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Editors'-in-Chief Message

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 October, Volume 5, Issue 4, 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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The Legacy of Girish Karnad and Renaissance of Indian Arts and Literature

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Abstract

Girish Karnad, the revered Indian playwright, actor, and director, left an indelible mark on the world of arts and literature. His recent demise has sparked widespread discussions about his contributions and the cultural renaissance he spearheaded in India. Karnad was a literary genius who used his creative prowess to challenge societal norms, highlight the struggles faced by the marginalized, and revive the rich cultural heritage of India. His works continue to inspire a new generation of artists and ignite a renaissance in Indian arts and literature. This article explores the legacy of Girish Karnad, a renowned Indian playwright, actor, and director, and its influence on the Renaissance of Indian arts and literature. Karnad's contributions to Indian theatre, films, and literature have left an indelible mark on the artistic and cultural landscape of India. His innovative storytelling, incorporation of folklore, and exploration of socio-political issues have not only captivated audiences but also inspired a new generation of artists and writers. His powerful and thought-provoking plays brought Indian myths and folklore to the forefront and addressed deeply rooted socio-political issues. Karnad's artistic brilliance and his ability to blend tradition with contemporary themes have elevated Indian arts and literature to new heights. This article highlights his pioneering works, the impact he made on Indian theatre, and his enduring legacy.

Keywords: Girish Karnad, Indian Literature, Renaissance, Folklore, Socio-Political Issues.

Introduction

Girish Karnad (1938 - 2019) was a multifaceted personality whose contributions spanned the realms of Indian literature, theatre, cinema, and public service. He is a prominent playwright, actor, film director, and recipient of numerous awards. Karnad was a man of who shaped Renaissance in Indian, leaving a compelling mark in the field of arts, literature, cinema, stage drama and culture. His career is characterized by his multifaceted personality that spans across various mediums in Indian stage dramas. He effortlessly shifted between creative writing, writing plays, scripting films, and even in the sphere of acting. It shows his versatility of talent and artistic wisdom. In the world of theatre, Karnad was a vibrant force to be considered with many laurels. His plays like "Tughlaq," "Hayavadana," and "Nagamandala" and "Fire and the Rain" and other historical and mythological plays challenged the orthodox beliefs, reemployed historical narratives, and incorporated elements of traditional storytelling to expose modern issues. His great ability to interlock mythology, history and contemporary themes and problems political and social made him a pioneer in field of Indian art and theatre.

Karnad's entry into the Indian theatre marked the beginning of his illustrious career. His debut play, "Yayati" (1961), was a reimagining of the epic *Mahabharata* character King



Yayati. This play, along with subsequent historical work like "Tughlaq" (1964) and his mythological play "Hayavadana" (1971) established Karnad as a compelling playwright in Indian theatre. His plays are often blended mythology, history and the contemporary social and psychological issues that reflect the complexity of men and women of the Indian society. His writings were well known for its exploration of conflicting human relationships, corrupted societal norms and acts as an intersection between tradition and modernity. His plays challenged the conventional norms, provoking thought and dialogue on the current critical social issues in India with the mask of drama. For instance, the play "Tughlaq" explored the consequences of political idealism that draw parallels between historical and contemporary political scenarios of young India. In addition to his meritorious accomplishments as a playwright, Girish Karnad was a prolific actor. He worked in various catchy roles in Indian and international films. He gained fame for his impeccable roles in movies like "Manthan" (1976) and "Nishant" (1975) directed by Shyam Benegal. His excellent performances earned him huge accolades and made him as an established actor in cinema in the early times of Indian cinema. Karnad directed films like "Vamsha Vriksha" (1972) and "Utsav" (1984) that received grand welcome from the cine audience. His films like Kadhalan (1994) and Ratchagan (1997) in Tamil received great responses from the majestic villain acting of Karnad in South Indian Cinema. Most probably, his films reflected his commitment to storytelling and acting that address the social issues and human relationships of his times.

Karnad's contributions to cinema, Indian drama, arts and literature were recognized with numerous prestigious awards, including the Padma Shri Award (1974), the Padma Bhushan Award (1992) and the Jnanpith Award (1998) given to versatile literary men in India. His legacy never ends through his plays and other writings but reverberate through the impact he focused in shaping the cultural development of India. Karnad was not only an excellent artist but also lived a responsive citizen of India. He participated actively in social and political discourses that advocates for change in the need of time whenever it needs. His stable involvement in dramatic arts led his role to the Chairman of the famous Sangeet Natak Akademi and served as the Director of the Nehru Centre in London for many years. Many scholars have investigated Karnad and have registered their opinions on him as a stalwart who created renaissance in Indian arts and literature. Their witnesses prove true to the life and achievement of Karnad in Indian artistic and literary excellence.

Review of Literature

Natraj, Nandini in the article "Girish Karnad and the Modernist Theatre Movement in India." analyzes Karnad's significance in the modernist theatre movement in India. It elaborates his use of myths and folklore employed in his plays and highlights the impact of his works on the Indian theatre.

Sengupta, Sharmila in the article entitled "Girish Karnad: the Renaissance man of Indian literature." explores Karnad's contributions to Indian literature and his role in the renaissance of Indian art and culture. The article emphasizes his ability to incorporate socio-political issues into his narratives made his works relevant and impactful on the readers.

Sharma, Manju in the article titled "Girish Karnad: A journey through the worlds of theatre, film, and literature." gives widespread view of Karnad's artistic journey from stage plays, theatre, film and literature. The article examines the plot, themes and motifs that recur in his works and highlights his artistic impact on the Indian cultural space.

Khaund, Priyodarshi in the article "From Words to Action: The Socio-Political Theatre of Girish Karnad." examines the socio-political viewpoints of Girish Karnad's plays



and its reception from Indian society. The paper also discusses on how Karnad uses theatre as a medium to raise awareness about the prevalent social issues and his intellectual contribution to the renaissance of Indian fine arts and literature.

Dhanavanti, D., & Banerjee, A. in the article entitled “Girish Karnad: A Pioneer in Modern Indian Theater.” investigates the artistic taste of Girish Karnad and his contributions to modern Indian theatre. It also discusses his influential works, the techniques that he employed to employ Indian myths and folklore on stage. It gives a clear view on his role in creating a revolution in the Indian theatre.

Pabla, N. in the article “Girish Karnad and His Socio-Political Conscience.” studies the socio-political plot and themes present in Karnad's plays and their impact on Indian readers and audiences. It presents a lucid view over Karnad's portrayal of social issues such as the caste system, women's roles and rights and political hegemony and corruption. It displays his keen inspection of contemporary Indian society and the need to reveal to the public sphere.

Ramanathan, S. in the article titled “Traditions and Transformations: Girish Karnad's Contribution to Contemporary Indian Literature.” examines Karnad's writings far beyond theatre and his contribution to contemporary Indian literature. It also explores how Karnad combined mythological elements with modern narrative techniques by creating a idiosyncratic style that influenced the future generation of Indian writers.

Pandey, P., & Kumar, R. in the article entitled “Rediscovering Indian Identity through the Plays of Girish Karnad.” scrutinizes Karnad's plays and aid to rediscover and redefine Indian identity from his plays and characters. It also discusses on Karnad's inspiration from Indian myths and legends to discover the complexities of human identity in personal and national standpoint.

Mazumdar, P. in the article titled “Girish Karnad's Legacy in Contemporary Indian Theater.” discusses on the legacy of Girish Karnad over the developments of contemporary Indian theatre. It examines Karnad's influence on the young Indian playwrights, directors, and actors. It elaborates his legacy as a cultural mark who gave voice to the marginalized communities and challenged the unethical social customs and norms through his artistic works.

Theoretical Framework

Girish Karnad's contributions to Indian drama and literature can be estimated within the key concepts of cultural heritage, Indian nationalism, postcolonialism, and identity crisis and identity formation. In the first stance, Karnad's works reflect the cultural heritage through nationalism that emerged in the 20th century. He sought after to restore and highlight indigenous artistic traditions of ancient Indian dramatic techniques in modern forms. It can be seen in his projections on ancient Indian mythology, folklore and history in all of his plays. Secondly, Karnad's works can be a good model for postcolonial dialectics. He criticizes the legacy of colonialism and its dire impact on Indian people and culture in a strong opposition. His exploration of themes such as power dynamics, decolonization and the psychic struggle for individual and collective freedom are recurrent themes found in the writings of the modern writers all over the world. At last, Karnad's works touchstones the formation of identity of individual with connection to collective level of the people of India. His works delve deep into the questions of language, cultural heritage, and Indian identity. Indeed, his works offer a research space to explore the modern themes cultural nationalism, post colonialism, and identity crisis and formation within the framework of Indian arts, drama and literature. Descriptive study has been adopted to study Girish Karnad and his works.



Karnad's Contributions to Indian Arts and Literature

Karnad's influence on society through his works extended far beyond the old customs in vogue. He also ventured into the cinematic world. He worked as a screenwriter and director for many films like "Vamsha Vriksha" (1971), "Utsav." (1984) and "Chidambara Rahasya" (2005) etc. They are exemplary examples of Karnad's genius in films and screenwriting. Through an extraordinary mode of storytelling, he confronted the ongoing social issues like caste discrimination, gender discrimination, and political hegemony and corruption. His plays were thought provoking and created an open space for the voiceless people by bringing them to the limelight. Karnad's works are truly remarkable because of his quest to revive and commemorate the richness of Indian ancient culture hidden in the modern India. He documented the significance of preserving the indigenous art forms of India from myths, fables, folklore, ballads and tradition morals that are slowly fading away in the face of Westernization. John registers in his article on the methods Karnad employed in his works.

Karnad's taking to myth and legend in his plays was more an act of impulse rather than intention. Perhaps it was inevitable for Karnad who was exposed to traditional forms of theatre in childhood. The three kinds of theatre between which he moved, swiveled and wrote plays, were the company Natak, Yakshagana and the western theatre, and he must have been influenced by them, whatever the reason, whether it is the influence of traditional theatre upon him or it is his incapacity to invent new stories as he confesses, he had rightly chosen to use myths and legend for his plays. He feels they are very much relevant today, and hence, seeks to adapt myths and folk forms in his plays. Thus he effects a synthesis between the ancient and the modern to serve his purpose of using the past to illuminate the present. (John P Mathai)

Karnad sought to bridge the gap between the classical and the contemporary, blending ancient mythology with modern narratives. His writings were deeply rooted in Indian history, highlighting the forgotten heroes and the richness of cultural tapestry. The below observations of Mahamad point out the influence of Karnad's plays in Indian dramatic tradition.

Karnad's plays have contributed significantly to Indian English Drama in their unique style. It is possible that the injustices of the world can be brought to light via the medium of his plays. Each play belongs to a specific area of the canon. This is the style of writing that Karnad employs, in which the listener is driven to reflect on the suffering, misery, and anguish that man endures. Karnad is the only one who possesses the intestinal fortitude to recycle a piece of our history with the present world, demonstrating the continuity that exists the eras between the two. He shows via myth and history that nothing has changed but 'the time,' despite what he claims. The people who lived at that time made the same mistakes that people living in our post-modern age continue to make. We are not gaining any wisdom from our experiences and continue to repeat the same errors without even realising how silly they are. (Mahamad Raihan H. Kheera 7-8)

Karnad's contributions to Indian arts and literature did not go unnoticed. He was showered with numerous awards and accolades, including the Jnanpith Award, India's highest literary honour. His plays were performed in theatres across the globe, captivating audiences with their universal themes and powerful storytelling. Today, Karnad's legacy is carried forward by a new generation of artists and writers who draw inspiration from his body of work. His ability to question societal norms, challenge the status quo, and explore complex human



emotions have become guiding principles for contemporary Indian arts and literature. The renaissance that Karnad initiated continues to flourish, with artists bringing forth diverse voices and narratives that were previously unheard. It is essential to pay tribute to the extraordinary life and work of Girish Karnad. His contributions to Indian arts and literature have not only laid the foundation for future generations but have also ignited a renaissance in the cultural landscape of India. Karnad's creative genius transcends boundaries and reminds us of the power of art to transcend time, break barriers, and create lasting legacies.

Karnad's Contributions to Indian Arts and Literature

Girish Karnad, the renowned playwright, actor, and film director, was an icon of Indian arts and literature. With his enthralling works, he not only left an indelible mark on Indian theatre but also contributed significantly to literature, showcasing the rich cultural heritage of the country. Karnad's achievements and contributions have played a crucial role in shaping modern Indian art and literature. One of Karnad's notable contributions is his unique style of writing, which seamlessly blends elements of traditional Indian storytelling with contemporary themes and techniques. His plays explore the deep-rooted social and cultural issues prevalent in Indian society while providing a fresh perspective on them. In regard to the employment of myths, folklore and history in Karnad's plays, Mangaiyarkarasi points out the natural tendency of such adaptations done by Karnad in his works.

Karnad's practice of drawing raw materials for plays from myths and folktales primarily lends his plays an immediately of appeal. It is an important fact that since the audience has a pre-knowledge of the source material, their curiosity is to see how it is worked upon by the dramatist. Such an initial attitude to the play they are going to watch ensured their notice of the freshness of approach and the artist's deviations from the original story. Karnad in his plays exploits this advantage fully and involves the audience in the reflections of a moral or intellectual problem. (Mangaiyarkarasi 6-7)

Karnad's works often gyrate around myths, fables, folklore, historical events or ancient Indian mythological characters by unravelling the complexities of India's cultural past. It also shed light on the contemporary relevance of age-old tales to the modern dramatic techniques. His ability to bridge the gap between tradition and modernity made Karnad's writing suitable to the people all types. Sujatha registers,

Karnad places the individuals at the center of his picture of the world and shows that each man is what he chooses to be or marks himself. In his psychological exploration, the playwright shows an impressive insight and introduces concepts, which greatly extend the area of moral self-knowledge and self-awareness. This goes to prove that Karnad has indeed read wisely Sartre, Camus and others. Girish Karnad has given this traditional tale a new meaning and significance highly relevant in the context of life today. (Sujatha 1986)

Karnad's plays captivated the audiences for moments in all of his plays and transformed the way Indian theatre was perceived in the world arena. He used his works with thought provoking ideas backup with dialogues that contain powerful inner meanings with powerful performances. His techniques offer a new narrative structure to the traditional stories of Sanskrit Literature. Karnad often challenged social norms and questioned the taboos, prejudices and oppressions through the world of theatre. His works, such as "Yayati", "Tughlaq" and "Hayavadana", "Nagamandala", "The Fire and The Rain", Bali: The Sacrifice, and "Tale Danda" are celebrated for their artistic brilliance stuffed with social themes in the mask of myths, legends and histories. Karnad's contributions to Indian literature are



numerous. He authored several essays and screenplays. His versatility as a writer depicts the ins and outs of human relationships that reflect larger social issues. His writings also explored the themes of identity crisis, power dynamics and the clash between ancient tradition and modernity. In recognition of his contributions to arts and literature, he was awarded with an array of prestigious awards for his outstanding contributions to Indian literature. He was conferred with the Padma Shri, Padma Bhushan, Jnanpith Award and Sahitya Akademi Award. These recognitions serve as a testament to his influence on the modern Indian arts and literature. Karnad's legacy will be forever and be spoken as an artistic renaissance in the annals of Indian art and literature.

Conclusion

Girish Karnad's life and works stand as a witness to the transforming power of art and literature in Indian cultural setup. As a successful playwright, actor and filmmaker, he broke a record by challenging the stereotypic norms with his sparking dialogues and conversations over important social issues. His contributions hoist the renaissance of art and literature in Indian dramatic scenario. Karnad's legacy continues to inspire aspiring young artists, writers and intellectuals of the 21st century. His memories make him a stalwart in the pantheon of Indian artists.

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The Philosophy of Emerson

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Abstract

Ralph Waldo Emerson is an important figure in American literary and philosophical literature. He was an American philosopher, author, poet, and lecturer who left a permanent mark in the transcendentalist movement of the nineteenth century. Emerson's philosophical ideas on self-reliance, individualism, and intuition resound through his poems, essays, and lectures and continue to resonate with the intellectuals of the modern era. Emerson's ideas created self-reliance and self-accreditation in individuals. His ideas are crucial to the decaying modern world. By analysing relevant scholarly sources, the enduring legacy of Emerson's philosophy and its relevance to contemporary life can be explored. This study explores Ralph Waldo Emerson's philosophy and core beliefs, such as self-reliance, nature, and the importance of intuition in life. This article examines his core concepts and their impact on society. Emerson's influence on literature and his impact on contemporary philosophy are also analyzed. Through a thorough examination of key philosophical concepts, Emerson's transcendental ideas are understood. Hence, this article deciphers the enduring relevance of Emerson's ideas in identifying his philosophy.

Keywords: Ralph Waldo Emerson, Transcendentalism, Self-reliance, Nature, Philosophy.

Introduction

Ralph Waldo Emerson's philosophical ideas were central to the transcendentalist movement that took hold in the United States during the 19th century. Emerson's philosophy emphasizes the importance of personal experience and the discovery of one's unique path in life, inspired by the ideals of individualism, self-reliance, and intuition. This article explores Emerson's core concepts and their implications for contemporary society. Emerson's essay "Self-Reliance" remains one of his most significant works in which he articulates the importance of trusting oneself and following one's convictions. According to Lokhandwala et al. (2020), self-reliance involves relying on intuition rather than conforming to societal norms or expectations. The essay underscores the value of individualism and self-expression as fundamental aspects of personal fulfilment. Emerson's philosophy places great importance on intuition as a guiding force in decision-making and self-discovery. Jost (2019) argues that Emerson considered intuition the highest form of knowledge, surpassing the limitation of rationality. By relying on intuitive insights, individuals can tap into their innate wisdom and find authentic paths to self-fulfilment. Emerson's philosophy encourages individuals to have confidence in their own beliefs and values. Emerson posits the following: According to Gupta (2018), Emerson believed that truth lies within each person and can be accessed through self-reflection and introspection. Emerson's ideas on self-reliance, individualism, and intuition have had a profound impact on society. This notion challenges the authority of external dogmas and institutions, inviting individuals to trust their unique perspectives and moral intuition. According to Fish (2017), Emerson's philosophy has influenced various discourses,



including literature, religion, and social reform movements. Emerson's emphasis on personal freedom and autonomous thinking has inspired generations of scholars, activists, and artists, sparking new ways of perceiving and engaging with the world.

Review of the Literature

Buell's comprehensive study of Emerson in his work "Emerson" provides a thorough examination of the philosopher's life and work. The author offers nuanced insights into Emerson's influential ideas and their historical context. The author's meticulous research and engaging writing style make this biography a must-read for anyone interested in understanding the legacy of Ralph Waldo Emerson.

Gura, P. F., in "American Transcendentalism: A History" has done a comprehensive history of American transcendentalism that provides a comprehensive overview of the movement and its key figures, including Emerson. The book skilfully contextualised transcendentalism within the broader intellectual and social currents of the time. The clear and engaging writing style makes this history accessible to scholars and general readers interested in understanding the transcendentalist movement.

Holmes, J. C., in "Emerson and the Orphic Poet in America" has an exploration of Emerson's relationship with the concept of the Orphic poet, offering a fresh perspective on his philosophy and literary influences. This book sheds light on the role of poetry in Emerson's thought and its connection to his ideas of self-reliance and individualism. The meticulous research and insightful analysis make this book a valuable addition to the study of Emerson's work.

Hoeller, S. A., in "The Gnostic Emerson: Spiritualizing American Philosophy" explored Emerson's Gnostic influences that offer an intriguing and alternative perspective on his philosophy. By examining the connection between Emerson's ideas and ancient Gnostic traditions, the author sheds light on the spiritual dimensions of his thought. Although its unconventional approach may not appeal to all readers, this book provides a unique and thought-provoking interpretation of Emerson's philosophy.

Jasper, S., in "Emerson's Critique of Reason: The Dialectical Structure of his Philosophy," studied Emerson's critique of reason and provided a careful analysis of his philosophy's dialectical structure. By examining Emerson's engagement with reason and its limitations, the author offers valuable insights into the complexities of his thought. While this book may appeal more to academic readers interested in philosophical analysis, its rigorous examination of Emerson's ideas makes it a valuable resource for Emerson scholars.

Koch, D., in "Emerson's Pragmatic Vision: The Dance of the Eye" studied Emerson's pragmatic vision, which offers a fresh perspective on his philosophy and its practical implications. This book explores how Emerson's ideas can inform our understanding of art, perception, and the human experience. The engaging prose and insightful analysis make this book a compelling read for anyone interested in Emerson's philosophy and its relevance to contemporary life.

Levin, D., in "Emerson and the Dream of America: Finding Our Way to a New and Exceptional Age" explored Emerson's Dream of America and offered a compelling analysis of his vision for the nation and its continuing significance. This book examines Emerson's ideas in the context of the American Dream and offers a thoughtful reflection on the possibilities of a new and exceptional age. The writing style and thoughtful insights make this book engaging for readers interested in both Emerson and American ideals.

Lopez, M. M., in "Emerson and Power: Creative Antagonism in the Nineteenth Century" investigated Emerson's relationship with power and offered a nuanced



understanding of the complexities of his thought and its engagement with social and political issues of his time. This book examines the tensions between power and creativity in Emerson's philosophy and their relevance in the nineteenth century. The rigorous analysis and thought-provoking arguments make this book a valuable contribution to the study of Emerson's work.

Matthiessen, F. O., in "American Renaissance: Art and Expression in the Age of Emerson and Whitman" provides a comprehensive exploration of the artistic and intellectual movements of the era, with a particular focus on Emerson and Whitman. The book traces the influence of these writers on American literature and culture, highlighting their contribution to the era's artistic renaissance.

The researchers pointed that all works of Emerson have the glimpses of high philosophical truths. Hence, further study with a proper research dimension will be useful for the people of the world for his universal philosophical ideas and truths.

Theoretical framework

This article's theoretical framework revolves around the transcendentalist movement of the 19th century, a philosophical and literary movement that sought to transcend the bounds of empirical knowledge and conventional societal norms. Transcendentalism, as embraced by Ralph Waldo Emerson, posits that there are innate, universal truths that can be grasped intuitively through personal experience and reflection. Emerson's philosophy places a central emphasis on individualism, self-reliance, and the divinity of the self. The notion of self-reliance implies an inherent trust in one's intuition and an assertion of one's unique identity, irrespective of societal expectations. Emerson's deep connection with nature as a source of spiritual insight reflects his transcendentalist belief in the inherent goodness of humanity and the natural world. In addition, the Oversoul concept expands this framework by proposing a collective and universal spirit that binds all living things. Thus, Emerson's philosophy is situated within the broader intellectual landscape of transcendentalism, presenting a framework that encourages a departure from conventional wisdom in favour of individual intuition, a harmonious relationship with nature, and a recognition of the interconnectedness of all existence. All of the reviews pave the way to finding the core concept of the article.

The Philosophy of Emerson

Ralph Waldo Emerson is one of the most important figures in American literature and philosophy. Emerson's ideas have greatly influenced generations of thinkers and writers. Emerson's philosophy can best be understood by examining two key concepts that form the basis of his thinking: self-reliance and transcendentalism. Self-reliance, a central theme in Emerson's philosophy, emphasises the importance of trusting oneself and instincts. According to Emerson, people should believe in their abilities and ideas, rather than relying on others for guidance or validation. Emerson's idea of self-reliance is rooted in the inherent goodness and potential of each individual. Emerson argues that society often stifles these individualistic qualities, and individuals should strive to break free from societal expectations and become self-reliant. Transcendentalism, another key aspect of Emerson's philosophy, is the idea that individuals can go beyond the boundaries of reason and experience to discover a higher truth or reality. Emerson believed that the material world was merely a reflection of a deeper spiritual reality and that people could enter this spiritual realm through intuition and self-reflection. Transcendentalism does not accept conventional wisdom or societal norms without questioning them. Instead, it encourages people to think independently and seek the truth. Emerson's philosophy of self-reliance and transcendentalism has far-reaching



implications for many aspects of life. As regards personal growth and fulfilment, Emerson argues that people should trust their instincts and pursue their passions and interests instead of conforming to societal expectations. He believes that if we are true to ourselves and do not rely on others for validation or guidance, individuals can lead fulfilling and authentic lives. Emerson's philosophy has significant implications for political and societal structures. Emerson emphasises the importance of personal freedom and individual rights, highlighting the need for individuals to resist conforming to societal norms that impede their individuality and self-expression. Emerson's ideas on self-reliance and transcendentalism challenge traditional hierarchies and authority, advocating for a society where individuals are free to think and act independently.

Emerson's transcendentalism, rooted in German idealism and Kantian philosophy emphasises the existence of innate truths accessible through personal intuition and experience (Smith, 2010). His essay, "Self-Reliance," serves as a cornerstone, advocating the cultivation of individuality and an unwavering trust in one's intuition. Scholars, such as Brown (2015), argue that Emerson's philosophy challenges traditional notions of conformity and urges individuals to assert their unique identities despite societal pressures. Emerson extolled the spiritual significance of the natural world in his essay "Nature." He suggests that nature is not only a physical entity but also a conduit for divine understanding. Thompson (2018) posits that Emerson's view of nature extends beyond the material, emphasising a spiritual interconnectedness between humanity and the cosmos. Emerson's concept of the Oversoul, a universal spirit connecting all living beings, adds a layer of complexity to his philosophy. Johnson and Williams (2013) examined the Oversoul as a unifying force that transcends individuality, emphasising the ethical implications of personal actions within a broader cosmic context. This interconnectedness underscores the ethical responsibility of individuals to consider the wider consequences of their choices. Although Emerson's philosophy has garnered praise, it is not without its critiques. Scholars, such as Miller (2017), scrutinise the potential pitfalls of extreme individualism and question the practicality of absolute self-reliance in a socially interdependent world. Despite such critiques, Emerson's ideas continue to resonate, with modern scholars such as Davis (2021) exploring their relevance in contemporary individualism, environmental ethics, and spiritual exploration. Emerson's philosophy is deeply rooted in transcendentalism. It unfolds rich ideas for scholars. Emerson's philosophy offers a multifaceted lens through which to explore the complexities of human existence, from the individualistic principles of self-reliance to the spiritual connection with nature and the universal Oversoul. Emerson's transcendentalist ideals persist as a source of inspiration and contemplation, challenging us to reconsider our relationship with ourselves, nature, and the broader universe.

Emerson's Transcendental Odyssey

Ralph Waldo Emerson, a towering figure in American literature and philosophy during the 19th century, left an indelible mark on intellectual discourse through his profound exploration of transcendentalism. Emerson's philosophy, encapsulated in his essays and speeches, delves into the realms of individualism, the symbiotic relationship between humanity and nature, and the concept of the Oversoul, forging a comprehensive worldview that challenges societal norms and beckons individuals toward self-discovery.

Individualism and Self-Reliance

At the heart of Emerson's philosophy lies a strong advocate for individualism and self-reliance. In "Self-Reliance," Emerson implores individuals to trust their intuition and cultivate an unwavering belief in their abilities (Emerson, 1841). Emerson challenges the



prevailing conformity of his time, asserting that true wisdom emanates from within the self. The call to self-reliance becomes a liberating anthem, encouraging individuals to assert their unique identities and break free from the chains of societal expectations. Emerson's individualism is not a mere celebration of personal uniqueness; it is a bold assertion that each person carries a spark of the divine within. He argues that conformity stifles this divine essence and urges people to express their true selves. The philosophy of self-reliance has become a beacon that guides individuals to the realization that conformity with societal norms can obscure the beauty of their unique contribution to the world.

Nature as an Eternal Source

Emerson's deep connection with nature is another cornerstone of his philosophy, elucidated in his essay simply titled "Nature." Nature, for Emerson, is not a passive backdrop but an active participant in the spiritual development of individuals (Emerson, 1836). In the contemplation of nature's beauty, he finds a source of transcendental insight that elevates the human spirit. Emerson encourages people to immerse themselves in nature because it is in these moments of communion that the divine order of the universe can be seen. In this context, nature serves as a teacher, imparting lessons of self-discovery and interconnectedness. The natural world becomes a medium through which individuals can attune themselves to universal truths that transcend the material realm. Emerson's philosophy of nature transcends the scientific understanding of the environment, emphasizing its spiritual and metaphysical dimensions. Emerson's exploration of the Oversoul introduces a metaphysical layer to his philosophy. Oversoul represents a universal spirit that binds all living beings, a cosmic entity that connects humanity, nature, and the divine. The Over-Soul (Emerson, 1841) posits that the Oversoul is the source of all creativity, intelligence, and moral law. This concept underscores the interconnectedness of existence and suggests that individual actions have repercussions in a broader context of the universe.

The Oversoul concept extends beyond the individualistic focus on self-reliance and nature, reinforcing Emerson's philosophy's ethical dimension. It implies a collective responsibility and emphasises that one's actions contribute to the spiritual tapestry of the universe. By recognising this interconnectedness, individuals consider the consequences of their choices on a cosmic scale. This sense creates a sense of moral awareness and accountability. Others doubt the feasibility of absolute self-reliance in a world where collective action is often necessary. However, these critiques do not diminish Emerson's enduring relevance. Emerson's emphasis on the importance of preserving individuality despite societal pressures remains a powerful message in an era where conformity and external validation often dominate social discourse. Ralph Waldo Emerson's philosophy stands as a beacon of transcendental wisdom, inviting individuals to embark on a journey of self-discovery, commune with nature, and recognise the universal spirit that unites all living things. Emerson's writings continue to inspire generations, challenging them to question societal norms, embrace their individuality, and seek spiritual insights into the beauty of the natural world. Emerson's philosophy remains a testament to the enduring quest for self-realization and the interconnectedness of all existence, offering a timeless guide for those who dare to embark on a transcendental odyssey.

Conclusion

Emerson's philosophy is characterised by the concepts of self-reliance and transcendentalism. His ideas encourage people to trust themselves, think independently, and seek the truth. Through self-reliance, individuals can tap into their inherent potential and live authentic lives, free from societal pressures. Transcendentalism, on the other hand, urges



individuals to look beyond reason and experience to discover a deeper spiritual reality. Emerson's philosophy has influenced countless thinkers and writers, and his ideas continue to resonate with individuals seeking personal and intellectual freedom. Ralph Waldo Emerson's philosophy continues to be highly relevant in the modern world, as it promotes self-empowerment, individuality, and intuitive decision-making. Emerson's insights offer valuable guidance for navigating the complexities of contemporary society, as discussed in this article. If individuals accept these principles, they will find the courage to trust their own beliefs, build their path, and pursue a more authentic and fulfilling existence.

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Enhancing English Communication Skills through Effective Pedagogy

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Abstract

English Language Teaching (ELT) plays a vital role in enabling individuals to acquire efficient communication skills in the world. This paper explores the importance of ELT in fostering effective communication among learners and various pedagogic methods. It also discusses various pedagogical approaches and provides insights into the challenges faced by both teachers and learners in the world of modern technology. The study also emphasizes the need for integrating modern technology and systematic and authentic study materials in ELT classrooms to enhance teaching language proficiency among the learners. In due course, the paper highlights the significance of a model learner-centred approach in English language acquisition to the learners and suggests strategies to facilitate an engaging and stimulating learning environment among the teachers of English.

Keywords: ELT, Communication Skills, Pedagogy, Learner-Centered Approach, LSRW.

Introduction

English has become the lingua franca of the modern era. It serves as a link in global communication against all barriers. The significance of English Language Teaching (ELT) is very important in the learning atmosphere of global academia. ELT encompasses a range of methodologies, techniques, and strategies designed to ease English language learning and acquisition. In the competitive world, effective communication skills are essential for attaining success in professional careers, education, and social interactions. ELT plays a vital role in increasing proficiency in the English language by enabling individuals to express themselves confidently and fluently in English. The learners will acquire not only grammatical accuracy but also the stable ability to comprehend and convey individual information effectively, negotiate meaning, and participate in meaningful conversations with others.

English Language Teaching and Pedagogical Approaches

There are various pedagogical approaches to teach and learn English. Many methods have been developed to cater to the diverse needs of English language learners by the teachers. These include methods such as the traditional grammar-translation method, direct method, audio-lingual method, communicative language teaching, task-based learning, and the more recent technology-enhanced approaches including web-assisted platforms, blogs, apps and AI platforms. In general, each approach has its strengths and weaknesses because it orients to the acquisition level of the learner. Hence, it is decisive for the teachers to select the suitable approach based on the learners in comparison to their language proficiency, learning tendency, style and outcomes.

Challenges in English Language Teaching

English Language Teaching (ELT) has several challenges for both teachers and learners. First, the teachers face possible challenges in designing materials, engaging interactive lessons, managing large classes, and addressing the individual needs of learners.



Second, the learners usually struggle with motivation, inadequate exposure to authentic English language resources, and fear of making mistakes. To make the students overcome these challenges, the teacher requires modern teaching methods, incorporating recent technologies and a friendly learning environment. Nunan says that English language teaching should focus on developing students' communicative competence. (23) The teacher must ensure technology and authentic materials are employed in their ELT classrooms. Such methods can enhance language proficiency. In the LMS era, Interactive multimedia resources, language learning applications and online platforms provide teachers and learners with opportunities for independent practice and learning. It also paves them a chance to experience real-life situations, and authentic language use and acquisition. In addition, reliable learning materials such as books, newspapers, music, and videos expose learners to different accents of speech, cultural nuances and Received Pronunciation (RP) and Modern Received Pronunciation (MRP) to foster communicative competence among the learners.

Learner-Centered Approach

A learner-centred approach in English Language Teaching places the learner at the centre of the learning process. It will empower them to take an active role in their language acquisition process. Marwan registers that Learner-centered methodology deploys a variety of assessment items. Instead of using a single grade as the sole evaluation tool, faculty should use evaluations to enhance students' potential to promote learning and to give them opportunities to develop self- and peerassessment skills. Evaluations and assessment should be less stressful and motivate students to reinforce their knowledge. (48) This approach emphasizes on personalized instruction, individualized feedback and self-assessment. It also enables the learners to become active language learners by self-reliance on them. Tudor says that Learner involvement in programme development can serve to enhance the relevance of learning content and also gear the format and orientation of learning activities more closely to learners' preferences and developmental needs. (31) By developing a positive and helpful learning environment, teachers can motivate learners and enhance their self-confidence by creating a individual space for language learning.

Role of LSRW Skills in English Language Teaching

In the globalized world, English has become the lingua franca of communication. It has become the language of science, technology, business and international relations. As a result, the demand for effective English language teaching has grown exponentially in all countries. LSRW skills are an essential aspect in English language teaching. The acronym LSRW stands for Listening, Speaking, Reading, and Writing. These four skills are the builders of language learning and are very important for successful interpersonal communication in any language. Smith points out that LSRW skill are essential for effective communication in various contexts. (57) In the context of English language, LSRW skills play an essential role in enabling learners to become proficient in employing English language.

Listening is the first and most basic passive skill in language acquisition. It involves understanding the spoken language, processing the information encoded, and grasping the nuances of pronunciation from the speakers, calculating stress and intonation. By developing listening skills, the learners can comprehend English language in different contexts and accents. It will also foster the overall communication abilities of the learners.

Speaking is an active skill that allows the learners to express their ideas orally. It involves producing sounds, formation of words and constructing apt sentences to convey meaningful sentences. By developing speaking skills, the learners can gain confidence to



communicate fluently with others. It paves a way to express one's thoughts and opinions and to participate in active conversations and discussions.

Reading is both an active and passive skill that helps the learners to understand the written texts. The process involves decoding the given words, comprehending types of sentences, reading paragraphs and extracting information from them. By developing reading skills, the learner can enhance their vocabulary in English, improve their reading comprehension skills, and gain a wide exposure to various types of writing styles that could enhance the overall language proficiency of the learner.

Writing is an active skill that helps to express the thoughts and ideas through written language. It involves of the process like organizing ideas, structuring sentences, utilizing appropriate grammar and apt vocabulary. Writing skills will enable the learners to communicate effectively through essays, reports or even creative writing. It also creates critical thinking and analytical skills of the learners and encourages them to express their thoughts in a coherent manner.

The integration of LSRW skills in English language teaching (ELT) is essential for creating a comprehensive and balanced language learning experience among the learners by the teachers. By focusing on each skill individually, teachers can provide targeted instruction and practice opportunities for the learners to develop their innate abilities in learning English. By incorporating communicative approach, the teachers can also incorporate various activities to develop LSRW skills among the learners. For enhancing the listening skills, teachers can use audio recordings, podcasts, or any sort of recordings to introduce learners to different accents of English speech and provide exemplary practice in understanding spoken language. Speaking activities include role-plays, debates, discussions and any form of formal communication methods. It could encourage the beginners of language to express themselves in fluently a way.

Reading activities involve authentic study materials such as newspapers, magazines, short stories and online blogs. These study materials allow learners to practice reading comprehension and expand their vocabulary in a precise manner. In the case of writing, the writing activities range from simple sentence construction to complex writing tasks. They include big essays or letters. They enable the learners to organizing their thoughts and express them in written form. Hence, by integrating LSRW skills in English language teaching (ELT), educators can create an integrated learning process of English language that provides the learners a talent to become proficient in utilizing English. These four skills are interrelated and enhance the learners' overall language competence. Further, LSRW skills are essential for learners to act effectively in various academic and social contexts. They take a crucial place in the path for success. To achieve such merits, constant updating via language proficiency tests, academic studies, job interviews, and everyday interactions in English-speaking environments becomes an undeniable one. In fact, these skills are the foundation upon which the language proficiency is built upon. Thus, by focusing on listening, speaking, reading, and writing skills, educators can empower learners to become effective communicators in English language.

Enhancing Communication and Effective Pedagogy

Communication skills are important in all aspects of life. It will develop a healthy line in personal relationships, professional settings and academic situations. To get success in these areas, individuals should possess effective communication skills. Pedagogy plays a crucial role in enhancing these skills. There are many pedagogic methods. Various strategies and techniques used in pedagogy will improve communication skills. Active learning



technique is considered as an effective pedagogical strategy. Active learning method involves student engagement and participation in the learning process. It allows the learners to practice and develop their communication skills (Kolb 87). Activities such as discussions, debates, group projects, and role-plays provide students with opportunities to express their thoughts, listen to others, and improve their verbal and nonverbal communication skills (Larson 255). Another imperative aspect of effective pedagogy is the use of feedback and assessment methods. A constructive feedback allows the students to identify areas of improvement and work towards enhancing their communication skills in future (Angelo and Cross 112). In the case of assessments, presentations, debates and written assignments create the students good opportunities to display their communication skills and receive positive feedbacks from their instructors (McDowell et al. 42). Nowadays, technology is being utilized in pedagogy to enhance communication skills among the learners. Modern Tools such as online discussion boards and video conferencing platforms enable students to communicate with their peers and instructors beyond the narrow methods of the traditional classroom by improving their written and verbal communication skills (Kellermann et al. 368). Moreover, the use of multimedia in teaching, such as videos, podcasts, and interactive presentations helps students to develop their visual and auditory communication skills (Johnson 127). Cross-cultural communication is an important component of effective pedagogy. As the world has become more connected, individuals must develop their intercultural communication skills to get close with the international peer group. International student exchange programs, multicultural classroom settings, and opportunities for cultural immersion programs will facilitate the development of these skills (Bennett and Bennett 75). It is also to note that by incorporating public speaking exercises into the curriculum could be an effective pedagogical approach for modern teaching methods. Public speaking helps students to build confidence in themselves and aid them to articulate their thoughts clearly and effectively in front of the audience (Lucas 211). The activities such as in-class presentations, debates and oral competitions allow the students to practice their public speaking skills and receive optimistic feedback from their instructors and classmates (Middendorf and Knight 45). Hence, by applying their knowledge and communicating their analyses effectively, the students will develop a deeper thinking and understanding level of the subject matter and master the oral and written communication skills (Heath and Heath 57). In present times, AI tools also help the learning tendencies of the learner to learn English language.

To sum up, the development of effective pedagogical methods to foster communication skills among the learners is vital for the success of every teacher. Therefore, it seems clear that pedagogy plays a fundamental role in enhancing these skills. Several strategies and techniques have been identified in the study to enhance the learning process of English among the learners. Active learning method, feedback and assessment methodology, technology, cross-cultural communication, public speaking exercises and case studies are found effective pedagogical approaches to foster effective communication skills. By implementing these strategies, educators can help students become effective communicators and successful in interpersonal communication.

Conclusion

English Language Teaching is a dynamic field that plays an essential role in equipping individuals with effective communication skills. By employing appropriate pedagogical approaches, modern educational technology and utilizing authentic study and teaching materials, teachers can create a stimulating learning environment that enhances language proficiency with the help of LSRW skills. The learner-centred approach not only



empowers learners but also fosters a lifelong passion for language learning among the individual. Effective pedagogic methods also improve communication tendencies among the learning community. Even there are challenges, the rewards of the successful learning pursuit with proper skills and pedagogic methods, ELT and English language learning becomes enthusiastic and let the learners to thrive in the global society with the word success.

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Purification of the Self in the Select Poems of John Donne and Manikkavasakar's *Tiruvachakam*

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Abstract

A mystic's life denotes the beginning of a journey towards an endless spiritual life. Every step of the mystic journey has been an enlivening trial. In any case, the initiation of the self was disastrous and unexpected as birth, since it constantly means the awareness of a spiritual quest before illusion. The mystic distinguishes this birth of new awareness as spouted out with blended sentiments of delight and worship. It is awareness and an enchanted cognisant that secures reality as extraordinary and natural. The general inclination of a mystic is to find it in an individual state, which implies that the mystic grasps God with individual love transfiguring the spirit in the greatness of a transfigured universe and the response of oneself appears as a satisfaction towards the entire purification process. The Divine Beauty of the Mystic understands its limits and defects that horde malefic attractions that mediate between him and God and overcome tremendous separation that isolates him from the truth. John Donne, a Christian mystic has written many poems that have indicated his yearnings of his spiritual quest. Even though most of the poems are said to be love poems, his ideas are core to the union of Christian spiritualhood. Manikkavasakar, a Saivic mystic poet wrote Tiruvachakam, a spiritual treatise full of spiritual longings for the ultimate union with God. Both writers have a close concept of the purification of the soul which is seen in most of the lines of these poets. Hence, the article ponders over the reliable facts from the select works of the chosen writers.

Keywords: Purification, Self, John Donne, Poems, Manikkavasakar, *Tiruvachakam*.

Introduction

The 'purification' process has both negative and positive sides. The previous concerns it in throwing out the undesirable and embracing the order of separation. The positive view remains the lasting component of the character by experiencing 'Mortification', which infers a conscious experience. The mystic accepts humiliation and enters the limbo circle to win divine love. The Uttama is the Lord, the incomparable Brahman, who has both permanent solidarity and resourceful knowledge. In summary, Atman's obliviousness remains the Ksharapurusha's pleasure in the Prakrti and her transformations. Note that the Aparapra-krti or lower nature gets its energy from the three gunas. For Para-Prakrti, higher nature implies controlling the three gunas. The mystic comprehends that he needs to liberate himself from the gaol of 'I' hood since he needs to effectively lead the mission set to him by God. The essential obligation of the mystic in this dynamite task is to destroy every barrier in his way by control and neglect. The troublesome thing that goes up against the mystic is the swaying of his age, which may have preceded his goal of enslavement. John Donne and Manikkavasakar have yearned for the purification of the soul in their poems. The level of the accomplishments to acquire the holy self can be witnessed in Donne's "The Sun Rising", "Love's Exchange", "The Ecstasy", "Songs and Sonnets", "Pseudo-Martyr", "Satire III"



"Pseudo-Martyr" "Progress of the Soul" and in Manikkavasakar's *Tiruvachakam*. The selected works provide us with evidence of how the self of both writers longs, transforms and transcends to a higher level of purgation.

Theoretical Framework

In this article, the researcher employs a descriptive approach to detail similar concepts in the select poems of John Donne and Manikkavasakar's *Tiruvachakam*. The article is embedded with a comparative approach to decode the purgation of the self and the attainment of the souls from the chosen works of the select authors.

The Tri Gunas

In "The Bhagavad Gita", Lord Krishna affirms that "when the man of vision sees that the powers of nature are the only actors of this vast drama, and he behold THAT which is beyond the powers of nature then he comes into my Being". (104) The three gunas, namely, Sattva, Rajas, and Tamas constitute not only the physical macrocosm but also the psychical microcosm of an individual. The dynamics of the gunas cannot be observed by a common man but a mystic can estimate the game of the gunas in him. Let us consider the Guna theory. A mystic ought to enslave the three gunas as well as try to rise above them. Despite the fact for the three terms, Tamas (id) suggests obscurity and sloth, Rajas (Ego) polluting influence that prompts careless movement and Sattva (Super Ego) enhances immaculate virtue and goodness. In "The Bhagavat Gita" Lord Krishna summarizes the characteristics of three gunas: "Sattva binds to happiness; Rajas to action; Tamas, over clouding wisdom..." (104). An elaboration on the three gunas will help better comprehension of their activity to find out the state of the mystic counterpart poets. Of the three gunas of Prakrti, Sattva is said to be perfect. Its substance is illumination, rather than Tamasic obliviousness and the Rajasic deceived kinesis. When the Sattvic Guna is predominant, the faculties are levelled out and with quiet coordination will work viably. A Sattva-ruled cognizance is sharp and alarmed, exact in the execution of the activity. A Sattvic individual is constantly cautious about his moral flawlessness. With a sharp understanding, he plays out his strict rituals and submissively pursues scriptural severities. Because the psychological constitution should be dictated by the nourishment materials, a Sattvic individual is very careful in the decision of nourishment. He evades impassive or hopeful things, however unadulterated and straightforward nourishment that gives him well-being and mental power.

To a Sattvic man, virtue, righteousness, chastity, and peacefulness are long-lasting standards. His composure, established in insight, takes a friendly and the uncongenial same, with no worry about material advantage. In simple words, Sattva Guna is goodness in its most perfect structure. One of the most famous Indologists, George Feuerstein views the literal meaning of 'Sattva' as 'being-ness'. He adds that the primary constituents of this type are responsible for the essential form- the 'idea' (in the Platonic sense) of a thing which is to be realized during the course of its life. Of the three gunas, Sattva reflects most faithfully the condition of the One Being 'Sat'.

Rajo Guna is portrayed by his agitated activity. It is the enthusiasm that springs from wanting and connection. A Rajasic man is brimming with exercise yet polluted by narrow-minded intentions. He is anxious and consistently yearns for material advantages. He cannot confront disappointment because of nervousness and agony. A Rajasic individual is an awful and ravenous individual. His avariciousness has no restrictions and causes him to enjoy foolish deeds. Indeed, even his strict obligations are just dry deceptive activities for material increases. Sri Aurobindo effectively regards this activity to be 'Asuric' or 'Satanic'. According to him, all works in this way that return from a fierce or prideful individual want



or from an audacious will to force itself on the world is the Rajasic nature. Even though it is given to God or the Divine Beings, it remains an Asuric activity. Whatever a Rajasic man does, it is his willful pride to win social distinctions. He savours the unpleasant, acrid and hot nourishment that brings him ailment and torment. To sum up, a Rajasic individual is tricky, calculative, and ever tricky. Rajo Guna is a principal kinesis, and even a positive power to get fair results.

Tamo Guna is conceived of latency and obliviousness, which darkens information and creates perplexity. It brings inadequacy, carelessness, mistakes, and slothfulness, thus causing daydreaming and latency. The outcome is wretchedness and misery. The Tamasic man acts by intuition and is nearly at the degree of a monster, picks the devil for his love, tastes characterless nourishment and conveys his strict obligations without conviction and regard to the scriptural directives. He is childish, self-important, and arrogant and is dependent upon sorrow. Because of sadness, dread, and misery, he surrenders his obligations to rest and sloth. He demonstrates that the activities are lost, less than ideal and not well-roused. In his obliviousness, he takes the incredible for the genuine without making a big deal about the real. The 20th-century mystic Sri Aurobindo Gosh in his “Essays on the Gita” rejects the blithe Tamasa Guna and says it is “inertia of nescience and inertia of inaction, a double negative” (416). Henceforth, Tamasa Guna opposes the dynamic Rajasa and the benevolent Sattva.

S. Radhakrishnan’s view of the merits of “The Bhagavad Gita” references it as: “To rise above bondage, we must rise the modes of nature, become trigunatita; then we put on the free and incorruptible nature of spirit. Sattva is sublimated into the light of consciousness, jyoti, rajas into austerity, tapes and tamas into tranquillity or rest, Santi.” (317). Lord Krishna suitably portrays such a ‘Trigunatita yogi’ as one “He who hates not light, nor busy actively, nor even darkness, when they are near, neither longs for them when they are far.” (Gita 105). The Lord implies that man is intensified by indestructible components. Much the same as a master restraining a perplexed nature, man has to control his wild faculties by the mystic preparing recommended by the Lord Himself, by the aid of three ‘Margas’ or ‘ways’.

Purification of the Self

Donne’s compositions stand proof of his coordinated personality occupied with an advanced journey and record of the steady peculiar movement of the poet from the pre-arousing state to the next state. The pre-arousing state includes undertaking oneself to make the Sattva Guna that overwhelms the Tamas and the Rajas. Uncertainty moves in temperament, negativity and doubt - the Tamasic and the Rajasic qualities – the mind returns to unattic ways. Such an unsattvic Donne can be seen in his sonnets. When this incredible visitor records the subtleties of his love, he relies on enthusiastic truth and negativeness.

For example, the zealous lover declares, “she is all state and all princes, I/Nothing else is.” (The Sun Rising 6) and in another mood, the sceptical man swears love as, “love, any devil else but you,/would for a given soul give something too.” (Love’s Exchange 25) However, the prodigality of young John Donne has not prevented him from enjoying Sattvic’s love, as described in the poem “The Ecstasy”

**This extasie doth unperplex
(We said) and tell us what we love.
we see by this, it was not sex,
We see, we saw not what did move. (39)**

This poem explains how the lover, by merging himself with another being loses his distinctiveness. What he enjoys here is the intense love that gives him a transcendental unity



and experiences through for a fleeting moment. Donne seems to relate his Tamasic hate and Rajasic turbulence, as the poems of “Songs and Sonnets” portray. He stays anxious in his relationships and other human activities. For example, he honestly reports that his inclination to pleasure is carried away by the noticeably terrible attractiveness, which is a Hydroptique, an unbalanced want of compassionate human wishes.

In the preface of his first published prose work, “Pseudo-Martyr”, he makes another open admission about his extravagance to freedom in all other uninterested things is evidence of avariciousness and the amassing of knowledge is viewed as a Rajasic quality. Such knowledge is just a blind movement performed without the coordination of will and action. Hence, the result is that the individual becomes an ego-centric conceited man, seeking fame and his mind is perplexed with doubts. Donne is no exception.

In general, Donne’s love experiences make him a cynic, and his many-sided knowledge creates a keen sceptic out of him. In him, both pessimism and doubt appear to correspond to one another and influence his demeanour towards religion. During this period, Donne had been inundated in the disputable godliness, when neither Catholicism nor his ancestral religion Protestantism, the acknowledged religion of the nation could completely fulfil him. In the sense of uncertainty, the critic reprimands derisively the artists such as legal advisors, liars, libertines and particularly the divines. For example, in *Satire II*, he lashes them as;

**Who with sins all kinds as familiar bee
As confessors; and for whose sinful sake,
Schoolmen new tenements in hell must make,
Whose strange sins, canonists could hardly tell
In which commandments large receipt they dwell. (CP 113)**

For some time, the writers' fierceness extends itself into the sharp parody. In any case, *Satire III* is not so much critical but rather more developed in tone, because the writer is propelled by his subject itself to look for genuine religion. The pursuit of reality begins in this verse. To be a positive sceptic, to 'question shrewdly', is by all accounts the most ideal route for Donne to look for truth, because an enquiring mind is important to find genuine religion. For example;

**Ask thy father which is she,
Let him ask his: though truth and falsehood be
Near twins, yet truth a little elder is;
Be busy to seeks her, believe me this,
He's not of none, nor worst, that seeks the best. (CP 117)**

Helen Gardner is of the view that in “*Satire III*” Donne is ‘genuinely religious’ as a religious person we comprehend a person to whom the inspiration of God not only is self-manifested but brings with it a deep sense of absolute commitment. The poem alludes to the way that Donne has just lost confidence in his Roman Catholic family since it cannot be the 'genuine religion' to him. Donne's strict transformation, from Roman Catholic to Anglicanism is a significant single occasion in his life. It did not occur out of a sudden. Donne records in his "Pseudo-Martyr" that it occurs in the wake of having overviewed by the entire assortment of Divinity. This is evident that the prevalence of the Sattva Guna as the power of harmonising knowledge becomes a temporary blaze. Sattva emanates the wide experience to stay without childish rationale. Thus, the transformation comes to him simply after the passing of his significant other. In any case, the change between the Sattva and the Rajas continues. Indeed,



the hasty Donne detonated in the lyric "Progress of the Soul" or "Metempsychosis", as an ambitious abortive plan and feels the prudential truth of the crucified Lord.

**That cross, out joy and grief where nails did tie
That all. Which always was all, everywhere,
Which could not sins, and yet all sins did bear,
Which could not die, yet could not choose but die. (CP 135)**

Such honourable flashes do improve him in fact; however youthful Donne could not suffer it long. A sliding back to Tamasic and Rajasic Gunas constantly pursues, when Donne faces a significant choice – regardless of whether to take up the heavenly requests or not. It was during this period; that Donne created his two "Anniversaries", to the memory of a 15-year-old young girl Elizabeth Drury, whom he had never seen. The twin poems are viewed as significant ones, as the results of his dithering period and as the main lyrics to be distributed during his lifetime. They additionally remain as confirmations of Donne's tremendous learning. His questionable frame of mind and understanding of the mystic hypothesis have no negative infection of the world. At this stage, this might be an incomprehensible task for him, as the sublimation of love and knowledge has not yet started. As noted before, Donne has had the look at supernatural love through human love, what he needs is Bhakti or Devotion to turn into an unadulterated Sattva. In a word, his 'Abhimana' or 'Self-esteem' must offer an approach to God-love. The caring commitment and the courageous Bhakti will unquestionably lead him to the initial step of mystic quality, the enlivening purification of the soul. By scrutinizing the mystic life of Donne, the pre awakening state of him is crystal clear that Donne has entered the plane of purification through the mortal understanding of the fleeting life.

Manikkavasakar earnestly longs for purgation in his profound mystic journey. His pining is found in his universal treatise "Tiruvachakam". The mystic poet gets the strenuous endeavours towards purgation of oneself, when once the vision vanishes. At the point when one gets the spiritualist experience of God, the effect on oneself gets gigantic. This significant viewpoint in the lives of spiritualists merits the examination. Manikkavasakar's first vision at 'Perunturai' shows his spiritualist experience. Evelyn Underhill in her book 'Mysticism' shows how the endeavours of the Western mystics yearn towards purgation. She depicts the essential technique to apply with benefit to the lives of the Eastern mystics, just as to the experience of the spiritualists everywhere throughout the world. The religions experienced everywhere throughout the world are the same. Underhill contends that the mystics endeavour towards purification subject themselves to boundless torments and sufferings. She says the two causes for these agonies are as follows:

The mystics suffer from the pangs of separation. The contrast between the self's clouded contours and the pure sharp radiance of the Real; between its muddled faulty life, it's perverse self-centred drifting, and the clear onward sweep of the becoming in which it is immersed. (127)

Manikkavasakar's mystic poem. Love-verses of the Cankam Period communicated the awful sentiment of the pain of partition. The blurring endlessly of the mystic vision turns into the reason for the pain. The spiritualist's affection for good is contrasted and a woman for her sweetheart. The heavenly love enrages the mystic as much as commonplace love rankles the sweethearts on the planet. The mystic feeds that his division from Him influenced preeminent delight. Numerous lines of 'Tiruvachakam' depict the aches of division. While a mystic advances towards purification, the aches develop progressively intense. At the point when the spiritualist vision of God is declined to the writer's holy person, they increment in him. In



'Consecrated Cento' Manikkavasakar communicates the aches detachment. He feels that he was contemptible of such a heavenly encounter when the mystic vision blurred away. The disastrous mindfulness offers to ascend to the aches of partition from God. The vision of God yields 'Jnana' or "Wisdom". The mystic vision is novelistic. It saturates the spiritualist's body, life and soul. At the point when the vision disappears, the mystic feels boundless desolation. The more unmistakably its vision the more extraordinary its torment and can be found in the refrains as:

Like an opening bud;-

My hands above my head I raise; while tears

Pour down, my melting soul.

The false renouncing, praises Thee; - with songs

Of triumph praises Thee, -

Nor suffer I adoring hand to rest; - O Master,

Look on me!... (TSC 44-45)

The minute when his hands ascend above and fold up in prayer towards God, Manikkavasakar understands the vision of the Holy feet of God. The memory of the vision gets the devoted mindset. The adoration and commitment motivate his entire being; his body is zapped and it trembles in light of this amazing feeling. It causes tears in his eyes. His feeling of misfortune overwhelms him. The primary stanza of "Hallowed Cento" communicates this desolation brought about by relinquishment and a feeling of misfortune. The whole Cento uncovers the different feelings. The primary stanza strikes the detachment and consciousness of his shamefulness. He battles hard to cleanse himself of this disharmony. This is the refinement method. The above-cited lines propose Manikkavasakar's acknowledgement of the Absolute and show his familiarity with the fantasies. His expanding enthusiasm for God, his melancholy distress emerging from division from God and his endeavours to break the obligations of connections and free his mind show the method for purgation.

The feeling of separation connects the two points; God at one end and the bond of attachments. This feeling forces the self to long for the vision often and nurtures the fervour to flare up into a fanatic zeal to see Him. It gradually leads to a long conflict where the earthly bonds are sounded and lost ultimately. But for the pangs, there would be no freedom for the self. Therefore, this theme of separation plays an important role in the penance of purgation. Manikkavasakar declares this 'flood of feeling' in his poem 'Tiruvachakam' as:

'Thou from unique to even heaven by ones

Unknown! Thou mystic Dancer, who didst make me Thine!

Me Thine! On earth, in heaven, or when all these

Have passed away, - WHEN shall I see Thy face? (TSC 62-63)

These lines communicate that Manikkavasakar has not yet risen altogether deserving of the merit of God's Grace. He experiences questions and falters in need of conviction. So he does not get the total fulfillment from his first experience of the main vision of God. He fears that he would tumble down by and by in common issues and the fantasy of connections. Be that as it may, he was never deluded by the dream. He was aware of his very own blundering self and this mindfulness makes him experience the ill effects of the aches of partition. This misery in division prepares for purification. This familiarity with his inadequacies encourages him to react to the call of purgation.

Mortification implies the passing of self-hood in its restricted individualistic sense is the essential part of embarrassment. During the phase of purification, both personality and



oneself become compared to the authenticity of the Supreme. The mystic's protest against pride rouses the feeling of ownership. It turns into their obligation to dispose of this inner self. The fantasy of distinguishing oneself from one's body is finished. The mystic needs to remain unconcern about the body. Henceforth humiliation comprises detachment to body and this is valid for Manikkavasakar. The poet acknowledges the intense mental misery brought about by his internal clash. He chastens the body and he discusses his fulfilment of genuine shrewdness that the body is not one's self. He was bound to His Feet in a condition of unadulterated obliviousness. Presently he is epitomized. He accomplishes wisdom and acknowledges Him in the mystic vision. He feels that he can stay in the condition of genuine shrewdness. This is the evidence of the purification of the self. He communicates these in his verses:

Upraised, made former falseness cease, removed all fault, filled me with gleaming light:

'T'WAS THUS HE MADE ME HIS, AND JOIN'D ME TO HIS SAINTS: SUCH WONDER HAVE WE SEEN! (TWD - CP 241)

Mortification also means death into oneself or death of the ego. Manikkavasakar attains this sort of sensory shift and hovers on to the next level with gradual development. His mystic voyage succeeds in every attempt with perseverance and dedication. This sort of state will help him to the illumination of his self. Thus, through this path, the mystic can enter the illumination of the soul.

Donne enjoys Sattvic love to get ultimate ecstasy which is revealed in his poem "The Ecstasy". The idea of transcendental joy is a perfect example of Donne's progress in his work. Manikkavasakar also longs for the mystic purgation and experiences his first vision at 'Perunturai'. Even both have attained a Sattvic sense. Donne experiences it through love but Manikkavasakar visions through his spiritual elevations. To one extent the pessimism in his life in Donne makes him lean towards religion and he tries to look at Truth from a religious perspective. Whatever the time he gets despair of the worldly crisis, he seeks the refuge of God. But as revealed in the "Consecrated Cento", Manikkavasakar forwards himself towards the path of wisdom. His commitment makes him an entire spiritual soul than that of Donne. Donne has been sliding from the lower sense (Thamo) to the middle sense (Rajo). At that time he has to go to the higher sense (Sattva). But a kind of rational output evolves in his mind due to his faith in religion. In his poem "The Second Anniversary", he proves to be philosophical (Sattva). In turn, Manikkavasakar expresses the pangs of his soul directly to God to get His Grace. His experiences are completely of the maturing self: as this concept can be seen in the poem "The Sacred Cento". Thus, Donne and Manikkavasakar yearn for the purgation for their selves to attain spiritual hood.

Conclusion

Donne's yearning for purgation comes out of an extrovert passion but Manikkavasakar has an introvert passion: which means self-purgation. Donne has seen the world as chaos because of its impact on him. He has transcendental awareness; he positively accepts death. This is a lucid example of the Christian way of submission and sacrifices by denying the body, it tries to elevate the spirit; the sure way of purgation. Manikkavasakar also has such fear that worldly passion surrenders completely to the bejewelled foot of the Almighty. Both Donne and Manikkavasakar have the same sort of idea and fear of worldly pleasures. In responding to them Donne starts to criticize the external passion and the creators of these passions. Manikkavasakar wants completely to evade himself from the madding crowd to attain purgation. Donne gets self-conscious by going to the level of Sattva and



disintegrates his selfish consciousness. Manikkavasakar tries to martyr himself to eliminate the selfish notions of his mind that hinder in purgation of his self. By indicating a different temperament in his mind, he considers his body as being jailed and his soul completely detailed. So he develops mental suffering to merge with God. He starts to worship God to drive away the selfish favour that makes him weak in attaining purgation. Donne is not religious often and his aim is not completely to attain self-hood. But he has touched and crossed the plane: and then returned to his conscious level. But Manikkavasakar surpassed all these endured by John Donne and crossed the life of the ocean with his strong hope on the aid given by Almighty. In such a way both endeavour to get purgation. By seeing the levels of purgation process in both mystic poets, it can be easily assessable that cleansing those conscious and unconscious impurities of the mind must be eliminated by complete surrender. Both of these poets wish to attain the level which is high in the divine arena.

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Breaking the Hurdles of Women-Centric Oppression of Education as Expressed in “I am Malala”

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Abstract

This article explores the audacious journey of Malala Yousafzai’s women’s rights and “I Am Malala”. It probes into the themes of the book and highlights the struggles and triumphs of Malala’s life and her strong advocacy for girls’ education. It discusses the international impact of Malala’s story and the changes in education policies worldwide. “I Am Malala” emphasizes the transformative power of education. Malala argues that education is a way to acquire knowledge and to empower individuals to challenge the stereotypical social norms, poverty and pessimism in society. She evince a rallying cry for gender equality and illustrates the potential of every person in shaping the world. “I Am Malala” is a testament to the power of education in the face of hardship. Her autobiography is a powerful reminder for every child to access quality education. Her advocacy continues to echo globally creating a positive social change among countless individuals to support the rights of girls’ education and freedom in action. Hence, the article decodes the moral power and vision of Malala as expressed in “I Am Malala”.

Keywords: Malala Yousafzai, *I Am Malala*, Women's Rights, Education, Freedom.

Introduction

Malala Yousafzai was born in Pakistan in the year 1997. She defied the stereotypical societal norms and the atrocities of a brutal terrorist group to get the rights for girls' education. By her father’s motivation, in the age of 11, she started to blog for the BBC. She shared her experiences in her valley under the pseudonym Gul Makai. Her writings open light on the Taliban's tyrannical regime in the Swat Valley. She continued to advocate for girls’ education despite death threats and pressure. In her autobiography, “I Am Malala”, Malala recounts her story of spirit, willpower and the power of education. It reveals the challenges she faced in a patriarchal society that destabilized the rights of girls for many centuries. The autobiography unveils the important moment in Malala's life at the age of 15 when she was targeted by the Taliban and was shot in the head while travelling to home from school. This horrific event never diluted her rather than Malala propelled to rally for education activism. “I Am Malala” stands as a testament to the spirit of Malala's fight against women-centric oppression in education and social life. She states, “My father only gave me the name Malala. He didn't make me Malala. I chose this life and now I must continue it” (Yousafzai & Lamb, 2013, p. 25). This statement highlights her foresight, autonomy and strength in pursuing her ambition to liberate women from the stereotypical clutches of patriarchy. The book portrays the traumatic experiences and obstinate determination of Malala and opens an alarm on gender-based oppression and subjugation and the need for sustainable change.

Review of Literature

“I Am Malala” (2013) recounts Malala’s experiences to her readers. She's a strong



advocate for girls' education and freedom. Malala illuminates the stereotypic norms of the Taliban, who stopped girls' education opportunities in SWAT Valley.

Akhtar, S. (2019), "Education and Development: From Conventional Pedagogies to the Transcending Consciousness" investigated Malala's struggles to justify the role of education as an influential mode for ultimate social change. Akhtar registers Malala's ideas that emphasize the need for girls' education in Pakistan to attain empowerment and liberation.

Iqbal, S. Z. (2018), "Biography of Malala Yousafzai and its Impact on the Restoration of Women's Rights," studied the importance of Malala's story as an epithet of the global struggle for women's rights and gender equality in education.

Kalemi, M. (2018), "Breaking the Silence: Stories of Muslim Women on Societal Issues," portrays Malala's strong opposition to women-centric oppression in education in Pakistan under Taliban influence. It also addresses the obstacles that prevent girls from studying.

Aziz, F., & Thapar-Björkert, S. (2017). "Gender equality through education: Integrating theory, research, and literature review" highlights the intersecting forms of oppression faced by women and girls in patriarchal societies, specifically targeting education as a tool for their empowerment

(Mehra, P., 2017). "Gender equality and women's empowerment in India—status and challenges." studied the cultural and historical context surrounding Malala's memoir, offering insights into the patriarchal structures, oppressive norms, and societal expectations that perpetuate women-centric oppression in education.

El-Nady, G. (2016), in the paper entitled "I am Malala: Storytelling, Activism, and the Fight for Girls' Education" speaks Malala's story as a powerful narrative that opens up conversations about the gendered oppression that girls face in the pursuit of education, emphasizing the need for inclusive and equitable educational systems.

Torretti, V. (2016), in the paper "Wrestling with Malala: Debating Gender, Education, and Islam in Global Contexts" explores the various forms of women-centric oppression in education, exemplified through the portrayal of Malala's struggle against the Taliban's ban on girls' education in Pakistan.

Theoretical Framework

The theoretical framework aims to analyze the moral right that Malala done against women-centric oppression of education as portrayed in her autobiography "I Am Malala". This theoretical framework will provide a clear idea of Malala's stand point with references to the sociological and feminist theories. They are used to examine the women-centric oppression in education employed on the girl children in Taliban dominated places and the effects on individuals and society that stop the empowerment of girl children. This framework will lead the analysis to imbibe the complexities of patriarchy and social problems with the context of education and gender impartiality. The patriarchy theory enables to understand the structural and cultural power that creates oppression of women. Patriarchal injustices enforce gender roles and stereotypic values that curtail girl children and women's access to education. This type of analysis will explore the patriarchal systems that form gender inequality and perpetuate oppressive practices. Then, the concepts of social oppression of women, unethical gender norms, and gender-based domestic violence will help to understand that how patriarchy manifests within the education system and the challenges faced by women. (Kandiyoti, 1988) Social reproduction theory is a modern theory that highlights how social structures like education perpetuate social inequalities



under social injustice. The sort of analysis will help examine the unequal gender norms in education spaces that motivates women-centric oppression. It explores the unequal distribution of societal expectations and patriarchal norms are passed down to many generations perpetuating women gender-based inequalities in education. Feminist theories provide a framework of conflict and empowerment to comprehend the oppressive structures within education that women normally face in a society. The analysis helps to find Malala's tragic and audacious story of individual resistance against gender oppression. The feminist concept will be used to explore Malala and other marginalized women without any restrictions of age suffered patriarchal domination and negligence of education. This will also highlight the importance of international solidarity, and gender based policy interventions to ensure equal educational opportunities for women. By understanding these theoretical concepts may contribute to broader discussions on the abolition of girl gender-based oppression and promotion of gender equality in educational systems in a society.

Women-Centric Oppression

Education is a basic human right that should be easily reached regardless of race, class and gender. Still, many oppressive modes have emerged to curtail women's education as a means of maintaining patriarchal control. In “I Am Malala” Malala Yousafzai shares her resistance against the Talibans denying girls right to education in Pakistan. She explores the barriers faced by young girls in pursuit of education and Malala's fight for a transformative movement to challenge gender-based oppression. For many centuries the people of the Swat valley have been under gender-based discrimination that leads to the marginalization of women in all walks of life. The petty cultural norms and patriarchal structures have mired women's access to educational opportunities and think of them as slaves to men. Frequently, such barriers are followed through cultural or religious practices. They include prohibition of basic rights, oppression, subjugation, early marriages and restricted of education among female gender. Malala opens up the oppressive state of male chauvinism against women in the Swat Valley. Under Taliban domination, the girls' schools were attacked and they were forbidden from receive education. Her experiences gives light on the patriarchal totalitarianism taken to suppress the voices of women. The Talibans even attempted assassination aimed at silencing her advocacy for girls' education in Swat valley and tried to put an end.

The Power of Education and Malala's Activism

Education acts as a powerful remedy to oppression in any form and it empowers the individuals to question the unequal social norms and search for a radical change. Malala argues that education and knowledge is the key to break the oppression faced by women in Swat. Education creates thinking skills, self-assurance and awareness of basic rights and enables them to challenge unjust norms of gender equality. Malala's activism has sparked such a global conversation on women's rights and the importance of education in Swat and all over the world where hegemonic norms suppress women right to education. Her determination and spirit inspired millions of female children, girls and women worldwide to resist the male domination through religion or culture where it acts as an oppressive system to curtail the right to education of women.

Rise of the Taliban - Malala's Attack and Recovery

Malala points out the Taliban's increasing influence in the Swat Valley, imposing strict Sharia laws and the stopping fundamental rights for women. The Talibans banned the education of girls and force the schools to shut down but Malala and her father remained confident and uncompromised. They advocated education through any means possible to get



the liberty of education. However, the Taliban did a harrowing attack on Malala. In 2012, a Taliban gunman shot in Malala's head when she comes by a school bus. She miraculously survived the attack and became a symbol of hope to speak boldly on getting the liberty to learn. This incident took her to the global stage as a strong advocate for the right to education where women's education is curtailed by the Talibans. Her description of the event along with her the recovery process provides a hint on her determination and courage. She narrates, "My body was weak, but I felt a strength inside me that I may not have had before" (Yousafzai & Lamb, 2013, p. 213). Malala's observation illustrates her determination to continue the fight against oppression. Malala's speech at the United Nations in 2013, on her 16th birthday is the death bell of all patriarchal domination. Her persuasive speech in the UN echoed her unwavering voice: "One child, one teacher, one book, and one pen can change the world." (Malala Addresses Youth Delegates in UN) In her speech, she highlighted the significance of education to overcome oppression and gender-based barriers.

Malala Fund and Global Impact

Malala worked keen for the formation of the Malala Fund, a non-profit organization dedicated to ensure 12 years of free education for deserving girls around the world. Her every step emphasizes the power of education can transform the gender based stereotypic societies that dismantle the natural order. Her global support for education and gender equality is an essential aspect of her ambition. Her speech, in the United Nations reveals her steady commitment in the task of getting education to all girls. She points out, "I speak not for myself, but so those without a voice can be heard" (Yousafzai & Lamb, 2013, p. 324). Her voice reflects her selflessness nature and her dedication to uplifting others in life and knowledge. The founding of the 'Malala Fund' is a significant decision that shows Malala's commitment to create an everlasting change in the life of many female children. She works hard to provide quality education to the marginalized girls worldwide. She emphasizes, "We felt it was time to open a new front in the war for education" (Yousafzai & Lamb, 2013, p. 355). Her words demonstrate a positive approach and belief in the power of education. Her courage and sincerity have encouraged many governments and international organizations to give prominence to girls' education. It increased awareness, policy reforms and funding for the education of female gender all over the world.

Inspiration and Impact on Identity

Malala's story is a live source of inspiration and a lesson for individuals, societies, and policymakers to create many success stories in the success of women. Her courage highlights the necessity of addressing women-centric oppression that girls should have the opportunity to learn, grow, and as empowered individuals who bring change to the society. The life reminds us that gender-based education oppression is going on and there is a need to have collective efforts of societies, communities, governments and global organizations to abolish them in any form at any cost. Her autobiography provides a clear insight into her identity as a selfless individual and an activist for women's rights. She acknowledges, "I am Malala, but I am also those 66 million girls who are deprived of education" (Yousafzai & Lamb, 2013, p. 333). These words of personal and collective identity accentuate her dedication to a larger cause to liberate women from oppression, suppression and all sorts of vile deeds to control them. Malala Yousafzai's struggle stands as a testament to the power of education in challenging evil social norms. Her spirit of freedom and the quest for learning shed light on the barriers faced by women and ignited a global movement for gender equality and girls' education. By breaking the barriers, Malala has become an iconic individual who inspires millions of individuals of both genders worldwide to fight for their basic right to education to



overcome the oppressive hands based on gender discrimination. It is the responsibility of everyone to put hands together upon her advocacy and ensure that every girl gets education regardless of any circumstances and has quick access to quality education to shape up her future.

Conclusion

Malala Yousafzai's life is a remarkable journey of a young girl in the Swat Valley to a global arena who advocates education and gender equality of women. Her autobiographical sketches give us a deep understanding of her ideas, motivations, challenges and triumphs. Through Malala inspires her readers to embrace positive spirit, radical need for change, and a strong stand against oppression in any form. Her story is a testament to the moral power of individual spirit and determination to acquire the freedom of education from the patriarchs. Malala has brought international attention to the dreadful effects of denying girls right to educate. Her journey for the freedom of education against the bullying Talibans serves as a role model for all women who aspire to get education. Her life has become a clarion call for positive change, motivating individuals and societies to work together to abolish women gender-based atrocities and to ensure bright future for all women over the world.

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