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Annexure - I



Avinashilingam Institute for Home Science and Higher Education for Women
(Deemed to be University Estd. u/s 3 of UGC Act 1956, Category A by MHRD Re-accredited with 'A++' Grade by NAAC.CGPA 3.65/4, Category I by UGC) Coimbatore-641043, Tamil Nadu, India

Chairperson

Dr. Sudha Ramalingam
Director – Research and Innovation
Professor – Community Medicine,
PSG Institute of Medical Sciences Research, Coimbatore.

Member Secretary

Dr A Thirumani Devi
Professor
Department of Food Science and Nutrition

Members

Mr. M. Mathivanan (Legal Expert)
Dr. Subashini K.Sripathi
Dr. A Saraswathy (Medical Officer)
Dr. S. Ganthimathi
Dr. Judith Justin
Dr. Anitha Subash
Dr. K Sambath Rani
Mrs. P Dhanalakshmi

Date: 3-11-2023

To
N. Lavanya,
Department of English
Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore – 641043

Dear N. Lavanya,

Ref: Your proposal No. IHEC/23-24/Eng.-01 entitled 'Agency, Resistance and Resilience: An Analysis of Selected Refugee Narratives' submitted for approval of IHEC on 3-09-2023

The Institutional Human Ethics Committee of our University hereby grants approval to your research proposal No. IHEC/23-24/Eng.-01 entitled 'Agency, Resistance and Resilience: An Analysis of Selected Refugee Narratives'. The Approval number for the same is AUW/IHEC/Eng/23-24/XPD-01.

We wish you all the best in your research endeavours.




Dr. A Thirumani Devi 3-11-23
Member Secretary



Avinashilingam Institute for Home Science and Higher Education for Women

(Deemed to be University Estd. u/s 3 of UGC Act 1956, Category 'A' by MHRD
Re-accredited with A++ Grade by NAAC. CGPA 3.65/4, Category I by UGC
Coimbatore - 641 043, Tamil Nadu, India

Appendix L2

**(Item No 5 of
Check List) Details of Research
Publications**

| S.No | Article | Journal | Other Details Vol/No/Page No/ Year | Published in UGC- CARE / Scopus Indexed/ Web of Science |
|------|---|------------------------------------|--|--|
| 1 | Language of the Oppressed : Boon of Nature and curse of Humans in the Life of a Refugee . | Language , Discourse and Society . | Vol.9, no.2 (18) PP. 81-88 December 2021. | Scopus Indexed |
| 2 | Unlatching the Caged Truth : A Refugee Woman's Narration of Genocide as an Act of Rebellion . | Inclusive | Vol II, No.25 PP. 559-567. July - Aug. 2024. | UGC - CARE . |

*Proof of list of Journals from Internet to be attached along with copies of reprints.

Scholar : N. Lavanya
05/12/24.

Supervisor :
(Dr. M. Anjum Is Khan)
05/12/2024 .

A. Vijayarajam
Checked By: 05/12/24

HoD/Dean of Respective School

The scholar Miss Kavanya, N. (20PHENF011) has published her research articles in the following journals:

1. Language, Discourse and Society - indexed in Scopus
2. Inclusive - indexed in UGC Care Group I

This may be considered.

J. J. Dill
06.12.24

Language of the Oppressed: Boon of Nature and Curse of Humans in the Life of a Refugee

N. Lavanya¹⁵ M. Anjumkhan¹⁶

Abstract

Refugees all over the world are pushed to a situation of being afraid to use their cultural identities as a result of the cruelty of oppression. Language is central in the identification of the oppressed group and this in turn, enhances the fear of using their language in public. Nature has always been a greater element than humankind, in treating all living things in the world with love and respect. Using silence as its language of communication, it provides itself in abundance to everyone and never discriminates anyone. This essay focuses on comparing and differentiating the life of refugees as a result of love existing in nature and hatred present in humankind, with reference to the memoir 'Little Daughter' by Zoya Phan. The memoir is analysed with an anthropogenic view of how a human with power and superiority can play a major role in destroying nature as well as other humans. It explains how the power of nature takes humans towards equality but, the power of humans is a trip towards destruction caused due to discrimination. The theoretical framework is constructed based on the essay 'That Which You Are Denying Us' by Lyndsey Stonebridge, which explains the refugees' problems of being voiceless ones with no right to any language. The essay is categorized under three sub-headings 'Life of the oppressed', 'Love of nature' and 'Language of the voiceless' to examine the effect of language restriction, equality in nature and the use of English as the language of liberation by the refugees with reference to the select memoir.

Keywords

Refugees, Oppression, Language, Nature, English

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¹⁵ Avinashilingam Institute for Home Science and Higher Education for Women, Email: lavanvimalviji@gmail.com, Orcid: 0000-0002-9058-1931

¹⁶ Avinashilingam Institute for Home Science and Higher Education for Women, Email: anjumkhan_eng@avinuty.ac.in, Orcid ID: 0000-0003-2594-721X

Introduction

Little Daughter by Zoya Phan is a memoir that explains the plight of the Karen community refugees who were chased away from Myanmar because of the hatred that existed on them for centuries. There is a common notion that the Karen- Burmese conflict started in Burma, since the first dictator came to power in 1962 or in 1988, when the students protesting in the streets were massacred by an even more brutal dictatorship (Phan, 2009). These are cruel incidents that came to light during the fight but, the troubles between the two groups were always there for centuries and heated more since the day of their independence from the British government. During the British rule, the Karen were friendly with the colonizers which turned out to be the fact that made the Burmese people hate them much more than they already did. The problems increased when most of the Karen people chose to turn into Christians. This hatred kept on increasing until the oppressors took all measures to ruin the daily life of the Karen and chased them away from the land that they thought belonged only to them. Being one of the minority groups in the country, the Karen were not able to keep on fighting for their rights. Torture, troubles and fear turned out to be the elements of their everyday life and they had no other choice but to run away from them, at one point of their life.

A full understanding of the process of migration requires not only the analysis of the migrant’s role in the country of origin or destination. Rather, it is inextricable from the broader political context, including social, economic and political factors, which establish structures within which migration takes place (Dzankic: 164).

The essay focuses on elaborating all the troubles that the Karen community has gone through in Burma, because of the hatred transmitted through generations of anger and vengeance. The essay aims at examining the pain of the Karen refugees gone through as being the oppressed ones in the society; the problems of dominance and power in the hands of a human in killing humanity and equality; Nature as a much better being than humans in spreading love and peace; the problems of refugees as the voiceless ones in the society and language as a tool of oppression and liberation.

1. Life of the Oppressed

Zoya Phan’s *The Little Daughter*, is a memoir that details the pain of the Karen refugees who were made refugees by the power of the state. Zoya’s story of her life was a narration of a fight between life and death, as the refugees were never privileged enough to live without fear and danger. “Millions of forcibly displaced people living in and outside camps seek to support themselves and their families often with minimal humanitarian assistance, and in the face of active resistance by governments and citizens of host countries” (Jacobsen 99). Along with the pain, sorrow, fear, sufferings and trauma, Zoya also narrates the fight and the rebellious attitude that made them survivors. Individuals are usually oppressed by the dominant ones in the society, based on their race, religion, culture, gender, caste and so many other things that are considered inferior to them. Oppression occurs, when the powerful ones in the society decide to use the attained power in a wrong way and destroy the life of the groups of people that they hate. In case of the Karen refugees, this oppression turns out to be an act that makes their daily

life, a living hell. They live a life of denied necessities for centuries and to make it worst, they are brutally killed if they were not able to run away from their country. Just because they belong to one of the minority community that is not in the good books of the dominant one, they are destined to live a life that treats them like beggars and they are pushed to a situation of depending on others for their basic rights, needs and necessities.

The Burmese leaders in power, implemented rules that made the minority communities depend on them to lead a life. The Karen refugees mentioned in the select memoir are living a life in which, they are grateful to God for just staying alive amidst struggles as the act of killing has been normalised in the country. There are barriers to lead a life and also to run away from the country, which makes 'death' one of the few good options that they have in their life. The biased rules of the government made it very difficult for the Karen and other minority communities. "The Four Cuts policy was brutally simple: it would cut off all supplies, information, recruits and food to the Karen resistance" (Phan, 2009). All the sources to earn a living, was cut off by the government and, people were busy solving their problems of starvation and escaping from death that they had no time or energy to fight back for their rights. All the resistance fighters who rebelled in spite of troubles were also brutally killed then and there. Cruel dictatorship ruled the lives of the innocent citizens of the country.

The brutality of the oppression had no limits, as there was not anyone to question the evilness of the situation. "Attacks escalated, with Karen villages being burned, villagers shot and women raped" (Phan, 2009). The Karen people were not treated like fellow human beings and were tortured worse than animals. The Burmese rulers, army and all the prejudiced citizens in the society, kept on hurting the minority groups both physically and mentally. They were pushed to a situation of leaving the land they love the most, in order to stay alive. The Karen people were denied the citizenship to the only country that they have lived in, for centuries and to add to their struggles they had no right to live and their life was at threat each and every minute they lived there. "My brothers and sisters and I loved our home, and we just tried to convince ourselves that we would never have to run away" (Phan, 2009). Phan and her siblings convinced themselves that they need not leave their home of love but, were also aware of the fact that they were in utmost danger only at their own home. "Studies of the experience of refugees have, to date, focused upon the significant traumatic experiences experienced by people from refugee backgrounds, including physical violence, rape, torture and the death of loved ones" (Rosbrook 156). Their life moved in all the dangerous ways that the humans in power have designed them to be.

'Fear' is something that has always been induced in the life of the refugees all over the world. This constant fear is gradually accompanied by trauma of losing everything that they loved in their life. There was a constant fear of death, as their lives were always at gun point. Zoya and her family had a peaceful life until the first bomb attack occurred in their village. After the attack, every minute of their life was a living hell as they were expecting the next attack very soon. Sometimes there were no attacks but, all the people hid themselves for a long time fearing an attack and came back only after the aircrafts went far away. "Sometimes we were stuck in the shelter all day long, wishing we could be playing out in the sunshine" (Phan, 2009). Many

of the Karen people lived a life that was nothing better than death, as they were treated in brutal ways that were much cruel punishments than death. “Karen women who had been gang-raped and killed in the most disgusting ways imaginable; farmers shot in the stomach for no reason, and left to die in their fields; villagers working as porter-slaves and left to a slow and lingering death” (Phan, 2009). These brutal treatments made the refugees run away from their only home to an unknown land, while the home they loved was burning behind. “The village was gripped by an echoing silence. Everyone stared at the vision of the inferno” (Phan, 2009). The trauma of the refugees follows them till their grave n and, only the ones who have experienced it can feel their real pain of death, oppression, helplessness and survival amidst the chaos.

2. Love of Nature

The Karen refugees have always gone through troubles because of the discrimination created and enforced on them, by the fellow human beings who consider themselves as the superior ones in the society. When Zoya Phan narrates her story of suppression and humiliation, she is not able to leave out the happy narration of her innocent childhood too. Though her parents were aware of the upcoming danger, the family enjoys a peaceful life amidst nature, in their village named Manerplaw. Their life is interlinked with nature and living in a village near the forest, they are dependent on the natural resources for their daily life. There is a lovely relationship between the Karen people and Nature and they exchange enormous love with each other. Zoya grows up looking at her father who loves his flower garden as much as he loves his kids. Her mother is more interested in her vegetable garden that helps them in killing their everyday hunger. Zoya and her family treated nature like family and the nature also provided, nurtured and protected them like a mother does her children. “An important ongoing division in geographical research in the area of forced migration exists between critical and applied policy research” (Collyer 113). It is necessary to have a detailed geographical analysis of the refugee’s homeland and the migrated land to understand their physical and mental problems of displacement.

Zoya and her siblings had no fear for the forest since their childhood. They enjoyed themselves in the forest and that was a phase of life in which they had nothing to worry about. “Once I had learned to swim properly, I used to love playing in the river and resting on the riverside beach. Say Say would climb on top of one of the giant water buffaloes, which wallowed in the shallows, and start dancing on their horns” (Phan, 2009). Nature, unlike humans has the ability to shower love on everyone, with no superiority or discrimination. Nature has no intentions of harming or hurting anyone and also has high level of tolerance. It is the humans, whose greed ends up hurting the other living beings in the environment. The war, by destroying nature affected the humans, and by destroying humans affected the nature that always loved them. “The enemy had destroyed his flower gardens at Manerplaw, and in the village, and that must have pained my father. For if someone destroys your love it really hurts” (Phan, 2009). The fact that Zoya’s parents were animists, help them in connecting deeper with nature than the other humans.

The happiest phase of the lives of Karen refugees were at their home, when they were surrounded by nature. The Karen lived a life that was inseparable from nature. They did not

even have a clock, as the cock and the sun showed them the time. “The cockerel was known to us as the Karen clock” (Phan, 2009). Bamboo was the grass that was of much use to them as it was available in abundance and provided shelter and was also very useful to them in many other ways. “Bamboo is the heart of the Karen people” (Phan, 2009). Even the traditional dance of the Karen People is Bamboo dance in which bamboo sticks are used. The children even had an elephant growing up with them, in the village which they called by its name. The Karen lifestyle and culture was bound with nature and so was its food habit that has rice and fish paste as the staple food, which was cooked in firewood.

The food habits of the Karen bring them even more close to nature and show that they also have the traits of nature like equity, impartiality and tolerance. It is these traits of the people that make them good friends of nature. The Karen people do not avoid any food as inedible ones and they make use of all the sources that the nature gives them. At times of the brutal rules implemented, the starving families were reduced to eating the flesh of banana trees (Phan, 2009). When a Karen family built the roof of their house, many others in the community joined in helping them and they were served with pumpkin and chicken curry as a thank you gift. The journey to the mango grove has always been a happy event in the life of the girls in the village. It is the cruelty of humankind that destroys the love and peace of both fellow human beings and the nature, as the war troubled them both. “Everyone was worried. Even the trees, the river and the very earth seemed worried” (Phan, 2009).

3. Language of the Voiceless

The refugees are ruled by fear and the first thing that fear gives them is ‘silence’. Fear made them dumb and that became the ultimate achievement of the oppressors. The situation of not being able to talk or talk back against their pathetic situation, made them weaker and weaker. Lyndsey Stonebridge, in her essay *That Which You are Denying Us* focuses on the problems of the denied right to speak, in the life of the refugees. She mentions the incident at Woomera detention camp, where the refugees sewed their lips together to protest against their state of voicelessness (Stonebridge, 2014). This shows the extent to which, denied right to speak can take a human being. Their troubles are unheard and it is pathetic that many refugees die with no chance to talk for themselves. The problems gone through by the refugees are unknown to the outside world as their voice never escape the fence of the camps. “The study of language is not simply a linguistic exercise, but is an “ideological enterprise” in which language is used as a signifier for deeper anxieties surrounding race and ethnicity” (Bloch 2). Language is more than just means of communication and when it comes to oppression, it is important to note the politics behind restrictions on a language.

The oppressors all over the world make sure that the right to education is denied to the oppressed, as it is good education that would train the rebels to speak up for themselves. “Education is a way for refugees to become integrated in a new culture and is a process involving social inclusion through which they become accepted in a society” (Thomas 195). Though many of them struggle hard to get educated, there are enormous barriers in their way of knowledge. “There continue to be several obstacles for migrant and stateless children

to access state schools. The most important one is financial” (Nawarat 958). When all the possibilities of learning a language are broken, there are no ways of voicing out one’s opinion, even when there is an opinion. Language is used to show one’s power in many parts of the world but, when used wisely, the very language can be used against the oppressors to break the hierarchy. “The power of language is not only a power over others, made possible through language; it is also the even more pervasive power that language wields over the speakers themselves” (Kadt, 1993). English is a global language that has the generosity to accept words from other languages and keep on changing itself over time, according to the needs of the speaker. English language, because of globalisation has many benefits attached to it even in many countries where it is not the official language. “Kapur and Chakraborty (2008) suggest that English is increasingly valued in the labour market in this era of globalisation. They estimate the returns to English skills in the Indian economy and find that individuals who are more likely to have training in English earn significantly higher relative wages and better occupational outcomes even for the same level of overall education” (Saraithong & Chancharoenchai, 2013). Zoya realizes the importance of English and wisely uses it as a tool to make her oppressed voice reach as many people as possible. In a world where she was restricted from speaking her own language, she cleverly chooses English as her language of liberation which would eventually liberate her people to talk in whatever language they want to use.

Stonebridge explains the depth of being voiceless and argues that it is the prime cause for the trauma of the refugees. Only if the refugees are able to talk their problems out aloud, they would be able to vent out their suppressed emotions. “Losing one’s language is not only to be denied a linguistic anchorage to nation and tradition, it also means losing the naturalness of reactions, the simplicity of gestures, the unaffected expression of feelings” (Stonebridge 115). Zoya understands the power of voice very well from her father, who is a resistance fighter. She admires the way her father fearlessly points out the mistakes of the dictators in power. She loves the way in which her father stands and talks for their rights in a calm but, brave voice. “He’s so strong when he speaks like that! I never realized” (Phan, 2009). This inspiration gives her the strength to speak for their voiceless minority community people, who were tortured and chased away from home. She conquers fear and stands there as a warrior, who is brave enough to speak the unspoken truth. Her act of choosing to write the book in English shows her thoughts to reach wider range of people, including her oppressors. She has chosen English as the language of liberation and has decided to fight with no fear that could stop her until she achieves equality.

4. Present Situation of Refugees

The most important fact that should be noted about the refugee crisis is that the refugees all over world are facing troubles and inhuman treatments that have not at all changed over a long period of time until now. The hatred and prejudices plotted against the refugees have not had many positive changes even after researches, articles and news reports focussing on the dark side that has been hidden for decades. The oppressed ones who are chased away from home, cross the border, stay at refugee camps and a few of them manage to stay in another country

that accepts them and take care of their basic needs. Despite the place they are struck in, all the refugees face troubles of being homeless and losing their self- respect. “The socio-political exclusion at an individual level may result into an interiorisation of feelings of rejection by the society and feelings of guilt for not being good enough for the new society” (Bareka 87). “Prior to coming to the USA, people described common health problems as dizziness, headaches, dysentery, influenza, vomiting and diarrhea, asthma in children, whooping cough, “cold on the lungs” and cancer. Most of the accounts of being diagnosed with hypertension or diabetes related to medical care provided in refugee camps” (Rosebrook and Robert 159). The sufferings, pain, distress, health issues and trauma of being a refugee do not leave them till death. It is due to lack of humanity and equality in humans, unlike in nature that has not changed the situation of refugees till date. Though there are people human enough to offer helping hands, there are not many people who are human enough to stop all the discrimination and brutality.

It is a situation of immense pain that many people belonging to the minority communities are still living in Myanmar under the same situation which killed millions of people and chased groups of people away. Many countries that lent a helping hand have also stopped the acceptance of refugees at a certain period of time. “International migration is now a normal feature of contemporary societies: a global phenomenon of flows and counter-flows; geographical fluidity rather than population shifts; ongoing daily processes, not unique events” (O’Reilly 25). The condition of the life of refugees is getting worse than in the past. There are many researches that investigate the under-represented realities of people immersed in the daily challenges and constraints of growing up without legal documentation in Thailand. “A 2009 survey found that migrant children around Mae Sot suffer from malnutrition rates greatly higher than both Thai children and children in the refugee camps” (Johnson 3). The refugees are facing troubles not only in their homeland but are affected by their suppression at home, wherever they go on to lead a life. It is acceptance at home that can end all their troubles.

Conclusion

The essay studies the different ways in which the Karen were oppressed by the state and how the fact that they were being voiceless affected them the most of all the troubles that they have gone through. With reference to the select memoir, it also explains how nature is a superior being than humans, which uses silence as its language to promote love, peace and equality. Though Zoya’s life had all the troubles created by human beings in it, it was her memories of happiness with nature, safety given by nature and natural resources that was available when needed, that made her survive all the troubles. It is this trait of nature that all humans should learn to make this world a better place. This essay has also explored on how a language can be used as the voice to shout out the rights of the voiceless.

Oppressors all over the world work strive to cling to power while the oppressed struggle to engineer equality. This greed of the oppressors results in creating toxic environments throughout the world. This in turn affects the well-being of all the organisms in the universe.

The main problem in the situation is that the oppressors do not have any guilt attached to their misdeeds. They should learn from nature that the power that they have is to be shared and not to be cherished by one group of people. It is love that can end the wars and create a peaceful environment like the forest in which Zoya spent her childhood. Nobody should be denied the right to speak, and everybody should have the courage to voice out the things that could liberate them, even if that would cause their life, for voiceless life is not a life worth living.

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Unlatching the Caged Truth: A Refugee Woman's Narration of Genocide as an Act of Rebellion

N.Lavanya
M.Anjum Khan

Abstract

*The prevailing stereotypes surrounding women's writing, which often pigeonhole them as creators of tender, imaginative narratives divorced from harsh realities, is challenged in this scholarly analysis. Despite the socially existing biases, it asserts the critical importance of engaging with the raw and authentic voices of women who courageously articulate the suffering of the marginalized, particularly refugee women who endure compounded forms of oppression. These women, long silenced by societal norms, exhibit remarkable bravery in bearing witness to truth through their literary works, even amidst the threats of violence and intimidation. Refugee women emerge as muted narrators in a world characterized by arrogance and indifference, their narratives underscoring the urgency of sharing their stories to combat the scourge of statelessness and advocate for their dignity and that of their communities. However, they often find themselves denied even the most basic rights and necessities, condemned to suffer and perish in silence, deprived of the opportunity to articulate their experiences of oppression. Yet, a select few refugees who manage to escape persecution and find refuge in safer environments bravely confront the consequences of sharing their testimonies of hatred, warfare, bloodshed, and brutality, using both spoken and written words to expose the raw truth of their lived experiences. This paper undertakes a rigorous analysis of the profound narrative offered by a refugee woman recounting a genocide and its aftermath, focusing on Sandra Uwiringiyimana's memoir, *How Dare the Sun Rise*, with the aim of elucidating the depth and significance of such testimonies and their potential to catalyze meaningful social changes.*

Keywords: Refugee, Women, Oppression, Genocide and Writing.

Human beings are born into the world with diverse identities and are raised amidst various forms of discrimination. As they mature, they learn to adapt to the societal imbalances they encounter. Eventually, adaptation and adjustment become integral parts of their lives until they are confronted with a profound crisis, compelling them to fight for their rights to survive in a society of inequality. Refugees represent one such oppressed demographic, often deprived of even the most basic rights and necessities. As Guy S Goodwin-Gill (2021, 23-42) aptly note, 'The situation of refugees was by no means uniform, and policy

and practice often reflected the nature and extent of the problem faced by different States.’ In the world of power and politics where people are discriminated based on their identity, the refugee community consists of pathetic people who are oppressed as they become humans with no identity at all.

Among the many rights denied to refugees, the suppression of their fundamental right to speak is particularly significant, hindering their ability to pursue other rights and needs. Unable to vocalize the injustices they endure; they suffer in silence and anguish. Refugees rarely get the privilege to speak up for themselves and always depend on others to voice out the problems. ‘The various types of research evidence, when taken together, demonstrate the tenuousness of ‘no problem here’ arguments. Until such investigations have been carried out, most ethnic discrimination remains out of sight’ (Wrench 2016, 118-123). While only a few refugees manage to attain a platform to advocate for their community, often at the cost of their lives, individuals like Sandra Uwiringiyimana recognize it as their paramount duty to speak out despite the inherent dangers. This article examines the audacity of her decision to pen a memoir detailing the genocide at the Darfur Refugee camp and its aftermath.

Violence has always been the greatest weapon used by oppressors against the communities they target. The refugees being a weak group of people with no rights or identity, are attacked and made to go through different forms of violence. ‘While direct violence refers to the (threat of) physical or psychological violence, acted out by one person against another, structural violence, in contrast, points to forms of injustice built into a social system or institution that privileges some while preventing others from fulfilling their basic human needs’ (Hartmann 2017, 102-126). Genocides are brutal and inhumane form of violence targeted on the minorities, which ends up killing and paralysing innocent lives. The oppressors, wielding extreme power over the oppressed, treat them as less than animals and show no remorse for massacring them in large numbers.

The first and foremost refugee crisis occurred during World War II in Europe, which lasted from 1939 to 1945. Over the course of six years, around forty to sixty million refugees were displaced to camps in Germany, Austria, and Italy. The primary cause of this brutal crisis was the hatred propagated by leaders in power, resulting in ethnic cleansing and genocide. In the Indian subcontinent, millions became refugees during the partition in 1947 and the Bangladesh Liberation War from 1971 to 1979. One of the most significant refugee crises began in Syria in 2011 due to the Syrian civil war, with millions still seeking refuge around the world to this day. Other ongoing conflicts continue to generate millions of refugees, including the eight-year-long Venezuelan crisis, the Ukrainian crisis of recent months, the seventy-five-

year-old Palestinian crisis, the Rohingya genocide in Myanmar, and the Somali Civil War, which started in 1991.

The ethnic clashes and conflicts are taken to an extreme by oppressors, who are willing to kill and destroy the lives of the oppressed. They do not see them as humans but rather as embodiments of hatred and disgust. It is this hatred of the powerful oppressors that drives them to destroy the lives of the oppressed, force them to flee from their homes, strip them of all their rights, and kill them regardless of their age or gender. ‘States must recognize that lasting solutions to the problem of displaced people will only be found if a concerted effort is made to defuse ethnic and religious tensions, resolve armed conflicts, protect human rights, strengthen arms control measures, and promote equitable and sustainable development’ (Loescher 2021, 117-126). It is the abolishment of these conflicts that would prevent genocides that are characterized by bloodshed, death, fire, wounds, rape, cruelty, brutality, and all other forms of evil that can instill fear in a person for a lifetime.

The genocide detailed in the selected memoir highlights one such atrocity that has plagued the lives of its victims for years. ‘Even by conservative estimates, over 4,000 people have been killed in Sudan since the armed conflict began. The true number is likely much higher, owing to difficulties identifying, accessing, and retrieving bodies amidst ongoing fighting’ (SOAS University of London 2023). These genocides are initiated by oppressors with the intention of permanently destroying the lives of their victims. In the selected memoir, Sandra Uwiringiyimana elaborates on how the barbarity of the Darfur camp affects families and fellow refugees at various levels and phases of their lives.

How Dare the Sun Rise: Memoirs of a War Child is a memoir by Sandra Uwiringiyimana, written with the assistance of Abigail Pesta. In this memoir, Uwiringiyimana breaks her own barriers of trauma, recounting the hardships she endured as a child during a genocide and reflecting on the miseries she faced from the moment she became a refugee. The memoir begins with her peaceful childhood in the Democratic Republic of Congo, where she and her siblings had little to worry about. Uwiringiyimana and her family belong to a minority tribe called the Banyamulenge and had migrated from their native Rwanda to Congo in 1996 when she was just two years old. Upon their arrival in Congo, they felt at home, identified themselves as Congolese citizens, and grew to love the country. The children cherished the love of nature and enjoyed their surroundings, celebrating their childhood with good friends. Until Uwiringiyimana was six years old, they experienced no serious discrimination. However, Uwiringiyimana's life drastically changed one day when oppressors declared that certain tribes did not belong in their land. Suddenly, they lost everything and became refugees in the Darfur camp, where they faced the greatest tragedy of their lives.

During their stay at the Burundi camp, Uwiringiyimana faces the worst tragedy of her life. One night, her family experiences genocide, enduring a harrowing night of life and death. More than being traumatized by fleeing for their lives throughout the night, it is the death of her beloved sister that haunts Uwiringiyimana for the rest of her life. The night of bomb blasts and gunshots lingers in her mind for a long time, and the loss of her little sister, who looked up to her, leaves her feeling half-dead. Deborah, her sister, was an innocent six-year-old who had no understanding of why the genocide was happening, and Uwiringiyimana agonizes over the senseless killing of the harmless child. The family's decision to avoid discussing their grief with each other only adds to Uwiringiyimana's pain. Real redemption from this trauma only comes when Uwiringiyimana finally expresses her repressed thoughts and emotions while speaking up for her people at a public gathering. From that moment on, she continues to speak and write with a courageous tone about what has happened to their people, relentlessly seeking justice through her words.

Researching and writing about the sufferings of refugees would not be appropriate if the analyst fails to detail the facts of the inhuman oppressions experienced by women refugees worldwide. There are numerous articles highlighting their sufferings, including leaving their homes, facing assault, and surviving amidst abuse in camps. 'Although both women and men face violence during and after conflict, they experience violence differently. Sexual violence targets mostly women, but many boys and men are also raped during armed conflict' (Akhter 2014, 225-246). Sources differentiate the problems faced by refugees of different genders, with most articles specifying that women and girls are the most affected. 'Rape is accepted as a strategy in genocide or ethnic cleansing; the notions of 'purity' and 'pollution' are invoked to wipe out the 'polluted' or pollute the 'other'' (Mohsin 2019, 1-14). Women are raped by enemies to showcase superiority, and the idea of impurity attached to rape is used to degrade their quality of life. 'Women's agency is constituted through memory and action. Their oral recollections represent a powerful narrative of resistance to both Israeli invasion and the violence of their own societies' (Holt 2013, 316-317). Articles and researches on refugees not only cover the tears and trauma of suffering but also the bravery of resistance and revolt.

Sandra Uwiringiyimana is one of the few refugees who have the opportunity to resettle in America and pursue an education at a reputable institution. Unfortunately, along with assimilation comes other challenges of survival in her new homeland. Uwiringiyimana, who has faced discrimination since childhood, is now confronted with new forms of discrimination in her adopted country. She experiences racial discrimination, a phenomenon unfamiliar to her in her homeland. These new challenges trigger all her trauma from the genocide, leading to constant traumatic nightmares. This further underscores that any

form of discrimination perpetrated by those in positions of privilege and power results in severe difficulties for the powerless victims, particularly refugees. ‘Many Rwandan people residing in Finland, having survived the 1994 genocide against the Tutsi and its aftermath, continue to suffer from the social and psychological wounds left by ethnic violence and genocide’ (Banyanga 2017). Minimal hatred nurtured over time can lead people to a point where they are willing to inflict torture and torment on their fellow human beings, creating a society that is akin to hell on earth for the oppressed.

The powerful continue to engage in activities that enable them to maintain their power by putting the powerless in danger. The refugees not only underwent social adaptations but also psychological adaptations to endure a life of trauma and hardship. Although they were unfamiliar with coping mechanisms for trauma, they gradually learned how to support each other as a family in overcoming their harrowing past. ‘Mom cried all the time. Everyone did. We would be sitting around, in our usual zoned-out state, and someone would suddenly cry. No one would question the reason for the tears. It was just part of our new life’ (Uwiringiyimana 2017, 23). Having experienced the genocide together, the family understood each other better than any therapist could. They quietly allowed each other to cry, as silence was what they needed when overwhelmed with emotion. Even when tears flowed without an apparent cause, they still understood and remained silent. Together, they faced their mental struggles and demonstrated resilience as a family, coping with their trauma.

The other major acts of resilience that Uwiringiyimana undertakes in order to survive include the therapy sessions she attends in college. Although seeking therapy and discussing one's trauma with someone else is not customary in her culture, she views it as a necessary step in overcoming her trauma and demonstrating her resilience in handling her past. Her American friends assist her in starting therapy, and eventually, she opens up to her therapist, even though initially, it was challenging for her to do so. Uwiringiyimana's decision to take initiative is itself a significant act of resilience, as she takes steps to move forward rather than remaining stuck in her traumatic past. Other steps include her initiative to connect with all the refugees who experienced the genocide, utilizing social media for assistance. Reaching out to those who can empathize with her experiences was a significant stride in the resilience process. Additionally, the idea of revisiting the camps and understanding the ongoing struggles of the people there was another important action that transitioned her resilience from an individual level to a community level.

Uwiringiyimana decides to share her story with the world, as a rebel who would rather die than remain silent, speaking only the truth. She realizes the power of her words and how much they hinder the oppressors, who try relentlessly to silence her and suppress the truth of their atrocities. Her testimony also

proves to be an invaluable to other refugees seeking assistance. She states, ‘That is my story. I will tell it to anyone who will listen. Not because it is easy. Every time I tell it, I am back in Gatumba, a ten-year-old burning in a tent. But as long as the criminal who admitted to leading that massacre continues to walk freely in the streets of Burundi, I have no choice’ (Uwiringiyimana 2017, 126). Uwiringiyimana acknowledges that revisiting the past, where she lost her little sister in a genocide, and sharing her story with the world was not an easy task. However, she chooses to do so as a resilient warrior standing for the justice of her people.

The writer presents the facts about the tribe in a manner that unmistakably conveys the truth about its people. Uwiringiyimana ensures that any prejudices fabricated against the tribe by oppressors are dispelled in her writing. She states, ‘The tribe migrated for several reasons, including civil war and discrimination at home, as well as the fact that the mountains held an abundance of grasslands—a paradise for grazing cows. My people are famous for cattle farming. We are known for being a strong, strapping group, healthy from drinking lots of milk straight from the cow’ (Uwiringiyimana 2017, 54). Additionally, Uwiringiyimana utilizes her platform to highlight the occupation and livelihood of the tribe. There is a sense of pride in sharing with others the prosperous land they hail from and the political factors that led to their departure from their once comfortable homeland. Her writing reflects how they had everything they desired in their land but were driven away due to the greed and wrongdoing of certain individuals.

Uwiringiyimana employs her writing as a tool to narrate the history of how many people in power have manipulated the Banyamulenge tribe for their political agendas, leaving the oppressed with no choice but to comply in order to survive. The tribe has done whatever they could, even if it meant acting against their will, simply to endure. Despite enduring the struggles of aligning themselves with various factions in the country's political conflicts, they were never acknowledged as citizens of Congo and were ultimately driven away without any respect. ‘So many of my people today are languishing in refugee camps, belonging to no country, always in limbo’ (Uwiringiyimana 2017, 147). The writer vividly portrays how the people demonstrated resilience in attempting to secure their place in the country, only to be discarded once they were no longer useful to those in power. Despite their resilience in cultivating a sense of belonging to the land, they were deemed unnecessary and forced to flee, abruptly shattering years of resilience within the tribe.

The refugees must remain resilient in the face of the challenges they encounter, ensuring they maintain their self-respect. Biased ideas about refugees persist among other citizens, often viewing them as individuals constantly in need of assistance, leading to the mistaken belief that they would readily accept anything

offered to them. Uwiringiyimana demonstrates resilience while maintaining her self-respect, particularly when it comes to accepting help from others. ‘Yes, we were refugees, but it didn’t mean we had no fashion sense. Back home in Congo, our clothes were tailored, and they fit beautifully. People in America seemed to assume that we were coming from an undeveloped land where we had no decent clothes. But we knew style. And we had seen plenty of American music videos. We knew what Americans wore. I didn’t want to get bullied out of school in Rochester for wearing a voluminous denim skirt’ (Uwiringiyimana 2017, 17). Uwiringiyimana and her sister, by carefully selecting clothes that suit them, command respect that is often denied to refugees in foreign countries. She also highlights the great fashion sense of her homeland. This incident, as recounted in her memoir, serves as a testament to resilience, challenging misconceptions about refugees.

During her time in America and the process of assimilation, Uwiringiyimana embraces ideas that align with her ethics and morality. She consistently questions and rejects cultural norms that contradict her life principles. ‘The boobs on the Barbies were another matter. I thought they were so inappropriate! They actually made me uncomfortable. I wondered why kids would want to play with dolls that were so developed. The dolls seemed like they were made for adults, not kids. Children don’t have gigantic boobs. Why did their dolls have them?’ (Uwiringiyimana 2017, 73). Uwiringiyimana fearlessly questions anything she believes is not beneficial to society and future generations. Through this approach, she sheds the insecurity of being in a place other than her home, and she confidently challenges the flaws of her new homeland just as she does with her homeland.

Uwiringiyimana demonstrates remarkable resilience when it comes to persevering in her pursuit of education. Despite being a top scorer in her home country and having a passion for education, she faces significant challenges in adapting to the unfamiliar education system in America. Nevertheless, she approaches her schooling with diligence and emerges as a dedicated learner. ‘I was supposed to be in eighth grade, as I had finished seventh grade in Rwanda. But in America, I got placed in sixth grade. I had worked so hard on my education, and this felt like a setback. I knew I was being demoted because I didn’t speak English, but this made me angry. How would being in a lower grade help me learn English?’ (Uwiringiyimana 2017, 15). Uwiringiyimana does not dwell on how she will tackle the standard curriculum; instead, she is frustrated by her demotion. She firmly believes that she will excel in her schooling and succeed in life. Aware that she will need to work harder than her peers, she is prepared to put in any amount of effort to obtain an education. She demonstrates resilience in her pursuit of a good education, recognizing its importance in improving the lives of her refugee community as a whole.

Sandra Uwiringiyimana is not someone who wrote out of hobby or passion; rather, she wrote out of necessity for survival, alongside her people. The more she documented the truth about the brutality and cruelty of refugee lives, the closer her people came to attaining basic needs and rights. Particularly, her act of recording their lives in writing serves as a powerful means of preserving their struggles, oppression, and resistance for generations to come. Considering Sandra's circumstances, her decision to write is a significant step forward. However, in the broader context, this represents only a small stride toward achieving equality and abolishing discrimination. While efforts to elevate refugees to a recognized legal category and establish certain rights for them represent progress, these advancements are often overshadowed by claims of national interest and security concerns (Goodwin-Gill 2021, 23-42). Once a disaster occurs, revitalizing the affected area becomes exceedingly challenging. Prevention remains the only viable option to avert the world from its current trajectory, and peace and love stand as the ultimate antidotes to the weapons of genocide.

In conclusion, this scholarly analysis challenges entrenched stereotypes that often confine women's writing to realms of tender fiction divorced from harsh realities. It emphasizes the critical importance of engaging with the authentic voices of women who fearlessly articulate the suffering of marginalized communities, particularly refugee women who endure layers of oppression. Despite facing societal norms that have long silenced them, these women exhibit extraordinary bravery in bearing witness to truth through their literary works, even amidst threats of violence and intimidation. They emerge as muted narrators in a world characterized by arrogance and indifference, underscoring the pressing need to share their stories to combat statelessness and advocate for their dignity and that of their communities. Although many are denied basic rights and necessities, consigned to suffer and perish in silence, a courageous few manage to escape persecution and find refuge, confronting the consequences of sharing their testimonies of hatred, warfare, and brutality. Through both spoken and written word, they expose the raw truth of their lived experiences, catalyzing meaningful social change. Through an in-depth analysis of Sandra Uwiringiyimana's memoir, *How Dare the Sun Rise*, this paper sheds light on the profound narrative offered by refugee women, illuminating the depth and significance of their testimonies in shaping collective consciousness and driving towards a more just and compassionate society.

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Author details

N. Lavanya, Research Scholar, Department of English,
Avinashilingam Institute for Home Science and higher Education for Women, Coimbatore.

M.Anjum Khan

Assistant Professor (SS),

Department of English,

Avinashilingam Institute for Home Science and higher Education for Women,
Coimbatore