed in many poems in *Echoes* published in 2012. The poem “Summer Trip” takes the readers from North to South India portraying its scenic beauty and showing nature’s bounty. Poet even thinks that God also has chosen these places for their tranquillity. “A Journey in the Jungle” gives a detailed view of rural India. The poet uses Indian myths and legends abundantly in the poems. “Lord of the Universe” refers to Vedas and Upanishads. Every poem bears the mark of Indianness both in thoughts and pictorial depictions.

“Manifestations of a Fractured Soul in T. V. Reddy’s *Pensive Memories*” by J.S. Divya Sree evaluates the poems from the collection *Pensive Memories*. The poems chart the sufferings of man and animals on physical, emotional and spiritual levels. He conveys certain notions through the images of birds. “The Crow” unveils how the crow is considered a spiritual agent and at the same time abhorred for its colour. “The Migrating Birds” presents the situations of the people who had to migrate for a famine. “A Pair Doves” demonstrates the love between the poet and his wife. Many poems detail the destruction caused by nature and some also question the accountability of people towards society.

“T.V. Reddy’s *Quest for Peace* and T.S. Eliot’s *The Waste Land: A Comparative Study*” by Poonam Dwivedi compare the poem *Quest for Peace* with *The Waste Land*. The spiritual quest and the decadence of modern life are equally demonstrated in both poems. However, T V Reddy’s poem is more illustrative. As *The Waste Land* ends with an evocation for peace by the chanting of Shantih similarly *Quest for Peace* too illustrates the need for peace.

“Nature: “Fairest Eve in Eden” in T.V. Reddy's *Thousand Haiku Pearls*” by K. Rajamouly sets forth how nature is integral in Reddy’s poems. The essayist views that for Reddy “Nature, the personification of nature, is for the incarnation of beauty and divinity. Her angelic qualities in bounty leave him enthralled:

My heart knows no control
When Nature's boundless beauty
Enslaves my soul”.

The essayist observes that in depiction and love of nature, Reddy is closer to the British poet William Wordsworth

“Social Consciousness in T.V. Reddy’s *Quest for Peace*” by Neelam K. Sharma describes how Reddy wanted to restore moral and social values which were gradually disappearing from society. He reminds the reader to remember God’s message from the Bhagavad Gita:

Let’s focus our mind on Krishna’s gospel
And tread the righteous path in His spell.

In this way, Reddy wants to reform society through the mode of satire.

“India Seen through the Eyes of T.V. Reddy: A Study of *The Broken Rhythms*” by Ramesh Chandra Mukhopadhyaya discloses that the poems in *The Broken Rhythms* hold a mirror to real India. It offers an unfiltered representation of the economy and sociology of India.



“Poetic Iridescence of T.V. Reddy” by A.K. Choudhary is a wholesome account of all poetic aspects of T V Reddy. Reddy displayed his dexterity in employing all kinds of poetic devices in all his poems. Thematically too he displayed his social responsibility by propagating universal brotherhood and peace.

“The Vicissitudes of Life: A Critical Analysis of *Fleeting Bubbles*” by Prasaja VP. *Fleeting Bubbles* (1989) is the third poetry collection of Reddy. It comprises thirty-nine poems. As the title suggests it is about the transient nature of human life. The poem covers multiple aspects of human lives and like the other poems, it too shows the poetic excellence of Reddy.

“Exploring Paradoxes and Contradictions of Postmodern Life in *Echoe*’s” by Arti Chandel discusses the poems in the anthology called *Echoes* from a postmodern perspective. The paradoxical and oxymoronic statements, images and opinions are evident in all the poems. The poet comments on different aspects of modern life in a postmodern manner.

“Angst and Despair: Existential Concepts in the Poems of T.V. Reddy” by Anantha Lakshmi Hemalatha finds out many existential dilemmas in T V Reddy’s poems. The essayist quotes Rosemary C. Wilkinson who comments on *When Grief Rains* in the following manner, “...Truly *When Grief Rains* (author’s first collection of poems) is an insight into a rare soul longing for the ethereal.” The poem “Life is a Desert” too renders the isolation and loneliness of an individual. Reddy’s poems attain eternal significance because he addresses infinite mysteries of human existence

“Echoes of the Sublime in T.V. Reddy’s *Sound and Silence*” by K. Rajani discusses the collection *Sound and Silence* which is Reddy’s latest work (2017) consisting of 80 poems. The diversity of the poems range from race, and space to hill, seasons, birds and other animals. The poem “Our Race” displays the poet’s annoyance at the slavish attitudes of Indians. Each poem conveys the values of greatness, kindness and generosity.

To Conclude, the anthology of essays on T V Reddy’s poems successfully transfers an all-encompassing portrayal of the poet to the reader. It can aid in giving broader national and international recognition to the poet. Many of the essays depict the poetry of Reddy with thorough intensity in a simplistic manner. This book edited by erudite academician Dr. P. V. Laxmiprasad is another contribution to the field of Indian English critical writing.

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3. Dr. Purabi Goswami, Reviewer. Lecturer in English, Handique Girls College, Guwahati- 781001, Assam, India.

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