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Message from the Vice Chancellor

The NIU International Journal of Human Rights 2023 seeks to broaden the study of human rights by fulfilling the existing approaches to human rights and developing new perspectives on the theory and practice of human rights.

We at NIU believe in quality education and inclusion among our priorities and objectives. We sincerely work towards the active engagement of youth in all facets of life through research, academia and our outreach programmes. We consider it central to achieving a stable society, a steady and prosperous country beginning from our campus.

The effort to disseminate human rights education and research by Noida International University is a compliance of the UGC mandate. In 1985, the UGC prepared guidelines for human rights teaching and research at all levels of education. The XIth Plan included three significant components of the Human Rights Education Scheme, a) human rights and duties, b) human rights and values; c) human rights and human development.

The theme of the 2019 Human Rights Day was Youth Standing Up for Human Rights. We work towards utilizing the idealism of youth and empower them to stand up for equal rights and fair treatment of everyone, everywhere. We give them a direction towards making human rights a reality by elucidating them that human rights are the foundation of peace, development and justice. They are not abstract, thematic, remote and faraway concepts, rather these rights are very much around us. Just that each one of us has to fulfil our duties and be fair as a matter of practice and commitment to claim these rights for ourselves and others.

This in fact is the crux of Universal Declaration of Human Rights which has been in vogue for more than 70 years now and proclaimed for the first time that human rights are inalienable rights to which all are entitled irrespective of race, class, sex, place, gender or status.

In NIU, we ensure that students participate in decision-making processes and have their voices heard in any and every matter that pertains to them, we also practice a humanitarian and inclusive approach towards addressing the concerns of our employees.

NIU Journal of Human Rights is a step further in this direction. Initiated in 2014, the objective of the Journal is to achieve excellence in research in human rights. It has always been enthusiastically received by researchers and policy makers across spectrum. In 2018, the Journal got UGC – CARE listed under the Editorship of Prof. Aparna Srivastava (Head, School of Liberal Arts) and her brilliant team.

2022 issue of the Journal contains research papers on myriad issues pertaining to various dimensions of human rights. It also includes papers from international authors.

My congratulations to the Editorial and Advisory board of the Journal for their persistent and successful efforts for a timely and quality publication of the 2023 issue. We hope the Journal would be found useful for human rights practitioners, academicians', researchers and policy makers alike.

Prof. (Dr.) Jayanand

Vice Chancellor (i/c)

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Editorial

It gives me immense pleasure to present Vol 13, Issue 2, 2023 issue of the NIU International Journal of Human Rights (ISSN 2394 -298) to the esteemed readers.

Human Rights constitute the basis of democracy while education & research are the biggest tools to prevent human rights violations in any society. This year's Human Rights Day theme is Recover Better - Stand Up for Human Rights. It relates to the COVID-19 pandemic and focuses on the need to build back better by ensuring Human Rights are central to recovery efforts.

The United Nations highlights that human rights must be at the centre of the post-COVID-19 world. "The COVID-19 crisis has been fuelled by deepening poverty, rising inequalities, structural and entrenched discrimination, and other gaps in human rights protection. Only measures to close these gaps and advance human rights can ensure we fully recover and build back a world that is better, more resilient, just, and sustainable," UN's website says.

This issue covers research papers on wide ranging issues pertaining from the historical context of human Rights to the Challenges before human rights, Good Governance, Terrorism, Rights of LGBT community, Womens Rights, Access to Justice, Impact of COVID 19 on health and livelihood and so on. There are two review reports in the issue. Thematic details of the reaserach papers are Buddhist Concept of State and Humanitarian values in ancient Indian Polity, Securing Human rights through Good Governance – A peep into Mauryan State History of Early India, Role of Nehru with special reference to protection and promotion of human rights, The Role of International Human Rights and 21st century challenges,From violation of perceived animal rights to prevention and protection of the same – A study of ritual shifts within Bull cults of early India, Rise of Terrorism in Jammu & Kashmir & the Role of Locational Personality, Continuum of Taliban repression and endangered women's rights in Afghanistan, NxaI Movement – Causes of Persistent Violence, Looking back to dam, crisis and movement – With Special reference to selected dams in the context of human rights, COVID 19 Pandemic impact on Livelihood – An analysis, Hate Crimes against LGBT and crumbling human rights: Continuing impact of Section 377 IPC and the Criminal Justice System, Human Rights Advocacy on Women's Rights of

Health and nutrition: Challenges and opportunities, Access to Justice and the need of High Court bench in Western Uttar Pradesh, Understanding Social Transformation through the eyes of local people – A study on South West Coastal Village of Bangladesh, Plight of Migrant Workers amidst the COVID 19 crisis with special reference to Asia, Implications of Corona virus pandemic on the protection of economic & cultural rights of children under human rights instruments in Nigeria, Report Review Migrant Poor in South Asia: A review of the SAAPE Poverty and Vulnerability Report 2023, Book Review The Force of Non – Violence: An Ethico – Political Bind, Judith Butler 2023, Study of Bride Trafficking in India with Special Reference to State of Haryana, Corruption: A violation of Human Rights and Human Rights as a component in Indian Media Education Curricula : Current status and future Directions.

We ensure the quality of selected papers by a strict double blind review process under the guidance of eminent advisory board members including international ones and in consultation with our guest editors.

It is hoped the Journal serves its purpose and is valued as an esteemed source of analytical information by all stakeholders committed to the cause of human rights including academicians, researchers' and policy makers alike.

We express our sincere thanks and gratitude to the Hon'ble Chairman Dr. Devesh Kumar, Chancellor Prof Vikram Singh (IPS Retd) and Vice Chancellor (i/c) Prof Jayanand for their valuable guidance and support without which this mammoth task would not have been completed within the specified time line.

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Examining the Plight of Construction Industry Interstate Migrant Workers in India

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Abstract:

The construction industry in India is witnessing rapid growth and development, leading to a high demand for workers. However, migrant workers who migrate from different states often face exploitation and challenges due to their lack of knowledge about their rights. Factors such as poor infrastructure, low skills and education levels, poor health management, unemployment, and landlessness contribute to the migration of workers. While urbanization and industrialization attract workers to cities, they also expose them to vulnerable conditions and exploitation, including unsafe working conditions and sexual harassment. The research includes a literature review that highlights the prevailing conditions of migrant workers in India, particularly during the COVID-19 pandemic. The study emphasizes the need to understand the factors that drive migration, the challenges faced by migrant workers, and the legislative measures put in place to protect them.

This research paper focuses on examining the challenges faced by interstate migrant workers in the construction industry in India. The paper aims to shed light on the rights and protections provided to these workers, including their living conditions, access to healthcare, education, and other basic amenities. Additionally, it critically analyses the laws and policies implemented by the government to uplift and safeguard the interests of migrant workers. The paper identifies challenges faced by interstate migrant workers in the construction industry. It covers living conditions, limited access to basic amenities, healthcare issues, working conditions, wages, discrimination, language barriers, and adapting to new environments. It also examines laws and policies such as the Inter-State Migrant Workmen Act, the Building and Other Construction Workers Act, the Minimum Wages Act, the Contract Labour Act, and the Bonded Labour System Act. Implementation challenges persist, and simplified registration processes and increased awareness are needed. The research aims to shed light on the plight of these workers and inform policymakers about improvements.

Keywords: Interstate Migrant Workers, Construction Industry, Covid-19, Redressal, Migration Challenges

PhD Research Scholar

INTRODUCTION

India is a country known for its diversity, with each state possessing unique characteristics based on its geographical location. However, this diversity presents both advantages and disadvantages, particularly when it comes to the migration of workers within the country. Due to factors such as inadequate resources, a burgeoning population, and rapid urbanization, the migration of workers has become a prevalent phenomenon across India. The reasons for migration vary and can include poor infrastructure, a lack of skills and education, inadequate health management, unemployment, and landlessness, among others. These factors, known as push factors, drive individuals to move from one place to another in search of better opportunities.

On the other hand, pull factors also play a significant role in the migration of workers. The processes of urbanization and industrialization in certain regions create employment opportunities that attract workers to migrate there. The development of infrastructure, in particular, generates a demand for migration and work opportunities, especially in the construction sector. While various international treaties, such as the International Convention on the Rights of Migrant Workers and Their Families (ICRMW), highlight the importance of addressing the challenges faced by migrant workers, they do not provide any specific provisions for interstate migrant workers within a country. This paper aims to explore the specific challenges faced by interstate migrant workers in India.

Inter-state migration within India poses unique challenges that need to be understood and addressed. Migrant workers often face issues related to their rights, access to healthcare and social security, living conditions, exploitation, and discrimination. These challenges are exacerbated by factors such as language barriers, a lack of awareness about their entitlements, inadequate implementation of labour laws, and the informal nature of their employment.

The purpose of this paper is to shed light on the various challenges that interstate migrant workers encounter in India. By examining these challenges in detail, we can gain a better understanding of the issues at hand and identify potential solutions to alleviate the difficulties faced by these workers. It is crucial to recognise the importance of protecting and safeguarding the rights of interstate migrant workers, as they play a significant role in contributing to the development and growth of the country.

In the following sections, we will delve into the specific challenges faced by interstate migrant workers, ranging from a lack of awareness about their rights to difficulties in accessing healthcare and social security benefits. By addressing these challenges, we can work towards creating a more inclusive and equitable environment for these workers, ensuring their well-being, and promoting their overall socio-economic development.

LITERATURE REVIEW

For discussion, a review of the literature has been undertaken to understand the prevalent conditions of migrant workers across India.

Devi and Srinivasan conducted a study to examine the vulnerabilities faced by migrant workers in India. They highlighted the marginalized and discriminated-against status of rural migrant workers due to various social factors. The study emphasized the income maximization and risk minimization motives behind migration, as well as the additional vulnerabilities faced by women migrant workers.¹

Krishnakumar and Khadria explored the challenges and insecurities experienced by internal migrant workers in India, focusing on the impact of urbanization. The study highlighted the prevalence of exploitation, unsafe working conditions, and sexual harassment faced by migrant workers. It also discussed the role of migration in contributing to family income and support.²

Mahanta conducted a systematic review of the literature on migrant workers in India to understand the factors contributing to migration, exploitation, and the legislative framework for their protection. The review highlighted the economic insecurities faced by migrant workers and the need for policy interventions to safeguard their rights.³

Mukhopadhyay and Banerjee analyzed the vulnerabilities of migrant workers during the COVID-19 pandemic in India. The study focused on the workers' susceptibility to infection, behavioral health issues, and a lack of family support. It shed light on the challenges faced by migrant workers and emphasized the need for support mechanisms during crises.⁴

Ravi and Unni assessed the access of migrant workers to basic amenities in India, considering the impact on human development. The study highlighted inadequate living conditions, limited access to water supply and electricity, and the absence of proper sanitation facilities for migrant

¹ Devi, S., & Srinivasan, S. (2021). Exploring the Vulnerabilities of Migrant Workers in India *Indian Journal of Labour Economics*, 64(1), 187–201. doi:10.1007/s41027-021-00284-0

² Krishnakumar, A., & Khadria, B. (2018). Insecurity amidst urbanisation: India's internal migrant workers *Migration and Development*, 7(2), 169–191. doi:10.1080/21632324.2018.1435515

³ Mahanta, R. (2020). Migrant Workers in India: A Systematic Review of Literature *Review of Development and Change*, 25(1), 1–22. doi:10.1177/0972266120926843

⁴ Mukhopadhyay, S., & Banerjee, A. (2021). Migrant Workers' Vulnerabilities during COVID-19: An Analysis from India *The Indian Journal of Labour Economics*, 64(3), 501–515 doi:10.1007/s41027-021-00308-w

workers. It emphasized the need for improving living conditions and access to essential amenities for migrant workers.⁵

Chaudari R. says that during the lockdown, migrant laborers were among the most vulnerable groups⁶migrant workers are mostly from the rural heartland, where they frequently endure marginalization and discrimination based on a variety of interconnected variables such as caste, creed, nativity, and other social difficulties⁷ Studies have revealed that migration decision is for income maximization and as a risk minimization. Even women migrate to contribute to family income and other support, this has added to vulnerability and exploitation, unsafe conditions, and sexual harassment at the workplace.

In addition to this, news and reports had shown that in India many difficulties have been faced by the migrant workers during the lockdown, it was revealed that workers were having high vulnerability to infection, behavioral health issues, and a lack of family support⁸. With the review of literature, it is well established that most migrant workers experience distress of money insecurity that makes them migrate despite having comparatively better conditions, they are often exploited at the workplace but still for the betterment of their family, they absorb that. Therefore, for resolving these problems it is important to understand the factors contributing to the migration of the workers, their exploitation, and the legislature frame worker to safeguard them.

PURPOSE OF THE STUDY

The present paper endeavors to understand the dynamics of challenges faced by migrant workers in the construction industry, during COVID-19 and post-COVID-19. Many people migrated with the expectation of income and better living conditions for their families. It is important to examine if their assumption holds true or if they are left in despair. The overall aim is to synthesize primary evidence to guide future policy decisions on laws made for safeguarding the rights and conditions of migrant workers.

DEFINITION:

Inter-state Migrant Worker means:

⁵ Ravi, R., & Unni, J. (2020). Internal Migration and Human Development in India: An Assessment of Migrant Workers' Access to Basic Amenities *The Indian Journal of Labour Economics*, 63(4), 769–785. doi:10.1007/s41027-020-00260-w

⁶ Chaudari R. COVID 19 pandemic: Migrant health challenges of internal migrant workers of India. *Asian J Psychiatr.*2020 <https://doi.org/10.1016/j.aj2020.102254>.

⁷ Mosse D. Caste and development: Contemporary perspectives on a structure of discrimination and advantage. *World Dev* (2018) <https://linkinghub.elsevier.com/retrieve/pii/S0305750X18301943>

⁸ Nirmala B, Kumar A, Viru[aksha H. Migration and mental health: An interface. <http://www.jnsbm.org/text.asp?2014/5/2/233/136141>

“Any person who is recruited by or through a contractor in one State under an agreement or other arrangement for employment in an establishment in another State, Whether with or with or without the knowledge of the principal employer about such an establishment”.⁹

but this definition has been considered narrow after the covid-19 pandemic hit the country in 2020, many factories, businesses end ultimately lead loss of livelihood for these migrant workers. To meet the family’s, need many workers opted to get self-employed in the place where they were living. (Gupta, 2020), the scope of meaning of Inter-state migrate worker includes ‘All workers whose monthly family income is less than Rs.18,000 and who go to another state and get directly employed or self-employed is eligible to know as Inter-state migrate worker’¹⁰.

CONDITION OF MIGRANT WORKERS

This paper establishes a brief comparison of changes made for the improvement of the condition of migrant workers after the vulnerable condition in covid-19 pandemic. Ministry of Labour and Employment has recently highlighted in the Lok-Sabha sitting about the National Crime Records Bureau data, which says ‘Daily wage earners constituted the largest proportion, i.e. 1/4th of the total population who died by suicide in India between 2019 and 2021’¹¹ the data has shown the steady increase (1,39,123 in the year 2019, to 1,53,052 in 2020 further to 1,64,033 in 2021) the reason of increase is detrimental to be loss of job and excessive exploitation of these workers.

Millions of migrant workers abandoned their temporary residences and belongings and started walking for their homes as the lockdown was announced. The walk was restricted to a few Kilometers else it was one longest of its kind people were seen walking for miles to reach their hometown. Despite these states of conditions, the state added to it by showering batons upon the walking workers no medical help was provided to pregnant workers even the items of necessity to survive were to made available to them.

This could have been the face of trial for the policy maker to learn about migration and migrants and build a concerted policy respectively. But, we as a society and country did not learn any lesson. The cut in MGNREGA allocation in this year’s Union Budget and the lack of any significant measure for migrant laborers point in the same direction, (Mahatma Gandhi National

⁹ Section 2(e) § The Inter-State Migrant Workmen (Regulation of Employment and Conditions of Service) Act, 1979

¹⁰ Moushumi Das Gupta, India: Definition of “interstate migrant workers” to be expanded to ensure access to social security for all, 22 Jul, 2020, <https://www.business-humanrights.org/en/latest-news/india-definition-of-interstate-migrant-workers-to-be-expanded-to-ensure-access-to-social-security-for-all/>.

¹¹ The Wire, Daily Wage Earners, Housewives Among Largest Categories of People To Die By Suicide in 2019-21, <https://thewire.in/labour/daily-wage-earner-housewives-deaths-by-suicide>.

Rural Employment Guarantee Act has drastically reduced in this year's budget to Rs. 60,000 Cr. even though the revised estimate for FY'23 was at Rs. 89,400 Cr.)¹²

CHALLENGES FACED BY INTER-STATE MIGRANT WORKERS IN THE CONSTRUCTION INDUSTRY IN INDIA.

India is a developing economy with a wide influx of foreign investment, the sector which is considered to be one of most fastest growing and one of the most important for development is the Construction sector. Infrastructure development and planning of urbanization is a widespread need of time which is why as per the data, 'the construction Industry in India is expected to reach \$1.4 trillion by 2025. With this expected growth rate the demand for workers is also increased ultimately this has led to excessive migration of inter-state workers. Because of getting higher wage rates, they are getting exploited, therefore there are various challenges faced by them because of no knowledge of the right bestowed upon them for their benefit.

The class is one of the most vulnerable classes, migration is not a new concept it has been driven by the force of economic genesis and social-political ramifications. The economy is developing but individual growth is not visible, most migrants are landless poor, mostly belonging to lower social stairs in the range of caste and identity, and one of the major reasons is the economic backwardness of the region from which they belong. One of the highest migration-delivering states in India a Bihar, Jharkhand, West Bengal, etc. Another major reason is urbanization Farmers are sealing lands due to less productivity and shifting toward daily wage earning in the construction of roads, development projects, etc. which is incorporating excess supply of manpower over lower demand which is becoming the cause of the challenges faced by these migrant workers.

LIVING CONDITIONS

The living conditions of migrant workers in India present significant challenges, particularly when they migrate with their families. A closer examination of the living conditions, including housing, water supply, electricity, toilets, cooking fuel, and remittances, reveals several issues that affect the well-being of these workers.

One common observation from surveys is that many migrant workers choose to live near the construction sites where they work. This proximity may be driven by convenience and the desire to save on commuting time and expenses. However, it also means that the living spaces are often in a deteriorated state. In many cases, houses are illegally constructed using materials such as mud, plastic sacks, or bricks readily available on the construction site. These makeshift dwellings lack proper infrastructure and are not built to withstand adverse weather conditions, posing risks to the health and safety of the occupants.

¹² The Wire, Chart: Budget 2023's MNREGA Allocation is Lower Than All Previous Modi 2.0 Years, <https://thewire.in/economy/nrega-budget-allocation-2023-24>.

Access to basic amenities is another concern. The survey findings indicate that access to water supplies is limited for the majority of migrant workers. This scarcity can lead to hygiene and sanitation issues, affecting the overall health and well-being of the workers and their families. Additionally, the survey highlights that approximately 85% of electricity connections in these living spaces are illegal and subject to restrictions. This lack of access to reliable electricity further hampers the quality of life for the workers and their families.

However, there are instances where some infrastructure development companies have taken steps to improve living conditions for migrant workers. For example, the Agra-Lucknow linking motorway project has provided one-room houses equipped with essential amenities such as a fan, light, and washrooms. These initiatives aim to enhance the living standards of workers and provide them with a more decent and comfortable living environment. Similarly, some companies also offer 24-hour meal facilities to ensure workers have access to regular meals.

Unfortunately, living conditions at construction sites located in urban areas often remain neglected. These sites may lack proper maintenance, and there are insufficient sanitary services available for women workers. Furthermore, the safety of children at these sites is a concern, as the survey indicates low levels of child protection measures. Specifically, only 5% of construction sites surveyed had separate women's toilets, while one-fifth of women shared facilities with others. Shockingly, nearly three-fourths of women had no choice but to use open spaces for their sanitary needs, further compromising their dignity and well-being.

Improving the living conditions of migrant workers requires collective efforts from various stakeholders, including construction companies, government authorities, and regulatory bodies. It is crucial to enforce regulations that ensure proper housing, access to clean water, reliable electricity, and adequate sanitation facilities for workers and their families. Initiatives that focus on providing decent housing, safe sanitation, and child protection measures should be encouraged and expanded.

Therefore, there is improving and stagnant condition for a living but at large most migrant workers are left with no choice but to live in a pathetic condition with no excess to basic human amenities.

ACCESS TO HEALTH CARE.

Access to healthcare for workers in the construction industry is a crucial concern that needs attention. Workers on construction sites are exposed to various health problems, as highlighted in a survey conducted by PubMed Central. Continuous exposure to dust and solid particles puts them at risk of developing asthma. Additionally, their proximity to stagnant water bodies increases their vulnerability to mosquito-borne diseases. While providing healthcare facilities on construction sites is a statutory requirement, it is observed that this sector remains one of the

most neglected. Women workers, for example, often do not receive the necessary support and facilities during their menstrual periods. Furthermore, accessibility to healthcare for the children of construction workers is typically denied, as contractors primarily hire workers and not their children.

India has been recorded as having the highest accident rate among construction workers globally. Out of every 1,000 workers injured on the job, 165 are in India (ILO, 2002). Unfortunately, financial compensation and paid rest day policies, which are essential for ensuring proper healthcare for workers, are often disregarded in the construction industry.

Improving access to healthcare for construction workers requires concerted efforts from various stakeholders. It is crucial to enforce existing regulations regarding healthcare provisions on construction sites and address the specific needs of women workers and children. Additionally, prioritizing worker safety and implementing measures to prevent accidents can significantly improve the overall health and well-being of workers in the construction industry.

WORKING CONDITIONS AND WAGES

The construction industry is known for its demanding working conditions and inadequate wages. Workers often endure long working hours, typically ranging from 14 to 16 hours per day. A significant wage disparity exists between male and female workers, with women being paid around Rs. 50–100 less per day compared to their male counterparts. On average, male workers receive wages of approximately Rs. 250–300 per day, while women are paid only Rs. 150–250 for performing the same tasks. This wage discrepancy perpetuates gender-based discrimination within the industry.

Women in the construction workforce face numerous challenges and discriminatory practises. They are not provided with paid maternity leave, and there is a lack of suitable facilities for breastfeeding and post-delivery care. Additionally, the absence of proper sanitation facilities exposes women to health risks, including infections, which can impact both their reproductive health and productivity at work.

Under the Minimum Wage Act of 1948, unskilled laborer's, regardless of gender, should be paid a minimum wage of approximately Rs. 297 per day. However, this act is often not implemented effectively in the construction sector. The working environment on construction sites should priorities safety, yet these sites are often exposed to hazardous conditions, such as excessive dust. Adequate measures, including the provision of dust-free masks, should be implemented to ensure the well-being of workers on construction sites. Several organisations are working towards improving these conditions in the construction industry. However, due to factors such as a lack of education and self-advocacy, a significant segment of the workforce remains vulnerable to exploitation and faces various issues and challenges.

Efforts are needed to raise awareness about workers' rights, ensure equal pay for equal work irrespective of gender, and enforce labour laws and regulations to create a safer and fairer working environment in the construction sector. Additionally, empowering workers through education and skills training can help uplift their socio-economic status and improve their bargaining power within the industry.

OTHER CHALLENGES

In addition to the aforementioned challenges faced by interstate migrant workers, there are several other categories of challenges that they encounter:

Discrimination: Inter-state migrant workers often experience discrimination based on factors such as race, ethnicity, or nationality. Contractors and employers may exhibit bias, making it more difficult for these workers to secure employment opportunities or access basic amenities. Such discrimination further exacerbates the challenges faced by migrant workers.

Language Barriers: Inter-state migrant work involves individuals from various regions, especially in countries like India, where large groups of migrants travel together for work. Communication can be particularly challenging initially, as many of these workers belong to the unskilled segment of society and primarily understand and speak their native, regional, or tribal languages. This language barrier makes it harder for them to effectively communicate with employers, coworkers, or other officials, hindering their ability to convey and understand important information.

Cultural Adjustment: Migrant workers often face difficulties adjusting to new environments, including unfamiliar living conditions and working environments. They may come from regions with different climatic conditions, lifestyles, and cultural practises, making it challenging to adapt to new surroundings. Factors such as food habits, climate, and workplace dynamics can create initial difficulties for migrant workers as they acclimatize to their new work locations.

These additional challenges highlight the multifaceted nature of the issues faced by interstate migrant workers. Addressing discrimination, providing language support, and ensuring a smooth cultural transition are important considerations to enhance the well-being and integration of migrant workers into the communities where they seek employment.

ANALYSIS OF DIFFERENT LAWS AND POLICIES MADE FOR THE PROTECTION OF THE RIGHTS OF INTER-STATE MIGRANT WORKERS.

The analysis of different laws and policies made for the protection of the rights of interstate migrant workers reveals several important laws and acts. These laws aim to regulate employment, improve working conditions, provide social security measures, and eradicate exploitative practises. Let's explore some of the key acts and laws in detail:

1. **Inter-state Migrant Workmen (Regulation of Employment and Conditions of Service) Act, 1979:** The Inter-state Migrant Workmen Act, 1979, focuses specifically on inter-state migrant workers. It requires establishments employing such workers to register themselves and obtain licenses for contractors. The act emphasizes the provision of welfare facilities such as housing, medical aid, and adequate sanitation. Contractors are obligated to ensure the well-being of the workers, including payment of wages, working hours, and safety measures.

For example, suppose a construction company based in Delhi hires workers from another state, like Bihar. In that case, the company must register itself under this act, provide necessary welfare facilities, ensure timely payment of wages, and comply with working hour regulations to protect the rights of the interstate migrant workers.

2. **The Building and Other Construction Workers (Regulation of Employment and Conditions of Service) Act, 1996:** This act focuses on the welfare of building and construction workers, including migrant workers. It mandates the registration of workers and the establishment of welfare boards to provide social security measures. It also ensures the regulation of working conditions, safety standards, and the provision of welfare amenities at construction sites.

For instance, if a migrant worker is employed in a construction project in Maharashtra, the employer is required to register the worker under this act, provide access to social security benefits such as health insurance, and maintain a safe working environment.

3. **The Minimum Wages Act, 1948:** The Minimum Wages Act, 1948, is crucial legislation that applies to all categories of workers, including migrant workers. It aims to ensure that workers receive fair remuneration for their labour. The act establishes minimum wage rates for different industries or occupations, considering factors like skill level, geographical location, and cost of living.

For example, if a migrant worker is employed in a factory in Karnataka, the employer must adhere to the minimum wage rates set by the government for that particular industry to ensure the worker receives a fair wage.

4. **The Contract Labour (Regulation and Abolition) Act, 1970:** The Contract Labour Act, 1970, governs the employment of contract labour, which includes many migrant workers. It mandates the registration of contractors and employers who engage in contract labour. The act sets guidelines for the conditions of work, hours of employment, and provision of basic facilities such as canteens, restrooms, and first aid.

For instance, if a contractor hires migrant workers to work in a textile factory in Tamil Nadu, the contractor is required to register under this act and ensure that the workers receive the necessary facilities and welfare measures as specified.

5. **The Bonded Labour System (Abolition) Act, 1976:** The Bonded Labour System Act of 1976 plays a crucial role in protecting the rights of migrant workers. It prohibits the practise of bonded labour, where individuals are forced to work under exploitative conditions to repay a debt. Bonded labour disproportionately affects migrant workers, who may fall prey to unscrupulous agents and employers.

This act aims to eradicate forced labour and provides for the identification, release, and rehabilitation of bonded laborers. It also imposes penalties on those involved in the practise of bonded labour.

For example, if migrant workers are found to be trapped in a bonded labour situation in a brick kiln in Rajasthan, this act empowers authorities to intervene, release the workers, and take legal action against the perpetrators.

Apart from the specific acts and laws mentioned earlier, the central and state governments in India have implemented several schemes and programmes to provide social security, housing, healthcare, and other welfare measures for migrant workers. These initiatives aim to address the unique challenges faced by migrant workers and ensure their well-being. Here are some notable programmes:

1. **Pradhan Mantri Shram Yogi Maan-dhan Yojana (PM-SYM):** The Government of India introduced the Pradhan Mantri Shram Yogi Maan-dhan Yojana, a pension programme. It is specifically designed for workers in the unorganized sector, including migrant workers. Under this scheme, eligible workers are required to contribute a minimum monthly amount towards their pension fund, and the government provides a matching contribution. Upon reaching retirement age, the workers receive a monthly pension. This programme provides financial security and social protection to migrant workers in their old age.
2. **Awaas Yojana (Housing Scheme):** The Awaas Yojana, also known as the Pradhan Mantri Awaas Yojana (PMAY), is a flagship housing scheme by the Government of India. It aims to provide affordable housing to all sections of society, including migrant workers. The scheme offers financial assistance and subsidies to eligible beneficiaries for the construction, renovation, or purchase of houses. It prioritizes the housing needs of vulnerable groups, including migrant workers, to improve their living conditions and provide them with a permanent shelter.

3. **Ayushman Bharat Pradhan Mantri Jan Arogya Yojana (PMJAY):** The government has introduced several health insurance programmes to ensure access to healthcare for migrant workers. One such programme is the Ayushman Bharat Pradhan Mantri Jan Arogya Yojana (PMJAY), which provides health insurance coverage for economically disadvantaged sections, including migrant workers. PMJAY offers cashless hospitalization benefits for specific medical treatments and procedures, ensuring that migrant workers can avail themselves of quality healthcare services without facing financial burdens.

In addition to these national-level programmes, state governments in India have also implemented their own schemes and programmes for the welfare of migrant workers. These may include subsidized food grains, financial assistance for education, skill development initiatives, and counselling services, among others. The specific programmes vary from state to state, reflecting the diverse needs and priorities of different regions. These schemes and programmes play a crucial role in addressing the social and economic vulnerabilities faced by migrant workers. By providing social security, affordable housing, healthcare access, and other welfare measures, the government aims to uplift the living conditions of migrant workers and improve their overall well-being.

Despite the presence of laws and programmes aimed at protecting the rights of interstate migrant workers, there are still challenges to effectively implementing them. One major hurdle is the lack of awareness among workers about their rights and the benefits available to them. Many migrant workers may not be familiar with the specific laws safeguarding their rights or how to access the entitlements provided by the government.

To address this issue, it is crucial to simplify the registration process and regularly conduct awareness campaigns targeting migrant workers. These initiatives can provide information about their rights, explain the procedures to avail themselves of welfare measures, and educate them on mechanisms to report any violations or grievances. By enhancing awareness, workers can better understand their entitlements and assert their rights effectively.

Additionally, there is a need to consolidate the various acts into comprehensive legislation specifically focused on interstate migrant workers. Such consolidated legislation should establish a dedicated forum or authority responsible for addressing the challenges faced by migrant workers and their children. This consolidation would streamline the legal framework, eliminate duplication or inconsistencies, and ensure a more efficient and effective resolution of issues related to the rights of migrant workers.

It is important to acknowledge that the implementation and reach of these programmes can vary across different states and regions in India. Factors such as awareness gaps, bureaucratic processes, and limited resources can hinder the accessibility and utilization of welfare measures by migrant workers. Therefore, continuous efforts are necessary to streamline implementation processes, ensure targeted outreach, and address the specific needs of migrant workers in diverse contexts.

Overall, significant efforts have been made to protect the rights of inter-state migrant workers in India through various laws and policies. However, there is still room for improvement in terms of awareness, implementation, and consolidation of laws to ensure comprehensive and effective protection for this vulnerable section of society. Continuous endeavours are required to bridge the gap between legislation and its practical implementation, thereby ensuring the well-being and rights of inter-state migrant workers in India.

CHALLENGES IN IMPLEMENTATION OF INTER-STATE MIGRANT WORKERS-RELATED LABOUR LAWS.

The implementation of inter-state migrant worker-related labour laws in India poses several challenges that need to be addressed. These challenges stem from the country's vast population, diverse demographics, and the specific circumstances surrounding migrant workers. In order to effectively implement these laws, it is important to consider and overcome the following challenges:

One of the primary challenges is the lack of awareness among migrant workers regarding their rights guaranteed by the Indian Constitution. Many workers are unaware of the legal protections and entitlements they are entitled to, which makes them vulnerable to exploitation. This lack of awareness can be attributed to the limited education and information dissemination channels reaching this marginalized group. Efforts should be made to improve awareness and education among migrant workers, ensuring that they understand their rights and how to exercise them.

Another challenge arises from the high proportion of migrant workers employed in the informal sector. The informal nature of their employment makes it difficult to recognise and register them under labour laws. Many workers are unaware of government schemes and face difficulties navigating the cumbersome procedures to access benefits. For example, the requirement to work for a minimum of three months at a single construction site for registration poses challenges as workers are often hired for shorter periods or on a weekly basis, intentionally avoiding compliance with legal requirements. Additionally, the annual renewal of registration becomes another hurdle for migrant workers, further excluding them from accessing government schemes and entitlements. Simplifying registration procedures and ensuring accessibility for workers, including those in the informal sector, are crucial to addressing this challenge.

The lack of strong worker unions further compounds the challenges faced by migrant workers. While numerous non-governmental organisations (NGOs) and other entities work towards supporting migrant workers, the pervasive issue of corruption often undermines their efforts. Corruption weakens the collective bargaining power of workers and obstructs the visibility and impact of initiatives aimed at protecting their rights. Measures to curb corruption and strengthen worker unions are necessary to amplify the voice and collective power of migrant workers. This can include promoting transparency and accountability and providing support to worker unions to effectively advocate for the rights and welfare of migrant workers.

Addressing these challenges requires a multi-faceted approach. Efforts should focus on improving awareness and education among migrant workers regarding their rights and entitlements. This can be done through targeted campaigns, workshops, and the use of accessible and multilingual information materials. Simplifying registration procedures and ensuring accessibility for workers, particularly in the informal sector, is crucial to ensuring their inclusion and access to government schemes. Additionally, measures to curb corruption and strengthen worker unions will empower migrant workers and enhance their ability to advocate for their rights.

By overcoming these challenges, India can strive towards effective implementation of inter-state migrant worker-related labour laws. This will ensure the protection and well-being of its migrant workers, who contribute significantly to the country's economy. It is important to prioritize the rights of these workers and create an environment that promotes their welfare and empowers them to lead dignified lives.

CONCLUSION

In conclusion, interstate migrant workers in India represent a significant portion of the unskilled labour force. To ensure their well-being and livelihood, it is crucial to implement certain measures. Firstly, all government schemes should be accessible to workers at construction sites, providing them with the necessary support and benefits. Additionally, there should be regulations on working hours and provisions for paid medical leave to safeguard their health and well-being.

To address the challenges in policy implementation, it is essential to establish external redressal committees at the state level. These committees can investigate cases of wage exploitation, denial of medical benefits, sexual exploitation, and other forms of exploitation, ensuring justice for the workers. Simultaneously, the judicial redressal system should be streamlined, making it less complicated for labour law-related cases. Labour department helpline numbers should be provided at every worksite, offering workers easy access to assistance and support.

Construction is the second-largest sector providing employment in India after agriculture. As an industry, it should support and accommodate migration, recognizing its importance in

immigration policies, particularly in developing countries like India. Despite the existence of safeguards to protect migrants' basic human rights, regardless of their administrative position, migrant workers continue to endure severe hardships in various forms.

It is crucial for policymakers, employers, and society as a whole to acknowledge the contributions and vulnerabilities of interstate migrant workers. By implementing effective measures, providing support and protection, and promoting inclusivity, India can strive towards creating a more equitable and just environment for all its workers, ensuring their rights and dignity are upheld.

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Role of Pedagogic Tasks in Language Teaching

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Abstract

Meaning focused pedagogic tasks have been widely used by language teachers all over the world for promoting language acquisition. At the core of TBLT lies the principles of Communicative Language Teaching that promotes language learning through communication between the learners in the target language. Unlike previous approaches, both TBLT and CLT place the learners at the center of the learning process and treat them as active agents in the process of L2 acquisition. However, the way they are used vary from classroom to classroom and sometimes contradict the very principles of Task Based Language Teaching. The present paper, therefore, is an attempt to familiarize the language practitioners with the core principles of TBLT and the six basic constituents of tasks which cannot be compromised.

Key Words: Communicative Language Teaching, Task Based Language Teaching, Pedagogic Tasks, Scaffolding, Input, Rehearsal Rationale, Activation Rationale, Communicative Purpose

Introduction

Language teaching in general and Second Language teaching in particular has undergone a sea of changes since the Second World War (1939-1945). There has been varying perspectives about the nature of language, nature of learning, nature of language learning, role of the teacher, role of the learner, nature of materials that could be used to learn the language, nature of the classroom procedures which could be used to teach language, nature of evaluating the proficiency of the learner etc. Even the concept of what constitutes proficiency in a language and what is meant by acquisition etc has changed considerably.

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Each of these changes is brought about by the change in the psychological theories that underpinned human behaviour and learning. For example, the theory of behaviorism which proposed that all human behavior is a product of stimulus-response (S-R) connections has had a profound impact on language teaching. It formed the basis for the audiolingual method in language teaching and advocated the use of structural drills and rote repetitions in order to learn a language. It assumed that language learning is a formation of habit and each language item could be learned by strengthening the stimulus-response associated with it.

However, as time passed, the behaviorist theories of learning gave way to cognitive learning theories which emphasized the role of the human mind in the process of learning. Human beings are not seen as organisms upon which any stimulus-response connections can be mapped upon; on the contrary, human mind is an active agent in learning. Learning is a product of forming mental representations of the world outside in the human brain. The learner, during the process of learning creates abstract mental representations of each of the experience that comes across and the strength of these representations becomes stronger as more and more experiences comes in from different sources at different times.

The cognitive turn in psychology influenced language learning in many different ways. The theories of Noam Chomsky on Innatism and Universal Grammar provided fresh ways of understanding language learning. On the same token, Cognitivism also influenced language learning through the Cognition Hypothesis of Robinson (2011) and Trade off Hypothesis of Skehan (1996) both of which focus on how attention is directed when learners perform various activities that result in language learning. Similarly, cognitive turn also brought in the constructivist and social constructivist theories of Vigotsky that merged cognitive learning theories and socio-cultural theories of human learning. The result of socio-cultural theory and constructivist theories in language learning manifested itself in the Communicative Methods of language teaching and learning.

In summary, the second half of the Twentieth Century witnessed a sea of changes in the area of language learning which culminated in the emergence of the Communicative Language Teaching (CLT) Method. The present paper would focus on how tasks realize the principles of CLT and how tasks form an effective strategy for the promotion of language learning both inside and outside the classroom. The paper will also focus on the principle of Task Based Language Learning (TBLT), the components of Task and how tasks could be sequenced for the purpose of organizing a successful language lesson as suggested by Nunan (2004).

Communicative Language Teaching Methodology (CLT)

CLT is characterized by the belief and realization that language is primarily a tool for communication and in order to learn a language the best method is to communicate in that language. Therefore, CLT promotes communication as a strategy to learn the target language.

Put in other words, the aims and objectives of language learning which is communication, merges and integrates itself in CLT. This is sharp contrast to the belief of the audiolingual/structural approach which advocated the learning of the various subsystems and structures of language first and later integrate it bit by bit during the process of language learning.

This view is also known as the Synthetic Approach to language learning because the learner is required to synthesize the separately learned parts one by one during the process of language learning. Here the ends of language learning which is learning to communicate in the language and means of language learning which is leaning the individual items of language through memorizing or rote repetition diverge, unlike in CLT. While this approach is known as Synthetic the contrary approach is known as Analytical Approach because in such approaches, the language is presented as a whole and learned as a whole during the process of communication. The learner analyses the language only after using it for communication and after learning it by using it.

Since the central aim of CLT is to promote language learning through communication, CLT advocates activities that promote meaningful and purposeful communication in the classroom. Such activities replace the old structural drills and substitution tables of the Audiolingual method and remove the monotony experiences by the learner and the teacher alike. Similarly, CLT has a more organic perspective on language teaching since language leaning takes place holistically in CLT.

This means that language items are not learned in bits and pieces and each item learned is learned to its mastery level before starting to learn the next item as was the case with the Synthetic approaches. In CLT, the learner learns the language as an organic whole and multiple items may be learned simultaneously and sometimes one item learned will be regressed and need to be relearned. Therefore, CLT is more organic and is in line with the actual ways in which languages are learned.

In terms of the role of the teacher, CLT advocates teachers to be facilitators and co-learners promoting communication in the classroom. Similarly, learners are seen as active agents of learning because CLT is primarily a learner centered approach to language learning. CLT also advocates the use of authentic real world materials in the classroom to provide input to learners. Similarly, in terms of classroom practices, CLT advocates the use of purposeful real life activities that has a pedagogical aim. In summary, CLT is an analytical approach that reflects an organic perspective to learning a language where the means and ends of leaning are properly integrated.

A classroom procedure that realizes all the principles and philosophies of CLT is pedagogic tasks. Pedagogic tasks are adaptations of real life tasks with a classroom bias. They are therefore, authentic and have got a real-life purpose to achieve. Similarly, the central aim of the pedagogic task is to promote communication which is meaningful. Meaning is primary and learners have to create their own meaning or co-construct meaning during interaction with the teacher or the co-learners.

In pedagogic tasks language is ‘holistic’ and the learners are free to use any language they would like in order to complete the task. In short, tasks reflect the principles and practices of CLT more than any other classroom procedure and therefore, pedagogy based on tasks which is known as Task Based Language Teaching (TBLT) has gained currency in language teaching, in general and second language learning, in particular.

Tasks – Differing Perspectives

The literature on tasks and TBLT offers varying perspectives on tasks and their classroom use for pedagogical purposes. The very concept of TBLT is not a unitary one. There are strong and weak interpretations of TBLT. The strong interpretation of TBLT suggests that tasks mean only meaning focused communicative tasks and teachers should be using only these types of tasks in the language classroom. Willis and Willis (2001) even go on to the extent of suggesting that other activities that do not focus on the free creation of meaning and promote authentic communication cannot be called tasks at all. On the contrary, the advocates of the weak interpretation of TBLT suggest that tasks include all the activities that promote language learning in the classroom.

Structural activities that focus on a particular language item and offer practice in one item alone qualify the criteria of tasks. Even though the advocates of these two varying perspectives argue their point out, Nunan (ibid) has pointed out rightfully that grammar practice activities and focus on form has a place in TBLT. For Nunan, tasks are meaning focused communicative activities; however, learners may require additional practice to strengthen their learning during task-based pedagogy. This warrants the use of what Nunan (ibid) calls ‘enabling tasks’ which include both communicative activities and grammatical exercises within the task-based pedagogy.

Another varying perspective is on the type of tasks that can be used in the classroom. There are tasks with a rehearsal rationale and an activation rationale (Nunan, ibid). Tasks with rehearsal rationale are the ones that promote communicative behaviors that simulate real life communication within a classroom learning environment. For example, students practicing letter official letter writing or business letter writing skills are involved in tasks that fall under rehearsal rationale. Here, they rehearse the language that they have already mastered and there may not be much scope for creative production of new language. On the contrary, there are tasks that fall under the category of activation rationale. Such tasks promote creative language use and

the learners may be pushed to use newer structures which they may have not tried yet. There is scope for testing their hypothesis about the structures and vocabulary they have learned and based on the feedback they receive they can modify the hypothesis or retain the existing one. Such types of tasks do not resemble any real world counterpart and the learners are practicing for any real world purpose to be achieved later. Nunan (ibid) points out that TBLT has place for both rehearsal rationale tasks and activation rationale tasks.

Seven Principles of TBLT

Nunan (ibid) reviews the literature on TBLT and suggests that task based pedagogy follows seven principles which is central to language learning in general. They are,

1. Scaffolding
2. Task Dependency Principle
3. Recycling
4. Active Learning
5. Integration
6. Reproduction to Creation
7. Reflection

The principle of scaffolding relates the role of the teacher in providing support required to the learner and not dominating the whole process of learning. The learners are the main actors in TBLT and the role of the teacher is just to scaffold or provide support whenever necessary. This is in line with the idea of learner centeredness which is a basic tenant of CLT. Even the material used for input during the before the task should also play this supporting or facilitating role unlike in the structural classrooms where the learner is relegated to the margin and the teacher and the material take the central role.

Task dependency principle advocates that within a lesson or unit of learning, the tasks should be chained or sequences properly. There should be a graded way in which tasks follow the one that has gone before so that the learners are not embarrassed by new set of tasks at each stage of the lesson. This principle is also in line with other principles which include the principle of reception to production because within a lesson the tasks that should come first is the one with a rehearsal rational and later on the tasks with an activation rational that push the learners to use language in novel and creative ways can come.

The principle of recycling is based on the idea that recycling language in different ways at different times during an instructional sequence leads to more effective acquisition. This principle is also in line with the notion of organic learning discussed in the previous section. Language learning becomes more effective when learners get opportunities to practice the grammatical items they have learned previously in different ways and with different interlocutors

at different times which will strengthen the form-meaning-use connections (Larson Freeman, 2001). Therefore, tasks should provide learners with this valuable opportunity to practice language holistically.

The Principle of active learning suggests that learners learn language best when they are actively involved in the process of learning. They should not be passive recipients of meaning created by the teacher or the learning material but they should create meaning themselves and encode it in language to achieve a communicative purpose. This principle is in line with the experiential learning theories of Kolb (1984) who argue that the point of departure for learning to take place is the direct experience the learners receive and reflection learners do on the experience. The principle of active learning is also consistent with the notion of learner centeredness which underpins CLT.

The principle of integration advocates that learners should be taught in such a way that they understand the form-meaning-use connection of each linguistic item taught. Learning a language is all about establishing this connection regarding each grammatical item. So tasks should provide learners opportunities to discover this connection and strengthen it through meaningful practice. Similarly, this principle also advocates an integration of the systems of the language and four skills of language. In traditional approaches every aspect and skill of language is taught separately; however, in TBLT, everything is properly integrated within a lesson or instructional sequence.

The principle of reproduction to creation suggests that learners who are involved a task based lesson should be pushed to move from reproductive language use to creative language use. In other words, this principle suggests that during the initial stages of a lesson, the learners may be given more of tasks with a rehearsal rationale and in the later stages they may be given tasks with an activation rationale. Towards the end of the lesson, the learners should be given opportunities to recombine the linguistic items they have learned in new and creative ways so that their hypothesis could be tested and verified.

The final principle about task based language teaching is the principle of reflection. The learners should be given opportunities to reflect on what they have learned and the methods and strategies though with they have learned it. As mentioned above, reflecting on one's own learning experience strengthens learning; therefore, learners should learn though reflection. This also promotes learner autonomy and learners may be held accountable for their own learning. Learners may set their own goals for learning and identify their best learning strategies to be employed for effective learning and maximizing the learning experience.

A typical task based lesson would realize all these principles in all the stages of the instructional sequence. Moreover, these principles would also be reflected in each of the components of tasks which would be the focus of the next section.

Components of Tasks

The literature of TBLT is rich and different researchers on TBLT offer their own conceptualization of the elements that constitute tasks. Nunan (ibid) reviews the literature on the constituent parts of a task (cf. Candlin 1987, Wright 1987) and identifies six basic constituents that make up a task. They are,

1. Goals
2. Input
3. Procedures
4. Teacher Roles
5. Learner Roles
6. Setting

Goals are the general objectives for the realization of which tasks are used. They are not so specific as objectives and more general than Halliday's three Macroskills (Halliday, 1994). Usually goals are stated as performance statements for getting more clarity. Some of the goal statements are presented in 'can do' statements as has been done by the CEFR frames designed by the European Council. The goals of a course may be stated clearly so that both the instructor and the learners can understand the end behaviour of the learners after the completion of the course.

Input refers to the spoken, written or visual data provided to the learners at the beginning of the task or during the task. Usually, this input is provided as teacher talk or through the learning material which will be in the form of textual input. Making this input comprehensible promotes language learning according to Krashen (1985). TBLT advocate the use of authentic input which range from genuine material which is unaltered or non-adapted to minimally genuine which is not produced for real life communicative purposes. One of the key variables in language learning that determine the effectiveness of learning is what learners do with the input during the completion of the task which is related to the procedure.

Just like input is advocated to be authentic, procedures should also become authentic in that the learners should be made to use the data provided to achieve some real life purposes which contributes to procedural authenticity. Different tasks use input for different purposes and therefore differ in the ways in which input is processed during task performance. There are tasks that focus on developing accuracy, ones that focus on developing complexity and ones that focus on developing fluency. There are also different tasks types based the interaction that take place

between the learners during task based lesson. For example, the interaction that take place in a decision making task will be different from the interaction that takes place in an opinion exchange task. Therefore, procedure is an important constituent of tasks that determine its effectiveness as a language learning tool.

The role of the learners and the teachers are complementary in any educational context. Modern learner centered approaches advocate learner centeredness and suggest that teachers play the role of the facilitator. Teacher may initiate a task and provide support or observe the learners and act as co-learners. The learners take an active role as was explained in the principle of active learning. Similarly, another component of the task is its setting which has to do with where the task is taking place. The task may take place inside the classroom, outside the classroom or in the community outside the school. In the same way, the task setting should also specify the relationship between the learners. This means that there should be specifications regarding whether the task should be carried out individually, in pairs or in groups or the class as whole.

A careful designing of the tasks with all the components integrated together provides a great opportunity for language learning that is in line with CLT. The real task for the teacher is therefore, to select and administer a task so that there is comprehensible input provided, pushed output generated (Swain, 1985) and meaningful interaction (Long, 1984).

Conclusion

Tasks enjoy a central role in the language teaching pedagogy since the last quarter of the Twentieth century especially since the Bangalore Project initiated by Prabhu in 1979. Tasks gain currency since it is in keeping with the modern psychological and sociological theories of learning and also because it is a perfect realization of the principles of CLT. However, the teacher has to keep in mind the seven principles of TBLT while designing and implementing a task based lesson in the classroom. Similarly, teachers may design their own tasks considering the six elements discussed above and realizing the seven principles. However, before designing and administering a task, the teacher has to clearly understand the interests, needs, learning styles and readiness level of the learners.

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THE COMPLEXITY OF HUMAN LIFE: A PSYCHOLOGICAL ANATOMIZATION OF THE CHARACTER AMIR FROM HOSSEINI'S 'THE KITE RUNNER'

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ABSTRACT

Amir, who is constantly attempting to circumstantially satisfy his human needs, is briefed in *The Kite Runner*. Amir is portrayed in the book as a helpless son. When his neighbourhood makes fun of him, Hassan is always there to defend him. Additionally, he always lies to dissimulate his error. Additionally, the main character's psychological development is covered in great detail in *The Kite Runner*. The complexity of human life is reflected in Amir's personality. From birth to adulthood, Amir has to deal with a variety of challenges in order to satisfy his hierarchy of wants. According to Maslow's Hierarchy of Human Requirements, the types of needs that Amir has in Khaled Hosseini's *The Kite Runner* are divided into five categories, namely- physiologic needs, safety needs, love and belonging needs, esteem needs, and self-actualization needs. According to Maslow, physiological drives—which are defined as the needs that must be met—are frequently considered as the place to start. Therefore, physiological requirements—needs for air, food, water, and a relatively steady body temperature—are the fundamental demands. The strongest needs are those related to one's health because, if one were to be deprived of all other needs, they would be the first to be satisfied. Humans can lose control of their own behaviour, such as becoming angry, not feeling humiliated, not taking other people into mind, etc., if it is not satisfied under really extreme circumstances.

Key words: Needs, demands, self-actualization, psychology, satisfaction.

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INTRODUCTION

Literature is a written work that was created by humans. It is a depiction of an enduring characteristic of human behaviour and a mirror of human aspiration. Thus, reality is the source of writing. Literature also serves as a cultural society's tool for expressing the problems, conflicts, and struggles of human life. Through imagination and a real-world scenario, it illustrated the realism of human ideas, feelings, behaviour, and attitudes. Greek terms psyche, which means soul, and logos, which means knowledge, are the origin of the word psychology. Additionally, the word "psyche" denotes "breath and soul," while the words "logos" or "logia," respectively, mean "the study of something." Psychology is therefore the study of the mind and behaviour.

The scientific study of mental processes, behaviour, relationships, and personality is part of the academic field of psychology. In order to find the subconscious patterns that drive a character, a critic who sparks interest in fiction reverts to psychoanalysis. One of the virtual values that must be presented is the psychological element. A literary work is a psychological endeavour in which the author applies inspiration, deep feeling, and creative strength. The characters in poetry, drama, or prose will display some psychological traits in literary psychology. Psychology and literary labour have a tight, indirect, and practical relationship.

Because human life is used as the subject in both literature and psychology, there is an indirect tie between the two. Literature and psychology both choose the human psychological condition as their subject of study due to their functional relationship, but there is a difference between the two in those psychological problems in psychology can be clearly seen in the human soul as opposed to being imaginatively depicted in literary works. Therefore, a study of psychology literature examined the literature as a form of psychological abuse. In a broader sense, literary works are a reflection of life and the many facets of the human nature.

The fundamental tenet of psychology is the belief that there is a human unconsciousness that contains impulses, desires, and sensations that a person is unaware of but that yet affects his or her emotions and behaviour. While biographers hypothesise about a writer's inner motive, psychological approaches analyse the motivations of characters and the symbolic meaning of events. The reader's individual reactions to the material are also described and analysed using a psychological perspective. A way for analysing the mental processes that is not carried out by other approaches is the psychological approach.

There are two applications for psychological techniques in the study of literature. The first is that this method identifies the study area by reading all pertinent studies and organising the information well. The existence of the character's unconscious, however, is the cornerstone of the psychological method. While biographers merely speculate about the motivations that drive a writer in his or her conscious or subconscious, literary critics employ the psychological approach to evaluate the motivations of the character and symbolic meaning in certain scenarios.

SATISFACTION THROUGH PHYSIOLOGICAL NEEDS

Amir, the young man in *The Kite Runner*, comes from a prosperous family. In Kabul, Afghanistan, his father runs a prosperous business. Since he is a wealthy man's kid, Amir is constantly surrounded by luxury. He also receives what he desires. As a result, the main character's ability to satisfy his physiological demands is not particularly problematic. It follows that the main character can readily satiate his physiological wants. It is evident from the manner in which Amir satisfies his physiological requirements, which include those for oxygen, food, water, and a somewhat stable body temperature.

In the book, the protagonist always eats opulent cuisine to state his hunger and quench his thirst. It suggests that he has no trouble meeting his physiologic requirements, such as those for food and drink. Due to his financial situation, he is free to select the foods and beverages he wants to satisfy his hunger and thirst. It demonstrates how adeptly the main character can meet his or her physical necessities. Before leaving for school, Amir follows a pattern that requires him to eat breakfast first while Hassan and Ali, (Hassan's father and Baba's family servant), get everything ready in the dining room.

Amir's bed is then made, his shoes are polished, his daytime clothing is ironed, and his books and pencils are packed by Hassan. Food and water are two of a human being's essential necessities. Amir satisfies his hunger and thirst by consuming opulent meals like black tea, toasted naan—the national bread of Afghanistan and a luxury item for many families—and cherry marmalade. Amir can eat his food without any issues in this section. Amir got his physical requirements, such as those for food and water, met via the efforts of others. Hassan must make his breakfast for him. Amir requires Ali's assistance with his physiological needs. Amir can get what he needs by enlisting help. Amir requests that Ali make his dinner on this side. While Amir waits for his food, he does nothing more than sit on the chair and sip tea.

We were sipping tea, talking. Ali had served dinner earlier--potatoes and curried cauliflower over rice--and had retired for the night with Hassan ... I waited until they pulled away, turned the corner, then I slipped back into bed in my flannel pajamas. I pulled the blanket to my chin and watched the snowcapped hills in the north through the window. Watched them until I drifted back to sleep... I loved wintertime in Kabul. I loved it for the soft pattering of snow against my window at night, for the way fresh snow crunched under my black rubber boots, for the warmth of the cast-iron stove as the wind screeched through the yards, the streets. (Hosseini 46, 52)

Amir like the winter because it is a holiday season. With addition, he enjoys gazing out the window of his room at the northern hills covered in snow. In the winter, he like to sleep in flannel pyjamas. In this instance, Amir's desire to sleep is a result of his physiological needs. In order to satisfy this craving, he returned to bed, put on flannel pyjamas, and pulled the blanket up

to his chin. Amir did indeed sleep alone and did not require anyone, but he did require Hassan to make his bed before he went to sleep. Hassan, a third party, satisfies Amir's needs for sleeping, which are physiological in nature.

When Amir has breakfast in the morning, Hassan makes his bed. Amir confines himself inside the cast-iron stove throughout the winter since the outside air is so chilly. His black rubber boots crunched on the freshly fallen snow, which also shrieked through the yards and streets. Amir loves it a lot. According to the passage above, Amir requires a consistent body temperature. By using the cast-iron stove in that room to warm his body, he satisfies this urge. Amir invites his Baba to travel to Jalalabad on Friday night. Baba is rocking the leather swivel chair behind his desk, reading a newspaper.

Amir wants just the two of them to travel to Jalalabad. However, Baba was able to invite an additional twenty-two guests. He calls Fazila and Karima, the daughters of his cousin Homyoun. Amir is leaning out the window to catch some fresh air in the vans because he feels asphyxiated by the perfume odour that is permeating the entire vehicle and the loud, almost shrill conversations being held by everyone within. Fazila/Karima would not move to make place for Amir; thus, Amir is leaning out the window to satisfy his physiological need for fresh air.

Physiological needs are considered individual needs by Maslow. As a result of the information provided above, it is evident that Amir is able to effortlessly meet his physiological needs, including those for oxygen, food, water, and a reasonably steady body temperature. Through the consumption of hot black tea, naan, cherry marmalade, potatoes, and curry cauliflower, Amir satisfies his physiological needs of hunger and thirst. Then, by donning flannel pyjamas and a blanket, Amir satisfies his physiological demand for sleep and manages his consistent body temperature. Finally, as Amir feels himself suffocating, he leans out the window to fulfil his physiological need for oxygen. The logical conclusion is that Amir's physiological requirements are met by others. Amir is not reluctant to complete it.

The curved wall led into the dining room, at the center of which was a mahogany table that could easily sit thirty guests--and, given my father's taste for extravagant parties, it did just that almost every week. On the other end of the dining room was a tall marble fireplace, always lit by the orange glow of a fire in the wintertime. A large sliding glass door opened into a semicircular terrace that overlooked two acres of backyard and rows of cherry trees. Baba and Ali had planted a small vegetable garden along the eastern wall: tomatoes, mint, peppers, and a row of corn that never really took. Hassan and I used to call it "the Wall of Ailing Corn. (Hosseini 5).

DENIAL OF SAFETY AND SECURITY NEEDS

Safety needs such as security, stability, reliance, protection, freedom from fear, and liberation from anxiety increase when the physiological demands are met. Because of the violence at home, a baby's safety needs include wailing, shouting, and crying out in fear. Amir needs protection from any fear, guilt, or worry in the meantime. Because his neighbours frequently ridicule him, Amir is terrified of them when he is playing in front of his house. Additionally, whenever Amir plays with Assef or passes him when they are playing in the street, Assef frightens Amir.

When Amir witnesses Assef and his friends raping Hassan, his terror grows. He feels awful for Hassan because he always treats him horribly, including beating him in the head and asking him to tell Baba and Ali lies when Amir makes mistakes. Then he starts to worry that Baba will love Hassan more than he will. Additionally, he concerns about the kite-fighting competition because he is unable to fly a kite. Baba had observed Amir being made fun of by their neighbours. They slap and shove Amir, remove his toys, and push him around. Amir only remains silent and never responds in kind. Amir must now deal with becoming fearless.

He doesn't take any action. Hassan, however, intervenes to save him. Amir lies to Baba when the latter asks him why Hassan had a poop on his face. He responds by saying that Hassan fell from the tree. It is clear that Amir lays his Baba in order to satisfy his need for protection and escape from worry about Baba's wrath. But in actuality, Baba is aware of the truth, and he feels disappointed in him as a result. As a result, Amir delays his happiness on his own. Amir wishes to share the story he authored with Hassan and Ali at this time. He quickly makes his way downstairs to the foyer, where Hassan and Ali are dozing off on a mattress. After waking Hassan up, he asked if he would like to hear his story. After Amir finishes telling his tale and Hassan beams Amir, there is an unexpected thunderous sound. Hassan yelled and reached out his hands to Ali. Ali quickly embraced them with his arms.

The safety requirements for security, protection, and freedom from dread and worry are addressed in the words above. It is evident that Amir has been wrapped by Ali to satisfy his need for safety and protection. Then, the sound of Ali's voice satisfied Amir's yearning for relief from fear and worry. Assef and his companions are on the street when Amir and Hassan pass by. According to Assef, Hassan and Amir bother him and his friends. Amir is finally warned by Assef not to cross the street again. Amir, however, rejects Assef's demand. Assef became angry and warned Amir that he would ruin his life.

From the passage above, it is clear that Amir gets the sensation of fear and anxiety he craves from Assef and his buddies by telling Assef to release Hassan and him. There is a war happening in Afghanistan. The family of Baba is wealthy. So that they can board the army vehicle, tank. Amir is hesitant to enter the tank because there is no light there. Amir is then perplexed as to what he must do because he is unable to see anything inside the tank. Amir struggles with the

yearning to be free of anxiety and terror. Amir's fear of the dark is satisfied by him keeping his eyes on Baba's wristwatch, which contains a light.

The basement had been dark. The fuel tank was pitch-black. I looked right, left, up, down, waved my hands before my eyes, didn't see so much as a hint of movement. I blinked, blinked again. Nothing at all. The air wasn't right, it was too thick, almost solid. Air wasn't supposed to be solid. I wanted to reach out with my hands, crush the air into little pieces, stuff them down my windpipe. And the stench of gasoline. My eyes stung from the fumes, like someone had peeled my lids back and rubbed a lemon on them. My nose caught fire with each breath. You could die in a place like this, I thought. A scream was coming. Coming, coming... And then a small miracle. Baba tugged at my sleeve and something glowed green in the dark. Light! Baba's wristwatch. I kept my eyes glued to those fluorescent green hands. I was so afraid I'd lose them, I didn't dare blink. (Hosseini 112)

The justification given leads to the conclusion that Amir's safety requirements are met by others. Security, dependence, protection, as well as freedom from dread and worry, are the several types of safety demands that Amir has. Ali wraps Amir in Ali's foyer after hearing something rumble like thunder, satisfying his need for security. Then, when his neighbours make fun of him, when Baba inquires about Hassan, when he is in Ali's foyer, and when he is in the tank with Baba, Amir meets his safety needs of being free from fear and anxiety. Amir will then be secure in his needs for safety when he is close to Hassan. Amir is a highly spoiled youngster because he is the only one, therefore he is quiet and cowardly and avoids doing anything out of fear.

Thus, he believed himself to be a feeble boy. Amir needs to be in good shape to learn how to have a brave character at this level. In order for him to feel safe, Hassan provides him with a safety. Amir convinced Hassan to slingshot walnuts at the neighbour's one-eyed German hound as they were perched in the top of a poplar tree. Then, Ali used to catch them and become enraged because of how lethal he is with his slingshot.

Hassan, however, never lets on to Ali that the notion to shoot a walnut at the neighbour's dog was always Amir's. In this instance, it is clear that Hassan spared Amir's discomfort and fear of Ali's wrath by never revealing that the terrible plan was Amir's idea. As a result, in order to satisfy his desire for protection, Amir requires Hassan to intervene. Hassan needs to lie to Ali in order to placate Ali, even though Amir remains passive. Hassan helps Amir meet his requirements for safety. Amir is given safety and protection by Hassan. Amir tells Baba a falsehood. He responds by saying that Hassan fell from the tree.

In this instance, it is clear that Amir, who is lying his Baba, takes care of his own requirements for protection. He still needs Hassan, nevertheless, in order to protect himself from Baba's wrath.

Hassan lied to Baba in order to get what he wanted. Amir can hear Hassan's voice in the distance telling him that he brought the slingshot. This expression demonstrates Hassan's attempts to save Amir. Assef and his companions are asked to leave by Hassan. Assef's moniker was changed from "*the ear*" to "*one eyed Assef*" after Hassan threatened to shoot Assef's eyes. In this instance, Amir is requesting assistance from Hassan in order to meet his need for protection. Hassan satisfies Amir's need for safety in this way.

NEED FOR LOVE AND SENSE OF BELONGING

When the demands for love, affection, and belongingness develop after the physiological and safety needs have been well met, the previously outlined cycle will once again begin with this new centre. A person will now feel the absence of friends, a sweetheart, a wife, or children keenly, as never before. Humans will thirst for affectionate relationships with other people in general, specifically for a place in his or her group or family, and they will work very hard to fulfil that desire. Humans will want to get there more than anything else in the world, even when they forget this when they are in need of love and dismiss it as irrelevant, unneeded, or imaginary. Now, he or she will notice with great clarity that there is no longer any isolation, rejection, ostracism, friendlessness, or rootlessness. Amir won a kite-fighting competition he entered over the winter. Amir breaks the last enemy kites.

After that, Hassan, Rahim Khan, and Baba are all delighted and proud of him. On the roof, Baba. He is pumping both of his fists while perched on the brink. He's clapping and shouting. After then, Hassan will sprint to recover the kite that has dropped. Amir must deal with a love need in this situation. As can be seen, Hassan will run for the kite that has dropped specifically for Amir. As a result, Hassan shows Amir his adoration by going to run the kite that fell for him. Rahim Khan offers his time and attention since he believes that Amir's expertise is in the writing of stories, which causes Amir to be dissatisfied that his Baba does not respect his writing.

This section demonstrates how Amir dealt with Rahim Khan's yearning for affection and belonging. Rahim observes it as "*Amir jan*" called Amir. "*Jan*" is a name that can also mean "beloved one" or "dear." Rahim Khan, in Amir's opinion, loves him more than Baba since he is interested in and appreciates his narrative. Baba chooses to construct an orphanage. Amir travels with Baba to Ghargha Lake, a few kilometres north of Kabul, before the orphanage opens. Then Baba requests that Amir bring Hassan as well, but Amir lies and claims that Hassan has fled since Amir believes he should be the one to bring Baba. Amir therefore has wants for love and a sense of belonging.

He wants merely to travel to Ghargha Lake with Baba and to have Baba to himself. But by lying to Baba, he finds affection and a sense of belonging here. General Iqbal enquired about Hassan during supper with Amir's family at his house. He questioned Amir about his intention to explain to them why he had brought Hassan's son Sohrab back with him. The question infuriates Amir

and his wife. Amir then responds to the general's query. But first, he addresses his wife Soraya as "my dear," while she is preoccupied with making sweaters. The affection between Amir and Soraya is evident. As may be apparent from her knitting sweaters for Amir, Soraya cares for him. As a result, Amir's wife gave him a sense of love and belonging when he was an adult.

Amir always attempts to look for attention for others, thus love and affection, as well as its potential expression in providing care, are often looked upon. Amir demonstrates his need for love and a sense of belonging from Baba in this level, but Hassan is able to reciprocate as Amir's best buddy, something Amir does not do. Maslow categorises love into two levels: being love and deficiency love (D-love) (B-love). D-love is built on egoism and causes discomfort for the couple because it just takes from others and does not provide anything in return.

Then, D-love shows Amir not appreciating Hassan despite the fact that he is constantly "by his side" while he is struggling. Additionally, it is clear from the explanation above that Amir experiences love and a sense of belonging when Hassan shoots the neighbour's dog and runs over a fallen kite, when Rahim calls him "Amir Jan," when Baba drives him to Ghargha Lake, and when Soraya calls him "my dear" while she is busy knitting sweaters for him. Amir then gets his wants for love and belonging met, but he also needs Hassan to do the same for him. Because Amir never admits that a stupid idea was his, Hassan adores him. Although Amir had the poor idea, Hassan was nevertheless permitted to reprimand him. Hassan shows affection to Amir as a result of meeting this desire.

With a few catastrophic anomalies, everyone in contemporary culture has a need or desire for a solid, securely grounded, often high evaluation of oneself, for self-respect or self-esteem, and for other people's respect. These requirements will be divided into two subsets, the first of which is the need for power, accomplishment, sufficiency, mastery and competence, confidence in the face of the outside world, and independence and freedom. Second, the desire for status, fame and glory, dominance, recognition, attention, importance, dignity, or appreciation (defined as the acceptance or admiration of everyone else).

When the demand for self-esteem is met, feelings of self-worth, strength, capability, and sufficiency are produced, as well as a sense of significance and necessity in the world. People that have their demands for self-esteem met are independent of others and always want to grow more in order to meet future needs. However, if it is hindered, this fulfilment may result in embarrassment, fragility, and hopelessness sentiments. Like all people, the lead character aspires to be secure and firmly rooted, and this usually entails having high opinions of himself, respect for himself or herself, and respect from others. The primary character will feel weak, incompetent, and defenceless if it is not realised. This level's core character analysis will be broken down into the aforementioned subsets.

ESTEEM: THE PRIMARY REQUIREMENT

Self-respect or self-esteem is the primary requirement for esteem. The main character in this story yearns for independence and freedom. This is illustrated when the main character is a little child; he wants to be free of his father, who claims that the main character is cowardly and tranquil, like a female. He finds it quite challenging. Freedom to be anyone he wants to be and freedom to do whatever he wants. Furthermore, because he must maintain the name of his father, becoming a son of high expectations of his Baba is not simple. Amir craves self-assurance in terms of regard. He thinks that other people are jealous of him because they see his Baba's black Ford Mustang. Amir's self-confidence is therefore satisfied.

A flight competition will be held in the Wazir Akbar Khan throughout the winter. Hassan and Amir desire to take part in the competition. They consistently make an effort to get attention for the competition. That winter, Baba and Amir sit in oversized leather chairs in Baba's study with just four days till the big competition. Amir was at a loss for words. also, what to say. It demonstrates how Amir loses self-confidence as he realises, he is not a skilled kite fighter because he is unable to run or fly a kite on his own. He is terrified and concerned for Baba's hope. He never admitted to his Baba that he couldn't fly a kite or catch it on his own. Amir says, "I didn't know what to think. Or what to say. Was that what it would take? Had he just slipped me a key? I was a good kite fighter. Actually, a very good one" (Hosseini 52).

The main character is still plagued by thoughts of his Baba. He did not have a concrete response for Baba, but he must maintain his relationship with Baba. He feels constrained and dependant as a result. Despite the fact that his Baba is waiting for him, he is not confident he can triumph in the flight competition. He therefore lacks freedom and independence at this level. It might be inferred that he lacks self-respect or self-esteem. Amir claims that when he becomes a ghost, his life will have come to an end. and this explains why Amir's demand for self-worth grows and why Baba's remarks greatly inspire him to improve and transform his life.

Additionally, it is evident that Amir is still influenced by his Baba's thoughts. Amir desires liberation from his household and Baba's ideas. Because of this, he feels constrained and dependent. He therefore lacks freedom and independence at this level. It might be inferred that he lacks self-respect or self-esteem. Amir craves self-assurance in terms of regard. He thinks he could outplay Hassan in a game of cards. Respect for others is the second necessity for self-esteem. The main character places a lot of value on other people's respect. Although the main character has a healthy sense of self-respect or self-esteem. Amir wants his Baba to love him and be proud of what he accomplishes. He makes an effort to always make his Baba happy. But because he is a wealthy man's son and his father has extremely high expectations, he is constantly concerned about maintaining his reputation.

Amir finally has a strong belief that he would win the competition as a result of Baba's casual little comment. Amir needs more self-esteem because Baba's remarks really inspire him. His desire for his Baba's respect is what drives his yearning for esteem. He also wants Baba to adore him. "There was no other viable option. I was going to win, and I was going to run that last kite. Then I'd bring it home and show it to Baba. Show him once and for all that his son was worthy. Then maybe my life as a ghost in this house would finally be over" (Hosseini 52).

The need for Amir to alter the Baba's viewpoint grows. Amir wants to demonstrate that Baba's perspective is incorrect because Baba's son is deserving and not ineffective. He wants his esteem to be met, therefore Baba thinks Amir is present and believes Amir to be his son. Amir needs more respect. Baba's remarks really inspire him to make changes and improve his life. Amir wants to alter his current situation at home. Additionally, he seeks to dispel the notion that Baba does not genuinely care about him.

Then I was screaming, and everything was color and sound, everything was alive and good. I was throwing my free arm around Hassan and we were hopping up and down, both of us laughing, both of us weeping. "You won, Amir agha! You won!". "*We won! We won!*" was all I could say. This wasn't happening. In a moment, I'd blink and rouse from this beautiful dream, get out of bed, march down to the kitchen to eat breakfast with no one to talk to but Hassan. Get dressed. Wait for Baba. Give up. Back to my old life. Then I saw Baba on our roof. He was standing on the edge, pumping both of his fists. Hollering and clapping. And that right there was the single greatest moment of my twelve years of life, seeing Baba on that roof, proud of me at last. (Hosseini 62,63).

Amir really needs to gain respect. Achievement and independence are necessary for regard. Amir achieves his goal of winning the kite-fight competition, fulfilling what appears to have been Baba's earlier hope. He then notices that his Baba is clapping, shouting, and pumping both of his fists. Amir thus earns his Baba's esteem by telling the truth. According to the aforementioned justification, Amir satisfies both of Esteem's requirements for respect—self-respect and respect from others. Amir is self-respecting when he is confident, independent, and free.

For example, Amir feels sure he will win the fight-kite competition. His backing from Baba and Hassan is significant. Hassan then met Amir's requirements by satisfying his need for respect. Amir becomes more self-assured because Hassan encourages him to prevail. Before Amir ever registered for the competition, Hassan taught him how to fly a kite, and during the competition, Hassan assisted him in flying his kite. Thus, Hassan meets Amir's demands in order to boost his sense of self-worth and earn him the respect of others—which is also respect from his Baba.

SELF-ACTUALIZATION

Even if all of these needs are met, it is possible to frequently (though not always) anticipate that a new level of unhappiness and restlessness will soon appear unless the person is engaging in activities for which they are uniquely suited. If a person wants to finally be at peace with themselves, they must create art—whether it be through painting, writing, or music. A man must be what he/she can be. He or she must be genuine to their own selves. This need may be referred to as self-actualization, specifically the propensity for him to realise his full potential. This propensity can be described as the desire to become everything that one is capable of becoming, to become more and more what one is idiosyncratically.

The antecedent fulfilment of the physiological, safety, love and belonging, and esteem requirements is typically necessary for these needs to manifest themselves clearly. The main figure might materialise himself. Additionally, the main character's predicament of becoming a rich man's son and having his Baba not care for him is challenging. He completes the process successfully and fulfils his expectations. Amir is confident that he would triumph in the flight competition because his Baba and Hassan are behind him wholeheartedly. His desire of becoming a winner was realised when that criterion was met. This was a heartfelt idea that Amir had. He begins to consider hunting for announcements and teaching Hassan how to fly a kite. He therefore went to the competition.

Finally, he triumphed in the kite-fighting competition. Consequently, that procedure leading to Amir's self-actualization. At the age of twenty, Amir completed high school in the United States. Amir informs Baba that he will enrol in junior college classes in the fall and declare a degree in English, creative writing, because he has always enjoyed creating stories. He considers writing to be a talent. His Baba disagrees with Amir's choice despite that. Amir still aspires to be a talented writer since he no longer wants to make sacrifices for Baba after doing so and damning himself in the process.

As a result, it prompts him to consider starting to pursue his passion and realising his need to improve as a writer. This was an idea that originated in Amir's soul. In order to help Amir achieve self-actualization, the path to becoming a good writer began when he stopped making Baba a sacrifice and enrolled in junior college English and creative writing programmes. When Rahim Khan asks Amir to travel to Kabul to pick up Sohrab (Hassan's kid), Amir objects and questions why he must go as well as why Rahim Khan cannot hire someone to perform the task. But ultimately, Amir feels awful about how he treated Hassan when they were young and wants to travel to Kabul to pick up Sohrab.

Amir allowed Assef and his companions to violate him. Amir also felt bad about his Baba's background. Amir wants to atone for his wrongdoing by adopting Sohrab and providing him with a new life with his family. As a result, whereas Amir previously vehemently disagreed with

it, Amir has come to realise that he will travel to Kabul to retrieve Sohrab as atonement. Self-actualization comes naturally to Amir from his heart. Therefore, Amir's self-actualization serves as atonement.

In light of the foregoing, Amir has demonstrated to everyone that he is brave for pursuing his goals, despite the fact that his Baba vehemently disapproves of his decision to major in English and creative writing. He finally succeeds in America as a talented Afghan writer. Rahim Khan then contacted him and instructed him to travel to Kabul to pick up Sohrab. Amir initially refuses to go. However, he will eventually travel to pick up Sohrab because he wants to atone for his previous crimes and his father's mistakes.

Thus, it may be deduced that Amir's self-actualization desires are that he wants to be a successful Afghan writer in America, that he wants to win the fight-kite competition, and that he will travel to Kabul to pick up Sohrab as atonement for his and Baba's past transgressions. Amir needs this to achieve self-actualization. In order to atone for his previous faults and his Baba's mistakes, he would travel to Kabul to fetch up Sohrab. In this situation, Amir requires a driver to take him to Kabul to pick up Sohrab. He stayed with Amir till Sohrab was discovered.

CONCLUSION

The character Amir in Khaled Hosseini's novel *The Kite Runner* has a most dominant need in his life, and that is the safety need. Our behaviour is mostly influenced by our need for safety during emergencies. Maslow believed, however, that the satisfaction of people's desire for safety can also be observed in their preference for a familiar environment, stable employment, savings accounts, and insurance. Your children's safety needs are most obvious when they cry when they are dumped unexpectedly, startled by a loud noise, or have a stranger enter the room. The demand for safety increases, as do the need for security, dependability, defence, and liberation from insecurity and stress. Because of the violence at home, a baby's safety needs include wailing, shouting, and crying out in fear. Amir needs protection from any fear, guilt, or worry in the meantime.

Amir aspires to be Baba's chosen one. In addition, he is envious of what his father did to Hassan. Therefore, safety needs are Amir's most important human needs in Khaled Hosseini's *The Kite Runner*. Amir struggles with all of the human needs, including those for love, belonging, esteem, and self-actualization, but his issues with safety are by far the most significant. He always relies on other people to meet his safety needs because he is a weak son. Amir will largely be secure when he approaches Hassan. He is constantly saved by Hassan. Hassan thus meets Amir's demand for safety in situations like Assef brothering Amir. Amir is also an only child, which makes him incredibly spoiled. As a result, he is calm and cowardly and avoids taking risks. Thus, he believed himself to be a feeble boy. Amir needs a favourable situation to learn how to have a brave character at this level of safety needs. In order for him to feel safe, Hassan provides him

with a safety. Amir suffers with the safety needs as the most dominant since he always strives to meet them in his life, while having all of the human wants such as love and belonging needs, esteem requirements, and self-actualization needs.

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“To Exist Without Choice was the Same as Death”: Exploring Bernard Malamud’s Character, Yakov Bok.

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Abstract:

Malamud won both a National Book Award and Pulitzer Prize for *The Fixer*. It’s a powerful novel, based on a true story is about a Jewish man wrongly convicted of murder in anti-Semitic czarist Russia. Bernard Malamud presents the universal sufferings of all mankind in his writings. The suffering of the Jews is the main theme of Malamud’s fiction. His characters uphold the principles of Judaism with a sense of humanity. Yakov Bok is the main character, and it is a terrifying story of torture and humiliation into a parable of human triumph. Yakov Bok, a poor lonely individual who suffers indignity and pain after a Russian Pogrom since he refuses to capitulate an inhuman system. He recognizes he is responsible for all his people and suffers for others. This paper analyses Malamud’s third novel *The Fixer* and explores the suffering of the protagonist Yakov Bok focusing on the existential elements.

Keywords: Bernard Malamud, Suffering, Existentialism, Humanity, The Fixer, Jewishness.

INTRODUCTION

The human life of this world is characterised by struggle and suffering. Although many live in this world for a short period of time suffering becomes unavoidable to everyone. Malamud’s novels are the search of the pathetic condition of human life in this mundane world. As it provides spiritual support to human beings suffering can be considered as a blessing in disguise. No one would be willing to suffer, but this is what many are meant to endure in this world.

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Trying to escape from suffering is a useless endeavour, and one must embrace suffering in order to comprehend the meaning of existence. Malamud regards man to be great not only because he has the strength to bear hardship, but also because he battles against all odds, regardless of the obstacles he confronts.

Malamud portrayed the agony and anguish of the characters confront in the self-realization process. Only when a person embraces his previous pains can he achieve self-integration. The characters are unable to perceive the world because they reject their past. Ego and pride prohibit the characters from seeing reality in the same way that they keep them from identifying with society. Friedrich Nietzsche's quote: "To live is to suffer, to survive is to find some meaning in the suffering" (85), is apt to Malamud's characters. The characters of Malamud accept suffering and welcome the difficulties which follow them. People from different traditions and with different fates are all as subject to sorrow and misfortune. In his fiction, Malamud portrays suffering as a blessing that shapes the individual's personality rather than a curse. Suffering serves as the foundation for self-awareness, leading the hero to a new existence.

Malamud's writings revolve around the theme of meaningful suffering. The concept of meaningful suffering can be linked to the concept of moral development and self-realization that the characters get as a result of the suffering they have undergone and the difficulties they have overcome. suffering deepens one's character since it builds endurance and creates the road for one to amend their mistakes. Suffering ennobles the sufferer, allowing them to gain the capacity to suffer for others. Nobody can live a full life by excluding suffering, but by accepting and addressing suffering one can enlarge and enrich our life. Suffering disciplines and redeems the self, resulting in moral rebirth, which strengthens the spirit.

In Malamud novels, his characters embark journey towards a new life that are definitely marked by suffering and mistakes. Life is a prism that reflects different emotions at different stages of life, and suffering is an unavoidable component of life. Suffering is a disguised benefit because it fills the soul with spiritual force and moral awakening. A person disciplines his inner self through suffering. When a person endures pain for mankind, he regenerates morally, and such a suffering is termed redemptive suffering. It is pertinent to note that what Malamud said about suffering, "We have two lives, the life we learn with and the life we live with after that. Suffering is what brings us toward happiness". (Malamud 221).

Malamud's protagonists do not complain to their personal loss, humiliation and pain. Rather they submit themselves and do not oppose the repressive powers and they prefer to become victims. The characters' bravery in accepting their fate without losing heart can be regarded as a privilege. Suffering is always regarded as the worst affliction, but in Malamud's imaginary world, it is a blessing in disguise because it is the primary source of self-awareness and moral development.

Malamud's characters conquer their egos through suffering, learn from their mistakes, and learn to live a better life.

Jewish American literature has chronicled and paralleled the Jewish American experience. It portrays the problems of immigrant life, a stable but detached middle-class life, and eventually the exceptional obstacles of cultural acceptance: assimilation and revitalization of tradition. Bernard Malamud, Philip Roth and Saul Bellow are the masters of Jewish-American fiction. They project a profound moral vision in their works and take a compassionate view of suffering of man as seen in the Jewish personae. Jewish history with its never-ending human suffering and Jewish tradition with its prominence on humanism have added a significant touch to Jewish writing. In their works, Jewish - American writers have continued to emphasise the theme of suffering. Malamud adheres to the ancient Jewish tradition which believed that Jews were specially destined to suffer.

The Jewish literary sensibility gives greater significance to mental distress and morality than to the pleasures of life. This is the central theme of Bernard Malamud's works. Suffering has the capacity to teach people the importance of compassion. Edmund Fuller, aptly illustrates the meaning of compassion:

What is compassion, anyhow? It means the sharing of a sorrow, a pity and sympathy, a desire to help- feeling another's pain or plight as if we were one's own, seeing those in chains as bound with them. It applies to a man's moral as well as material or physical breakdown. In the moral realm it recognizes the sharing of all human guilt, the potentiality of evil in the most blameless, the element which the Christian calls original sin and the analysts call the Id. (Fuller 58)

Without suffering, a person will not be able to achieve moral maturity, and without such spiritual growth, he will not be able to understand the difficulties that his fellow men encounter. The protagonists in the novels have a conscience that is tormented by the misdeeds they have committed in the past. They seek salvation via repentant suffering and self-inflicted agony. Suffering lays the road for a brighter future and motivates people. Malamud's famous assertion is that: "Every man is a Jew", tends to suggest that Malamud looked upon a Jew as a paradigm of human values and not a creature of a chosen tribe. To Malamud, "The Jew's humanity seen under the twin aspects of suffering and moral aspiration. He himself once observed that: "He wrote about Jews because he knew something about them, though he is not afraid to go from Jewish experience to Non- Jewish experience" (Malamud 45).

This paper analyses Malamud's *The Fixer*, a powerful novel based on a true story is about a Jewish man wrongly convicted of murder in anti-Semitic Czarist Russia. Malamud won both a National Book Award and a Pulitzer Prize for *The Fixer* published in 1966. It can be called as his masterpiece. *The Fixer* is a deeply affecting story of a poor lonely individual who suffers

indignity and pain after a Russian pogrom because he refuses to capitulate an inhuman system. The novelist transforms the historical Mendel Beillis's story into the powerful fictional account of a simple carpenter's great suffering and development while confronting Russian anti-Semitism.

It is pertinent to note that the study of *The Fixer* offers a treatise on suffering and at the same time probes the psyche of Yakov, the victim. The wailings of Yakov appear quite natural and human in the context. They bring out a picture of pathos in its most evocative terms. Yakov and his gradual evolution highlights the chastening value of suffering.

Chained and Manacled: A Trial of Existence.

The Fixer is Malamud's most existential novel. The questions of the value of existence and the meaning of suffering are set out in the strongest possible terms. It raises major issues of human liberty and necessity, the person and society, history, antisemitism, political oppression and social revolution. For Yakov Bok is not only a poor Jew falsely imprisoned by Russian authorities for the ritual murder of a Christian child; he is also an Everyman and even, as some critics have suggested, a Christ figure.

The Fixer can be considered as a work of historical fiction, offers an intimate but fictional account of Menahem Mendel Beilis a Russian Jew, who was charged a murder case by the Russian Empire, which dubiously alleged that he engaged in a religious blood libel against the child of a Christian. Though Beilis was ultimately exonerated, the trial catalysed discourse internationally about anti-Semitic state policies in Russia and the rest of Europe. Malamud represents Beilis as the character Yakov Bok, a Jewish purveyor of odd jobs and services.

"The world" of the book is Kiev of 1911—this is between the 1905 revolution and the overthrow of Russia's last Tsar—and the precarious political climate has created a culture of paranoia. Latent fears and hatreds have become explicit and aggressive A Christian boy is killed in Kiev during the week of Passover that spring. Bok is chosen to be a suspect and is sent to prison without proper trial in a hurried investigation frayed by social bias of the Russian police against Jews. Although he was not charged, the right of visitation and a lawyer were denied him. During his imprisonment, Bok is frequently questioned and abused physically and emotionally.

They questioned him far beyond the reasonable limits of the present case and urged him to give information on his political, ideological and social affinities. Though Bok asserts that he is not a highly political or religious man, the xenophobic police refuse to believe him because he is Jewish, which they associate with political greed and religious extremism. When Bok realised that he had been arrested on the charges of murdering an eleven-year-old boy, he said bitterly:

“Never! Never!” he cried hoarsely. Why would I kill an innocent child? How could I have done it? For years I wanted a child but my luck was bad and my wife couldn’t have one... And if that’s so how could I kill an innocent child? I couldn’t think of such a thing; I’d rather be dead. (The Fixer 74)

Existentialism “is a movement in philosophy and literature that emphasizes individual existence, freedom and choice. It is based on the view that humans define their own meaning in life, and try to make rational decisions despite existing in an irrational universe”. In this sense Bok is Malamud’s most existential character. Yakov Bok, the hero of the novel, is a fixer. If a window is broken, he replaces the glass. If a stair creaks, he silences it. But his story is one of existential fixing. “If I have any philosophy,” he remarks, “it’s that life could be better than it is.” After his wife leaves him, thereby ending their loveless, childless marriage, Yakov decides to try his luck in “the world.” Maybe his good fortune can be found outside of the provincial shtetl where he has floundered all his life.

The Fixer, which is a classic example for existential ideology that catharsis happens only through the sufferings of human beings. Malamud proposed “Every man is a Jew” (90). He looks upon a Jew as a paradigm of human values and not a creature of a chosen tribe *The fixer* dramatizes Yakov’s expanding perception of reality through suffering in the gruesome backdrop of anti-Semitism. Yakov who wails helplessly at the start grows stubborn at the end. He endures suffering and spurns the prosecution’s tempting offer of freedom.

He proves that “human dignity can be maintained even at the most minimal levels of existence and among the most brutal examples of mankind”. (Joseph Featherstone 97). Yakov is tormented inhumanly in every manner in order to elicit the needed confession. Yakov feels the sting of anti-Semitism even from the co-prisoners. Knowing he is a Jew, his co-prisoners beat him, jeers at him and treat him with suspicion. Yakov cannot understand why he suffer “more than his share of misery in a less than just world.” (140) and he curses himself and blames the goyim for their hatred of Jews. Having suffered a lot in the cell because of his Jewish Identity, now Yakov realise the predicament of a Jew in history:

There was no ‘reason’, there was only their plot against a Jew, any Jew; he was the accidental choice for the sacrifice. He would be tried because the accusation had been made, there didn’t have to be another reason. Being born a Jew meant being vulnerable to history, including its worst errors ... The suffering was personal, painful, and possibly endless. (141).

Through Yakov, Malamud portrays the submission of hopeless pain of his protagonist rather than betrays Russia’s two million Jews and bringing on their minds a ruthless pogrom. He asserts that, “the freedom of all men depends on the freedom of the least of men even one who is born a

loser and knows it.” (Hughes 24) The fixer suffered injustice and learned both to endure and to resist.

Yakov Bok was taken in to the warden’s room at midnight on the third day of his solitary confinement. It was a surprise to Bok, when he sees Bibikov, the investigating magistrate was waiting for him. Bibikov requested a private investigation with Yakov but the Deputy Warden hesitant to leave Yakov alone. Bibikov reprimanded him by explaining that his duty is investigation while the Deputy Warden’s is custodial. He states that he had talked with Count Odoevsky about Yakov’s situation. He felt bitter because he was pressurised from all quarters to file a false case of murder for ritual reasons on Yakov. Bibikov knows the truth behind the murder case.

He doubted the boy’s mother, Marfa Golov have a hand in this case and he is searching for valid evidence to prove it. Until then he wishes to pretend he is co-operative with other officials. Bibikov consoles Yakov and said that the purpose of his visit is to instil hope and confidence in him. Unable to hide his sadness Yakov replies, “In my cell I’m alone. In my thoughts I’m alone. I don’t want to sound bitter to you because I’m thankful for your help” (175).

Bibikov is an oasis of compassion, in the desert of Yakov’s suffering. He takes an initiative to prove the truth and defend innocence and law. He discovers that Marfa Golov, the boy’s mother and her lover had themselves committed the murder. He informs it to Yakov and says that he will find the evidence and try to rescue him. He gives moral courage to Yakov:

Keep in mind Yakov Bok, that if your life is without value, so is mine. If the law does not protect you, it will not, in the end, protect me. Therefore, I dare not fail you, and that is what causes me anxiety – that I must not fail you. (159)

Bibikov is an exception in the world of anti-Semitism and misanthropy. He regards Yakov as his own self and compassionate to him. Definitely he is a misfit in an unjust and cruel world. He is arrested and placed in a solitary cell near to Yakov. Yakov hears somebody’s shouts, cries, questions and beatings on the prison wall. Then he finds the dead body of Bibikov “hung from a leather belt tied to the middle bar of the open window, a fallen stool nearby” (162). The officers said that, “He was arrested for peculating from official funds. While awaiting trial, overwhelmed by his disgrace, he committed suicide.” (204) But it is clear that Bibikov was killed for his compassionate attitude towards Yakov.

Bok’s isolation and agony intensifies after Bibikov’s death. Grubeshov, the officer threatens him for a confession. He refuses to confess, and in his cell, he comes to terms with this resistance. His triumph is that there is a trial, and the evidence of his innocence will be made public, regardless of the ruling. Yakov, the most politically disadvantaged person, therefore performs his

political and moral role. It was lawyer Julius Ostrovesky's turn in this case made betterment to Yakov. He understands strangers, journalists and liberal representatives were aware of the public cause of Yakov's sufferings. Two newspapers had published a probing article on Yakov's case and had proved that Marfa Golov and her blind lover did the murder. The lawyer find that worst thing was Mr.Grubeshov was aware of Yakov's innocence but he had booked a false case on Yakov to favour the anti-Semitic Government. The lawyer instilled hope in Yakov's mind by saying that there are many people supporting Yakov. The lawyer said: "Where there's opposition to reaction there's also repression; but better repression than public sanction of injustice. So a chance you've got" (311).

After two and a half years of rigorous imprisonment, finally Yakov Bok got his trial. He remembered what Julius Ostrovesky spoke about the Russian state. Julius Ostrovesky had said that the Russian Government was ready to prosecute the minorities and supported the orthodox Russians in order to hide the breaches in the constitution. The anti - Semites rejoiced because they had the sanction of the government to murder the Jews. Yakov gradually understood that he was not suffering because of his own fate, shortcomings or circumstances but he was suffering for the cause of his community. He had become a victim by chance. If they had not arrested him, they would have found another Jew. Yakov realised: "no Jew was innocent in a corrupt state" (315)

The novel ends two years after Bok is sent to prison. Finally, the Russian bureaucracy gives him the opportunity to seek a lawyer. The lawyer sympathises with his distress, recognising that Russia has a scapegoat problem that leads to Jewish incrimination. As he travels to the courthouse, Bok fantasizes that he is speaking to Tsar Nicholas II, Russia's former ruler. He excoriates the Tsar for enforcing the regime of scapegoating and hatred towards the Jewish people. Protestors intercept Bok's police convoy, and one of his guards is injured. He meditates on the irony that he no longer believes in the possibility of being apolitical. According to Eric Sterling, "the false accusations derive partly from political purposes. Nicholas II and the Black Hundreds hope to make a scapegoat out of Bok to maintain their political authority, claiming that they must remain in power in order to suppress the supposed threat to the masses that the Jews pose". (Sterling 102)

MAN'S INHUMANITY TO MAN: SUFFERING OF YAKOV BOK.

"You could not pity anything if you weren't a man; pity was a surprise to God. It was not his invention" (Malamud 156). Yakov is a pitiful character who also showers much empathy towards others. Magistrate Bibikov also express compassion as he supports Yakov when he understands his innocence. Here Malamud alludes that compassion as a notion only comprehend by a human being. Compassion or pity is evidently a feature manifested among humanity. Our author believes human beings to be capable for far better things than much modern ideology

states. Difficulties, obstacles, and suffering are what bring out in Malamud's characters their potential as human beings. As Malamud himself says:

A bad reading of my work would indicate that I'm writing about losers. That would be a very bad reading. One of my most important themes is a man's hidden strength. I am very much interested in the resources of the spirit; the strength people don't know they have until they are confronted with a crisis (109).

Malamud's stance toward Yakov Bok is expressed in this statement. He takes away one support after another until Yakov is left with nothing but his own spirit's resources. In the end, these resources are sufficient to allow him to advance in both human and historical knowledge. During his imprisonment, Yakov understands history and fate and becoming a sufferer for the Jews and for human kind rather than cursing them. Suffering helps to open his eyes and have a we feeling to the fellow men. It was Camden Alexander aptly says about this novel:

The plotting and pacing of the novel is excellent. The characters are all well-written, but Yakov is a masterpiece character, the kind you cry for at the end of the story. The settings are very important in conveying feeling of oppression. The dialogue indicates the world-weary attitude of the people of Kiev. If you like historical novels, you will love *The Fixer*. It is in fact a classic. (Alexander 15)

Yakov "cursed history, anti-Semitism, fate, and even, on rare occasions, the Jews" throughout his imprisonment (TF 166). He'll progress from here to a point where he understands history and fate, and instead of blaming the Jews and humanity, he'll become a sufferer for them. He will learn, as Ducharme says, "shift resistance from suffering itself to those who impose it, "realizing" that passivity is no good..."(119). This will distinguish Yakov from previous Malamud protagonists in *The Assistant* and *A New Life* because Ducharme adds he has:

...never been the compliant and resigned sufferer that Morris Bober was or that Frank Alpine learned to be. He resisted his misfortunes with a stubbornness far beyond anything. S. Levin was capable of. . . The experience that taught other Malamud heroes to submit has taught Yakov Bok to resist (Ducharme 96)

Yakov was imprisoned in Kiev together with twenty-five other men. The cubicle was gloomy and smelled strongly of human sweat. The inmates slept on a narrow wooden platform raised a few centimetres above the filthy, damp floor. When the prisoners were served soup for supper, they frequently discovered dead mice and cockroaches in it. Those who tried to take an extra spoon of soup were severely thrashed. Yakov piqued the convicts' interest, and they suspected him of being a police spy. When the inmate came, Yakov remembered being beaten at the District Courthouse Prison. As he had feared, a fellow prisoner named Fetyukov struck Yakov on

the head with a severe blow. Yakov fainted with blood trickling down his face. When Yakov regained his consciousness, the guard addressed him as “Jew bastard” (151)! Feltyukov expressed regret for injuring Yakov, apologised, and explained that he had struck him because he suspected him of being a spy. Fetyukov was imprisoned for murdering a stranger while inebriated. Fetyukov had a guilty conscience and wanted he could be as innocent as Yakov. Yakov was informed of Fetyukov's shortcomings.

The isolated cells were rectangular cubicles with a single three-barred window half a metre above Yakov's head on the exterior wall. The door was composed of solid iron and had an eye-level peephole. The guard would occasionally bring a bowl of weak, insect-infested soup and a stale black bread piece. Yakov sat on the floor or paced back and forth across the small space between the cells. “To be imprisoned alone was the greatest desperation the fixer had known. He hadn't the wit he told himself, to be this much alone” (178)

A distressed man was imprisoned in the adjacent cell. He began tapping the wall with his shoes. The man yelled at Yakov, but the echoes in the corridor distorted his words and turned them into noise. Yakov counted the beats he heard and transliterated them into Russian alphabets. But the words he scribbled together made no sense. An inebriated guard once neglected to lock Yakov's cell. At first, he assumed that the guards had purposefully departed without closing the door. They can shoot him and establish his death as diot while attempting to flee. Yakov had the guts to sneak out to see the prisoner in the adjacent cell. Yakov was scared to see Bibikov's body dangling from the balcony. Bibikov tries to escape Yakov Bok and that is why he killed by the officers. Yakov lost hope after Bibikov's death and believed that the jail officials would also kill him. Until he died, Bibikov hoped that his plight would be brought to light and his innocence would be declared in the press. Yakov was extremely depressed as a result of the situation:

“Mama-papa”, he cried out, “save me! Shmuel, Raisl - anybody - save me!” “Somebody save me!” He walked in circles, forgetting he was walking, inventing fantastic plans to escape, each making his heartache because each was impossible. He walked all day and into the night, until his shoes fell apart and then walked in his bare feet on the lacerating floor. He walked in almost liquid heat with nowhere to go but his circular entrapment, striking himself on his journey his chest, face, head, tearing his flesh, lamenting his life. (1 83)

Yakov's foot was once infected with ulcers that swelled. The guards cruelly pushed Yakov to crawl to the infirmary on his own. Yakov's knees began to bleed as he down the stairwell. When he halted for a moment, the guard prodded him with the butt of his gun to continue on. The infirmary located on the other side of the courtyard from the prison cells. Yakov slumped on the ground half way through the yard. Other inmates were prohibited from assisting Yakov by the officers. They wrapped some rags around Yakov's hand and knee and prodded him with their

foot to move on. Yakov crawled to the hospital. The doctor operated on Yakov's infected sores without administering anaesthetic.

The solitary cells are the place of cruelty and torture for Yakov Bok. Yakov's worst treatment was having his body searched on a regular basis, known as "searches." Each day, three to six searches were carried out. The officials would lay Yakov naked and touch and test every part of his body. Yakov was humiliated and hurt as a result of these searches. "His heart raced after these experiences, thickened in it and it took him a while to calm down" (204). Malamud presents the threat of diminished humanity through Yakov. According to John F Desmond, "One powerful element in all Malamud's novels and stories is his concern with the threat of diminished humanity in our age, especially the individual's refusal of his own humanity, and nowhere there this more eloquently presented than in *The Fixer*". (Desmond 101).

At the Kiev prison Yakov suffered a lot. In addition to the torture, Yakov suffered from diarrhoea and nausea as a result of his meals being secretly poisoned. Yakov fasted for five days after discovering that his meals had been tainted. Yakov accused the warden of attempting to murder him solely because they were unable to gather any true proof against him. Yakov had been starving for five days when the Warden authorised him to go to the kitchen and get his food twice a day, accompanied by a guard. Yakov had been in prison for approximately nine months at this point.

The Warden stated that he had received notification that Yakov's indictment had been completed and that he would be sent to court. Yakov was handcuffed and escorted along the street within an hour. His eyes welled up with tears as he beheld the gloomy streets, leafless trees, and blue sky. He was transported to the office of the Prosecuting Attorney. Grubeshov forced Yakov to sign a confession admitting that he had killed unwillingly while under the influence of his religion.

Yakov vehemently refused to admit to a crime he had not committed, instead claiming that he could only confess his misfortunes. Grubeshov enticed Yakov by promising to provide safe passage to America if he signed the confession. Furthermore, according to Grubeshov, the Tsar was informed of the ritual murder of Zhenia Golov, was convinced of Yakov's guilt, and was eager to convict and punish him. Yakov was sure that he would be doomed for ever if he signed the confession and therefore he refused to do so. Yakov asked whether the Tsar would let a confessed criminal to escape from Russia. Since Yakov refused to sign the document stating his confession about the crime, he was again locked in the cell. Each day boredom and nervousness oppressed him and he feared that he might go insane.

Once Yakov's father in law Shmuel came to see him in the prison. He bribed the guard by paying him forty rubbles of his hard-earned money. He insisted Yakov to believe in God. Yakov bitterly replied that "I've asked for everything and got nothing" (257) from God. Yakov urged

Shmuel to seek help from wealthy Jews and journalists in order to save him before Russian officials killed him. The warden discovered that Yakov had a visitor that night. As a result, Yakov was chained to the wall during the day and slept on the bed plank with his legs locked in the stock at night. Furthermore, his body was searched six times a day. Yakov could only move one step forward, backward, or sideways. Even while he was eating, the guards refused to remove his manacles. Yakov loosened the cement around one of the bolts with the handle of a spoon. Yakov's mouth was bloodied by a blow from the guard, and as punishment, his stool was removed for a week.

Yakov is thus, a victim, but one who has within himself the ability to endure like the Jewish people whom he symbolizes and the unjustly suffering for whom he speaks. Helterman observes:

To be a Jew is to understand the suffering that God puts into the lives of all men. This understanding leads to goodness that must take the form of pity, for other men, for other Jews, even for oneself (Helterman79).

Malamud truly presents Yakov as a Christ figure in the sense of providing a vicarious redemption for the weak and oppressed. Iska Alter notes many parallels with the Jesus story in that Yakov is:

a fixer, a carpenter who abandons his traditional community in his thirtieth year, in order to begin a new ministry among the godless; arrested in April during the Passover season; imprisoned with thieves and murderers; figuratively lost to the world; and even resurrected (Iska Alter 165)

James Mellard remarks that “obviously, there is a great deal of irony in the use of such a Christ figure by a Jewish novelist, but Malamud’s point in using it is to insist upon the universality of the pattern . . .” (Mellard 209)

Yakov suffers, but he suffers and thinks, and suffers and struggles, and suffers and challenges his suffering. Regardless of Yakov’s ultimate fate, a few good people have expressed their solidarity with him, and hence their humanity and his. The novel closes with Yakov riding in a carriage to his trial. The ending leaves the outcome of Yakov’s case in doubt, but the verdict is really irrelevant to the main concerns of the novel, for Yakov has already achieved the understanding of freedom. This point is underscored in the closing scene. A young Cossack rides as escort alongside the carriage that takes Yakov to his trial. Yakov envies his outlook, his good looks, his freedom. Suddenly, a bomb goes off and the Cossack’s foot is blown away. He looked in horror and anguish at Yakov as though to say, „What has my foot got to do with it? “ The answer is that the youth is no freer than Yakov. All things connect underneath. Yakov has an inner freedom

that his oppressors lack. Malamud develops this paradox so powerfully that the memory of Yakov Bok is likely to inspire the reader long after he has finished reading the novel.

WHAT IN BETWEEN *THE FIXER* AND *THE TRIAL*

When it comes to the fixer, Kafka's *The Trial* comes to mind. "Both the novel highlight the existential value of waiting," says Amiya Dev in her introduction. It's (Amiya Dev300). M. Rajagopalachari aptly says, "The fixer draws its strength from the fact that it provides a hope of trial for Yakov and hints at his exoneration from the cooked up charges," ". Joseph K of *The Trial* does not know why he is arrested," "Even before the trial begins, he is executed." 98). Throughout the novel, Yakov's suffering is depicted, and this is the novel's central theme.

The absurdity of the world, the impermanence of existence, the nightmare of intersubjectivity, and political oppression can all be found in these two classics before we even begin to compare them. Both novels represent existentialist themes. On the morning of Joseph K.'s birthday, he was arrested in his room at home and taken to the police station. Two guards will inform the bank of his arrest without explaining the charges against him, and he is free to continue working at the bank despite his detention. So we can see that Bok and K have the same fate in store for them. As a result, they are accused of committing an offence they did not commit, even though they have no knowledge of the alleged crime.

For Joseph K and Yakov Bok, modern life is a cruel punishment. A similar strategy is used by K, as Bok did in *The Fixer*, to argue against his own arrest's legality. The judge, however, pointed out that his audience consists solely of government employees. Both characters appear in court to argue their cases, accusing the authorities of corruption and the circumstances surrounding their arrest.

First impressions are that this is a case about judicial reform, about how the court system is used to crush individuals without their consent. There is a perception of widespread corruption and bureaucracy throughout the entire system, from the Judge Advocate to the police. However, a closer look reveals connections to other Kafka themes, such as modernity's absurdity, inhumanity, totalitarianism, and alienated subjectivity.

Despite the fact that both K and Yakov Bok appear to be anti-heroes, they are actually guilty of living in a state of falsehood. Possibly falsely accused, they eventually relinquished their throne and were finally convinced that they were guilty. While he had the ability to flee or evade his incarceration, K, like modern man, chose to die. Let go of his freedom and succumbed to the social norms of his time, which have made him an object of public ridicule. When Yakov Bok went through the ordeal of being imprisoned, he also lost his zest for life. That both K and Yakov Bok share the same trauma and that their world has become inhuman, hostile to the subjectivity of the crowd is noteworthy.

CONCLUSION

The suffering that results from the conflict between human freedom and human limitations is the focus of Bernard Malamud's novels. His characters are multifaceted individuals whose flaws are frequently the source of their suffering and predicament. Frank Alpine in *The Assistant*, Seymour Levin in *A New Life*, Yakov Bok in *The Fixer* strive to escape an ignominious or unfulfilling past and to achieve a new life of comfort and fulfilment. They achieve new dignity, turning defeat into victory by assuming a burden of self-sacrifice. The Jewish character and Jewish themes revolving around the family are concerned with Bernard Malamud. Tension and depression lead to a very narrow family, where you tend to live an isolated life. Sharing feelings with the right person paves the way for problems to be resolved. It is also helpful to receive proper advice so that in future the same errors do not occur. In spite of their bleak lives, helpless nature and hopeless situation, Morris Bober and Yakov Bok retain their intense love for their family and keep their minimal existences from disintegration.

Malamud has always been aware of the societies in which his protagonists lived. He is interested in describing actual social structures as well as the human interactions that keep them in place. “He lets us into the mind of his characters, yet tells us only what we need to know.” (Hicks 217) Most of the characters he created reflect his love for fellow humans. His ability to persuade readers of the truth of his characters' emotions, actions, words, and surroundings continues to amaze. Because his people are mostly Jews of a certain class, he has a strong sense of belonging to them. According to Podhoretz, “They are copied not from any models on earth but from an idea in the mind of Bernard Malamud. This idea brings about a grand simplification or specialization of historical fact”. (Podhoretz 158).

The Fixer is Malamud's most existential novel. It addresses the concerns of the worth of life and the purpose of suffering in the most direct way conceivable. It also touches on significant topics such as human liberty and necessity, the individual and society, history, anti-Semitism, political tyranny, and social revolution. For Yakov Bok is more than just a poor Jew wrongfully imprisoned by Russian authorities for the ritual murder of a Christian kid; he is also an Everyman, and even a Christ figure, as some critics have suggested. Yakov Bok learns about the nature of being human and an individual's responsibility for other human beings during his years in prison. Bok's flight from the *shtetl* to learn something about the outside world turns into an interior journey of discovery in which, through his prolonged and intense suffering, he recognizes his obligations to himself and to. Merely by signing some papers, Bok could find himself free of prison and out of Russia, or so the Prosecuting Attorney promises him. Bok, however, steadfastly refuses. And at the nadir of his despair he also learns that suicide, attractive as it may then appear, is no solution, no true escape.

Yakov Bok fights to understand the reason for his cruel and undeserved fate during this period of physical and mental suffering. Through reading, reflection, and dialogue with a few people with

whom he has contact, this man who once hid his Jewishness comes to accept his irrational suffering as a means of identifying himself as a Jew and as a human being. He is no longer afraid, and he realises that his long-awaited freedom is, in fact, a state of mind that must be actively pursued. At the novel's conclusion, he drinks in the cheers of the crowds lining the streets as he goes to trial, a hero of the downtrodden. With a newfound spirit, he proclaims, "Where there's no fight for it there's no freedom" (89).

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Analysing the impact of State Board and Central Board of Secondary Education in learning English vocabulary through online mode of select Primary school students in Puducherry.

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Abstract

The enhancement in L2 vocabulary density will help to strengthen the learning of LSRW. English language has emerged to be the common and an effective connector in today's world. Though there are parts in learning a language vocabulary stays on top because it helps to convey and express ideas better than the structure itself. Covid-19 nearly jeopardized the learning process but with the progression of time we were able to cope up with online mode learning which has set a new rhythm in the learning space. Most schools in India prioritize English language as a medium to equip their students to face the world. Lexical density and diversity are rather important than the form to communicate. This paper investigates the efficacy of learning English vocabulary through online mode by 5th grade boys and girls of select Primary schools in Puducherry. I have focused on two boards of instruction which is State board and the other in Central Board of Secondary Education (CBSE). Though there are differences in these board in this article I would like bring out how students of these two schools approached online learning. I have adopted a quantitative method to collect his data. In this quantitative method researcher has used an online questionnaire (Google form) as an instrument to collect the data. The results reveal that the majority of the students have leaned on to the online mode as they have experienced it to be more effective in learning English vocabulary at their comfort of their home.

Keywords: State board, CBSE, Primary school, English vocabulary, Online learning, Covid-19.

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Introduction

Two different curriculum was chosen from the Union Territory of Puducherry they are state board and Central Board of Secondary Education (CBSE). The Directorate of School Education, Puducherry is serving to the citizens of the Union Territory of Pondicherry located in the four landscapes of the three neighbouring states of Tamilnadu, Kerala and Andhra Pradesh. The Directorate is responsible for providing literacy and education to the people of this Union Territory at Pre-Primary, Primary, Middle, Secondary and Higher Secondary Levels of schooling.

Apart from these government run educational institutions, this Directorate is financially supporting various private educational institutions through Grant-in-aid for providing education to all the children of this Union Territory, who are in the age group of 3 - 17 years. The financial outlay on the Grant-in-aid provided to a total number of 36 educational Institutions in the current financial year is Rs.10.27 Crores.

Besides, providing regular and formal education to the younger citizens of this Union Territory, the following services are rendered to develop the socio-economic status of the students in the age group of 3 - 17 and the teachers, by implementing various welfare schemes.

Primary schools in India

Education in the global community and India specifically has come a long way. From the very beginning of mankind, man has been very keen on learning new things. He is curious by nature and can pass on the learning to another generation of mankind who in turn know more and pass it on to the forthcoming generations. This was an education in its primitive state and with no formal structure of learning. It comes down to the ancient civilisations that progressively formed educational structures over many centuries into what it is today. Considering how our education system began is fundamental if we wish to understand it correctly today.

The ancient Indian education system is one of the oldest education systems in the world. In about 5000 BC, education was prevalent in India. In those days, people would go to “Gurus” to receive an education. The students had to live in the Guru’s house or rather the ashram of the Guru and receive an education. These ashrams were quite big in size and were many times built by the kings. These ashrams were not in the towns or villages. There were usually in the forest among the wildlife. Even a Prince has to go and live in the ashram if he wanted an education. This system is called the Vedic Education System. A day in the ashram started with a religious prayer called “Upnayan Sanskar”.

This was a time when education was freely available to all without any discrimination based on any social norms. So, with the passing of time, social norms started to influence the education system. Education was given according to the caste of individual students. This continued for

many centuries. Then during the Mauryan Dynasty (321 BCE -185 BCE), education experienced some amount of change due to the rise in urbanisation and new centres of trade came into existence. After this, the Gupta Empire took over and education was given great importance. It was during this time that universities were established. Prominently known universities were in Varanasi and Nalanda. India certainly became a hub of education and many students from neighbouring countries would come to study at these universities. The study of science and philosophy became popular.

Then came the Medieval Period. It was during this time period that education boomed and many universities were opened. Though in this period there were different places for school education and higher studies, there was nothing, especially for primary school. Subjects like religion, Math, Science, Grammar and Philosophy. This continued on till the British captured India and propagated their “modern education”.

A lot of their curriculum was similar to what was already being taught in India but did also bring some advances in education from other countries. Despite the freedom of education for girls, this system only aimed to make Indians better at doing clerical work for the British. It was during this period that primary education was formally recognised and different teaching methods opted for children in this age group.

The present education system in India owes much to Christian missionaries. Even though the British education system had a selfish agenda, the work of the Christian missionaries cannot be discounted. They worked among the natives for many years and build the primary and elementary education system.

They introduced a new system of education which played a major role in shaping the education system that we have today. The East India Company took upon itself the responsibility of educating Indians when the British government passed the charter Act of 1813. Even in spite of this the growth and progress of primary education in the first half of the 19th century were not promising. In the year 1853 when the Charter act was put under speculation in order to be renewed, the need for an entire survey of education in India was noted. In Education dispatches, popularly known as Woods despatches, contributed significantly to the establishment of graded schools throughout India in 1854.

This dispatch did not see favourable results in Downward Filtration Theory and insisted that the local elementary schools be the base for the education system in India. It brought out the idea of government-aided schools which were mostly run by missionaries and were not managed by the local or national authorities. It was during the year 1882 that Lord Ripon assigned a commission under the chairmanship of William Hunter with the objective of examining the advancement of primary education in the country. The commission suggested, “Primary education be regarded as

the instruction of the masses through the vernacular in such subjects as will best fit them for their position in life, and be not necessarily regarded as a portion of instruction leading up to the university.”

With this, the primary level of schooling got its formal structure. There were two levels in the primary schools that the students were required to complete in order to go into higher schooling levels. The two levels were the lower primary level and the upper primary level. Students were taught a variety of subjects ranging from languages, science, reading, writing, Math and social studies. This system was established in the entire country and became the primary block of education for children under the age of 10 years.

Following this when India attained its Independence, educational communities were set up to put down guidelines for different levels of education. The educational policies commission (1948) laid down the following guidelines for elementary education:

- (i) To develop the basic skills, autonomy and initiative for successfully solving problems.
- (ii) To develop fully all the humane and productive talents of each individual and
- (iii) To develop social duty and cooperate in the improvement of social institutions.

The following are the objectives of primary education recommended by the Indian education commission (1966-66):

- (i) To bring all round development among the children.
- (ii) To develop literacy, numeracy and technocracy through the individual mother tongue among the children.
- (iii) To develop an understanding of patriotism and the democratic spirit of each child.
- (iv) To make education free, compulsory and universal.
- (v) To identify the students with the Indian culture.
- (vi) To develop vocational efficiency and allow the students to self- dependent,
- (vii) To formulate hygienic habits among the learners.
- (viii) To develop aesthetic insight among the learners.
- (ix) To develop the mindset for cooperative living, cooperative work and group activities.
- (x) To make students mindful of the dignity of labour and equip the students for prospective life.

Every forthcoming education committee brings out its own set of rules and guidelines to be followed in the next five years. We can be assured that this happens based on intensive research and surveying of schools across the country.

Each state also has its own education department that also works along the same lines. Pondicherry is a Union Territory that doesn't have a curriculum of its own but follows the same as the one given by the educational department of the Tamil Nadu government.

Schools in Puducherry

Puducherry also followed the gurukul system until the French invaded the town. Since then, French has become a medium of instruction in a few schools and a second language in most schools. One of the oldest establishments is the Lycée Français International à Pondichéry which in its initial days was established as “Royal College of Pondicherry” in 1834. After independence, it became a school and follows the AEFÉ curriculum. There are other educational institutions that were established a little later by the French government. Their medium of education is French.

The V.O. Chidambaram Government Higher Secondary School, Calve College Government HSS (College Calve Enseignement Secondaire) and the Pensionnat De Jeunes Filles (Government Girls French HS). In 1875, Calve College was established under the name Kallavai Subburaya Chettiyar, which is named after the family of a renowned merchant. Formerly known as Ecole Primaire, the VOC School, is named after freedom fighter V.O. Chidambaram Pillai. It was built in 1886 and followed the French system of education till the medium of education was changed to Tamil.

Apart from this, the Union Territory has central government schools like the Jawahar Navodaya Vidyalaya and Kendriya Vidyalayas. There are many other government schools, aided and non-aided private schools of boards varying from CISCE, CBSE, TNBSE, and TNBHSE.

Pondicherry primary school in general during lockdown

During the first lockdown, schools in Pondicherry were not prepared for the sudden change in the mode of education. For a good three to four weeks schools were struggling to decide what to be done and how learning could continue happening. They needed a platform which was user friendly and at the same time effective. The teachers also needed to be equipped for the challenge as most teachers were not explain to teaching online. The schools had to immediately plan to train their teachers to handle this mode of teaching. There was also a huge internet overload.

The schools had to navigate their way through all this. None the less the schools swung into action and started off training their teachers and then working on the most efficient online learning platform. Some schools choose Google Meet, some Zoom and still others Google classroom. First it started off with high school online classes and then elementary school and later on Primary school. Some schools like Navodaya Vidyalaya and State Government schools used TV to conduct classes to cater to the kids from poorer backgrounds. The school put their best foot forward but as with the effectiveness of these classes, initially primary school kids didn't

really settle into this new mode of learning. The physical connection was a major problem for these young learners. Therefore, after the pandemic schools had to work extra hard to bring back the kids to the level of learning they were expected to be at.

SL. No	State board	CBSE
1	Blessed Mother Teresa Model Higher Secondary School	The Study International School
2	Petit Seminaire Higher Secondary School (Primary Section)	Billabong High International School
3	St. Joseph's of Cluny Primary school	Achariya Siksha Mandir
4	St. Patrick Matriculation Higher Secondary School	Presidency Higher Secondary School

State board and Central Board of Secondary Education (CBSE) – An Outline

CBSE Central Board of Secondary Education

A Board which follows universal pattern is the first choice for parents with transferable jobs.

CBSE affiliates all Kendriya Vidyalayas, all Jawahar Navodaya Vidyalayas, private schools, and most of the schools approved by central government of India

Examination Pattern: All India Senior School Certificate Examination (AISSCE) for Class 10 and 12

Facts

- Total Number of Schools Affiliated with CBSE: 14808
- Areas of Operation: 25 Countries including India, Malaysia, Dubai etc
- Major entrance exams syllabus based on CBSE viz. IIT, AIPMT etc

Pros

- 1) The diversity factor in schools with CBSE board is high as more students from different backgrounds are likely to end up in the same class.
- 2) Quality of Content (No Errors/ No Printing Mistakes) in Textbooks' is good.
- 3) Continuous And Comprehensive Evaluation (CCE), a new system of education implemented by CBSE for students of sixth to tenth grades. It removes the marking system and introduces grading system based on a series of curricular and extracurricular activities.
- 4) Easy to find tutors, books and activities for all classes.

- 5) Focus on Science and Mathematics as well as application-based subjects.
- 6) Recognition by all colleges in India.
- 7) Centralized system for transferring across all CBSE schools.
- 8) Numerous talent search examinations and scholarship exams such as SSTSE, NSEB, NSEC etc held at local and national level base their content on CBSE syllabus just because it is more prevalent.

Cons

- 1) Although Major Entrance Exams syllabus is based on CBSE, the fact that the seats for those courses are open for all students in India. And colleges which are coming under state universities have more reserved seats for students from state boards. So, students from CBSE board who wouldn't crack entrance exams face problems in getting admission in state university colleges as they have very a smaller number of seats for CBSE Board quota.
- 2) Fees can be on the high side for some schools.
- 3) There aren't enough options to explore in the field of Arts and Literature

State Board

Every State Government imparts Primary, Secondary and Higher Secondary Education in its respective state.

Examination Pattern

- SSC: Secondary School Certificate, 10 Board Exams
- HSC: Higher School Certificate, 12 Board Exams

Facts

- Areas of Operations: Every State and Union Territory of India

Pros

1. Favorable for parents without Transferable Jobs.
2. Easily available Textbook, Teachers.
3. Moderately loaded curriculum giving options for Students to explore more extracurricular activities like Dancing and Sports.
4. Lower Fees.
5. More reserved seats within the state recognized colleges

Cons

1. Depends wholly on the State government's competence to maintain quality of education.
2. Quality of Teaching varies according to school.

3. Might Lack in basic facilities.
4. Quality of Content (No Errors/ No Printing Mistakes) may be questionable.

Questions and discussion

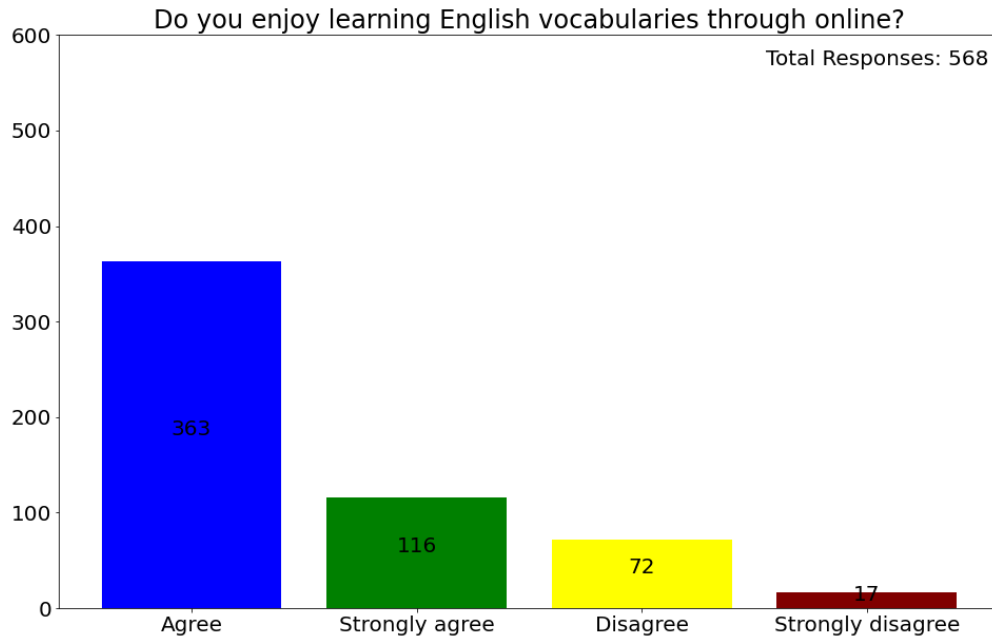


Fig 1

From fig 1 out of 568 students both boys and girls who emerge from the state board have given a positive sign about the online mode. They have affirmed that they enjoy learning vocabularies through online mode. 363 students have agreed, 116 have strongly agreed, 72 have disagreed and 17 have strongly disagreed. There are various students from different backgrounds who had to this mode of learning without any preparation. Students from state are looked at as not as competitive as other board students did come out successfully in coping with online initially and mastering it later.

In the previous chapter I brought the result of gender's impact and in this I would like to present about the impact of curriculum. From the schools of Puducherry, I have selected 8 schools 4 from State board and 4 from CBSE.

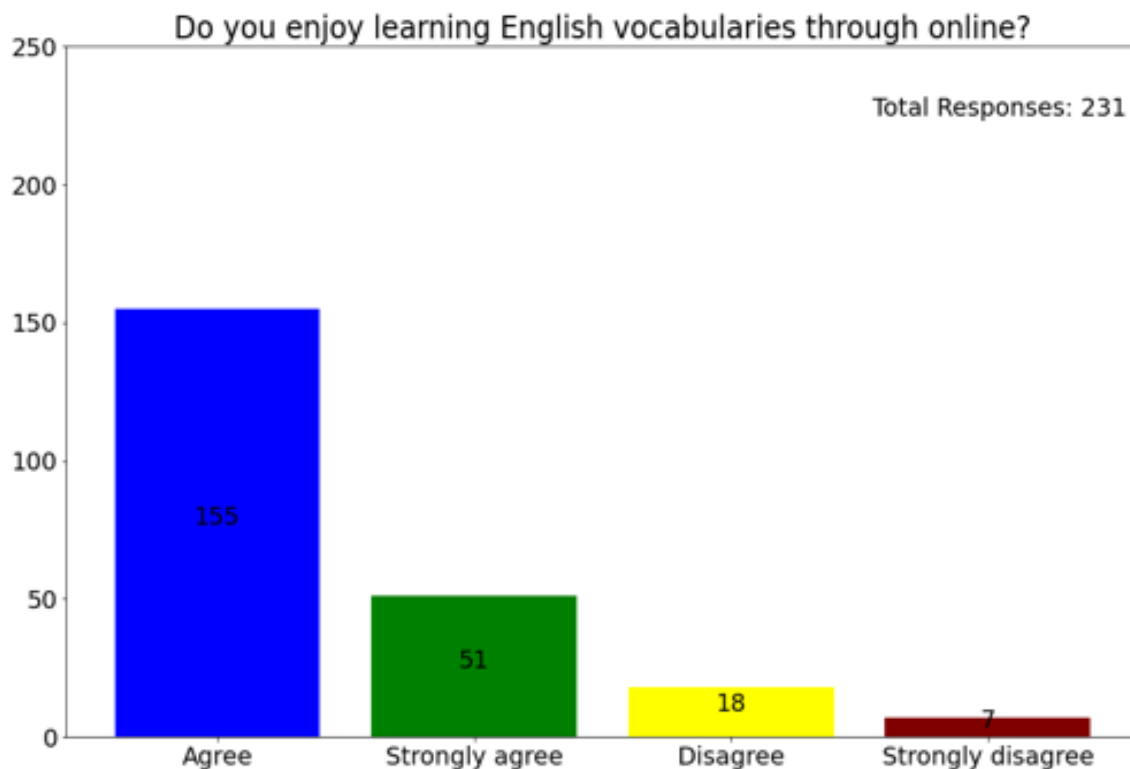


Fig 2

From fig 2 we could see that out of 231 students 155 have agreed, 51 have strongly agreed, 18 have disagreed, 7 have strongly disagreed. In the table below I have given the percentage of students who have concurred to enjoy learning through online platform

Table 1

Curriculum	Total	Agreed	Strongly Agreed
State Board	568	363	116
CBSE	231	155	51

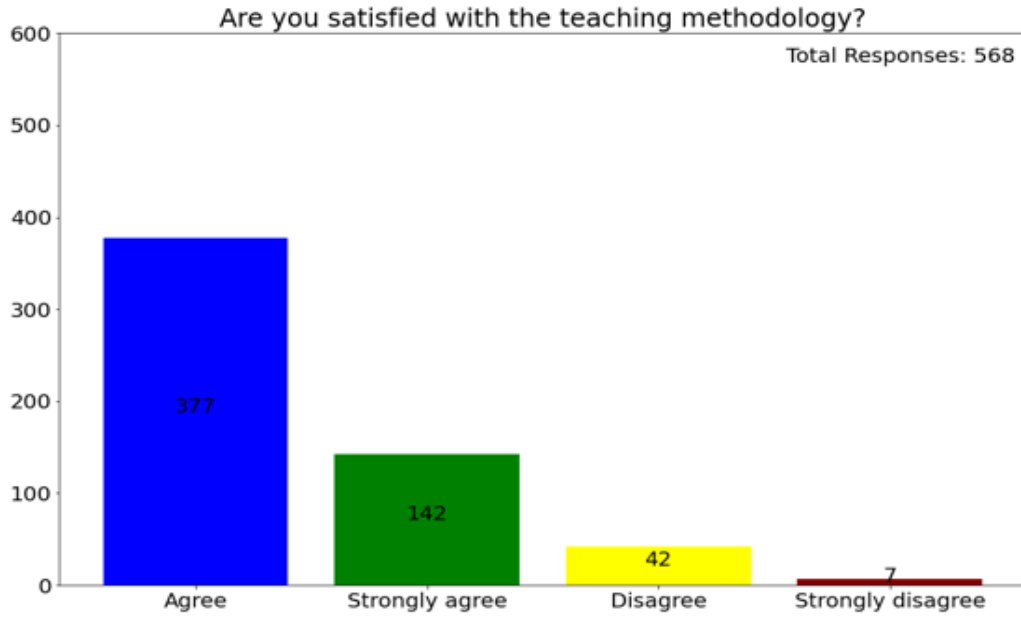


Fig 3

From fig 3 we could see that out of 568 state board students 377 have agreed, 142 have strongly agreed, 42 have disagreed, 7 have strongly disagreed.

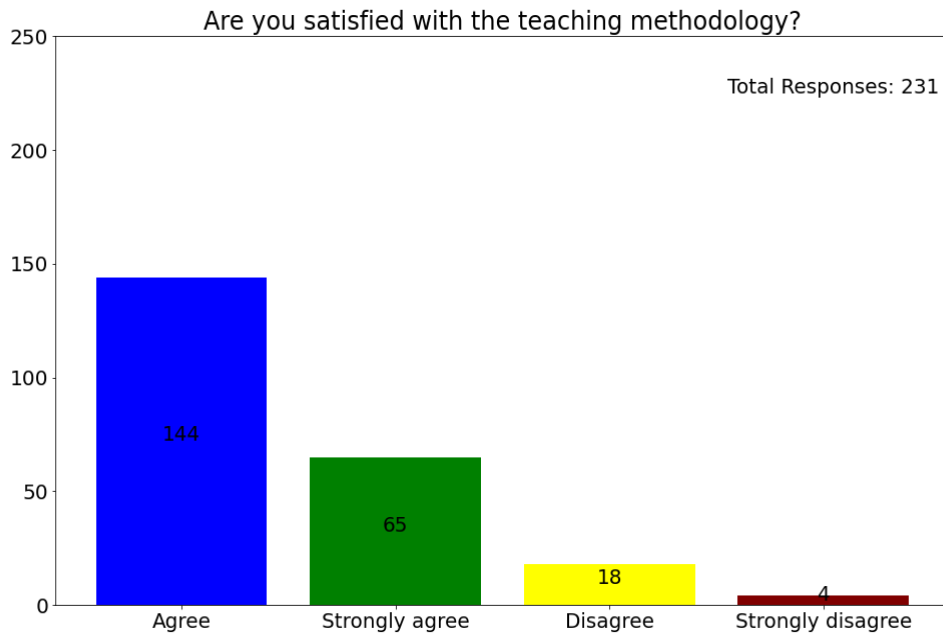


Fig 4

From the above fig 4 out of 231 CBSE students 144 have agreed, 65 have strongly agreed, 18 have disagreed and 4 have strongly disagreed. We could find that students from both curriculum are satisfied with the teaching method that their school followed.

In the below table I have stated the percentage of students from both schools who have responded in favour of the teaching method followed by their teachers during their online learning time.

Table 2

Curriculum	Total	Agreed	Strongly Agreed
State Board	568	363	116
CBSE	231	155	51

Evaluation plays a vital role irrespective of the curriculum followed. Though we have two different boards students have unanimously voted in favour of the assessment which their respective school followed.

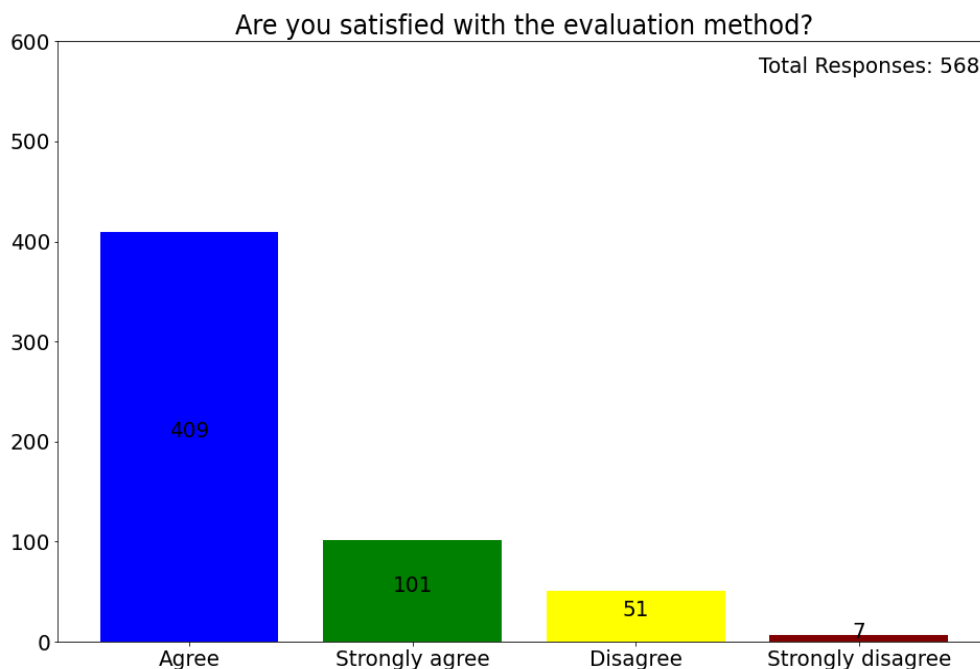


Fig 5

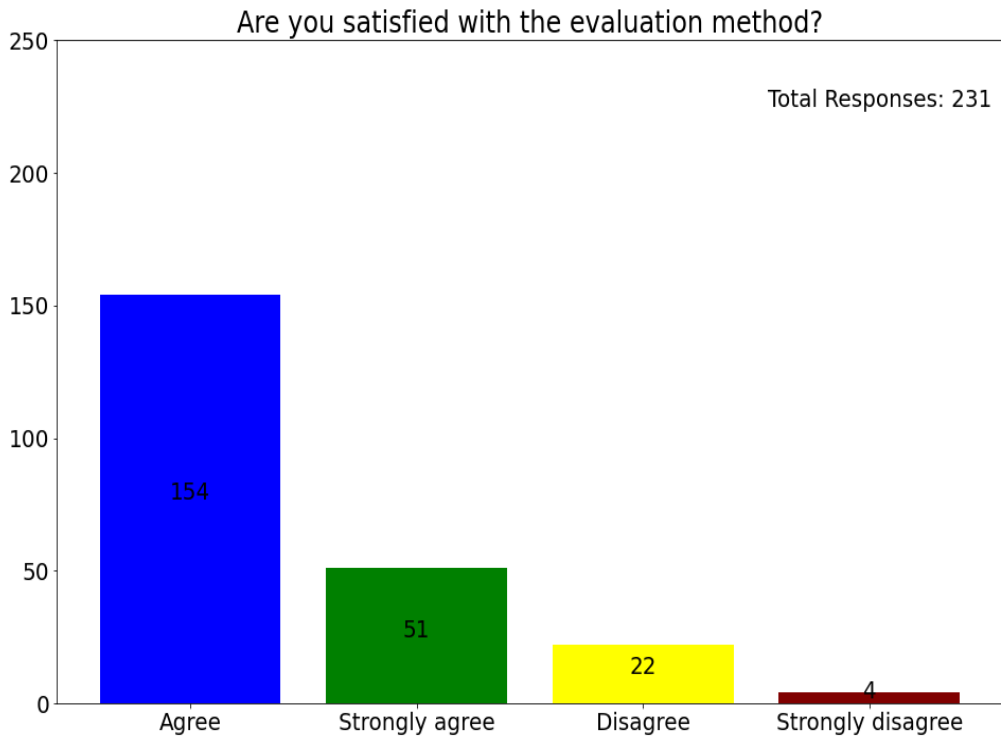


Fig 6

From the figure 5 we could see that out of 568 state board students 409 have agreed, 101 have strongly agreed, 51 have disagreed, 7 have strongly disagreed. From figure 6 we could see that out of 231 CBSE students 154 have agreed, 51 have strongly agreed, 22 have disagreed, 4 have strongly disagreed.

In the below table I have stated the percentage of students who have voted optimistically.

Table 3

Curriculum	Total	Agreed	Strongly Agreed
State Board	568	409	101
CBSE	231	154	51

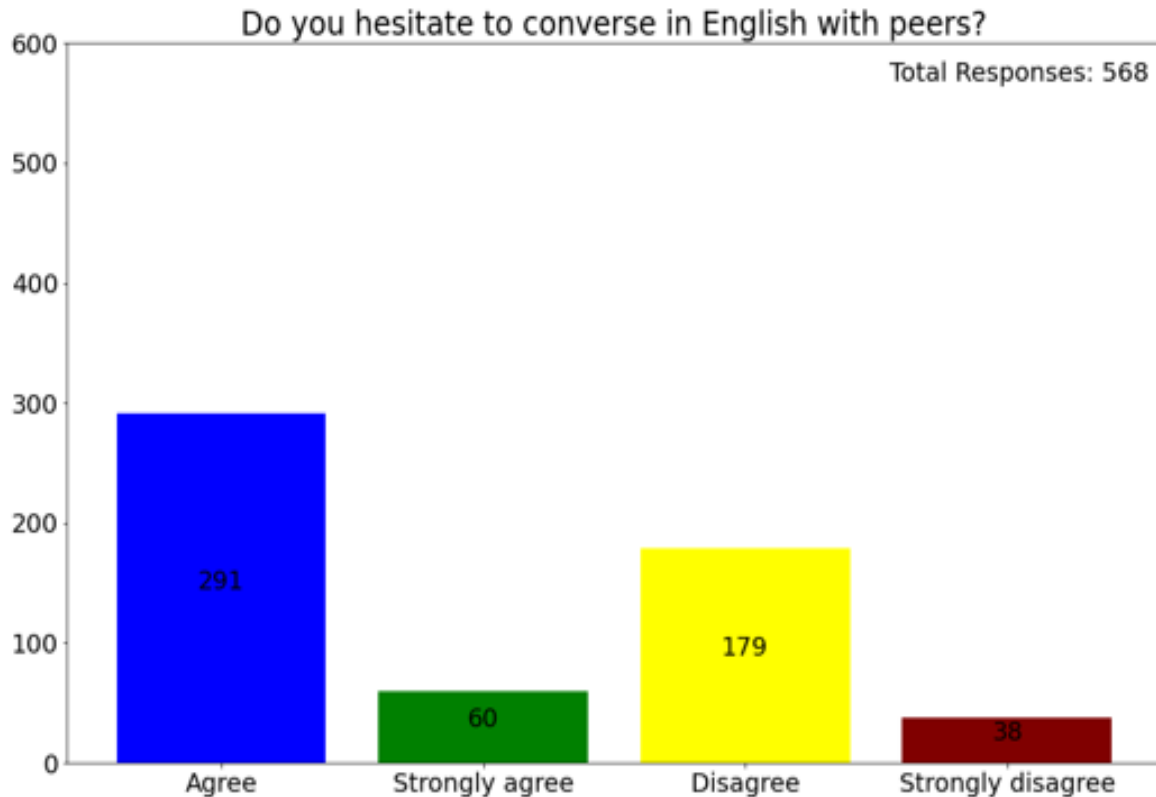


Fig 7

In the above figure 7 out of 568 state board students 291 have agreed, 60 have strongly agreed, 179 have disagreed, 38 have strongly disagreed. Conversation in a L2 language is not easy and when students couldn't meet their peers in person it has hardened the process of constructing a conversation with their peers. Students have expressed that they did hesitate to converse in English.

“Speaking is one of the most important and essential skills that must be practiced to communicate orally” (Casilli, 2013). Though being the Generation Z the hesitation towards having a conversation in English hasn't changed much from previous generation the present generation. Fear of committing mistakes, thinking gap, lack of confidence and fear of criticism might be some reasons on why students hesitate to converse in English.

Meanwhile Ur (1999) states “Of the four skills, speaking is considered to be able to be the most important skill. Therefore, speaking becomes the greatest interest for foreign language learners”. Richards (2002) states “A large percentage of the world's language, the learners study English in order to develop proficiency in speaking”.

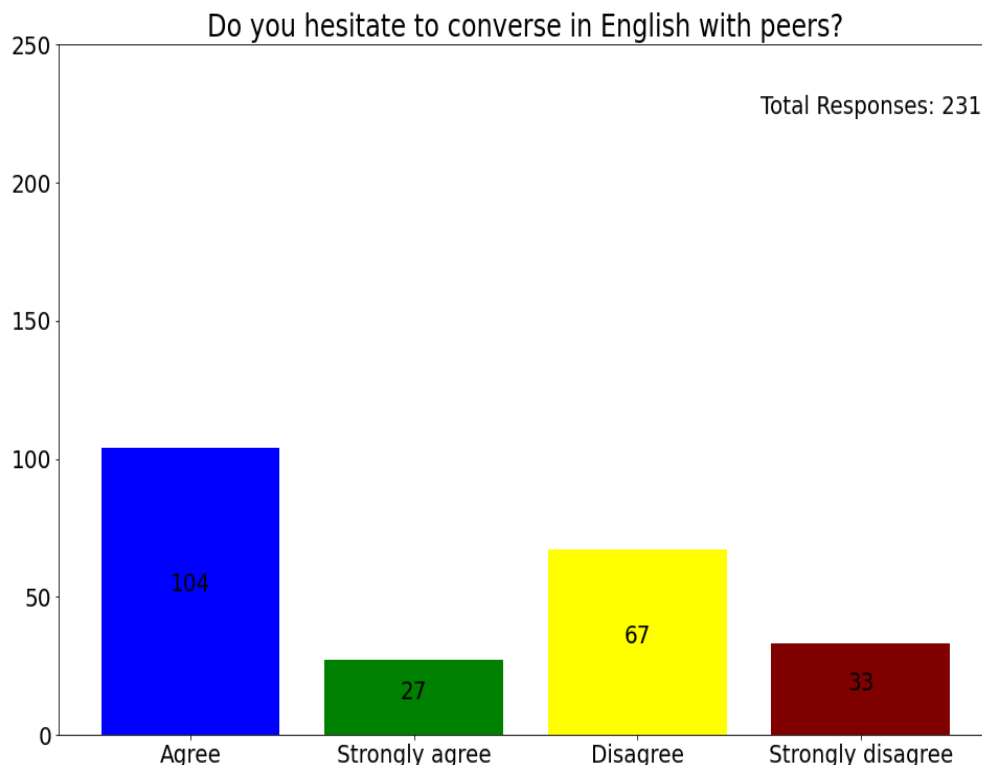


Fig 8

In figure 8 we could see that out of 231 CBSE students 104 have agreed, 27 have strongly agreed, 67 have disagreed and 33 have strongly disagreed. To know that students of this curriculum to face this reluctance is surprising but facts speak for themselves.

In the below table I have stated the percentage of students who went on to agree with the question.

Table 4

Curriculum	Total	Agreed	Strongly Agreed
State Board	568	291	60
CBSE	231	104	27

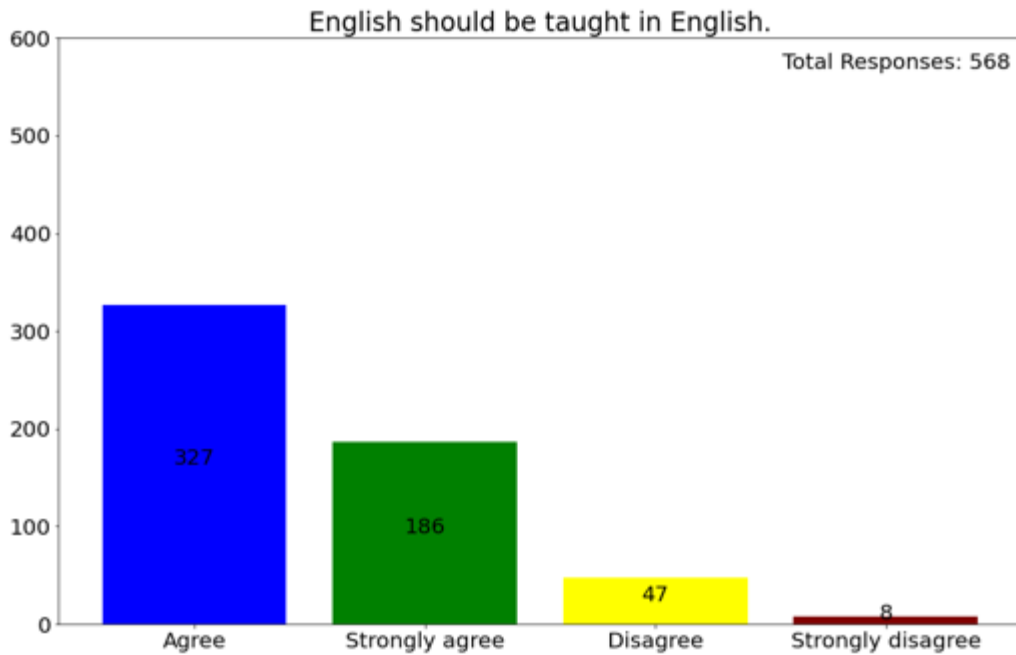


Fig 9

In the above figure 9 out of 568 students 327 students have agreed, 186 have strongly agreed, 47 have disagreed and 8 have strongly disagreed.

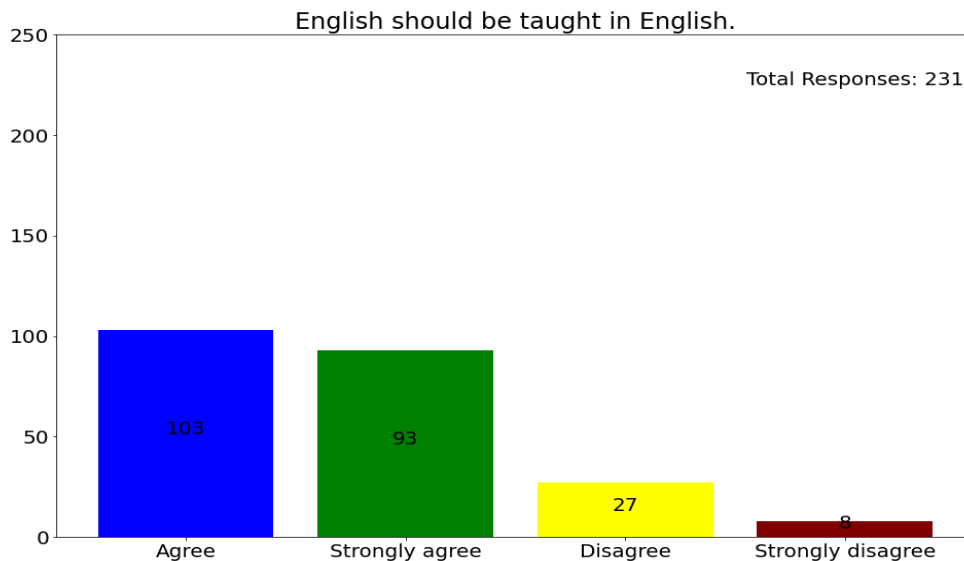


Fig 10

In the above figure 10 out of 231 students 103 have agreed, 93 have strongly agreed, 27 have disagreed and 8 have strongly disagreed.

In the below table I have added the positive response percentage of students from both stream of learning through online mode.

Table 5

Curriculum	Total	Agreed	Strongly Agreed
State Board	568	327	186
CBSE	231	103	93

Question 6 deals about the performance of students from both boards. Any approach should be productive in order to be continued. During the time of Covid-19 schools faced a lot of trouble in continuing a successful run. Teachers had their fair share of struggles in teaching and students had their own challenges too. Students from various schools have responded to this questionnaire and this chapter I am bringing out the percentage of students who have expressed their opinion from State and CBSE.

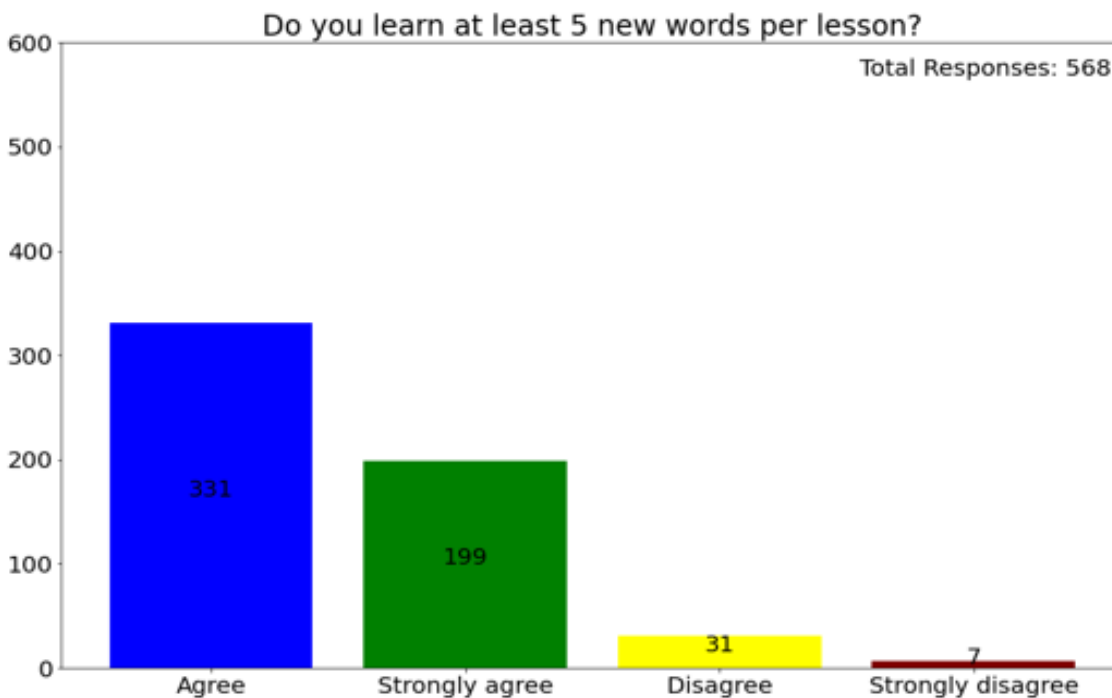


Fig 11

In figure 11 out of 568 students 331 have agreed, 199 have strongly agreed, 31 have disagreed, 7 have strongly disagreed.

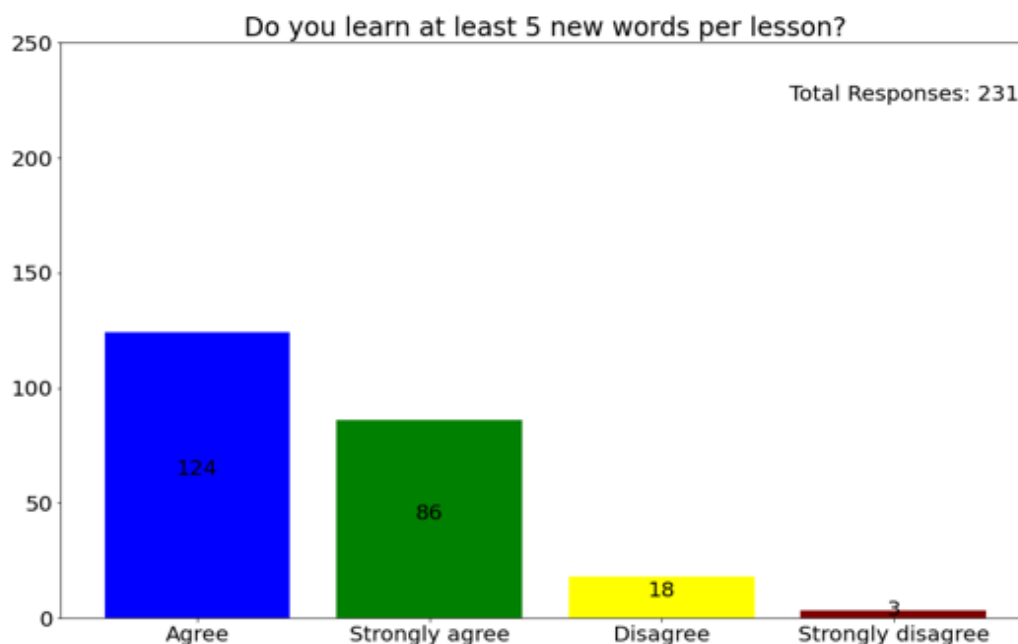


Fig 12

In figure 12 out of 231 students 124 have agreed, 86 have strongly agreed, 18 have disagreed, and 3 have strongly disagreed. In the below table I have stated the percentage of students who have agreed to have a productive learning time. Students from both curriculums did have a positive response towards this question.

Table 6

Curriculum	Total	Agreed	Strongly Agreed
State Board	568	331	199
CBSE	231	124	86

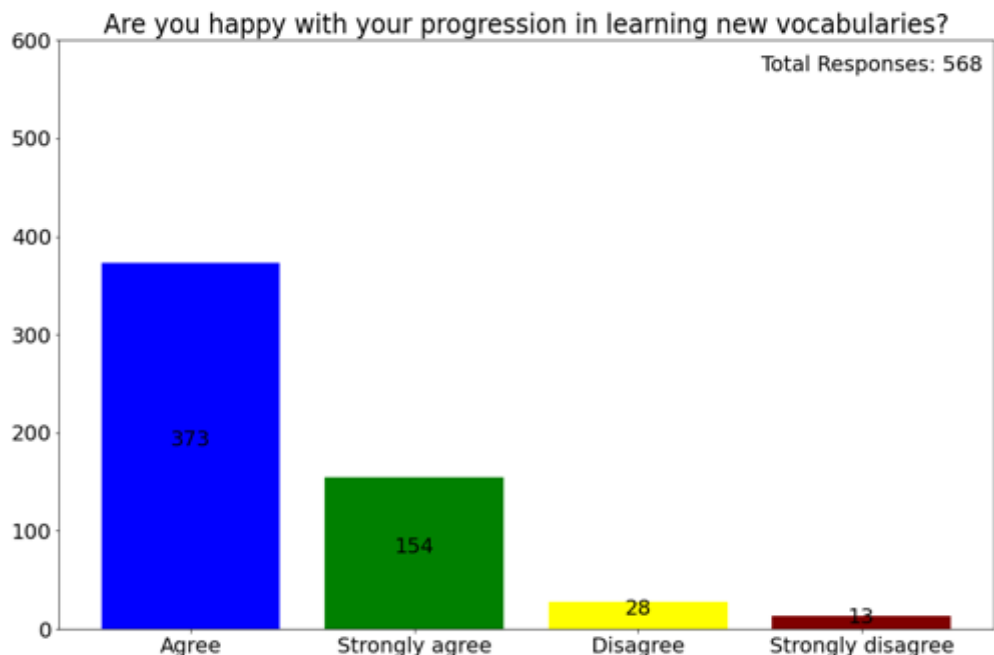


Fig 13

In figure 13 out of 568 students 373 have agreed, 154 have strongly, 28 have disagreed and 13 have strongly disagreed

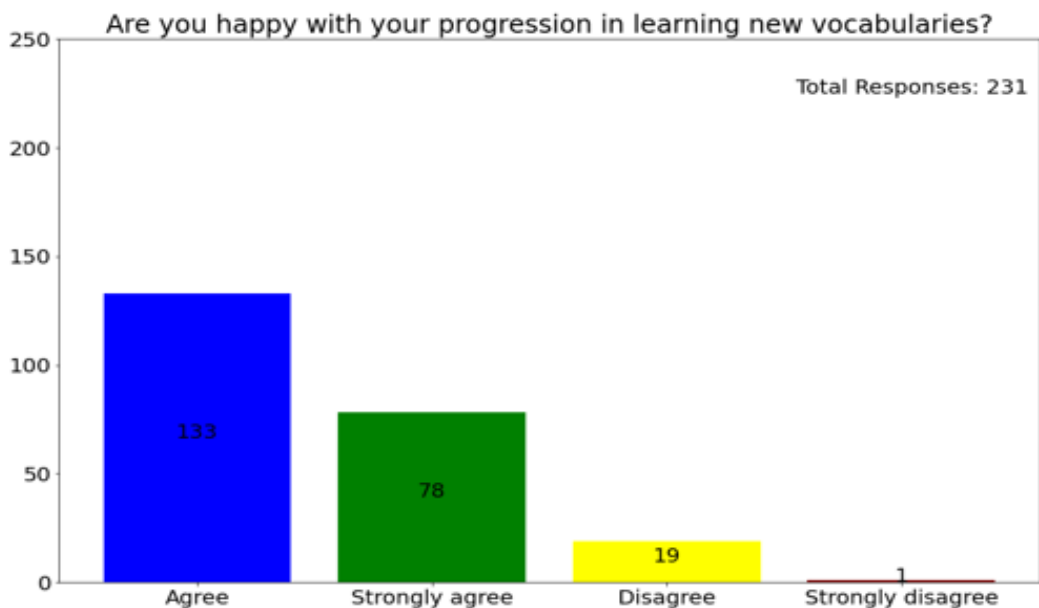


Fig 14

In fig 14 out of 231 students from CBSE 133 have agreed, 78 have strongly agreed, 19 have disagreed and 1 has strongly disagreed. In the below table I have stated the percentage of students who have assured that they are happy with their progression in online learning.

Table7

Curriculum	Total	Agreed	Strongly Agreed
State Board	568	331	199
CBSE	231	124	86

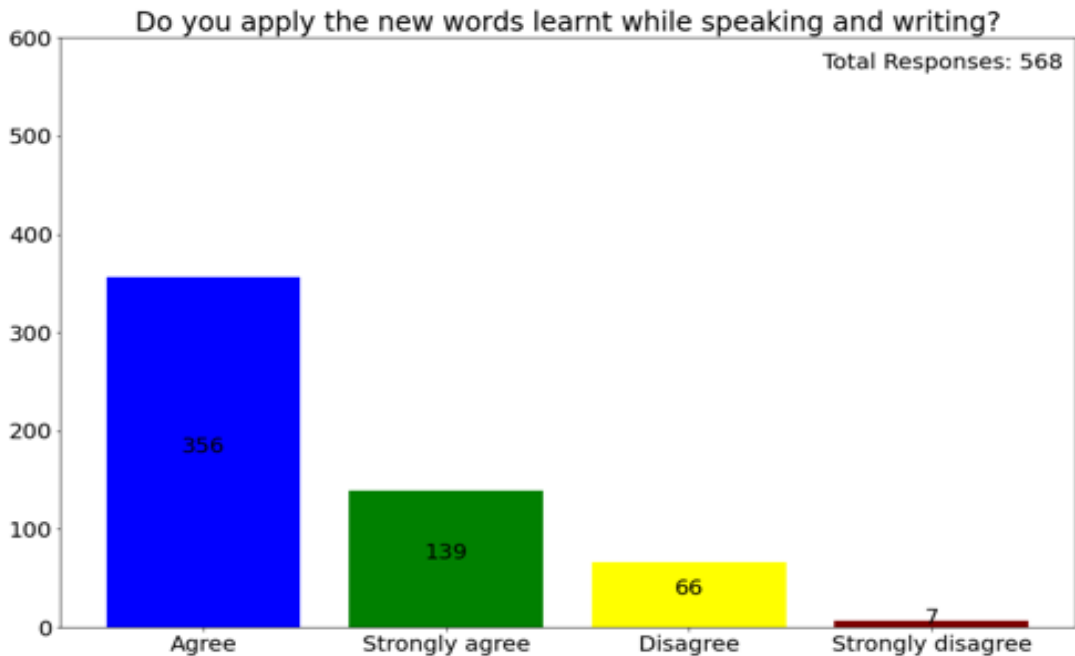


Fig 15

Through question 8 and fig 15 we get to understand that students of state board have applied new words learnt while speaking and writing. Online mode of learning has been helpful in equipping students. The mastery of language is a process and it has to be practiced. Out of 568 students 356 students have agreed, 139 have strongly agreed, 66 have disagreed, 7 have strongly disagreed.

When we look at fig 16 from CBSE students we could see that they have responded positively. Though they emerge from a different curriculum online learning mode have been beneficial to them. Out of 231 CBSE students 136 have agreed, 58 have strongly agreed, 29 have disagreed and 8 have strongly disagreed.

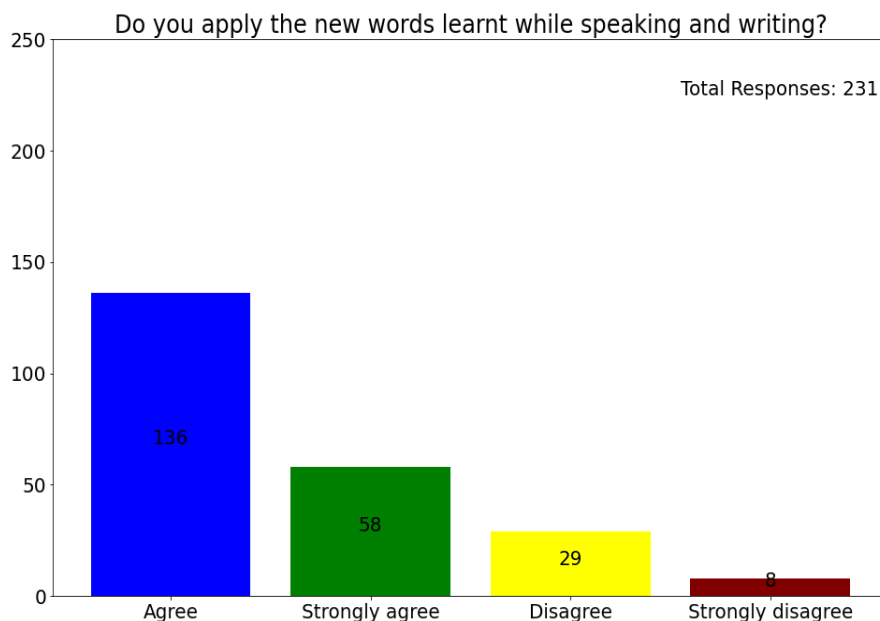


Fig. 16

I have added the percentage of the students who have responded in favour of the online mode in the table below.

Table 8

Curriculum	Total	Agreed	Strongly Agreed
State Board	568	331	199
CBSE	231	124	86

Question 9 bring out the importance of methods in teaching vocabulary to the students. As we know from this chapter that students from various background have taken part. This chapter brings out the responses of students from state board and CBSE. It is clear that irrespective of this difference students feel that there should be improvement in teaching vocabulary. Online mode was inevitable and teachers and students did have a successful response towards it.

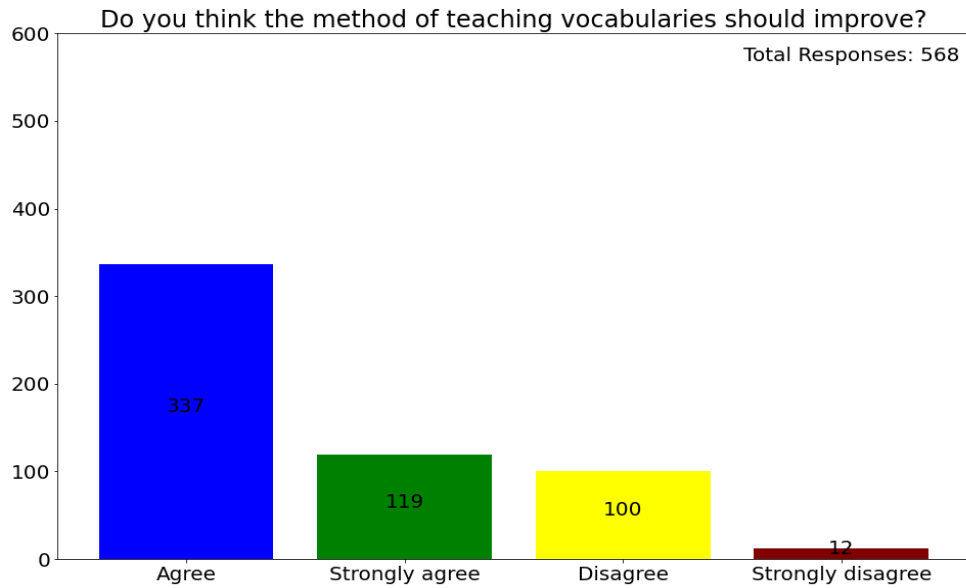


Fig 17

In fig 17 we could see that out of 568 students 337 have agreed, 119 have strongly agreed, 100 have disagreed, 12 have strongly disagreed.

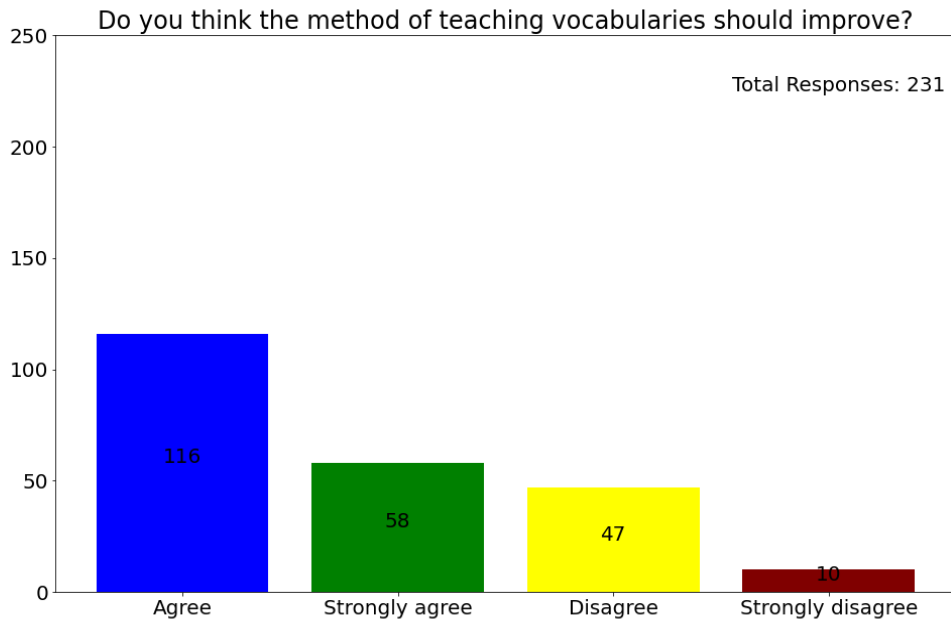


Fig 18

From the above fig 18 we could find that out of 231 students 116 have agreed, 58 have strongly agreed, 47 have disagreed, 10 have strongly disagreed. In the table below I have given the percentage of students who have had the most response to the given question.

Table 9

Curriculum	Total	Agreed	Strongly Agreed
State Board	568	337	119
CBSE	231	116	58

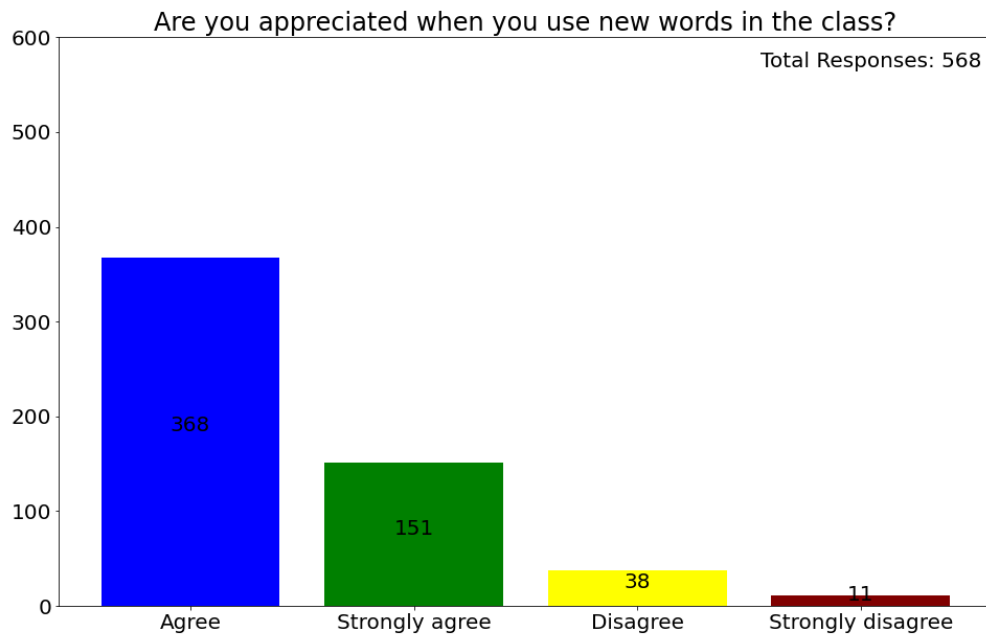


Fig 19

From the above Figure we could see that students from State board have voted in favor of the shot question. Out of 568 students 368 have agreed, 151 have strongly agreed, 38 have disagreed, 11 have strongly disagreed. This numerical representation aids in understanding that students were appreciated when they used new words in the class.

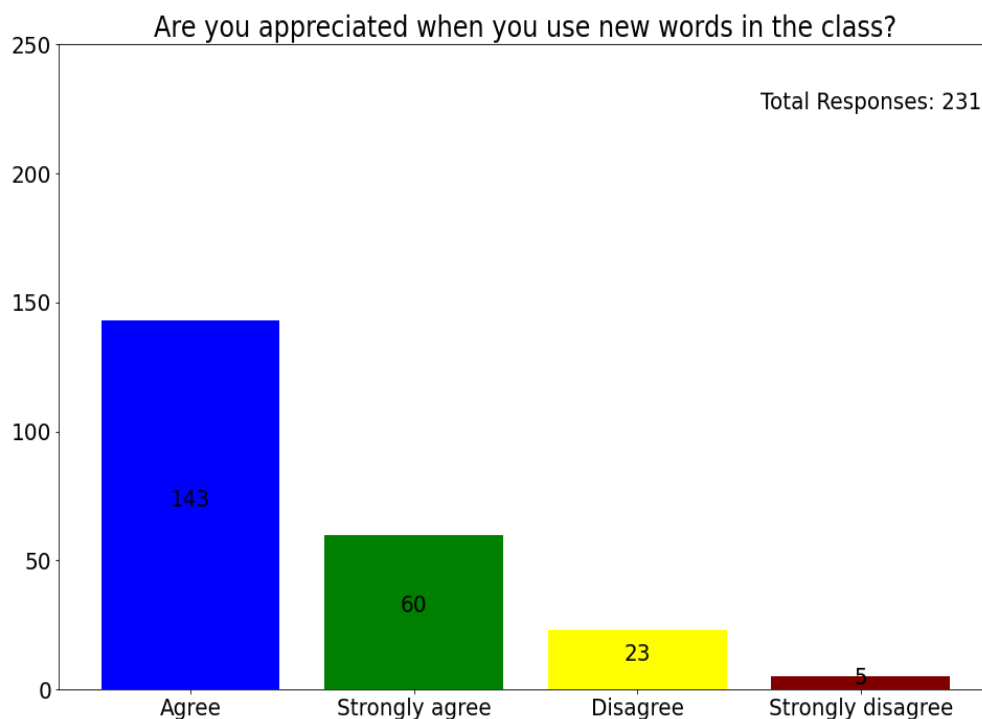


Fig 20

From the above fig 20 we could find that out of 231 students 143 have agreed, 60 have strongly agreed, 23 have disagreed and 5 have strongly disagreed. In the below table I have disclosed the percentage of students who have positively responded.

Table 10

Curriculum	Total	Agreed	Strongly Agreed
State Board	568	337	119
CBSE	231	116	58

Conclusion

Learning became tough for the school going kids when the pandemics spread its wing. It was not easy in general for the people to continue their life but when it came down to education it was a big question mark from all sides. The management and government had to stay vigilant in forming and experimenting new methods to resume teaching and learning process. Especially

when it came down to primary school kids it was more challenging simply because they were kids. Extra measures were taken into consideration to keep them safe from the pandemic. Schools were quick enough to grab online as their source of comeback but to bring in methodology was way more challenging for the teaching and learning communities. Education is all about transfer of knowledge and if any method and methodology fails in this fundamental aspect then there no meaning in continuing with that.

With all the given challenges teachers and schools came strong in spreading knowledge and keeping the light of education on. In this article I have discussed about the impact of boards in online learning. When we deal about the boards, we need to accept that there is always a difference in learning environment, classroom culture, exposure and so on. Here I would like to summarize the results that were obtained by the survey conducted on January, 2022.

Irrespective of conspicuous differences that these boards have I should say online learning has minimised the impact to a smaller percentage when it comes down to learning English vocabulary. Students did show some difference in opinion when we compared their responses as listed in the table but it wasn't much of a negative impact on learning process. I would like to conclude that learning L2 vocabulary will be really fun and productive if we could facilitate technology-based learning as it is more helpful in gaining interest and boosts the productivity.

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MARIAM- THE METAMORPHOSED LADY IN KHALED HOSSEINI'S NOVEL 'A THOUSAND SPLENDID SUNS'

Merrin R S¹ and D. David Wilson²

ABSTRACT

Khaled Hosseini's *A Thousand Splendid Suns* is known to be an incredible work of writing. The relationship of the two women characters is wonderfully depicted out through different chapters in the book. The novel is basically focussing on the difficulties and battles of ladies in Afghanistan. Their lives, jobs, and opportunity in contemporary Afghan culture have magnificently attracted the novel with the assistance of two principle characters Mariam and Laila. The article is focussed on the psychological aspects of clever Mariam. Setting Afghanistan as the principle space Hosseini is delivering the different components of this significant person in his novel *A Thousand Splendid Suns*. By delivering the hypothesis of the Hierarchy of Needs proposed by Abraham Maslow, the principle character of the novel is broke down by giving appropriate occurrences from the book.

KEYWORDS: Needs, gender, marital life, physical assault, self-motivation.

INTRODUCTION

Abraham Maslow is an American psychologist who is first-class regarded for developing Maslow's Hierarchy of Needs. Maslow argued that all people has a hierarchy of desires that ought to be satisfied, starting from simple physiological necessities to love, esteem, and, finally, self-actualization. As every need is satisfied, the following better stage within side the emotional hierarchy dominates aware functioning. The hierarchy of desires carries specially five needs. Physiological Needs is the idea and is the reason for cultivating the muse for motivation. This is the primary requirement for human survival and for human desires. Physiological need can constantly be stored because they are known to be the number one ones or the default ones. E.g.: air, water, food, sex, sleep, Health, clothes, and shelter.

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The novel clearly gives the idea to the readers that Mariam was not brought up in a proper way. She did not no longer get the love and affection of her parents. Mariam and her mom lived in a Kobla that Nana calls a rat hole. Mariam's mom usually desired to stay someplace eliminated, detached, in which neighbours might now no longer stare at her stomach while she turned into pregnant with Mariam and maximum of all to be eliminated from the insincere kindness that others gave her. Mariam only had limited things in her home, a bed, a table, just one window, a chair, and a tandoor outside for making bread. She only has one pair of good dresses and the rest was all damaged. Mariam lacked good food because all she got was bread or cooked rice. There are incidences in the novel where Mariam is starved for more than two days by her brutal husband Rasheed.

1.1 DENIAL OF BASIC NEEDS

Poverty kills more Afghan people than those who die as a direct result of armed conflict either accidental or inevitable. What causes Afghanistan to be in poverty is because of the weak asset base. There is corruption all over and the protection programmes that they have are weak. They are very much vulnerable to any natural disaster or conflict, increase in the basic cost, increase in population and also food insecurity. Above all Afghanistan is the place where they have diverse livelihood. All these become the most common causes of poverty in Afghanistan. Khaled Hosseini has portrayed this face of Afghanistan clearly in this novel.

Mariam was always denied education and also travelling. Education is an important factor in an individual's life. There are certain things human beings learn by going to school. The only teacher that Mariam had was Mullah Faizulla, the elderly village Koran tutor. He came by once or twice a week. Mullah was the one who taught Mariam to read and write. He would patiently look over her shoulders and would wait for her to patiently work on the words. She always wished to go to school and learn new things.

The day when Bibi came to visit her mother she mentioned about Jalil's other children going to study in school. Since then, Mariam's thoughts were filled with classrooms, teachers, friends, and with coloured textbooks. Mariam wished if she could place a ruler on a page and draw important lines at least for once. She wished for huge marks and she even pictured herself sitting inside the classroom amongst her friends. When the idea of going to school was mentioned to her mother she denied it saying that the only skill a woman needs in life is to endure. And she will not get that from schools. She asked what was the sense of giving education to a girl like Mariam. She mentioned it was just like shinning the spittoon.

It's our lot of life, Mariam. Women like us. We endure. It's all we have. Do you understand? Besides, they'll laugh at you in school. They will. They'll call you harami. They'll say the most terrible things about you. I won't have it. There is nothing out there for her. Nothing but rejection and heartache (Khaled 19).

Mariam longed to see the nearby town Herat many times. Her little kobla was the only place she had and that she had seen. Mariam was never allowed to travel to any place other than her home and surroundings. The days when Jalil visited Mariam, he would mention how beautiful Herat was and that one day he will definitely take Mariam to visit the place. She got information and news of outside world from Jalil.

He would always bring her a paper cutting about the important news that had happened in the world. And that was the only link she had as the proof of an existing world outside her Kobla. A world of presidents with unpronounceable names, and trains and museums and soccer, and rockets that orbited the earth that landed on the moon. It was through Jalil she got the little piece of the outside world. Mariam was given strict orders by her mother how to behave when her father came for the visit. When Jalil arrives she would never run or jump, though her heart does. Nana would always watch her from side how she is behaving.

Mariam would leap to her feet when she spotted him hopping stones across the stream, all smiles and hearty waves. Mariam knew that Nana was watching her, gauging her reaction, and it always took effort to stay in the doorway, to wait, to watch him slowly make his way to her, to not run to him. She restrained herself, patiently watched him walk through the tall grass, his suit jacket slung over his shoulder, the breeze lifting his red necktie (Hosseini 21).

1.2 LOVE, BELONGINGNESS AND SAFETY

Mariam, who has been portrayed in Khaled Hosseini's novel *A Thousand Splendid Suns* does not have any safety or protection. A lifestyles complete of worry is by no means pleasing. This feeling motivates to struggle. She desires to stay simply without worry. Maslow as cited in Petri (1981) says that safety needs are the second primary human needs after psychological need. It is because safety needs are important to survive for human in their life. Without something to secure them, they will live insecurely.

When Mariam's mother dies, she is sent to stay with her father's family. Even though she lives with her father, she is not happy. Mariam feels so disappointed around her father Jalil and also around all her other relatives because she could clearly see that no one was happy with her arrival. They did not greet her nor did they smile at her. Every day she got sadder because of the attitude that she showed to her mother. Mariam gets destroyed when she found out that her father has not even uttered a word regarding her marriage to a very old man. The safe circle that she had with her father was long gone when he made Mariam sleep on the streets the day when she came to visit him. She was shocked to see Jalil standing in his room and watching her being dragged out by the driver.

She cried. They were tears of grief, of anger, of disillusionment. But mainly tears of a deep deep shame at how foolishly she had given herself over to Jalil, how she had fretted over what dress to wear, over the mismatching hijab, walking all the way here, refusing to leave, sleeping on the streets like a stray dog. And she was ashamed of how she had dismissed her mother's-stricken looks, her puffy eyes. Nana who had warned her who had been right all along (Khaled 35)

The safety needs of Maslow mainly include protection from violence and theft. We could see Mariam suffering and staying calm to all the abuses that she had got verbally and physically. She keeps quiet when her own mother calls her a Harami which means bastard. When she was old enough to understand the word she could feel the whole sting in her body. She understood what her mother meant. She was an unwanted child, a thing, who would never have any right to the things other people got, things such as love, family, home, and most of all, acceptance.

When her mother talks about the day when Mariam was born she would tell her that it took her almost two days to come out and that Mariam was not in a hurry at all. To all the statements that her mother made, Mariam would always tell her sorry. She would apologize to her mother for her own birth. Mariam was that daughter who heard her own mother putting curses on her. Her mother would say that "Of all the daughters I could have had, why god did give me an ungrateful one like you". She mocked Mariam when she asked her father Jalil to take her out on her birthday to watch a movie and also to meet her other brothers and sisters. Nana mentioned how cruel a man can be and also she only had her in the whole world.

A man's heart is a wretched, wretched thing, Mariam. It isn't like a mother's womb. It won't bleed, it won't stretch to make room for you. I'm the only one who loves you. I'm all you have in this world, Mariam, and when i'm gone you'll have nothing. You'll have nothing. You are nothing (Khalid 27).

Mariam is the victim of both sexual and physical abuse. Her marital life was a disaster. When Rasheed thinks that Mariam's rice was undercooked, he made her eat rocks. Physical abuse is something that no one in this entire world should go through. Be it her spouse or parents, women should never be afraid of anyone or anything. The constant fear of these kinds of people will make them damaged psychologically, and Mariam is a victim of all these incidents. People should never be beaten for anything. Abusive parents or spouses often hits people for even petty things just like how Mariam is getting beaten up by Rasheed. When Rasheed was denied sex from his third wife Laila, he showed frustration and anger on Mariam. Rasheed told that he knew it was Mariam who corrupted Laila. He spat on her and swung his belt against Mariam which correctly did.

Reports show that in the Taliban men are allowed to beat their wives even for little things and that no one will ever question the men. Even the police are given the authority to torture women in such a way that women will be beaten up if they are not wearing a burqa or not covering their faces

1.3 THE METAMORPHOSED MARIAM

Mariam is the one character who changes drastically in the novel. From being a harami, she becomes a supporting pillar to Laila. Mariam becomes a mother and friend to Laila. And she does courageous things for Laila to have a beautiful life. Throughout the novel, Mariam grows up becoming a self-motivated, loving, kind-hearted, humble, and courageous lady. According to Hurlock, one's personality change is determined by few conditions. They are physical changes, environmental changes, the significance of people in someone's life, society, strong motivation. The changes that occurred in Mariam are clearly due to the people that were around her.

The main characters that caused a drastic change in the life of Mariam are Jalil, Laila, and Rasheed. Period of time plays a very important role when these characters are analyzed. Mariam judges herself not to be smart as Laila, but Mariam always got love and affection from Laila and her children. And also Laila always directed her children to be closer with Mariam so that Mariam could feel that she was wanted by other people. Even though when others treated her as junk, Mariam felt relieved that she was getting love, something that she longed for from her small age. "There's nothing more I want. Everything I'd ever wished for as a little girl you've already given me. You and your children have made me so happy" (360).

Jalil was one of the causes for Mariam's self-respect. Every time when Nana calls Mariam a harami she feels sad and heartbroken. However, Jalil loves her so much and he has never called Mariam a harami. He even mentions her as his little flower. She has never gained self-respect when she was around Nana. Before she got married to Rasheed, she was an unreflective person. Mariam was just a kid when she was around Nana. She longed for love and care from both her parents. But things changed when she became a wife.

At the beginning of their marriage, Rasheed asks Mariam to wear a burqa whenever she went out. It made Rasheed a man of respect and pride and she was happy for Rasheed. But however, Mariam was shocked to see the magazines of ladies without clothes when she cleaned Rasheed's room. But slowly Mariam herself finds an explanation that Rasheed is a man and that he too has needs. He was living all alone before she moved in and all these are normal because of this reason.

Mariam who is the central character of the novel lacked many things. Self-respect was one. She lost her self-respect the day when Jalil showed her that he was ashamed of her because she was a harami. Her respect was lost when Rasheed mocked her for putting on makeup which she

actually did for Rasheed to love her. She lost trust in herself whenever Rasheed scold or beat her. Even though she was the best cook, she always thought there was something bad about her food. Spending more days with Rasheed made Mariam submissive to him. She was not brave enough to talk back to anything Rasheed said. Rasheed always wished for a boy. But Mariam couldn't give one. She suffered several miscarriages which made Rasheed hate and disgust her. She would calm her mind with misguided consolation, that she will have babies again and that she was young. She blamed herself many times for these miscarriages. She would have slept in the wrong direction or the food she ate was too spicy or this would have happened because she drank too much tea and avoided fruits to her diet. But nothing could console her.

Some days she believed that the baby had been an undeserved blessing, that she was being punished for what she had done to Nana. Wasn't it true that she might as well have slipped that noose around her mother's neck herself? Treacherous daughters did not deserve to be mothers, and this was just punishment. She had fitful dreams, of Nana's Jinn sneaking into her room at night, burrowing its claws into her womb, and stealing her baby. In these dreams, Nana crackled with delight and vindication (Hosseini 92).

Mariam would never oppose Rasheed in any way. She was not brave enough to talk back or fight back against the cruelties of Rasheed. As the novel progress it is very evident that with the friendship of Laila, Mariam is becoming the bravest person the entire novel. When Laila first decides to run from Rasheed's home, she asks Mariam to accompany her. Even though they both fail in their plan, Mariam was brave enough to go with Laila and she even stood beside Laila when they were caught by the police.

Mariam has opposed Rasheed many times when he harassed Laila. The day when Rasheed found out that Laila was talking with her lover Tariq, he beat her cruelly. But to Rasheed's amusement Mariam clawed his face. As the novel continues Hosseini is putting forth a character who is the toughest and the bravest of all. The climax of the novel is where Mariam is taking a solid decision. Mariam kills Rasheed because he was about to kill Laila.

Mariam saw that she was no longer struggling. He's going to kill her, she thought. He really means to. And Mariam could not, would not, allow that to happen. He'd taken so much from her in twenty-seven years of marriage. She would not watch him take Laila too.

Mariam studied her feet and tightened her grip around the shovel's handle. She raised it. She said his name. She wanted him to see.

"Rasheed."

He looked up.

Mariam swung.

She hit him across the temple. The blow knocked him off Laila. (Hosseini 339-340)

CONCLUSION

Mariam struggled in many aspects of her life since her childhood. She faced poverty, miscarriages, family abuse, polygamy and many more. When Rasheed was hit, she only thought that it would make him unconscious for some time, and that she can take Laila and her son Zalmai to some place safe. When Laila finds out that Rasheed is dead she burst into tears and gets frightened. But it was Mariam who gave her courage to move forward with her life. She convinced Laila to calm down and made her understand that Rasheed has gone for the good and that they can have a happy life without any tortures of Rasheed. Even though Mariam is sad about her husband's death, she does not show outside and she courageously stays with Laila.

As the novel is coming to an end, we can see a metamorphosed lady. Mariam is giving us the best advice that every individual should have a motivation or a desire. We should have a proper reason to live in this world. When days are worst we just need to be calm. There will always be better days ahead. The ultimate goal of every human being will be self-actualization. He or she should definitely understand the value of themselves. Only then they can fulfill what they desire for in their lives. When Mariam was approaching to her final hours, she felt herself that she was somebody. Mariam changed to someone who was loved by others. She was brave enough to give her own life for others. She wished for so many things in her final moment of life.

“Miriam wished for so much in those final moments. Yet as she closed her eyes, it was not regret any longer but a sensation of abundant peace that washed over her. She thought of her entry into this world, the harami child of a lowly villager, an unintended thing, a pitiable, regrettable accident. A weed. And yet she was leaving the world as a woman who had loved and been loved back. She was leaving it as a friend, a companion, a guardian. A mother. A person of consequence at last. No. It was not so bad, Miriam thought, that she should die this way. Not so bad. This was a legitimate end to a life of illegitimate belongings” (Hosseini 361).

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