

Presence of Racial prejudice in Renuka Guru's *Anita: End of the Beginning*.

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DECLARATION

DECLARATION

I declare that the dissertation entitled of **Presence of Racial prejudice in Renuka guru's *Anita*** submitted by me for the degree of Master of Arts (M.A) is the record of work carried out by **SOUNTHARYA V** during the period from **JANUARY 2022 - MAY2022** under the guidance of Mrs.**C.KAVITHA, M.A., M.Phil.**, Assistant Professor, Department of English, Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore and has not formed the basis for the award of any Degree, Diploma, Associateship, Fellowship, Titles in the University or any other University or other similar Institutions of Higher Learning.

Signature of the Candidate

CERTIFICATE

**CERTIFICATE FROM THE
SUPERVISOR**

I certify that the dissertation entitled of **Presence of Racial prejudice in Renuka guru's Anita** submitted for the degree of **Master of Arts (M.A)** is the record of work carried out by **SOUNTHARYA V** during the period from **JANUARY 2022 - MAY2022** under my guidance **Mrs.C.KAVITHA M.A.,M.Phil.**,and supervision and that this work has not formed the basis for the award of any Degree, Diploma, Associateship, Fellowship, Titles in the University or any other University or other similar Institutions of Higher Learning.

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Head of the Department

Signature of the

Supervisor with Designation

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Chapter-I

Introduction

Introduction

Literature is the art of written work. It consists of text based on containing facts that may also include written attack works, biography and reflective essays or it may consists of text based on imagination. Literature written in poetry emphasizes the aesthetic and rhythmic qualities of language such as sound, symbolism and rhythm in poetry to evoke meanings in addition to or in place of ordinary meaning while literature written in prose applies ordinary grammatical structure and nature flow of speech. Literature can also be classified according to historical periods, genres and political influences. In the early centuries of the Christian era, Buddhist texts were translated into Chinese and later into Tibetan.

Apart from these northern connection, as attested by Arab sources there was considerable interaction between the Hindus and pre-Islam Arabs, on the west. Not much direct evidence remains but it is acknowledged that Hindu mathematics, astronomy, and philosophy travelled to the west in this phase. Even after the advent of Islam on Alberuni's testimony, the relationship of give and take continued.

From the eleventh century onwards with the rise of modern Indian languages, Sanskrit technique and cultural texts began to be transferred to those languages—Assamese, Marathi, kannada, Telugu, Bengali and many other—as a method of preserving those texts through diffusion. At the same time, translations began to be made into Persian, *Zain-Ul-Abidin* (1420- 1470), the enlightened ruler of Kashmir, established translation bureau for bilateral rendering between Sanskrit and Persian. Dara Shikoh's Persian translations of the Upanishads and Mulla Ahmad's rendition of Mahabharata are among the major landmarks along this stream. In the

seventeenth eighteenth century, the great Sikh Guru, Guru Govind Singh set up a bureau and had a large number of Sanskrit texts translated into Panjabi.

In the late eighteenth and nineteenth century, the encounter with the west resulted in a complex, bidirectional, cultural-intellectual relationship. In the fields of science, engineering, and in new disciplines such as politics and economics, English became the donor language for translations into Indian languages. In the fields of philosophy, religion, linguistics and literary theory, Sanskrit renewed its role as a donor language for translations into English and other European languages.

In fact in the nineteenth century, Europe discovered India as much as India discovered Europe and the mutual influence was perhaps equal.

By 1820, all the major universities of Europe had chairs in Sanskrit prestige. As the century progressed, Sanskrit Studies increasingly shaped the European mind. All the major European minds of the nineteenth century were either Sanskritists or, on their own admission, had been deeply involved in Indian thought—Humboldt, Fichte, Hegel, Goethe, Schopenhauer, Kant, Nietzsche, Schiller, Shelling, Saussure, Roman Jakobson. The list is impressive. In 1839-40, Otto Bohtlingk brought out an edition of Panini's Astadhyayi with German comment on rules and an index of technique terms with glosses.

The world of literature is as diverse as the world itself. Literature can make you mad, make you laugh and cry, and make you think about issues and topics from a different perspective. Literature provides food for the mind and heart and transports you to different times and different places. Cross-cultural literature is an especially well-equipped vehicle for such a journey. Let's explore cross-cultural literature and some relevant examples.

In order to define cross-cultural literature we will need to break-up the concept. According to the Merriam-Webster dictionary, cross-cultural is "...offering comparison between two or more different cultures or cultural areas." When we speak of something being cross-cultural we're talking about comparing one or more culture's worldview to another culture's worldview. Literature is how we express universal thoughts and ideas through writing. These can take many forms, including poems, essays, and novels. Cross-cultural literature, therefore, is written expression from different cultures and their worldviews compared to other cultures and their world views.

For example, a white American student may gain insight into Native American culture and their perspectives by reading emergence stories of Native Americans and contemporary Native American literature like *Gardens in the Dunes*, by Laguna Pueblo Indian writer Leslie Marmon Silko. This novel reflects upon the differences between Native American and European/American cultures. The student may understand better the Native American perspective of white America.

Imagine this student now reading *Beloved* by African American author Toni Morrison. The novelist creates a compelling and haunting portrait of slavery and its long-term mental, emotional, and psychological impact on the protagonist and the protagonist's choices in life. The value of the student understanding the Black experience is incalculable.

Sometimes cross-cultural literature requires literary translation, which is the translation of a text but not in the literal sense; it isn't a word for word translation because it wouldn't represent what the author is trying to say accurately in the language the work is being translated into. The translator, therefore, must use their own perceptions and subjectivity to translate the work in such a way as to remain true to the author and their intent. You will often come upon different

translations of the same work, each viewed through the prism of the translator's understanding of the literature. For example, there are many different English translations of Judeo-Christian scriptures which were originally written in Hebrew and Greek.

Cross-cultural literature is taught in many schools, from elementary through college, and is, of course, a genre frequented by bibliophiles (book-lovers). Encounters with authors from different parts of the world connects us to a whole universe of ideas and to our shared humanity.

In the 20th century, literary studies made significant progress in literary epistemology. The exploration on the features of literature has inspired and influenced further study on the dimension of literary reception. Owing to the influence of linguistic models and reception paradigms over the past century, literary scholars have started to focus on such research questions as how the process of literary comprehension is generated and how readers interpret literary works proactively.

Since the end of the 1990s, the reception paradigm shift has laid a solid foundation for the cognitive turn in the literary studies, where epistemological development plays an important role in driving the transition of literary theories towards reading experiences. Phenomenology lays focus on consciousness and pays attention to the intentional relations between a subject and an object (Husserl 2007). The objects are just the result of intentional activity in the consciousness of subjects, and the existence of the objects is based on the perception of subjects. In addition, this consciousness always intentionally points to an object, and reconstructs it in the process of interpreting literary works.

Literary ontology and epistemology analyze the fundamental nature of literature and reveal the composition of literary works and the process of experiencing them. Literary works

combining multiple layers should be purely intentional objects. This means that words and sentences of literary works are not completely objective beings but intentional correlations (Ingarden 1968). Based on these perspectives, aesthetics of reception considers the descriptions in literary works to be full of “indeterminacy” (Iser 1978). “Indeterminacy is the fundamental precondition for reader participation.” (Iser 1989: 9)

Any literary work can only present some aspects of the world in limited space. Unlike objects in the real world, such presentations or expressions may have infinite blanks and spots of indeterminacy. Only through subjective intentions by readers can these words and sentences be given meanings. In this sense, readers play a central role in the reading process and in the construction of meaning.

Under the epistemological framework, textual meaning is always in the process of occurrence between a text and its readers. The philosophical hermeneutic viewpoint of textual comprehension regards textual communication between the reader and the text as the “fusion of the horizons” (Gadamer 1960). Literary texts stimulate readers’ imagination by means of a “indeterminacy” structure. Literary reception is based on a certain preunderstanding of recipients. In the cross-cultural reading process, the generation of meaning in literary comprehension is first determined by readers’ previous knowledge. In different cultural contexts, the horizons of readers represent different values and meanings. Understandably, readers from different cultures have distinct intentional constructions of the same work, and the work therefore has broad semantic potential, thus expanding the scope of literary experience.

Literary interpretation should be based on literary competence, which refers to a reader’s implicit mastery of various semiotic conventions that enable him to read literary works with

implications and rituality (Culler 1983, 2015). To interpret a literary work is to relate the work to the categories which the source culture accepts as a natural way of discussing the world. In this way, the study of literature should be transformed from the discussion of individual works to an attempt to understand conventions that make interpretation of literature possible. Cross-cultural literary reading is based on the familiarity of cultural conventions and modeling.

The development of literary theories reflects the paradigm shift with a cognitive turn occurring in literary studies. Research on the essence of literary comprehension should probe deep into the cognitive mechanism. Since the late 1970s, psycholinguists have developed models on discourse comprehension that clearly state that the cognitive process of literary comprehension simultaneously employs both bottom-up (information-extraction) and top-down (strategic) processes (van Dijk/Kintsch 1983; Kintsch 1988). Readers identify information from the textual surface and construct the textual world using their imagination.

In that sense, meaning formation in literary comprehension is determined by inherent thinking models and relevant cultural characteristics in recipients' mind. It could be assumed that readers not only construct a mental model of what is occurring in literary work (situation model) but also build a model of the communicative event in which readers participate (context model). In the situation model and contextual model of literary communication, the domain of culture regulates the understanding of settings, genres, and attributions of intentions. Nevertheless, the existing theories and research on literary reading usually do not include cultural variables, and most findings of the reading process are thought to apply to individuals across cultures.

The human brain is structured through ceaseless development during its interactions with physical and cultural environments. Therefore, culture refers to the way people think habitually

and it has a significant impact on people's perception of the world. The story comprehension and cultural contexts of readers cannot be separated from one another.

People in different cultures may construct concepts and form identifications in quite different ways (Bruner 1990). Although it is obvious that the mind is not a universal processing machine and that nature vs. nurture is a misleading dichotomy, lively debates are ongoing over the extent our mind is shaped by culture. "Culture and psyche make each other up" (Shweder 1990: 24) – but how and to what extent are still open questions. Cultural differences appear to exist in many aspects of human cognition. Major research subjects regarding cross-cultural differences include visual perception, spatial and temporal orientation, facial expressions of emotion, the construction of agency, causal attribution and social institutions such as kinship, gender roles, subjective well-being, moral judgments, categorizations of shame, guilt, disgust and other emotional evaluations and regulations, mental representation of numbers and colors, and memory effects (Kitayama/Cohen 2020 [2007]).

In social psychology, different reception models across cultures can be tracked back to independent and interdependent social relationships and the sense of self (Hofstede 1980; Triandis 1994, 1995; Markus/Kitayama 1998; Nisbett 2003; Gelfand et al. 2011). The various styles of thinking could explain different ways of constructing works of art and interpreting them (Markus/Kitayama 1991, 1998; Nisbett/Masuda 2006). The consistent emergence of cross-cultural differences in perception, cognition, motivation, and emotion leads to the presumption that literary comprehension could be culturally different.

Despite the attention and debate, little research has been performed on the role of literature in culturally different reading contexts. Previous investigations on cross-cultural

differences have mainly probed linguistic differences. Since the late 1980s, psychological studies have paid increasingly more attention to the role of cultural imperatives in human behaviors triggered by languages (Slobin 1996; Levinson/Evans 2010). Research in cognitive relativism has been conducted to examine the effect of language on habitual thoughts and has demonstrated that language may shape ways of thinking to some extent (Whorf 1956); Levelt 1989; Gentner/Goldin-Meadow 2003; Boroditsky 2000, 2003; Levinson/Wilkins 2006). However, research puts language use, but not the understanding of the textual world, at the center of cross-cultural comparison.

In the research on literary imagination, the research objects are more complicated than the investigated cognitive relativism. Cross-linguistic typology of rhetorical styles of narratives (Berman/Slobin 1994), event representation (Carroll/Stutterheim 2010) and research on means of embedding stories in social life and constructing selves (Bruner 1990; Vollmer 2005) show impressively how different thinking structures have shaped narrative telling and thinking. The findings lay the foundation for research on the cross-cultural difference in understanding of literary works.

To date, there has been little systematic research on cross-cultural literary comprehension. Moreover, the few existing studies lack empirical support (Zhang/Lauer 2017). Accurately elaborated cross-cultural literary comprehension requires empirical support from readers' reading experience to make substantial progress. Empirical studies can place reader responses at the forefront of analysis and offer empirical evidence on how readers with different cultural and linguistic backgrounds read differently or similarly.

In 1841, N.L. Westergaard brought out an edition of the Dhatupatha-enumeration of Sanskrit verb roots-with Latin gloss and references. In 1858, W.D. Whitney brought out his translation into English of Atharvaveda Pratisakhya. In 1874, Lorenz Franz Kielhorn published a translation into English of Nagojibhatta's Paribhasendusekhara. Let us turn our attention now to the translation activities in the British period. Though Macaulay's Minute and the Anglicists victory in the debate with the Orientalists marked an end to whatever translations were encouraged from English into regional languages, the translation activity around Sanskrit still continued as we noted earlier due to Sanskrit's role as donor language. Furthermore, despite the multilingual character of the Indian communities, the masses which shared a common heritage were largely illiterate but deeply immersed in their three respective oral cultures.

They did not have to transverse further beyond the confines of their respective languages; almost all the languages had indigenous versions of classical epics such as Ramayana and Mahabharata. So even if the British support was lacking for translation between Indian languages, a situation that has not become much better in contemporary times despite much talk and felt need for such translations, the awareness created by the filter language, English, and the fall out of the freedom movement which brought Indians from all regions and corners of the county together, did generate considerable translation activity.

The nationalist writings of V.S. Khandekar in Marathi and Bankim Chandra Chatarjee in Bengali became available to readers in their own native languages. Besides, the campaign to popularize science led to European textbooks being translated into Sanskrit, Hindi, Marathi, Bengali and other local languages. Translation during this period became part of larger process of resistance to alien domination and a determining factor in the expression of cultural identity and the reassertion of the native self.

The colonial period saw a spurt in translations between European languages and Indian languages, especially Sanskrit. While there were exchanges between German, French, Italian, Spanish and Indian languages. English was considered privileged by its hegemonic status as it was used by the colonizers. The British phase of translation into English culminated in William Jones's translation of Kalidasa's *Abhijananashakuntalam*. *Shakuntalam* as a text has now become a marker of India's cultural prestige and one of the primary texts in Indian consciousness. This explains how it came to be translated into more than ten Indian languages in the 19th century.

The (colonial) British attempts in translation were determined by the orientalist ideology and need for the new rulers to grasp, define, categorize and control India. They created their own version of India while the Indian translators of texts into English sought to extend, correct, revise and sometime challenge the British understanding though the whole battle was fought around ancient texts rather than the contemporary ones.

Raja Rammohan Roy's translations of Shankara's Vedanta and the Kenand Isavasya Upanishads were the first Indian interventions in English translations of Indian texts by Indian scholars. It was followed by R.C. Dutt's translations of Rig-Veda, the Upanishads, Ramayana, Mahabharata and few classical Sanskrit plays. These translations were meant to challenge the Romantic and Utilitarian notions of Indians as submissive and indolent. Then came a flood of translations by others like Dinabhandhu Mitra, Aurobindo and Rabindranath Tagore to name only a few.

Translations between Indian languages also began around this time, though in a limited way. The reality however is that English still remains inaccessible to even the literate majority in India, and the real empowerment of these sections is possible only through translations of

significant literary as well as knowledge texts in Indian languages. Gandhi's views on translation may be relevant here: I consider English as a language for international trade and commerce and therefore it is necessary that a few people learn it... and I would like to encourage those to be well versed (in English) and expect them to translate the masterpieces of English into the vernaculars.

He even felt that the adoption of English as the medium of education might prevent the growth of Indian languages. The Postcolonial scene brought new dimensions to the language and translation activities. A crucial decision in this regard was to create division of states on the basis of regional languages which kindled regional linguistic pride and acted as an impediment to any single language successfully supplanting English as the common national link language. Translation remains the most powerful tool for better understanding among cultures. Within Postcolonial contexts, translation can be looked upon as policy, as prioritization, as empowerment, as enrichment and as culture learning.

To turn our attention to the Indian situation again in the years after independence, or "new Nationhood" (Sujit Mukharjee), Indian literature in English translation has been published under various circumstances. There have been public as well as private enterprises.

The Sahitya Academy and the National Book Trust both fully funded by the government of India are supporters of literary publications under the public enterprise. During the twentieth century, the development of communication theory, the expansion of the field of structural linguistics and the application of linguistics to the study of translation effected significant changes in the principles and theory of translation. Good literature written in any part of the world in any language now made available to the rest of the world through translation. Tagore

translated his Gitanjali originally written in Bengali into English which won the Nobel Prize for literature in 1913. This is the Indian translation literature history.

Thus the history of the world and the history of the translation being closely entwined, there is no doubt that most of the world's past comes to us through translation. All throughout history, translation has enabled the dominant social groups to understand and control the dominated social classes; it has also allowed these lower classes to have access to otherwise unattainable writings that have contributed to the enrichment of their knowledge, as well as changing people's lives and perspectives regardless of social class or standing.

In modern times, the advancement in technology, the need for instant global communication, and the never ending migration of people around the world confirm the everlasting importance and necessity of translation as a tool for economic, political, cultural, religious advancement. Hence: Translators have invented alphabets, helped build languages and written dictionaries. They have contributed to the emergence of national literatures, the dissemination of knowledge, and the spread of religions. Importers of foreign cultural values and key players at some of the great moments of history, translators and interpreters have played a determining role in the development of their societies and have been fundamental to the unfolding of intellectual history itself. After the review of the history, it is time to discuss how Indians respond to the activity of translation.

Let us look at ourselves in our everyday speech activity. We are most of the times translating from one language into the other. Many of us use at least three languages, one at home, another on the streets, still another at our office. When we narrate at home what happened in office, we are translating, and vice versa. This isn't just an aberration of urban life. We have

many examples of this from ancient times, e.g. Adi Shankara had used two languages: Malayalam in Kaladi and Sanskrit everywhere he went. And he travelled a lot from Kanyakumari to Kashmir through a complex web of languages.

Dilip Chitre, a noted bilingual poet, must have used at least three languages, Marathi at home, Hindi and English everywhere he went. Many Marathi poets and writers did the same, because we live in India in an ambience of languages. The word ‘mother-tongue’ doesn’t mean what it means in Europe. Conrad is an exception writing in an alien tongue. We can count such geniuses in Europe on our fingers. But many of our writers in India, some of them best in our times, spoke a different language at home. Masti and Putina spoke Tamil at home and the great poet known for his magical use of language, Bendre, spoke Marathi at home. This is true of large number of writers in Hindi who speak Rajastani, Bhojpuri, Panjabi, Awadhi, and many other languages related to Hindi.

The characters in their fiction may be actually speaking these languages and they are rendered for us in Hindi. More significant than this in our understanding of what constitutes a text is a unique Indian phenomenon often bypassed. Kalidasa’s *Shakuntalam* isn’t a text in single language. There are some poets who used three languages to compose poems, e.g. Shishunil Sharief, a Kannada poet, have poems where the first line is in Kannada, the second Telugu and third in Urdu. He came from an area where these languages are spoken, and hence his audience could understand his compositions. They were listening to the silence beyond the spoken word— especially to the silence celebrated in a variety of words.

Along with this free play of languages, which existed in an ambience allowing for shifts and the poets of the past in Indian Languages could acquire the territory of Sanskrit for their

vernaculars. The use of vernaculars never seemed to threaten free communication with others, isolating each language group in its own territory. Such a process of cultural inclusion and quiet synthesis has gone on in India for more than a thousand years.

First it was the language of Gods making way for the languages of common people, now it is the official domain of English making way, however reluctantly, to the vernaculars in the process of the empowerment of the people. Translation, oral as well as textual, was the principal mode in the past as well as in the present for such negotiations. When languages which do not travel (as they lack imperial power) still undertake spiritual and intellectual journeys into the experiential richness of the other languages (which travel and therefore assume universality), then we don't seem to bother much to be literally true to the languages from which we translate. We have to digest anyhow these languages of power, lest they dominate us. But we unhesitatingly adapt and change the narrative texts, even when they are composed in the language of Gods or of the white men who ruled us.

In Kamba's Tamil Ramayana, the cursed Ahilya becomes a stone, and not a disembodied voice as in Valmiki's Ramayana. And it was not Dryden alone, who tried to make Shakespearean tragedies into comedies; many Hindi, Marathi and Kannada writers did it too. India has been able to digest several influences through her long history; it was mainly because of these vernaculars, the unquenchable imaginative hunger of the people who speak these languages.

Creator of *A Walk Through the Yellow Pages* (1987), *The Half-Inch Himalayas* (1987), *A Nostalgist's Map of America* (1991), *The Country Without a Post Office* (1997), Agha Shahid Ali is among the debut English language writers brought into the world in twentieth

century India. The Kashmiri artist who moved to the United States later in his life is credited with having presented The Ghazal structure in American verse.

The God of Small Things (1997), Arundhati Roy's introduction novel, didn't simply win the Booker Prize, yet additionally turned into the greatest selling book by a non-ostracize Indian writer. Roy, known for serious areas of strength for her positions and discourse, is one of the most followed authors in contemporary India today. Her work likewise incorporates a few assortments of papers including War Talk (2003) and Capitalism: A Ghost Story (2014).

This popular Indian author, columnist, legal counselor and legislator has written what is one of the most fundamental peruses in twentieth century Indian writing - Train to Pakistan (1956). This authentic novel reviews the parcel of India in August 1947, with an emphasis on its human cost dissimilar to few different records have made due. Among other notable and widely praised books wrote by Singh are *I Shall Not Hear the Nightingale* (1959), *Truth, Love and a Little Malice* (2002), *Delhi: A Novel* (1990) and *The Company of Women* (1999). Vikram Seth This Kolkata-conceived acclaimed writer and artist has composed a few books including the prestigious *A Suitable Boy* (1993). At 1,349 pages and 591,552 words, this book is probably the longest clever at any point distributed in a solitary volume in the English language. His assortments of sonnets incorporate *The Humble Administrator's Garden* (1985), *Beastly Tales* (1991) and *Mappings* (1980).

Among the most very much respected creators in contemporary Indian writing, Ghosh has distributed different acclaimed works of fiction and genuine. His books incorporate *The Circle of Reason* (1986), *The Shadow Lines* (1988), *The Calcutta*

Chromosome (1995), *The Glass Palace* (2000), *The Hungry Tide* (2004), and *Sea of Poppies* (2008). He got back to true to life after around 20 years with his most recent, eagerly awaited work, *The Great Derangement: Climate Change and the Unthinkable* (2016) .

Adiga's presentation novel *The White Tiger* (2008) won the Man Booker Prize, making him the second-most youthful and fourth introduction essayist to win the award. The book is among debut works of fiction remarking on contemporary India, and its positive gathering all over the planet has made it one of the most characterizing pieces in 21st century Indian writing. His different works incorporate an assortment of brief tales *Between the Assassinations* (2008), as well as books *Last Man in Tower* (2011) and *Selection Day* (2016)

Anita: End of A Beginning by Renuka Guru features topics of reception and social personality through the imaginary person of Anita, a Scottish young lady who is embraced by an Indian couple as they move to Edinburgh. It's the approaching old enough story of Anita as she investigates life and endeavors to join with her own personality. Anita: End of A Beginning likewise manages an assorted scope of topics, for example, youngsentiment, parent-youngster elements, migration, fights for control, misuse and cultural standards other than social character and reception.

The Tamil articulation and the practice are plainly hiding in the plot and moderate family culture is profoundly edified. The story described about lord Chitraketu toward the end by one of the characters Katie to explain that nobody is crucial in this world is great. The end at a philosophical note isn't exactly anticipated. Renuka Guru is an author and an artist. With a MA

in English Literature, she instructed Business English at Engineering and MBA universities for a long time. She later moved to the UK, alongside her better half and child, where she remained for a very long time and began to keep in touch with her presentation novel, Anita: End of a Beginning. Brought up in the wonderful slopes of Nilgiris, she by and by dwells in Pune, India, with her better half and two children. She is energetic about composition, especially with regards to subject that dig into human nature, and she centers around what is most important to an individual. Well established in the old Indian reasoning, she observes human instinct and its variegation charming. Her introduction novel is an articulation of her own hunt into real factors of life.

Renuka as an author shines, her narration and language usage and other aspects are simply superb. Also, her days spent in the UK are evident in the novel. The description of two backdrops (the UK and India) is incredibly imagery.

Chapter-II

Racism

Racism

Racism is a system of structuring opportunity and assigning value based on physical properties such as skin color and hair texture. This “system” unfairly disadvantages some individuals and groups and damages their health and mental health. Its effects range from daily interpersonal interactions shaped by race to race-based opportunities for good education, housing, employment, etc. It is reflected in disparities in, but not limited to health, wealth, income, justice, and voting. It also unfairly advantages individuals belonging to socially and politically dominant racial groups. Racism is structural, institutional, interpersonal, and internalized.

Racism is often considered the ultimate violent act a person can commit towards another individual of another race. When the word racism is uttered blood begins to race through the body, opinions are exclaimed, and white individuals often feel unjustly accused. Various researchers have attempted to define racism, but there are a variety of definitions that currently exist. First, turning to Webster's Third New International Dictionary, racism is defined as "the assumption that psycho cultural traits and capacities are determined by biological race and that races differ decisively from one another which is usually coupled with a belief in the inherent superiority of a particular race and its right to domination over others" (cited in Zuckerman, 1990, p.1301). While this definition is useful in demonstrating the dynamics of domination involved in racism, it fails to mention what specific behaviors or actions are considered racist.

In addition, Pinder hughes defines how racism can be based on fear and how behaviors are ignited through group interaction. Racism, beginning pragmatically in the behavior of group members with fellow group members, inadvertently produces "racism" within the mental functions of each individual as certain exciting, disruptive `dark , 'evil,' threatening components

are segregated This internal 'racism' is then externalized and projected into the behavior of each individual (cited in Butts, 1971, p. 68)

As described previously, there are a number of ways racism evolves. Alderfer (1994) has ascertained four ways in which white people cope with race relations that may lead to racist or nonracist behavior. One way individuals may cope with racial tension is to be actively racist; this is coined as characterological racism. The majority of individuals in society do not fall into this category. A second way in which white individuals may adjust to racial tension is by an unwitting participation in an unconscious process that unintentionally has racist ends. For example, being a pacifist in an environment which subtly tends to suppress minority individuals. Thirdly, a few white individuals espouse antiracism from dawn until dusk, yet see whiteness as a privilege. Although they strive for antiracism, they often fail to look at themselves as part of a "racist structure. Lastly, Alderfer (1994) states that white people may cope with racial tension by , slowly learning to accept the overwhelming tones of racism throughout the structure of the eurocentric culture.

Institutionalized racism is a type of prejudice which is organized into political and social establishments. It happens when establishments, discriminate either willingly or in an inconspicuous manner, against specific bunch of people to restrict their rights. This kind of discrimination can happen at home, educational institutions, health sector and work places are the typical instance of institutional racism. It mirrors the authoritative attitude of the strong groups to bind the other group such that the acts of that group are taken as the standard to which other societal practices ought to follow. (Anderson and Taylor, 2006). "Institutional prejudice is more unobtrusive, less unmistakable, and least identifiable than an individual's attitude to racism, however it can be ruinous to human life and self-respect. The general population who

deal with our establishments may not be racists as people, but rather they may without any awareness about racism, and without staying alert that their part in a foundation is adding to an unfair result." Quite obvious, such a statement about the presence of prejudice in India won't be considered grave; the answer will be either keep quiet or decline to recognize this type of racism or out rightly reject it. The irony is, Indians feel that racism to be a natural event that exists in foreign countries, especially in America, and consider themselves to be casualties.

They don't see themselves nurturing (conceivably) racist's mentality towards others whom they see as second rate. However, on numerous occasions, different sections of people, especially from the north-east have encountered types of racial abuse and it highlighted the dirty act of prejudice in India. Truth be told, organized racism has been on the rise as we notice instances of regular prejudices under the public view. For an instance to contain racializing, the University of Hyderabad brought out its 2011 programme to check the drinking and drug menace of the students of North east. In 2007, the Delhi Police chose to tackle the issues of security confronted by the north-easterners in Delhi, especially ladies, by publishing a booklet entitled Security Tips for North East Students asking north-eastern ladies not to wear provocative skimpy dresses and gave cooking tips on preparing dishes like bamboo shoot, 'akhuni', and other 'dishes which emanates foul smell' without 'causing din in surroundings.'

Although a high majority of individuals agree that racism is negative, often people are unaware of the multitude of behaviors which can be considered racism. In the 19th century, many scientists subscribed to the belief that the human population can be divided into races. The term racism is a noun describing the state of being racist, i.e., subscribing to the belief that the human population can or should be classified into races with differential abilities and dispositions, which in turn may motivate a political ideology in which rights and privileges are

differentially distributed based on racial categories. The term "racist" may be an adjective or a noun, the latter describing a person who holds those beliefs.

Prejudice is a negative attitude and feeling toward an individual based solely on one's membership in a particular social group (Allport, 1954; Brown, 2010). Prejudice is common against people who are members of an unfamiliar cultural group. An example of prejudice is having a negative attitude toward people who are not born in the United States. Although people holding this prejudiced attitude do not know all people who were not born in the United States, they dislike them due to their status as foreigners.

Racism has existed throughout time, in many different cultures and geographic regions. Even though legal and political efforts within the United States are attempting to reduce racism, it still is prevalent in our society today. Principally, racism exists today through subtle covert behaviors which are ingrained through the various systems and socialization. Politicians, administrators, and various other professions often naively assume that ethnic diversity alone decreases racism. Unfortunately, various diversity programs have failed at reducing racism or changing racist behavior.

Therefore, a further examination of the issue of racism and its existence is imperative, especially for those professionals interacting with diverse populations. Foremost, it is important to identify how the current professional literature has defined racism. Often words such as stereotypes and prejudice have become equated with racism. Thus, the author will attempt to distinguish these terms. Lippmann (cited in McCauley, Stitt, & Segal, 1980) broadly defined stereotype as "an oversimplified picture of the world, one that satisfies a need to see the world as more understandable and manageable than it really is" (p.195). In general, stereotypes are

frequently thought of as "beliefs that are held by members of one group concerning the characteristics of members of another group" (von Hippel, 1994, p. 398). Consequently, stereotypes can consist of either positive or negative cognitions about another group. Prejudice, on the other hand, is often considered the next detrimental step towards racist behaviors. Several authors have stated that prejudice consists of negative cognitions of the majority group vented toward the minority group based on a stereotype concerning the group (van Dijk, 1993; von Hippel, 1994). Ponterotto (1991) examined several definitions of prejudice and concluded that prejudice is often negative in nature and can be individually or group focused.

It can be maintained as an internal attitude or belief or expressed overtly, it is based on faulty or substantiated data; and further more, it is rooted in an inflexible generalization (p. 216). Furthermore, Allport (cited in Ponterotto, 1991) developed a five stage model of prejudice going from subtle to a more overt forms of prejudice. The first stage, is characterized by prejudice talk within small groups of one's own race. In the second stage, individuals will withstand minor inconvenience to avoid other races. The third stage, discrimination, is outright exclusion and prejudice. The fourth stage is physical attack, such as interracial aggression in schools and other forums.

Types of Racism

Within and outside of subtle racism are various forms of racism. Namely, scientific racism, symbolic racism and institutional racism are the most common forms discussed in the literature. Scientific racism, the act of attempting to identify biologically that the dominant culture possesses superior attributes, continues to exist for both unintentional and intentional reasons. It has existed for years and continues to be portrayed in the media. (Rushton cited in Fairchild,

1991). if blacks tend to score lower, then there must be some deficit in their biological makeup which results in differential scores. Other researchers participate in scientific racism by focusing their subject pools solely on the dominant culture as to enhance their own resources and knowledge.

As a result, scientific racism itself is complex and far reaching. The symbolic form of racism, which is unintentional and covert, is the most insidious because people are often unaware of the harmful outcomes that result from their behaviors. Since, "individuals, groups, or institutions that engage in unintentional racism do not wish to do harm, it is difficult to get them to see themselves as engaging in racist behavior. They are more likely to deny their racist behaviors." (Ridley, 1995, p. 38). Therefore, it is imperative that various types of racism are identified and defined. Fortunately, several researchers have not only identified these concepts throughout research, but are also creating scales which measure the presence of more covert forms of racism. Duckitt (1991) designed a scale which appears to be able to tap into subtle racism with more accuracy than other current overt racism scales.

Although this scale was designed for individuals in South Africa, it provides other systems the opportunity for examining and developing their own measures. Donnerstein and Donnerstein (cited in Katz ,1991) conducted a study which examined aggression against black and white target individuals. The researchers found that if the target was a black individual then direct aggression was reduced, but indirect aggression was increased. However, for white target subjects neither form of aggression was affected by situation variables. Consequently, the researchers identified that although overt aggression might have been reduced, covert aggression still existed, endorsing the theory that covert racism is the more prevalent type of racism today.

Furthermore, Sidanius, Devereux, and Pratto (1992) conducted an extensive study to analyze whether the symbolic racism model (anti-black affect, and traditional American values) or the social dominance model (all systems have caste systems, and there is bound to be a group at the top and a group at the bottom), is the more prevalent reaction to dealing with racial issues. Sidanius, Devereux, and Pratto (1992) used LISREL VI to run structural equation models to determine the plausibility of these models.

The existence of racism in forums such as education, health care, business, and civil service is the subtle, covert, systematic racism that has been presented. While there are a multitude of settings which display racist behaviors and undertones, only a few will be presented to give a broad spectrum of the ways in which subjugation can exist. First of all, the educational system has frequently been attacked throughout history for segregation and other discriminatory behaviors. Preissner (cited in van Dijk, 1993) found that ambiguous concept of race continue to be used in textbooks. Minority cultures are constantly presented as "lagging behind. In addition, "we" (the dominant culture) are portrayed as "flashing a wand" granting minorities groups special privileges. Albeit, some truth exists in the fact that the government provides economic assistance to various cultures in need, but by claiming we give them privileges asserts that "we" are in control of these groups. Even if these textbook authors unintentionally subjugated the minority group, the undertones of superiority of the eurocentric culture are evident. In addition, Millner (cited in van Dijk, 1993) has also identified how minorities are often depicted in negative terms in textbooks, while the white culture is portrayed as positive or neutral.

Fortunately, various organizations such as the Council of Interracial Books for Children are attempting to reduce racism and sexism in textbooks. Racism also exists in education through various theories which tend to be eurocentric and ill-fitting for a diverse culture. Brown (1991)

and Henwood (1994) both discuss how feminist theory, although empowering many women, has neglected the issues of women of color. Brown interviewed several professional women of color and found that they are not desiring apologies, but a change in behavior.

The author suggests trying to "see racism through the lenses of failures of mutuality and lack of respect, violations of boundaries, and imbalances of power" (p. 117). Thus, at times racism may not be what we say, but what we don't say. Even though various educational institutions have incorporated "multi-cultural" programs, all disciplines should consider the complexities of the human race. Although only a few examples of racism in education are presented, many of the readers who are professionals in the educational system may desire a further examination of how racism can exist throughout education. This paper is not intended to examine a single setting exclusively, but to entice an appetite for examining one's self and how racism can exist in your specific work setting. Therefore, the examination of other settings may prove insightful to your own situation. In the health care system, there are many opportunities for cross-cultural interactions.

Ridley (1995) thoroughly examines how therapists counseling minority clients may unintentionally exert power which can impede therapeutic growth. Specifically, Ridley discusses how supervisors at mental health centers assign minority clients to new interns because they claim to be "less experienced" in this area. Furthermore, unknowingly, the therapist may feel that "race" isn't an issue and therefore avoid the issue of race, thus ignoring and denying the client the opportunity to explore such issues. On the other hand, the therapist could be so "anti-racist" and ignore the other psychological issues presented. India is no stronger to 'Racism'.

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Truth be told, organized racism has been on the rise as we notice instances of regular prejudices under the public view. For an instance to contain racializing, the University of Hyderabad brought out its 2011 programme to check the drinking and drug menace of the students of North east. In 2007, the Delhi Police chose to tackle the issues of security confronted

by the north-easterners in Delhi, especially ladies, by publishing a booklet entitled Security Tips for North East Students asking north-eastern ladies not to wear provocative skimpy dresses and gave cooking tips on preparing dishes like bamboo shoot, 'akhuni', and other 'dishes which emanates foul smell' without 'causing din in surroundings.'

There is a serious need to think of seeing ourselves through the eyes of others. In India the particular brand of brown Racism is as much institutionalized within the communities as White Apartheid in the West. Concept of globalization brings the peoples of the world closer, but in India racial discrimination is unabated in all forms and continue to ravage our societies. This attempt seemed to be very rewarding as it can help people understand their shortcomings in relation to racism and its effects on individuals.

The unfortunate demise of Dolaipabam Mohammad Sharif Ahamed of Manipur, one of the pupils of Cotton College in Assam, who was wittingly thrown out of a running train and was killed on 19th August in West Bengal. Sharif is considered as one among the six passengers of the Guwahati-bounded special train carrying North-Eastern people who fled from Bangalore who were killed on their way. The incident reports the injury of three other Northeasterners who were first beaten up and pushed out in a racist manner flared up in the boiling atmosphere of targeting Northeast people in India. MSAD condemns the act of taunting, humiliation and harassment of Soibam Arunkumarin a racial manner by a crowd of Delhites on the night of 15th August in Delhi. The reported attack on Yuringam and Wungshungmi from Manipur their rented premises at Kotla Mubarakpur on the intervening night of 18th and 19th August. These few reported cases in Delhi were followed by the controversial suicide of Dana Sangmain April and murder of Loitam Richard in Bangalore and the denial of justice. In the past there were several reported instances of societal discrimination and attacks. Government's initiative to address the issue is

late coming, slow and inadequate. Against this backdrop, it is logical of the exodus of Northeast students and migrant workers from Bangalore, Pune, Hyderabad, when attacks and hate propaganda had begun. The target on Northeast people seems to be increasing in correspondence to increasing number of emigration for education and for working as cheap labor in the IT sectors, beauty industries, hospitals and private companies. It strengthened our understanding that racism renders the people of Northeast vulnerable and unsafe in mainland India.

The government needs to spell out a practical white paper to address the plight; for the present and for the future. Over hundreds of years, India has tried many things against racial prejudice. Many years ago, Gandhi fought in contradiction of that in South Africa, and hence since then there have been many leaders in India who shouted against this from their terrace several times an Indian gets attacked in Britain or America or Australia. But sadly and very shamefully, racism exists and spreads its tentacles in India's own backyard. Given this history of hatred and intimidation, it was clear to expect thousands of north-easterners to vacate from Hyderabad, Bangalore, Chennai and Pune when false rumors circulated around. Furthermore, it is not clear why the exodus, which began when India was celebrating its Independence Day i.e. August 15

We need to question ourselves that can India qualify to be a tolerant nation in the world? The late departure continued for a few days compelling the Indian Railways to run unique trains from the southern urban communities to Assam and somewhere else in the north-east. A few eateries and beauty parlors in Bangalore needed to close down their shutter on the grounds that they have no staff. Off late northeasterners have been relentlessly moving from their homes to southern India looking for an occupation, and hundreds were working in restaurants,

beauty salons and other business organization. It took a few days for the legislature to guarantee north-easterners that they were protected in any region in India.

The episode was terribly aggravating on the grounds that it affirmed beyond all doubt that the north-easterners had little confidence or trust in the Indian state. What's more, the north-east has been a terrible story of disregard, revolt and militarization. Absence of infrastructure and occupations have been compelling the northeasterners to go to different states in search of jobs. In the event that New Delhi's botching up the north-east throughout the decades has been to a great extent instrumental in making the general population of the region feel left out and the entire discrimination towards them has just added to their feeling of disgust and distrust. Racism is an age-old issue in India. As a progressive Indian society, one must think racism is a thing of the past, an issue more applicable to previous generations.

Most of the minority communities that come to the urban areas, are much more multicultural than ever before. Today people of different colors, backgrounds and ethnic associations are blend together to form a community which gets along quite well together. However, small segments of our communities move away from that Indian tradition of acceptance and tolerance. We all have a role to play in stamping out racism. We may have made some progress over the years, but there is still a lot of work yet to be done. Is it true that we are actually inclined to make the best decision? Don't we all, eventually, utilize the cover of ethical quality to mask our baser self-serving impulses? In this present reality where a few individuals' globetrotting plane setting cutting edge way of life converts other individuals' towns into harmful waste dumps, what really is the 'correct thing'? Profound quality is not an arrangement of outright values written on stone. Limits of what is worthy, unsuitable and absolute awful in human culture have experienced rehashed changes all through history. People with a more

religious practices may consider others to be less ethically grounded. Even though, there is a glint of fairness, generosity and trustworthiness in each individual, which is free of their confidence or absence of it, in any divine beings.

Profound quality does not cease to exist without outward shows of religious intensity. Indeed, the respectable estimations of religions can, in the hands of distorted personalities, lead to religious narrow mindedness. Wars and mass annihilation have happened, and keep on happening, in light of the fact that contradicting gatherings feel their gods and belief systems must beat the rest. Grandiose racism keeps on bringing its revolting head up in numerous structures, for example, the instances of attacks, intimidation, assaults on individuals from our North-Eastern districts. Racism, and oppression against others based on caste, creed can turn out to be progressively horrendous when it is shrouded in pseudoreligious sanction.

Meghalaya Chief Minister Mukul Sangma emphatically introduced his niece Dana M Sangma's suicide case as 'racial discrimination. Students from the North east in Delhi demanded government to find out the complete truth and requested to enact a new strict laws that can go about as an example to every one of the individuals who have restricted knowledge of the country's diversity.

Consider two incidents a writer from India's eastern most state of Manipur faced some years back. Which country are you from? You look like you are from Thailand or Malaysia. That sums up the existential question that people of the northeast sometimes face. When they are abroad, they are mistaken for a Thai or Malaysian. When they are in their country, they are called a Nepali. Even after independence, ignorance about the region and its people is still very

wide. It's not common for someone belonging to Manipur or Mizoram to give mainstream Indians a lesson in geography to explain the location of Manipur.

When Obama was chosen as American President, it was addressed in India as an indication of racial equity - as though it were some sort of accomplishment on a worldwide scale. Indian intellectuals and journalists stated that America had at long last crossed the racial boundary whatever remains of the non-white world as of now had and most Indian media inferred this was a non-existent hindrance in India (in light of the fact that they aren't white). Actually they are incorrect. Take a peek at one of India's prevalent skin whitening cream. The thought of putting cosmetic liquid and powder/liquid foundation on the face to make look fairer goes past even the sort of racism America is managing 150 years after the end of subjection, and 30 or more years after the end of Jim Crow.

The promotions are all around – over transport stops, on goliath boards, mixed all through standard magazines, in stores, on TV consistently. It's dishonorable and sickening. The captivation by light skin can't be faulted for the British. There has dependably been an association between skin complexion and caste in India, however unmistakable presentation of the caste system is less claimed these days. In India, caste is generally showed more as class. Most upper-standing/class Indians are lighter skinned, and darker Indians are lower class. Marriage proposition and individual advertisements reliably ask for a reasonable spouse/groom. All the on-screen characters in Bollywood are fair skinned, and all commercials endorses fair-skinned Indians.

It isn't only the under privileged children that have been taught with a feeling of inadequacy over skin color. Even upper-middle class Indians take a group picture with whites of

America and remark that they look dark people alongside them in the photographs. What of it? Why is that something to feel awful about? There is a clear sense of racism in the fairness cream advertisements in India where fair skin is shown as a prerequisite for being successful in any field. According to those ads, people with not-so-fair-skin lack confidence. If that was the case, people with dark skin would have never been made successful.

Poor people or those who earn money by barter system facing her racism or reverse racism and not the ones sitting in a cubicle discovered that Northeastern people were seen as 'different' when the speaker and her family moved to Chandigarh they had a visitor at lunch time by Mrs. Khunjoo, who lives in the next apartment. They were surprised because they don't usually expect visitors at lunch time. She just wanted to see, what they are having for lunch. And then she advanced upon the table and started to stare at food like some mystery had to be resolved. "Arre!" she said. Rice? Dal? But Mrs. Khujroowas hoping that she would find something more exotic. Does individuals from Nagaland fond of dog meat? Questioned the land lady when she first got to know that speaker was from the Northeast. She even failed to realize that what she said could be offensive. She is actually representing mainland India's opinion about the seven states of NorthEast India.

It has turned out to be a part of their lives and also an accepted fact that they don't belong here. Furthermore, even the mainland didn't make them feel like they belong to this country. Lot of students from North-East India come to Delhi University to seek admission. The joy of seeking admission is often sapped by the difficulties faced in the capital. Language barriers, racial discrimination, sexual harassment and trouble finding a place for a living are only a few of the various problems

Perceived as westernized, a moral and available, Northeastern women become targets of sexual violence. Yet on the placards at the recent protests by Northeasterners in Delhi, there are messages like, we are not Outsiders and we are Indians too. What they seem to be saying is that Northeasterners seek integration as equal citizens, which is not same as assimilation. They are willing to adapt to the 'majority nation', but they expect the latter to respect difference, accommodate their identities, and adapt to their ways to their food habits and to their cultural mores: a demand for equal citizenship in cultural as well as in civic terms.

Novelist Anita Desai in her book *Bye Bye Black Bird* brought out very beautifully the desires and the deep sentiments to one's motherland. We find both joy and hatred for the land which they chose to live in. Caste and color discrimination are not the same. Some have the wrong notion that your caste can be identified from your color. This is absolutely wrong. Even when you are from the same region, your caste cannot be externally identified. In essence, racial mixing in India has happened throughout millennia and it's been very heterogeneous overall, even in the same regions. So, in India, your skin color does not indicate your 'race'.

People in India have negative perceptions surrounding dark colored skin, like people in the US have perceptions about body fat.

Obesity is different from fat just like dark skin is different from diseased skin. People in both situations are unhealthily made to obsess about their bodies' natural characteristics. This results in prejudiced perceptions but neither of them is close to the institutional discrimination associated with race and caste. The dialects of South of India are Dravidian. Dravidian is a very special alternate dialectal group than Indo-European dialects of North subcontinent. Both the dialects include wide range of root words or more on top of dissimilar arrangement of linguistics.

The Dravidians are determined, and Indo-Europeans are crumbled. Dravidian dialects have an ancient history to boast where the legends, the Tamil Sangha writing, demonstrate olden times in South India and Sri Lanka going back to five thousand years or more. Alongside distinction of dialect, distinction of skin color was there from north to south. South Indian people are darker in skin complexion compared to North Indian people. The Aryan intrusion hypothesis is utilized to clarify etymological and racial contrasts among people groups of North and South, and these contrasts are advanced as "evidence" for the aggression.

According to the perspective, the Vedic individuals advanced prevalence of their race and dialect and just headed out all these diverse races or dialects. There is no scientific proof about Aryans and Dravidians races in India. Darker skin color is normally originated in people groups existing in south places and shows up same as conformity component to more sweltering atmospheres and more noteworthy daylight. Similarly, south Europeans are darker in skin complexion compared to north Europeans. This proposes Dravidian division of the Mediterranean race more likely than not lived in South India for so many years to create the alteration. And similar thing is happened for the general population of North India too.

On the other side, we have to create initially fair-skinned invaders from north. In present populace of India, Greeks and Persians viewed as dark skinned was not delivered by fair skin individuals from Central Asia. In addition, no Dravidian incursion changes the dialect, however number of inhabitants in India simply resembles the Aryan intrusion, as the thought was unrealistic to occur once or twice consecutively in similar district and for similar course is strange. The phonetic gap in the middle of Aryan and Dravidian, is similar to Indo-European and further dialect gatherings is additionally addressed. The thought that the same society can't create two diverse dialect frameworks might be sketchy.

Different parts of Aryan-Dravidian discrimination were grounded based on attack hypothesis. Specifically, the South Indian people speaks to pre-Vedic Shaivite society rather than the Brahmanical society of the north. Else we can observe Shaivism in North, in Kailas, Benares and Kashmir, and Shiva as Rudra of the Vedas.

The fundamental intellectual contrasts between the North and South of India are simply local varieties in tremendous intellectual complexity of the subcontinent and unified other worldly customs. Dravidian self-importance or patriotism need not rely on Aryan intrusion hypothesis or criticizing the way of life of North India. The Dravidians were the best among essential people groups of India, and maybe unexpectedly they are the great backbones of Vedic culture. The most excellent Vedic Sanskrit, ceremonies and conventions can be discovered just in the south of India. That South India recommends significance and artifact of Vedic culture to the same area. India's color based partitioning is profoundly entrenched.

Every now and then, there will be an outcry if there is an episode of compelling, absurd roughshod which is seen in racial nature and we will unite around and rise our voice against these treacherous acts. But in some cases which occurs in a smoldering manner goes unnoticed by all and that would cause immense damage to the body and the mind also develop dejection and dissatisfaction. Daily facing such embarrassments debilitates our efforts at expression. If we are serious about fighting racial segregation, this is the right time to bring in guidelines.

To perceive that racism exists in this nation and that numerous unintended activities may throw light to fight prejudice can be an opportunity to combat racism. To be unaware of these issues or to deny its presence is to be complicit in the unfair administration. The purpose behind battling against racism is not on the grounds that it is seen in our own country but it should be

shunned within and outside our country. One method is to be analytical of prejudice and try to perceive it to make it prominent instead of simply depending on legal systems to check this discrimination.

These aspects were actually meant to provide comic relief and bring on patriotism, especially among NRI's, in their "Indian-ness" had faded away while residing in a foreign land. But hatred over other races and cultures cannot possibly be a demonstration of national pride. Racial discrimination is a sensitive and very negative in its manifestation. The difficulties faced by the students from the North East and how they undergo racial practices and abuse in other parts of India.

Obviously, bigotry is hard to demonstrate whether in the demise of Richard or on account of provocation of a lady from the north-east. Also, it ought not to astonish us if bigotry can't be plainly settled in both of these cases since that is the manner by which prejudice works both the unmistakable, express appearances and also the guileful, inconspicuous intrigues. All the time, one can't relate precisely what wasn't right about the route in which a co-traveler carried on, hard to verbalize a scoff, a manner of speaking that debilitated or insulted, the social implications that can rankle.

People hailed from north-eastern states of India have been disregarded and discriminated. The women and men from North East of India, enduring mongoloid feature, stature and color witness several spleen by racist folk. They are very rude to be subjected to such indignities. The main cause behind this is being their mongoloid physical features. People from North-east, those who have left their land to study or work in various parts of the nation, are facing affront and antagonistic vibe. They are being disregarded/isolated in restaurants, college campus, public and

commercial places and offices. People are even mentioned as chinky, an insulting word. Each and every one from that state has their own tales, worries and incidents to tell, and they are rather silently buried. In many occasions, these oral assaults have ended in aggressive anger and quarrels between the people of different country and the people from the North East.

People have admitted all these cruel practice as an element of the culture which is cultivated by the den of ignorance. The ludicrous across the country judgment over the racist assault on an actor by her British housemate on British reality television show should be censured all around. The show was developed in two weeks, this was the clear indication about Indians that we are capable of discussing about Indians who are as a rule racially discriminated outside India.

In any case, shouldn't something be said about the just as genuine condemnable racial discrimination within our own country? Did anybody ever cared to talk about the problem and put an inquiry to their self? Do the general population gone oblivious to it in light of the fact that they practice it angrily? In the event that the actor by her fair housemate, the People from North East countries are called Koreans, Chinese, Nepalese or Japanese. If the on-screen character was jabbed for her dowdy looking style, the people of North East are jabbed due to their grimy, soiled stink, rotten, and illmannered habits.

When north East students residing in Delhi needed to ask their proprietors or lodging superintendent, what smell is permitted to cook and what is definitely not? The quite celebrated heterogeneous population of India, is extinguished by lack of awareness and bullheadedness. Every day, who all are new to the city would portray their encounters, which are all that could possibly be needed to put the country to disgrace. The Ministry of External Affairs responded

quickly to investigate the aggravating circumstance of racial discrimination to on-screen character. On the off chance that the media and the overall population who had sensitivity and sympathy for actor, ought to likewise have had alertness about the bars, food restaurants demonstrating no entry to individuals from the North East of India.

The developing Indian markets password which was characterized according to the color of the skin complexion. The worst situation is significantly for the young ladies from the North East. Everybody has a story loaded with disgrace and outrage which speaks to the mute untold stories. Actor's encounters and the sentiments and sensitivity that concerned individuals ought to be guzzled to change the racial wounds of other Indians as well.

India is a multicultural and multilingual, and India's way of life is checked by a high level of syncretism and societal pluralism. It has figured out how to save built up conventions while following new traditions, customs, and thoughts from trespassers and spreading its societal impact to different parts of Asia, fundamentally South East and East Asia. The variegated demography has offered ascend to distinctive sorts of provincial diversities to thrive.

India's physical components and atmosphere added to the advancement of these diversities. Every state and area has its own particular unmistakable style and excellence in its folk type of music and jig. Particular style and character can be found in sketches, figure structural engineering, verse and different conventions of the nation. India is no more stranger to Racial Discriminations. There is a serious need to see ourselves through the lens of others. In India the particular brand of brown racism and Mongoloid look of Northeastern India areas much institutionalized within the communities as white Apartheid in the west.

Concept of globalization closely connects billions of people in the world, but in India racial discrimination in all forms keep on assaulting our societal orders. The caste and color bias must be seen as symptomatic of the depth of societal divide in the march of modernizing India. This research work tries to gain some insight on racism and it's stereotyping in Indian society.

Also this work explores and sensitizes racism that may be detrimental to these secular fabric of the nation. There is an urgent need to educate people about India's rich and vast racial diversity. Apart from this the work explains that racism has long term effects which can impact the life satisfaction of an individual and the community as a whole. Indians believe racism lives just in the west and they consider themselves to be casualties to racial segregation. Its time they inspected their own behavior towards individuals from the North-East.

A percentage of the cases like the mystery of Loitam Richard's death in Bangalore, the homicide of Ramchanphy Hongray in New Delhi, the suicide by Dana Sangma and other such occurrences serve as indications of the shaky conditions under which individuals, especially the youthful, from the north-east of India need to live within the metros of this nation. What these deaths have in like manner is that the three people were all from a distinct part of the nation, had a specific physical appearance, and were seen as outcasts in the areas they lost their life. These occurrences have been perused as a side effect of the pervasive racial segregation that individuals from the North East face in metropolitan India.

Institutionalized racism is a type of prejudice which is organized into political and social establishments. It happens when establishments, discriminate either willingly or in an inconspicuous manner, against specific bunch of people to restrict their rights. This kind of discrimination can happen at home, educational institutions, health sector and work places are

the typical instance of institutional racism. It mirrors the authoritative attitude of the strong groups to bind the other group such that the acts of that group are taken as the standard to which other societal practices ought to follow. (Anderson and Taylor, 2006). "Institutional prejudice is more unobtrusive, less unmistakable, and least identifiable than an individual's attitude to racism, however it can be ruinous to human life and self-respect.

The general population who deal with our establishments may not be racists as people, but rather they may without any awareness about racism, and without staying alert that their part in a foundation is adding to an unfair result." Quite obvious, such a statement about the presence of prejudice in India won't be considered grave; the answer will be either keep quiet or decline to recognize this type of racism or out rightly reject it. The irony is, Indians feel that racism to be a natural event that exists in foreign countries, especially in America, and consider themselves to be casualties. They don't see themselves nurturing (conceivably) racist's mentality towards others whom they see as second rate. However, on numerous occasions, different sections of people, especially from the north-east have encountered types of racial abuse and it highlighted the dirty act of prejudice in India.

Truth be told, organized racism has been on the rise as we notice instances of regular prejudices under the public view. For an instance to contain racializing, the University of Hyderabad brought out its 2011 programme to check the drinking and drug menace of the students of North east. In 2007, the Delhi Police chose to tackle the issues of security confronted by the north-easterners in Delhi, especially ladies, by publishing a booklet entitled Security Tips for North East Students asking north-eastern ladies not to wear provocative skimpy dresses and gave cooking tips on preparing dishes like bamboo shoot, 'akhuni', and other 'dishes which emanates foul smell' without 'causing din in surroundings.'

Every now and then, there will be an outcry if there is an episode of compelling, absurd roughshod which is seen in racial nature and we will unite around and rise our voice against these treacherous acts. But in some cases which occurs in a smoldering manner goes unnoticed by all and that would cause immense damage to the body and the mind also develop dejection and dissatisfaction. Daily facing such embarrassments debilitates our efforts at expression. If we are serious about fighting racial segregation, this is the right time to bring in guidelines.

To perceive that racism exists in this nation and that numerous unintended activities may throw light to fight prejudice can be an opportunity to combat racism. To be unaware of these issues or to deny its presence is to be complicit in the unfair administration. The purpose behind battling against racism is not on the grounds that it is seen in our own country but it should be shunned within and outside our country. One method is to be analytical of prejudice and try to perceive it to make it prominent instead of simply depending on legal systems to check this discrimination

Most Indians surmise that Racism is present in the West and consider themselves as suffers. Time is ripe for them to analyze their own mentalities towards individuals from minority groups. Reported assaults in contradiction of Indians in Australia brought furor of racism from the media in India. Presently journalists have moved their center, looking at India's own battles with racist. In Australia a savage assault and theft left two Indian students hospitalized, prompting violence in Melbourne's roads. The violence took after the firebombing of an Indian home, purportedly race-based occurrence.

These episodes, however not racially motivated which, prompted unsurprising shock in Indian media. Presently, the Indian media and blogosphere is turning on itself, addressing what it

looks on as India's own particular wild racism. Soumya Bhattacharya, a visitor author for ESPN's Cricinfo, refers to a sample.

The ban was then later withdrawn. In India racism is inconspicuous, thus universal that it's just acknowledged. Blacks and different outsiders are not by any means the only sufferers. For a nation of brown skinned individuals to have such an intense fixation on white skin shows a level of oblivious self-hatred. Hidden thoughts and reactions to skin tone will take years, however monitoring things will be some way to kind of a begin. As indicated by legend, Varna, was born from the assemblage of Brahma. Brahmins, clerics and teachers, left from the mouth, and Kshatriyas, warriors and lords developed from the arms.

The Vaisyas, traders, and the Sudras or workers, separately, developed from the thighs and feet. (Source: the National Geographic) The untouchables or Dalit, are considered to be left out and they weren't connected with the body even by any wildest imagination. Even today Dalits are subjected to racial slur because of their looks and color of the skin. They are subjected to prejudice and discriminations despite special provisions given to them. Misconceptions about the Skin Colour Most of the Indians aren't that dark and most are wheatish. Dark shaded skin tones are mainly found in the south. On the off chance that North Indians are darker than wheatish it's accepted to sun tan.

Numerous ascribe India's color-ism to caste and that caste depended on skin color. That dark shaded skin was from working outside and the upper caste stayed light because they stayed inside. We are not under any condition intrigued to figure out what skin color do Indians have. One must know that racism is awful wherever and whatever structure it takes in. Be that as it may, it is likewise not a certainty of any pride to demonstrate oneself first-class on the premise

on one's body color. Likewise it is not justified to utilize body color as the premise of any creed or caste. Melanocytes in the skin a.k.a. epidermis are in charge of the depth of skin shading. The quantity of melanocytes is the identical in both fair and dark shaded individuals.

The measure of melanin created by the melanocytes is somewhat controlled by hereditary qualities and also partly determined by the environment. Individuals living close to the tropics have more melanin to shield them from the harsher beams of the sun. There are a few myths with dark skin in the Indian mind, which does not have any scientific basis. The first myth is that 'white skin' is connected with the Aryan race while "dark" skin is Dravidian and tribal. So individuals of the "north" in India are white and individuals of the "south" are dark. The 'brown colored' individuals are from the blended race "Shankar" of Aryan with both Dravidian and Tribal. This is thoroughly wrong as the hypothesis of 'Aryan attack' is still a debatable controversy and if 'Dravidians,' people from south, are 'dark colored,' how would we discover the majority of the Bollywood south Indian film on-screen characters with 'fair skin?' 'How do individuals from Rajasthan and Maharashtra, Gujarat don't appear to be so 'fair?' The second misconception is white skinned individuals are as of highborn and wealthy backgrounds and dusky individuals are from the lower family or tribal area. This is incorrect.

The Schedule tribes of North-East India have pale and fair skin. In South Asia, fair skin is considered as a societal marker of highborn class constancy. An exceptional thought in the Desi psyche still wins that dark skin is connected with labor class individuals. This thought has been an after effect of imperialism, as India was being ruled by English for over 200 years and the British individuals set aside themselves from Desi individuals on these ethnic grounds. After British ruling of India, the word Saheb intended to point fair skinned individuals) was mentioned

for the high society individuals or officials to accord honor to them. From time immemorial the dermas fondness still prevailing.

Racism is an age-old issue in India. As a progressive Indian society, one must think racism is a thing of the past, an issue more applicable to previous generations. Most of the minority communities that come to the urban areas, are much more multicultural than ever before. Today people of different colors, backgrounds and ethnic associations a r e blend together to form a community which gets along quite well together. However, small segments of our communities move away from that Indian tradition of acceptance and tolerance. We all have a role to play in stamping out racism. We may have made some progress over the years, but there is still a lot of work yet to be done. Is it true that we are actually inclined to make the best decision? Don't we all, eventually, utilize the cover of ethical quality to mask our baser self-serving impulses? In this present reality where a few individuals' globetrotting plane setting cutting edge way of life converts other individuals' towns into harmful waste dumps, what really is the 'correct thing'? Profound quality is not an arrangement of outright values written on stone.

Limits of what is worthy, unsuitable and absolute awful in human culture have experienced rehashed changes all through history. People with a more religious practices may consider others to be less ethically grounded. Even though, there is a glint of fairness, generosity and trustworthiness in each individual, which is free of their confidence or absence of it, in any divine beings. Profound quality does not cease to exist without outward shows of religious intensity. Indeed, the respectable estimations of religions can, in the hands of distorted personalities, lead to religious narrow mindedness. Wars and mass annihilation have happened, and keep on happening, in light of the fact that contradicting gatherings feel their gods and belief systems must beat the rest.

Grandiose racism keeps on bringing its revolting head up in numerous structures, for example, the instances of attacks, intimidation, assaults on individuals from our North-Eastern districts. Racism, and oppression against others based on caste, creed can turn out to be progressively horrendous when it is shrouded in pseudoreligious sanction. Meghalaya Chief Minister Mukul Sangma emphatically introduced his niece Dana M Sangma's suicide case as 'racial discrimination. Students from the North east in Delhi demanded government to find out the complete truth and requested to enact a new strict laws that can go about as an example to every one of the individuals who have restricted knowledge of the country's diversity.

Article fourteen of Indian Constitution enumerates Right to Equality of an Indian citizen. It is clearly declared that within 'the territory of Republic of India, state cannot reject a person's equality before the law or the equal protection of the laws. additionally it provides for Right to equality in the Article fifteen that, The State on the grounds of sex, race, and place of birth and caste the country cannot distinguish anyone.

In India North eastern ladies are simply molested on the metro; at bus stops, and the Mizoram nurses on their way home are seen by several passing motorists as simple prey. Africans allover are presumed to be both drug addicts and peddlers. The imposing of such stereotypes may be a cultural flaw, an acid test for an urban culture that wavers between modernity, tradition and barbarity within the same breath. But a Ugandan lady might live in a Delhi Mohalla, or an Arunachal woman in a Bangalore suburban area, they cannot be invited to be a part of the residents' welfare association. Unfortunately the stamp of Resident Alien is indelibly fixed on their ethnicity. The Indian is an unforgiving and ruthless host, living by the principles of some imaginary past, uncomfortable in the rapidly changing present, and fully disconnected with future within the city.

May be lack of assimilation a threat to cultural integrity or the state of racial exclusion essential for religious and ethnic purity. Indians are not ready to accept the fact that they are racists. They try to brand them as foreigners in their own land. Minority groups in India always receive discriminatory treatment from the majority groups.

The very different facial features particularly their eyes invites for the prejudice and discrimination. It is very unfortunate that we are treating our own people as foreigner .It calls for a serious thinking and to build awareness among the mainstream people of India. People must understand and try to provide equal treatment to every citizen of the country.

The most depressing unavoidable truth is Indians are very much responsible for racism, continuously however terrifyingly unluckily, too many. If the racism desires to amend one should begin by completely accepting this indisputable fact that Indians' ill treatment of African individuals could be a direct product of their attitude to color. Indians don't like those that are darker than them whilst they themselves darker for a fairer complexion.

To be truthful, color perception however permeates in the same manner how North Indians treat South Indians. Individuals condescendingly classify South Indians as Madras in conversations. Skin color typically mock at their food, customs, language and behavior. According to Africans Indians are far more racist than Europeans and Americans. Even West Indians and Africans would join them other countries don't have fair and lovely creams doing such roaring business. In England, they might be considered not simply unacceptable also an abomination. Definitely there can't be in other countries the celebrities with pride endorse them. However Indian celebrities have no compunction in doing this. Alongside caste, the marriage advertisements have a fixed color code. One has to accept the fact that it's not simply

embarrassing, even shameful. Yet, individuals are blissfully unaware, unconcerned by the ethical problems it raises.

If one considers a few different things and understands how deeply compromised the ethical attitude truly is. Indians feel happy with the fair-skinned Europeans and Americans to be in their company whenever they visit, they're considered as worthy visitors. When they are invited to their homes, they feel excited to offer hospitality. When Indians visit other country men and if badly treated by the other country men then they feel that it is racism. The truth is here in India people will be terribly unjust to people of Northeast whose color or appearance they don't like, typically only for the reason that they're completely different to others in India. Their physical features are different from mainstream people in India. Lack of knowledge about the people of Northeast and their culture added more problems to the existing situation.

This research study is based on the source of information from three novels specifically from Indian authors. Thus the work could not ensure comprehensive understanding of the problems of racism in India. This study involved very few communities and the inclusion of more communities would have given more opportunities for better findings of the study. The study period is only from the recent past and it could have been spanning several decades from now. There is no academic journals or books to support racism in India. Most of the information sourced from day to day attacks and racial slurs witnessed by the victims and reported in the newspapers and television news channels. Also some of the blogs and articles from the internet helped to gather information. Stay attacks on Northeasterners and African nationals may be a weak domination on the on the entire theory of racism in India.

This study could have gathered the term racism is just to portray the racial belief system of a racialized social system that is, racism is just part of a bigger racial system\ Prejudice is at last seen as a mental phenomenon to be inspected at the individual level. Prejudice is treated as a static phenomenon. The observable fact is seen as perpetual; that is, racism yesterday is similar to prejudice today. Racism is not really a personal experience but it is methodical and sovereign.

Discrimination against people with Mongloid features of North East India and dark skinned south Indians must be urgently addressed, it is also important to note that racism in India is not only confined to these two cultures. Various other cultures too have been marginalized by Hindi speaking North-Indian races. The fairer skin of these races is deemed superior and desirable. The omnipresence of fairness products in India is a manifestation of the commonly held notion of darker the skin more inferior the race, further endorsing the deeply pervasive racial differences.

Advertisements of these products promulgate the societal conviction of a hierarchical system where people with fairer skin are deemed inherently superior. South Indians have customarily been dismissed as 'Madrasis'. Racism in India is manifested in day to day jokes and culture. Even some mainstream Bollywood movies have been seen to propagate racism. The pertinent question brought forth by these incidents is the necessity of an anti-racism law in India. Unlike the U.K, U.S.A, and Australian Censuses, the national Census of India won't recognize the racial or ethnic groups within India, but most of the social groups are categorized as Scheduled Castes and Tribes. The question is whether these social groups in India continue to be discriminated against because of their race, or India needs an anti-racism law to counter racism which is popping up its ugly head all across the nation? On the hind side of the law there are

pitfalls in having an anti-racism law. One of these is the possibility that such a legislation may infringe upon the fundamental right to free speech.

Racial ideology in Indian society, though not recognized by the govt. or educational department witnessed on a daily basis by individuals from the north-east in India. With the deaths of Richard Loitam in metropolis and Dana Sangma in 2012, the buildup of experiences and intervention of robust media communication channels catalyzed protests for justice and against racism. These articulations got to be strong, gathered and sustained through literature bookish attention. At an equivalent time, the north-east has to examine main land's cultures through its own lens, to form basic transformations within the relationship between them.

A debate on racism opened up on primetime news channels, social media and traditional news platforms also gained traction and intensity. The debate was a denunciation of racism faced by the northeast in mainland India. The north east, rarely northeast Indians but often northeast people is now a popular monicker used to describe the people, who belong to ethnic minority groups live or migrate from the eight states comprising the north eastern parts of India.

Racism is one among the foremost crucial problems that required to be confronted. Knowing racism is to know our history and confront its legacies that still scar the current. Uncomfortable as this could be, but need to cast it aside. Racism lives within us today manifests itself in several ways that sometimes undermines the future progressive society. Everyone is tired and chary of race and race issues. On the one hand, there are those who find racism uncomfortable and take a defensive stance, trying to shut down the conversation. This is partly because many communities in India have not confronted the meanings of racism. Racism is often raised as a defense or justification when people are caught in wrongdoing. Someone facing

charges of corruption may try to defuse this by claiming to be the victim of discrimination, what is referred to as playing the caste card. This further delegitimizes serious conversation on racism in India. India urgently needs to engage with racism. This begins with serious conversation and willingness to listen and hear the most difficult truths about ourselves. Failure to name race and racism is to deny its power and unwittingly to feed into further dehumanization.

Most people's concept of racial discrimination involves explicit, direct hostility expressed by whites toward members of a disadvantaged racial group. Yet discrimination can include more than just direct behavior (such as the denial of employment or rental opportunities); it can also be subtle and unconscious (such as nonverbal hostility in posture or tone of voice).

Furthermore, discrimination against an individual may be based on overall assumptions about members of a disadvantaged racial group that are assumed to apply to that individual (i.e., statistical discrimination or profiling). Discrimination may also occur as the result of institutional procedures rather than individual behaviors.

Racism and prejudice has always existed in society, but in different shapes depending on the time in history. The fear of the unknown is a natural reaction. Throughout history people have made borders and strong defenses to keep strangers out. This striving towards safety has started several wars and killed millions of people. Any discussion of racism needs to examine the roots of racism in order to understand it and to struggle against it effectively. There are basically three explanations for the existence of racism.

The dominant view, which is rarely expressed as a worked out theory, is that racism is an irrational response, which causes some people with white skin to have hateful attitudes to people with black skin, which sometimes leads to violent and evil actions. People who have this

understanding of racism usually advocate awareness and education as a way of preventing the practice of racism. The second view is that racism is endemic in white society and the only solution is for black people to organize themselves separately from whites in order to defend themselves and to protect their interests.

The third view and the one, which liberal communists and social anarchists advocate, is an explanation of racism based on a materialistic perspective and views racism as a historically specific and materially caused phenomenon. Racism is basically a product of capitalism. It grew out of early capitalist's use of slaves for the plantations of the New World. It was consolidated in order to justify western and white domination of the rest of the world and it flourishes today as a means of dividing the working class between white and black, and native and immigrants or asylum seekers. Racism is a particular form of oppression; discrimination against people on the ground that some inherited characteristic, for example skin color, makes them inferior to their oppressors. Racism has historical roots in the European colonialism that started more than 400 years ago.

It had serious consequences for societies and nations all over the world. Western empire grew in wealth and power because of their exploitation of their colonies around the world. In the beginning European traders got gold and land in exchange for glass, pearls and other worthless items. Later the Europeans conquered large areas of land and made them into colonies. The native people served as slaves on the land that had once belonged to them. In some areas the entire native population was wiped out or driven away. The European traders or colonists defended their oppression of the native population by claiming that they were superior to the natives and therefore had the right to treat them as they did. Hundreds of Africans were chained and shipped away to European colonies. The conditions aboard the slave ships were so bad that

large number of the slaves died during this painful journey. A great writer A. Sivanandan says about racism in his essay "Poverty is the New Black": "It (racism) has always been both an instrument of discrimination and tool of exploitation. But it manifests itself as a cultural phenomenon, susceptible to cultural solutions such as multicultural education and the promotion of ethnic identities. Tackling problem of cultural inequality however, does not by itself redress the problem of economic inequality.

Racism is conditioned by economic imperatives, but negotiated through culture, religion, literature, art, science and the media" (116). Thus racism is a social system of ethnic or racial inequality based on class. This system of inequality is reproduced in many ways. Dominant white group members may engage in everyday discrimination against dominated group and their members while at the same time acquiring and using the beliefs that form the mental basis of such discrimination. When we talk about racism, it reminds us of the sufferings of blacks when they were made slaves and sold by the whites. In due course of time these slaves were deprived of the language, symbols, beliefs, traditions, religions and institutions they once had in Africa.

Naturally this led to self-hatred and the black became victim of self-negation. Most African American writers carry the burden of their race in their literature. They also try to highlight how dominant ideology of racism; the class exploitation and cultural hegemony of the whites are responsible for their plight. Thus being a black writer is an enabling exigency in black literature and it constitutes one of the supreme enrichment of black life and black culture. This has been and is the burden as well as heritage and the legacy of every black writer in white America, and Alice Walker like other writers is quite successful in dealing with this legacy in her works.

Like other black writers she portrays slavery as a condition of extreme physical, intellectual, emotional and spiritual deprivation, a kind of hell on earth. And this very 12 slavery, a result of class conflicts resulted in the twice or double consciousness later in the minds of its victims. Characters of Walker reveal the perplexity in every novel.

This trauma brought them into the condition of 'Trishanku'; an Indian mythical character who is supposed to be hanging in between earth and sky till now. Similarly these victims of racial jeopardy are hanging between blackness and whiteness, Africanness and Americanness.

Neither they can adopt one completely nor can sacrifice the other. Till now they are fighting with this double consciousness or with their two identities, first deeply rooted in their own dear African culture and the other in their American ness, which is imposed upon them by their masters and once called oppressors.

Chapter-III

Cross –cultural conflict

Cross- Cultural Conflict

Cross cultural communication theory (CCT) implies the idea of the communication of people who differ from one another. These differences can include the age, race, financial status, ethnicity, and gender of an individual (“Cross Cultural Communication”). The theory looks at how a culmination of individuals with conflicting traits interact together and how their culture impacts said interaction. Body language, gestures and language are all used to find a common ground between two or more individuals. Finding the balance and compromise between cultural differences makes it possible to communicate effectively and efficiently with each other, which can only assist in coherent dialogue. Edward Hall was an anthropologist who is known for his high and low context cultural factors.

Richard D. Lewis is a British novelist and creator of the self named “Lewis Model”. Lewis visited 135 countries and concluded “that humans can be divided into three clear categories, based not on nationality or religion but on behavior (“Cross Cultural Communication”). He proceeded to create “The Lewis Model” in the 1990s with the intent to “define and simplify inter-cultural analysis, with the aim to improve interaction between different cultures,” (“The Lewis Model”). In this model, the three categories in which he differentiated humans were linear-active, multi-active and reactive. The linear-active group is comprised of regions where English is spoken. Some of the qualities which define this group include rarely interrupting, being job oriented and maintaining a limited body language. The multi-active category is the most varied category in terms of location. “Southern Europe, Mediterranean countries, South America, sub-Saharan Africa, Arab and other cultures in the Middle East, India and Pakistan and most of the Slavs”.(“The Lewis Model”) The

qualities which define this group are usually interrupting, people-oriented and a focus on unlimited body language.

As almost everyone belongs to a number of different groups and categories of people at the same time, people unavoidably carry several layers of mental programming within themselves, corresponding to different levels of culture. Trompenaars and Lewis also talk about national and organizational culture, while Hofstede presents the following types of culture: a national level according to one's country (or countries for people who migrated during their lifetime); a regional and/or ethnic and/or religious and/or linguistic affiliation level, as most nations are composed of culturally different regions and/ or ethnic and/or religious and/or language groups; a gender level, according to whether a person was born as a girl or as a boy; a generation level, which separates grandparents from parents from children; a social class level, associated with educational opportunities and with a person's occupation or profession; for those who are employed, an organizational or corporate level according to the way employees have been socialized by their work organization.

In order to understand other cultures, it is very important to identify and classify them. This may give the perception that it can lead to stereotyping, but as Richard Lewis also concludes, after the encounter with many cultures, the different classifications and cultural characteristics are representative. Even if people differ in personality, environment, education, the collective programming in the family and society has a strong influence on the individual's way of thinking and behavior. Keeping this in mind, a person can avoid frustrations and embarrassing situations when working or doing business with people with different cultural backgrounds.

Each of these terms existed already in some part of the social sciences, and they seemed to apply reasonably well to the basic problem area each dimension stands for. Together they form a five-dimensional (5-D) model of differences among national cultures. Each country in this model is characterized by a score on each of the five dimensions (Hofstede, 2010, p.29).

As defined above, Trompenaars said that culture is the way people solve problems. Based on the solutions each culture chooses to certain problems, he defined the following dimensions (Trompenaars, 1993, p. 8-10):

Universalism versus particularism – The first dimension defines how people judge the behaviors of their colleagues. People from universalistic cultures focus more on rules, are more precise when defining contracts and tend to define global standards for company policies and human resources practices. Within more particularistic national cultures, the focus is more on the relationships; contracts can be adapted to satisfy new requirements in specific situations and local variations of company and human resources policies are created to adapt to different requirements.

Individualism versus collectivism – This dimension classifies countries according to the balance between the individual and group interests. Generally, team members with individualist mindsets see the improvements to their groups as the means to achieve their own objectives. By contrast, the team members from communitarian cultures see the improvements to individual capacities as a step towards the group prosperity.

Neutral versus emotional – According to Trompenaars, people from neutral cultures admire cool and self-possessed conducts and control their feelings, which can suddenly explode during stressful periods. When working with stakeholders from neutral countries you may consider avoiding warm, expressive or enthusiastic behaviors, prepare beforehand, concentrate on the topics being discussed and look carefully for small cues showing that the person is angry or pleased. People from cultures high on affectivity use all forms of gesturing, smiling and body language to openly voice their feelings, and admire heated, vital and animated expressions.

Specific versus diffuse – Trompenaars researched differences in how people engage colleagues in specific or multiple areas of their lives, classifying the results into two groups: people from more specific-oriented cultures tend to keep private and business agendas separate, having a completely different relation of authority in each social group. In diffuse-oriented countries, the authority level at work can reflect into social areas, and employees can adopt a subordinated attitude when meeting their managers outside office hours.

Achievement versus ascription – This dimension, presented in Trompenaars studies, is very similar to Hofstede's power distance concept. People from achievement-oriented countries respect their colleagues based on previous achievements and the demonstration of knowledge, and show their job titles only when relevant. On the other hand, people from ascription-oriented cultures use their titles extensively and usually respect their superiors in hierarchy.

Attitudes to time – Trompenaars identified that different cultures assign diverse meanings to the past, present and future. People in past-oriented cultures tend to show respect for ancestors

and older people and frequently put things in a traditional or historic context. People in present- oriented cultures enjoy the activities of the moment and present relationships. People from future-oriented cultures enjoy discussing prospects, potentials and future achievement.

Attitudes to the environment – Trompenaars shows how people from different countries relate to their natural environment and changes. Global project stakeholders from internal- oriented cultures may show a more dominant attitude, focus on their own functions and groups and be uncomfortable in change situations. Stakeholders from external-oriented cultures are generally more flexible and willing to compromise, valuing harmony and focusing on their colleagues, being more comfortable with change

Anita : End of the Beginning by Renuka Guru is a contemporary fiction with a cross-cultural narrative and with philosophical heaviness. The novel has contemporized the shuttling between two cultures. No one can have a life devoid of cultures, no matter how transgressive is one, in the end everyone needs a semblance of culture to lead somewhat a purposeful and peaceful life.

The writing style was good. The narrative was lovely. The different phase of the life Anita goes through was written so well. You could actually see her transformation from little girl to an adolescent to an adult women in the words. There was a lot philosophical include, dispersed throughout the narrative.

The plot was a more about self exploration and the worst hurdles life can throw at you that anything else. The plot development was smooth and quick natural.

Anita hails from a Scottish family. When she was just three-months-old, the cruelty of fate rendered her orphan, and soon she was picked up by an Indian family living in Edinburgh. Anita is making good attempt to adjust and fix. Ramaa and Gopalan's family taken on a young girl child of Scottish, who were Indians attempting fit a NRI young child into a custom Indian family. Anita initially faces some difficulties in settling in as each family has their own norms and sets of rules for living. Different culture, customs, language, new climate being a piece of the issues she stood up to and how she vanquished them with the assistance and love from her friends and family.

Many a times she feels she is in racial isolation. The novel portrays different culture, traditions, language, new environment being some of the problems she faced and how she overcame them with the support and love from her family. Renuka Guru also depicts various themes like adoption, immigration, teenage romance, racial discrimination, issues such as depression, mental health and illness and its remedies are also effectively discussed by the author.

When Rama and Gopalan had decided to adopt the little baby girl Anita who had one day been brought to their doorstep by the social workers, they hadn't known that she would soon become an integral part of their lives, so important that they would care for her more than their own biological child, Hari. Naming her Anita was Hari's choice, for he could see in her a friend that he once had and lost. Growing up with Indian parents was not as difficult. Anita gelled well with her parents and her elder brother. She made a best friend in her neighbor and schoolmate Katie.

Life was pretty smooth and happy barring the occasional jibes of her grandparents, who were neither happy with their daughter-in-law Rama, nor her. Over the years, they had both made their peace with the fact that they'd never be considered good enough by them.

Living under the sky of Edinburgh in an Indian house set up, Anita was adept at managing the questions thrown at her regarding her family as much as she was good at following two religions that the household followed, Hinduism for her parents and brother and Christianity for herself until she became a teenager and started attracting the attention of boys, one in particular. With everyone in her family questioning her for the choice she makes, Anita finds herself scornful all the time and eager to leave the house and start living on her own. Cut to some troubled years later, Rama and Gopalan decide to move back to India after Hari leaves for Harvard to take care of their aging and ailing parents. Anita, out of the blue and definitely out of her character decides to go with them. Now in the land of her adoptive parents, Anita finds herself defying her family even more than she used to in Edinburgh. She wonders thinking whether she will be able to survive in a place to which she has no connections.

The Indian family of Rama and Gopalan has only one child: Hari, a boy. They are good at heart, but conservative, but still manage to find meaningful love and purpose in their lives despite the cold weather and the dull treatment from the white natives in a foreign place like Edinburgh.

There should be substantial reason for the adoption of a Scottish girl in their family. Well the Indian family was seeking for a companion for their only child Hari. This act is mix of both:

merit and selfishness. Another startling aspect is that since the very beginning, Anita (sometimes lovingly referred as Ani) is forcefully imposed and left in the lurch in the heat of cross-cultural differences. Since her early days, she has been kept informed that she is an adopted child. Hari's grandparents are skeptical, as they hold a hunch that this girl may do something inauspicious in the future. Gopalan is taken for granted, he is naïve of his own type, and Ramaa is forbearing but vapid, she cares for Anita, but that is not enough. Anita Character is sympathized throughout the novel.

Transgressive feminism tried to surface in the novel in snatches, but it could never get into the mainstream narration like the works of Anita Desai and Shobha De. The best suppressed example is of Bert – the piano teacher – who slyly exploited and molested the little girls in his classes.

Chugging ahead, the author tried to balance the childhood days of Anita by giving her some solace in the company of Hari and Katie, a girl from neighborhood. Her days at Edinburgh are good, but she, on the other hand, remains super excited and open about India. A few initial chapters throw assumptions that the novel is more about a child's coping up with the people whom she love and hate. But it is a coming-of-an-age novel, both children Hari and Anita grow, go to school, do some bullying, get ready for college and beyond. That pace of events was fast, once the children grew beyond teenage, romance and affairs are added up in the story. From a family drama, the novel turns into romantic heists. The author portrayed the right type of feelings at that age; however, by doing that the novel loses focus.

After family drama, gender discrimination, romance, and cross-cultural differences; towards the end, the novel surrounds itself in tragedy. Hari moves to the USA for higher studies, Gopalan with Rama and Anita move back to India for some reasons and here Anita explores new aspects about life. Unfortunately, things didn't turn out as per her tenacity – she could not differentiate life in India is not as cool as in the UK. Trapped in the overtures of some rich Indian guys, she meets her fate: she suffers beyond irreparable. At this point, the novel gains utmost intensity and the overall mood of the narration change into some sort of melancholy. Anita feels as how's that possible, is India such a vile place for a naïve foreigner girl. The character of parents in India is very lame – they didn't care, thinking Anita is not their real child. Things turn out utterly sour for the entire family, shame and privation. Talking about some reality, Anita behaved too modern and bold, forgetting her limits; she ignored the societal norms and morals.

Strange the family could do nothing to alleviate her pain. When she secretly moves back to Edinburgh, things didn't turn right there as well. She is finally dragged into the dark arena where a woman is considered only as an object for pleasure. Her fate changes drastically, she sounded like cursed and doomed.

In a short novel, with 218 pages, a lot of events happen that seems like stories within a story. Overall, the story is spiced up, like a movie. But in the end, it comes out that cross-cultural lives aren't meant to be simple, there are sacrifices to be made. Too much experiment with life, at times, brings untoward consequences, some people are afraid of change, like the parents-in-law of Rama.

Her adopted family feel confident that Anita will be able to live a perfect Scottish life in an Indian household. Yet even though Anita is able to experience the best of both worlds with her new family, being different isn't always easy, and when she tries to fit in with those around her, everything begins to spin out of control.

A striking feature of the characters in the story is that the character sketch, but some characters are like cliché. For example, the son of a politician will be a brat. Anita, the protagonist's character is dubiously layered. On one hand, she rebels against her Indian parents to go out with a boy whom they find unacceptable, and on the other, she loses it completely when something bad happens to her. She is lost yet resolves to find her own way.

Though she was adopted to ease their son Hari's difficulties to adjust in Edinburgh, she soon became an integral part in Krishnans' family. Her life was even and joyful until she went to learn to play keyboard with her best friend Katie, who is also their neighbour. The music teacher Bert Sanders took separate classes for girls and boys and abused Anita, Katie and their batchmates. She blamed Ramaa for what happened because for her Ramaa was the one who forced her to go to keyboard classes. Soon after Krishnans' visit to India and went to many places and later Anita understood about the futility of life and impending death that awaits everyone. She fell in love with Roger, her new classmate from Glasgow. But her parents didn't like her company with Roger and asked her to stop it. She reminded them quite a few times that 'this is Edinburgh, not India'. After her eighteenth birthday, Gopalan revealed to her about the properties and assets that she inherits from her blood parents. Soon after that they went to India, there she was accompanied by Dilip, her neighbour and his friends. Though Dilip tried to keep

her away from all the threats, her immaturity and cultural differences made her fall prey to Avinash, the spoiled son of a politician. He raped and blackmailed Anita.

The Indian media celebrated it as a sensational news which had thrown her deep into depression. Anita, heartbroken, returned to Edinburgh alone and detached herself from her loved ones. She spent most of her time in a pub, drinking. She was found unconscious in the pub by Roger and later he took care of her. He recalled that Anita was everything a sensible girl could be, but now she became a soulless body and he tried to bring her out of her depressed state in both soft and hard ways. He even inflicted her with pain to tempt her to react, but she never cried. Finally, he decided to seek help from Katie and asked her to come to their room where both Roger and Anita lived. Anita was not willing to meet Katie, but when she came to know that Katie's days were counted, she met her. Katie's last days were spent together with her best friend Anita. When the novel ends Anita finally contacts her father and “for first time in years, she began to cry” saying that “Katie is gone”.

Renuka Guru portrayed this in her novel *Anita: End of A Beginning* through her protagonist Anita and her best friend Katie who were abused by their music teacher, Bert Sanders. Bert conducted competitions in his class and towards the end of each class a best performer was selected, who would be taken to the ‘special room’ to play his ‘special piano’. Katie was the first victim of his child molestation and after returning from the room the high-spirited Katie became tight-lipped. The next day she muffled her cries and warned Anita, “Don’t go to that room, ever” (Anita, 48). This became a routine for Bert and after a few weeks it was Anita’s turn to be his new prey. Unlike other girls Anita screamed and ran out of the class, but Bert grabbed and threatened her saying “If you do not go into the special room, I will tell your mother you are no good at keyboard. Your music will be finished, forever” (Anita, 50). Out of

fear Anita followed him back to the room and in the following weeks Anita was frequently chosen as the best performer. Anita tried to articulate this predicament with her mother but failed miserably and was compelled to go to the music classes. The impact of the sexual abuse which lasted for six months were—loss of appetite, anger, guilty, fear, headache and stomach pain as a result they missed their school classes.

Trauma-related guilt refers to uneasy feeling of remorse resulting from the belief that one could or should have done something different during the traumatic situation. Ramaa went through the same situation when she came to know that her daughter was continuously abused. The worst thing was that Ramaa couldn't decode the hints Anita was giving her about the abuse, "Her little girl felt betrayed. All she stood for in the name of motherhood had crumbled to pieces today" (Anita,54). The guilt was eating Ramaa and she imposed self-punishment by isolating herself from her family, spending most of her time in kitchen and kept herself starving. The outcome was a rift between the mother daughter duo. The whole family went on a holiday trip to India hoping to restore the peace and happiness that the family had lost, they visited many places along with Marina beach.

They planned to spend the whole evening in the beach, but Gopalan forcefully took them back to the hotel. When they reached the hotel what they had seen on the TV was the heart-rending visuals of tsunami hitting the shores of Marina beach. All of them were horrified to see those visuals, but what made Anita angry was Gopalan's words, "very sad, bad karma" (Anita,64). When two individuals live through terrifying events, like natural disasters, one may be unaffected while the other may be traumatised. The traumatised person may go through hopelessness and sense of lingering doom, inability to formulate and frustration. All these negative emotions were evident in Anita when she was overflowing with questions and nobody

was able to answer or console her. All of a sudden Anita felt matured and learnt about the inconsistencies, unfairness and futility of life, “There was nothing serious about living...Most of all, God didn't matter” (Anita,65). Anita's agony never diminished even after the holidays, instead it intensified. She suffered from nightmares and was sceptical about the indifference from her family after such a heart wrenching disaster. This traumatic incident made a scar in Anita's heart and there was a transition in her character. She lost faith in God and religion but she went to church only for the sake of music.

The painful process of healing from sexual assaults takes ample time. The trauma caused by rape is more severe than other types of trauma and that is clearly portrayed through Anita.

Avinash, whom she considered as a good friend, invited Anita for a date when she was in India. She neglected her family's warning and went on a date and got raped. Renuka Guru tried to evaluate the misuse of power by people in different realm. Avinash exploited his father's political powers by threatening Anita, the media celebrated and distorted the real facts about the rape and the police officers were not ready to register the complaint and behaved rudely with her. All these incidents had a traumatising effect on Anita and her family. It took a while for Anita to accept the fact that she was raped and after admitting that fact she never cried. Along with that she experienced avoidance, shame, guilt, detachment and loss of interest. She shut herself away in a hard shell and began to curse herself for the pain and anxiety she had inflicted upon her parents. She assumed herself as a bad daughter and began to hate herself. After reaching Edinburgh, she kept herself aloof from her loved ones and began the habit of drinking. Anita now was a completely changed person, “Her spirit was gone, leaving a ghost behind that was bent on self inflicted torture” (Anita,200). It was not just Anita who was traumatised by these events, her parents were also deeply affected. “Gopalan was torn between duty, love,

responsibility, and guilt” (Anita,190). For the first time Anita shared her thoughts and feelings to Katie and she regained her sense of control and rebuilt her self-worth. Anita was a prey to child molestation in her childhood, was deeply affected by aftermaths of tsunami and was raped in her adolescence and all these tormenting events had a great effect on her life.

There were numerous layers to Anita's personality and the manner in which she attempts to adapt up to new spots, new individuals, new culture and particularly to acknowledge the way that she has a place with another person, her unexperienced parents.

Anita cultivate grandparents couldn't acknowledge her totally which is a remarkable case in Indian culture. . Anita and her blamelessness, conflict of societies everything was even. The story gets seriously intriguing and holding when the strain between Anita and her family rises and she at a point trusts in separating her direction.

The story rotates around Anita, how she becomes one with the group of an alternate culture. How an Indian family changes in a western country, how they stay associated with their culture ,their rapo with the neighbors of the social distinctions it's challenging for Anita to fit in the family. Her venture feelings, Problems, high points and low points of nurturing, sentiment and so on is made sense of impeccably.

Anita feels that their grandparents love Hari, rather than Anita and her mom as well. “They don’t like me. They only like Hari,” its true. They don’t like you, either. Don’t you know that?”(Anita, 66).The main week at nursery had worked out positively, or possibly, Ramaa thought it had. She remained with him at the nursery all through the principal week. They stressed that he wouldn't make any companions and he was timid to start discussion with different kids. Where as Anita made companions Ramaa added that essentially they had ANITA.

In part two during the reception cycle Gopalan believed that Anita should be embraced even Hari too needed Anita be her sister to be a decent friend of him and the image "brilliant hair" is noted to image Anita. "because she has golden hair"(Anita,123)Anita's reception was done she was at chapel and intrigued to hear the narrative of Jesus Christ. Anita spent her Sunday morning at the congregation and her evening in the bhajan at home. Mrs. Matthews was benevolent, and her little girls, Rosa and Rebecaa, turned into her companions.

I am deeply fascinated by this concept as I have deep interest in human psychology and child upbringing. I do like concept of adopting children but many time I feel like will the psychology of child and mother will match? And I have studied psychology deeply and the written conclusion I read somewhere is genetic effects have major influence in humans. So I picked up this book to unfold those mysteries and this book met my expectations. The plot is different. The narration style of the author is simple yet beautifully. It flows smoothly but later Her Guardian's was Indian rituals adopting her and live along Anita in Edinburgh. Her Hospitality is well nourish. The ethnic and drill is conflict her to be raised. The emotions, Love, Pain, carry along through out this book.

Well, the story goes on in a smooth track there won't be any obstructions of happy going until they head to Gopalan's parental house back to India in Bangalore after their 18 years stay in Edinburgh. But they encountered a strange incident which makes their life miserable.

At Sunday school, Anita heard stories, gained example from the book of scriptures, rehearsed tunes, and asked .after the initial time, appa and Hari didn't go along with them they were occupied with game plans for the evening program. Anita came to know that

their thatha and pati are coming. Do your namaskarams to thathafurthermore, pati, Gopalan said.

They offered their appreciation by stooping before them and setting their hands on their feet. Pati going into Ramaa's room and looked for wristbands when Anita entered she dropped her wristbands and expresses that she was looking for bindis. Anita murmured in other moms ear, what pati had did. Ramaa could quiet her nerves .individuals won't ever change. At the age of twelve Katie and Anita wants to grow up soon and wished to move out of house. Meanwhile Clare had a boyfriend.

I want to grow up quickly and move out, Katie said, Me too, Anita said softly. On the next case Gopalan was telling Anita that “you are only twelve year old, and you are still under my care. You will so as I say”

This reception was somewhat more perplexing as it included a cross culture reception and the book has great portrayals of what are the outcomes of this reception and sensations of Anita. Anita's cultivate grandparents couldn't acknowledge her totally which is a remarkable casein Indian culture. What I loved about this book is it has an interesting idea where the circumstances are all around organized. Anita and her blamelessness, conflict of societies everything was even. The story gets seriously intriguing and holding when the strain between Anita and her family rises and she at a point trusts in separating her direction. As a peruser I could encounter what an embraced youngster's life resembles and what happens inside their subliminal psyche and how would they check life out. The plot of the story is inspiring and unique. The fundamental plot is mixed with a large number

subplots like social contrasts, reception, nurturing, advanced age and teen sentiments the feelings of a young lady has been portrayed profoundly by the creator.

Portrayal of the spots like Edinburgh, Ooty and Bangalore has been portrayed so well that one can undoubtedly picture. The progression of the story is high speed which snared. "Parenthood requires love, not DNA." Embracing a kid and giving that kid the affection, care, regard and acknowledgment is the commendable motion. Here is the tale of Anita, a Scottish young lady embraced by an Indian family got comfortable Edinburgh. Anita got unrestricted love from her folks and sibling with customary childhood. They confronted not many social distinction and age hole issues be that as it may, their bond was flawless. However at that point there happened one occurrence which made Anita's life hopeless. Despite the fact that her family was steady she was going through contemplations of self destruction, responsibility and outrage and that had a significant impact on her viewpoint towards her family and her own life.

Can she recover the hang on her own life? Storyline is exceptionally close to home and I cherished how characters are depicted. Giving unequivocal love to a took on youngster what's more, to remain with her in the entirety of her choice depicts the genuine affection of Gopalan and Rama. Katie, Anita's cherished companion and Hari, Anita's sibling both the Characters are delightful. Language is exceptionally simple and described in a manner that can hold the peruser till the end. By and large it's a decent perused and I would propose assuming you are searching for a story in view of human relations and conduct.

Anita couldn't say whether it was idealistic to imagine that a relationship ought to prompt marriage. She had seen it in her folks, yet they had a place with another age and an alternate country. Perhaps it's as yet unchanged in India, however would she say she was expecting a lot from Roger? In any case, she wasn't prepared for it. Back in school, Roger didn't bring it up once more.

They were companions, despite the fact that their discussions presently had long holes of quiet, as each of them found opportunity to envision what was happening in the other's brain. Roger's companions from Glasgow visited him consistently. Anita was at first a stounded and furthermore feeling better to realize that Roger had companions other than her. Whenever he welcomed her to meet them, she concurred, wondering for no specific reason. They were five young men of the equivalent age. Roger said he grew up with them in a similar region. His companions were clearly and brave. They got together at Waverley Station and chosen to climb Arthur's seat. It was radiant yet cold. Anita wore a full-sleeved denim coat over her tank top. She hadn't believed that she would travel Arthur's seat when she had picked her garments that morning.

However she didn't need to go with them; Roger looked astonished when she acknowledged the greeting. 'Well then, just kiss me if you feel confident,' he challenged her. 'A kiss is a kiss,' she stated. Abruptly, every one of his companions were watching her. She was unable to lose now. A large number of her cohorts had previously done this. This was only a kiss; it shouldn't do any harm. Still held hostage in his arms, Anita started her most memorable kiss. Roger took it from that point and it was finished, not rapidly, as she had expected, yet after the longest snapshot of her life. He realized it would not work out

positively for his folks. A large number of his colleagues had previously ventured out from home on some affection or another.

Some of the time, he wished he got affirmation in another city, yet all at once his father believed that him should apply to the University of Edinburgh, as well. He was not excited about venturing out from home, either, however it was the standard. He was unable to be at college nevertheless be at home. He was really out of place in school; he basically did not feel like he had a place there. Why? He sincerely didn't have any idea. He dislike the others; his food, his garments, and, surprisingly, his thoughts were unique. Common decency at school was off-base at home as well as the other way around. It had taken him years to track down a harmony between two.

At the point when Hari had nothing more to say, she stood up, said goodnight, and left. Hari had gothis response. He would have rather not left. He would remain with his family however long he could. The choice being made, he rested calmly in his comfortable, natural bed. To be adored is a great inclination. At the point when you realize that there's somebody considering you before you go torest and when you get up toward the beginning of the day, it causes you to feel unique. A sweetheart is soa very remarkable certainty promoter.

Anita anticipated gathering Roger consistently; she felt tipsy with the exceptional consideration he was giving her, and she spent pretty much each moment of break time at school with him. Notwithstanding, she was as yet reluctant to call it love from her side. At home, she sat on the padded seat close to the enormous French window in her room, watching the evening downpour. Her portable vibrated with multi-hued sticker lights.

There goes Roger once more, she thought. End of the week interchanges. There were two texts, one from Roger and the other from Katie.

Anita felt remorseful as she read Katie's text. She had been overlooking her, being busy with Roger and her own contemplations. By and by, Katie being the holy messenger, she didn't fight or make an issue out of it. She was simply glad that Hari had not moved away. Anita chose to set things straight. She went to Hari's room. He was rehearsing a bhajan tune on his harmonium with the assistance of a self improvement guide. Hari saw Anita again with Roger. This time, they were strolling, holding each other's hands close to Saughton Park. They might have strolled along Water of Leith. Anita strolled the way so frequently that even the ducks appeared to perceive her. Whenever Hari was still in school, Anita had said she was helping the new kid with his maths. After Hari had joined college, things had changed.

She showed up more included. She was completing school this mid year and could move out of Edinburgh. Yet he needed to be certain that she was pursuing the ideal choices. Hari was baffled. Did he say whatever off-base that might have disturbed her? He attempted to review all that he had just said yet seen as nothing out of sorts. Katie had forever been an old buddy to Anita. They were more similar to sisters than companions. Hari wished he had a dedicated companion like Katie.

Simply an idea: If a family embraces and acknowledges the kid with genuine romance and regard, it's the youngster's obligation to adjust the family's way of life and regard their qualities.!! This story contains love, reception and relations however it is prearranged with some profound foundations as well. In a tiny age Anita has gone through numerous

episodes which has changed her life until the end of time. Creator's idea behind the plot was astounding. Portrayal was basic and clear. Characters were efficient. Title, idea and cover were essentially delightful. In general it was a superb one time read hankering a bond and love of family.

The story kept me engaged. Every one of the occurrences are so genuine and characters are genuine like. Connections are all around portrayed, Rama and her parents in law, Anita and Rama. The story rotates around Anita, how she becomes one with the group of an alternate culture. How an Indian family changes in a western country, how they stay associated with their culture ,their rapo with the neighbors. The book attempts to mix two differentiating societies to demonstrate how individuals can conquer any kind of contrasts when they really need to make it work which is an example individuals ought to be educated.

Moreover, we likewise see a romantic tale running behind the scenes of Anita, we see two unique societies a close to home foundation of how Anita's genuine guardians passed on in a mishap when she was only three months old, the boldness of Rama and Gopalan to take the choice the they would take care of her. However the plot is unsurprising and tedious yet the composing style is experienced further more, inventive. Because of the social distinctions it's challenging for Anita to fit in the family. Her venture feelings, Problems, high points and low points of nurturing, sentiment and so on is made sense of impeccably.

Chapter-IV

Conclusion

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Renuka guru's work depicts how, sexism, basically is, a part of black mores, a question of power in the racial prejudice as it is in all other human cultures we know. So Renuka guru stands apart from her contemporaries because of her ability to write about the topics that are generally left untouched as taboos and create such by the mainstream writers and audiences.

Renuka guru has consistently received criticism for her sympathetic attitude towards women. We find that her works are not anti male but are pro-female. Renuka writes not only about any single part of society of racial communities but she also writes of the oppressions of women, for instance, in all communities, without being reluctant to name their oppressors.

Despite the negative criticism of her novels Renuka continues to write from the perspectives of the oppressed and downtrodden. She also points out the impact of oppressions on all members of societies, which are connected, with the social and political issues of eras in which her novels are set. The work includes issues that are not traditionally addressed in the eras during which her works were written. For instance, she wrote, of social change and activism in the sixties and the impact of sexism, racism, classicism on Indian society.

After analyzing the above-mentioned points, I pondered at ways to change the way that black skinned or ethnic students are currently being handled. I chose this topic because being a person in a college worried for the fact that for very long we have turned a blind eye and a deaf ear to issues that could possibly affect our society in the present and future. Many people think that racism was a thing of the past but that is far from true. It is everyday problem and everyone needs to realize the fatal repercussions and should try to end it. "Prejudices, are most challenging

to eradicate from the heart whose soil has never been fertilized or loosened by education; they grow there, firm as weeds among stones." Charlotte Bronte sincerely believe that is there is a need to look at this plaguing issue very closely but not by pointing fingers at people who is right or wrong or how it should have been handled or how government should have reacted.

The fact of the matter is we do not have to worry about racism in our country if the citizens with an absolute broad outlook of other citizens have in their mind. I think we have to look within ourselves and figure out in our heart of hearts what feelings we have there. I think we have to be conscious about what we hear, and see especially if you live in an area vulnerable to racism. This topic has been very enlightening and informational and I hope it has been for the readers as well. For a very long period of time there has been discrimination against the lowest class in Hinduism, as well as sectarian and religious intolerance. Although Right to equality has been enshrined outlawed in the Indian Constitution, yet the richer people are still racist than the lower class people in the country.

The racism problem is more serious in urban areas than rural areas. For example there are a lot of richer businessmen in metropolitan cities of India and they look down to the villagers who are poor. Most of the arrogant rich Indians believe that people who are poor and live in villages are regarded as lower class. The recent banning of fairness advertisements may be directly correlated to debunking race. Racism is covertly practiced in our schools, colleges, workplaces and places where social lives are occurring and many people are not aware of that. Racism exists a lot and it is about time that government and people need to start thinking about the instigation's and solutions to this problem. Racism being one of the world's most major issues today and is one of the most disgusting things within the vicinity of humanity. Sadly it is the human nature to be suspicious and intolerant of another group of people just because of their

differences like skin color, or appearance. People are afraid of those who are different from themselves. They feel their security is threatened so they want to put down the other to feel good about themselves.

I feel that racism is prevalent in those who are different than we are. In conclusion I would say that racism is rooted in every nook and corner of our country. Northeast people fear from people who are people from mainland and different than they are. Some people can get along easily with those from different community and some people are just determined to be hateful. However, pride, hate and arrogance are in disguise that take us back to the medieval period. The term racism is just to portray the racial belief system of a racialized social system that is, racism is just part of a bigger racial system Prejudice is at last seen as a mental phenomenon to be inspected at the individual level.

Prejudice is treated as a static phenomenon. The observable fact is seen as perpetual; that is, racism yesterday is similar to prejudice today. Racism is not really a personal experience but it is methodical and sovereign. Discrimination against people with Mongloid features of North East India and dark skinned south Indians must be urgently addressed, it is also important to note that racism in India is not only confined to these two cultures. Various other cultures too have been marginalized by Hindi speaking North-Indian races. The fairer skin of these races is deemed superior and desirable.

The omnipresence of fairness products in India is a manifestation of the commonly held notion of darker the skin more inferior the race, further endorsing the deeply pervasive racial differences. Advertisements of these products promulgate the societal conviction of a hierarchical system where people with fairer skin are deemed inherently superior. South Indians

have customarily been dismissed as 'Madrasis'. Racism in India is manifested in day to day jokes and culture.

Even some mainstream Bollywood movies have been seen to propagate racism. The pertinent question brought forth by these incidents is the necessity of an anti-racism law in India. Unlike the U.K, U.S.A, and Australian Censuses, the national Census of India won't recognize the racial or ethnic groups within India, but most of the social groups are categorized as Scheduled Castes and Tribes. The question is whether these social groups in India continue to be discriminated against because of their race, or India needs an anti-racism law to counter racism which is popping up its ugly head all across the nation? On the hind side of the law there are pitfalls in having an anti-racism law. One of these is the possibility that such a legislation may infringe upon the fundamental right to free speech.

Her women characters must confront issues relating to sexual politics and sexual dynamics, as well as to sexuality, child bearing motherhood, clitoridectomy, physical and sexual abuse, which simultaneously affected by the political environment of their time. renuka has bounded these women by her concept of womanism and sisterhood. For being the victim of same afflictions and for experiencing the same pain and traumas, these women of Walker become sharer in each other's pain, sorrow, laughter, and dreams. Being neglected and discarded by their men they become the cause of each other's salvation and celebration. They are sisters in body as well as in spirit and the 217 spirit cannot be broken. They find shelter and a kind of soothing balm for their burning bosoms in love and support of their sisters. The words used by Renuka come directly from the depth of the Indian culture. With this language Walker takes us with her inside her characters. Love redeems, meanness kills, and this is the principal theme of her novels, the theme of most of the world's great fiction.

She has created them with the power of love, self-celebration and a curiosity of self discovery. These Indian characters of Renuka guru keep their spirit blossoming and even in the storm and thunder of slavery and colonization they never let them slip into the ditch of hatred and humiliation. They always strive to elevate and uplift not only to them but also whole community. And this positive approach of Renuka to face the traumas of racism and sexism establishes her on a special position differ from her cotemporary authors, who are also writing about theses afflictions but without giving any solution. No doubt that these contemporary authors of Renuka are revealing the horrible wounds of the black people but they are not providing any balm to heal these wounds.

This is the unique approach of Walker towards making a utopian world, based on love, peace and togetherness, that not even a single character of her novels remains untouched from this soothing balm and this transformation in his or her life.

This is the uniqueness of Renuka guru as an artist that even while discussing the serious subjects and the burning issues like racism and sexism in her novels she uses art as a tool to soften the life of her long suffering . Her women characters are deeply rooted in Indian artistic culture, and use their art as quilting, composing, writing, singing, painting, and sewing, to resist every kind of attack on their body, mind and soul. Basically the art of quilting has a special place in her novels.

Renuka's negative portrayal of patriarchal society somehow is the result of her experiences in her personal life. Being a girl, she was always neglected by her brothers. Renuka never enjoyed in her life the love and support of her family. Initially similar to her character, Celie in the novel *The Color Purple*, Walker turned herself into wood quite disinterested and

neutral without any emotion of sorrow or happiness because this was her only way to survive in this patriarchal society.

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Pangs Of Trauma In Anita: End Of A Beginning And A Life Apart