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COMPARATIVE STUDY OF HISTOMORPHOLOGY OF SENILE AND CONGENITAL CATARACTOUS LENSES

Dr. Aleyamma Kuruvilla*, Dr. Issac Thomas**

** HOD & Assistant professor, Dept. of Zoology, St. Thomas College, Ranni*

*** Research Guide, PG. Dept. Of Zoology, St. Berchmans College, Changanacherry, Kerala*

ABSTRACT

Light microscopic study shows nuclear opacification and lysis, cortical degeneration and thickening, fibre fragmentation with partial dissolutions of the lenticular tissue, subcapsular degeneration, cell separations and dissolution and lens tissues with anteroposterior thickening in subcapsular cataract lens when compared with normal lens. In Scanning electron microscopic study cataractous lenses shows lamellated band of lens fibres of different density, disarranged and degenerated lens fibres with vesicles or globules, cortical rupture, large opacities or lesions, uneven cloudiness in the subcapsular region, necrosis, the swelling of the broken ends (asterisks), the porosity and granulation of the lens fibres and vacuoles or vesicles fused together in the form of spherical bodies or balloon like appearance when compared with the normal lens.

KEYWORDS : Senile cataractous lens, congenital cataract lens, Histomorphology, Light microscopy, Scanning electron microscopy.

INTRODUCTION

Cataract associated with aging (senile or age-related cataract) most often occurs in both eyes, with each cataract progressing at a different rate. Initially, cataract may not affect vision. If the cataract remains small or at the periphery of the lens, the visual change may be minor. Normal aging of the lens leads to yellowing and hardening of the lens nucleus. Smoking, diabetes and exposure to ultraviolet light are the most consistent factors known to cause oxidative stress and degenerative lens changes such as protein degradation, membrane breakage, and cell disruption, culminating in loss of transparency and the development of age-related cataract.

A blind child is an individual aged less than 16 years, who has a visual acuity in the better eye of $<3/60$ (Gilbert, 2001). In children, cataracts may be caused by infections, trauma or may develop due to a genetic predisposition. As yet, no treatment has been identified to prevent the cataract formation. Cataracts that occur in people other than the early are much less common. Congenital cataract occurs very rarely in newborns. Genetic defects or an infection or disease in the mother during pregnancy are among the causes of congenital cataract. Traumatic cataract may develop after a foreign body or trauma injures the lens or eye. Systematic illnesses such as diabetes may result in cataract. Cataract can also occur secondary to other diseases for e.g. an inflammation of the inner layer of the eye (uveitis) or glaucoma. Such cataract are called complicated cataract. Toxic cataract results from chemical toxicity

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“Global Soul”: A Study Based on Bharati Mukherjee’s *Leave It to Me*

Sneha Elcy Jacob

Asst. Professor,

Department of English,

St. Thomas College, Ranni, Pathanamthitta

Kerala, India.

&

Dr. Asha Susan Jacob

Associate Professor and H.O.D.

Department of English

St Thomas College, Kozhencherry, Pathanamthi

Kerala, India.

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Abstract:

The world is increasingly becoming crossbred and mongrel each day, characterised by fusion of customs and traditions, mass migrations and multicultural mixing. This phenomenon, as Pico Iyer states in his travel book *The Global Soul: Jet Lag, Shopping Malls, and the Search for Home* (2001), has created “Global Souls” whose number is increasing every day. “Global Souls” are products of mixed cultures, distinguished by fluid identities and displaced roots. Conventional indices like nationality, language, ethnicity, and religion fail to determine the identity of the “Global Soul.” They are, in fact, citizens of the International Empire who have embraced a global world order. Pico Iyer claims he is a “Global Soul” in every sense of the word. He has lived through three cultures and spends most of his time in Japan. It is a land that bears no connection with him by way of birth, education, job, or ancestry. This paper seeks to make a case that contemporary literature too portrays characters that resemble “Global Souls.” Bharati Mukherjee’s novel *Leave it to Me* presents an assemblage of “Global Souls.” Devi, the protagonist of the novel is a multi-ethnic waif, whose roots are spread through as many as three continents like Europe, America, and Asia and hence a “Global Soul.” There are other “Global Souls” also in the novel like Frankie Fong, Linda, and many more.

Keywords: Global Soul, migrations, multicultural, identity, hybridity.

People from all social strata are increasingly experiencing geographical displacements and relocations in the contemporary world. There were large scale migrations in the previous century and they continue in the present century too. As a result, there have emerged people of multiple identities. This growing tendency of multiculturalism and shifting identities are reflected in contemporary literature too. Pico Iyer’s book *The Global Soul: Jet Lag, Shopping Malls, and the Search for Home* (2001) introduces the term “Global Soul” to designate such people who are by-

Voicing the Unheard: A Study of Saadat Hasan Manto's "Toba Tek Singh" and Jhumpa Lahiri's "A Real Durwan"

Sneha Elcy Jacob

Department of English

St Thomas College, Ranni, Kerala, India

Email: snehajacobsneha@gmail.com

Abstract

The Partition of 1947 divided the Indian subcontinent into India and Pakistan. Apart from many factual representations, the historic event of Partition has had literary representations too. While most of these literary works sing praises for the Partition heroes celebrating their zest, forgotten are the common man who were left at the receiving end. Only little has been recorded about the brutalities and afflictions they underwent. Saadat Hasan Manto and Jhumpa Lahiri in their short stories "Toba Tek Singh" and "A Real Durwan," respectively, however, take a different stance from the mainstream, to critique the futility of the Partition. Thus, they have been successful in making the unheard voices heard.

Keywords

Partition, dislocation, exile, power, unheard voices.

The Partition of the Indian subcontinent into two separate political entities can be regarded as the most disastrous event that altered not only its geographical boundaries, but also the lives of millions of people. The violence and bloodshed that followed the event was unprecedentedly alarming. People who once stood united for the cause of independence from the colonial rule of Britain, suddenly became disunited in the name of religion. There followed a communal frenzy that claimed the lives of many innocent people. Apart from factual documentation there has been much literary representations of the event, and some of the pioneering writers in this field include Kushwant Singh, Bapsi Sidhwa, Saadat Hasan Manto, Amrita Pritam, Nasim Hijazi,

SOCIAL CHANGES AMONG WOMEN- A STUDY OF PATHANAMTHITTA DISTRICT, KERALA

Deepa Roselin Joseph

Assistant Professor, Department of History, St. Thomas College, Ranny, Kerala, India

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ABSTRACT

This paper studies the changes in the social status of women in an agrarian district of Kerala. During the past three or four decades significant changes have taken place here which changed the economic conditions of the district which in a way changed the society too. Improvement in the status of women is a crucial factor in the development of a region. So the social changes among women in this district are analyzed using the four indicators, sex ratio, and access to education, health, and participation in the labour force.

KEYWORDS: *Social Change, Sex Ratio, Life Expectancy, Work Participation Rate*

INTRODUCTION

Change, which is the law of nature, simply means alterations in the underlying structure of an object or situation over a period of time. Human society is no exception as it is a part of nature. Social change which occupies a dominant place in the consciousness of humanity is a general term, which refers to changes in social structure: nature, the social institutions, the social behavior or the social relations of a society, a community of people, and so on.

Women have been an integral part of the social structure not only because of their importance in the reproduction and caring of the human race, but also by virtue of their significant contribution to socio-economic progress. Gender analysis views women and men in terms of the roles they play in society, roles that change as societies change. Improvement in the status of women is a crucial factor in the development of a region. The study of social changes among women is important because it forms one of the most trustworthy and reliable indices of the state of society and indicates the nature and direction of social change.¹

The socio-economic status of women in Kerala related to that of men reveals that the position of feminine folk in the State is much advanced than that in other states of the country. Laudable achievements are there in the socio-demographic realms, such as a favourable sex ratio, high levels of literacy, high health standards unseen in other parts of the country.² Thus, it has become a commonplace in development studies literature that the agency of women has contributed significantly to the high social development in Malayalee society.

¹ Abha Chauhan, *Tribal Women and Social Change in India*, (Bombay: A.C. Brothers, 1990) 34.

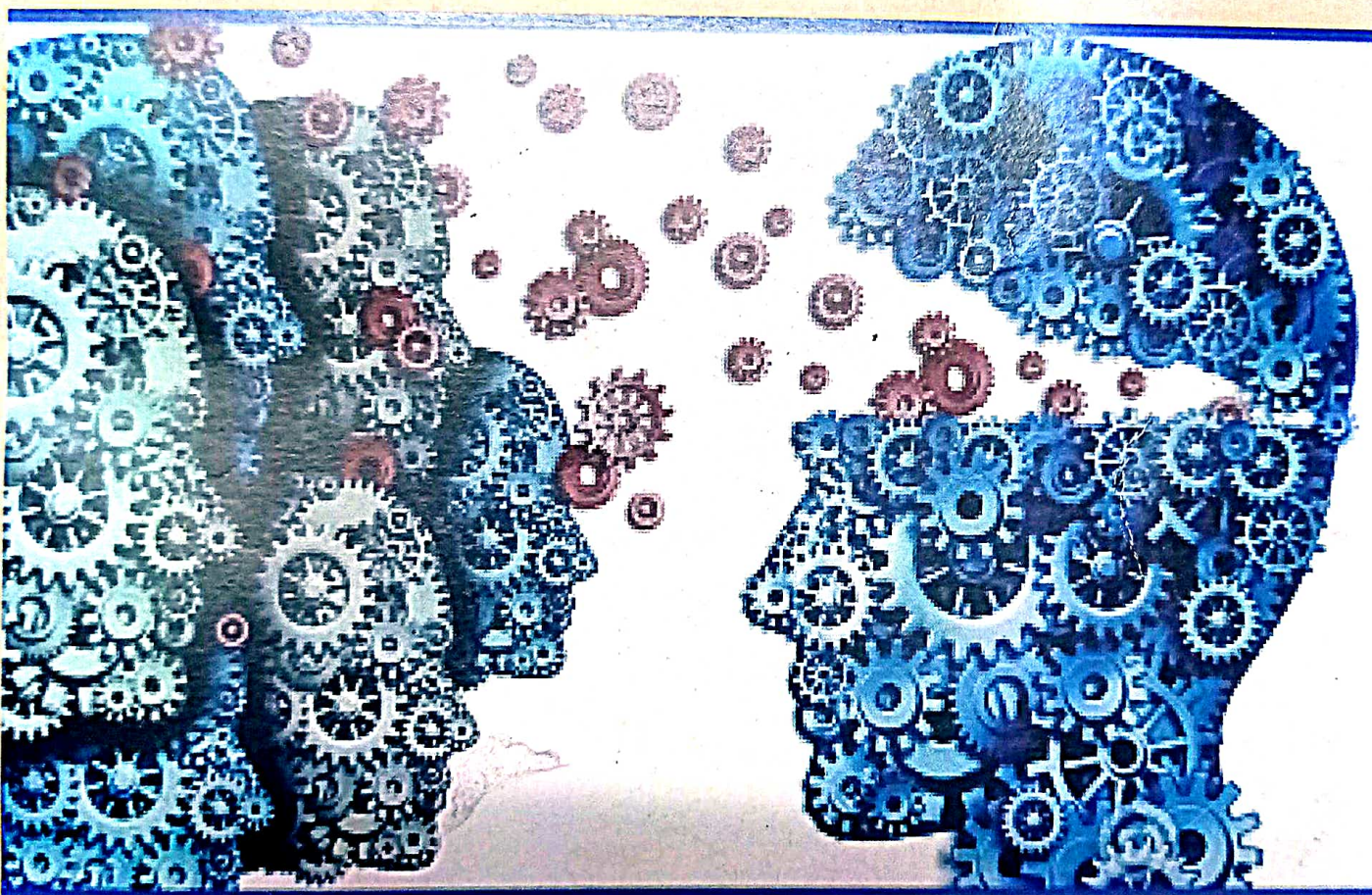
² Robin Jeffrey, *Politics, Women and Well-being: How Kerala became a Model* (New Delhi: Macmillan, 1993) 11.

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PROFITABILITY OF COMMERCIAL BANKS IN INDIA – AN ANALYSIS

Roni Jain Raju¹

Assistant Professor, P G Department of Commerce, St Thomas College Ranny,
pathnamthitta, Kerala,

Dr. Benson Kunjukunju²

Associate Professor, Post Graduate and Research Department of Commerce,
St. Thomas College Kozhencherry, pathnamthitta, Kerala.

ABSTRACT

Banking industry plays a pivotal role in the economic development of the country. It is the most intensively synchronised industry as it deals with others money. The success of a commercial bank depends on the amount of profit it earns. It is a matter of necessity that every bank must earn enough profit to maintain itself and to facilitate future growth. The greater the profit, the more efficient is the business concerned and profit, like the battery, provides energy to the business enterprise, without which the total establishment will collapse. Profit of a bank is, perhaps the most appropriate measure to evaluate the economic viability of a bank and it is a primary measure of success of a bank. Thus, profit is the pivot around which the entire business activities rotate. In the present study to analyse the profitability four parameters like spread, burden, operating profit and net profit are selected and tools like average and compound annual growth rate have been used for analysing the data and ANOVA has been used for testing hypothesis. The time period selected for the study is 2007-2016 and commercial banks are divided into Nationalised Bank, State Bank Group, Old Private Sector Banks, and New Private Sector Banks. The analysis bring into light that annual average growth rate of profitability ratios of new private sector banks was much superior as compared other groups. With the increase in competition in banking industry, Bank should explore every possibility for improvement and increase the profitability.

Keywords: Profitability, Growth rate

Futurist Modernist Turn of Colonialism and Its Reflections in the Sci-fi Movie Elysium

¹Aswathy C N and ²Dr. Lata Marina Varghese,

¹Research Scholar, Baselius College, Mahatma Gandhi University, Kottayam, India

²HOD and Research Guide, Centre for Research and Post Graduate Studies in English, Baselius College, MG University, Kottayam, India

Abstract-- The everlasting quest for innovations made man to establish the relation between hybridity of cultures. In various contexts, hybrid culture acts as the merger that combine past and present. Post colonialism, a study of theory and literature that exhibits colonizer- colonized experience, is the reflection of hybrid cultures. This tendency and its association with consciousness of modernity paved way for the intertwinement of the movements- colonialism and modernism. Modernity, as a socio political concept, indicates the plurality nature of two concepts, namely culturalism and materialism, in the colonial and post colonial world. Colonialism, as a movement, influenced the modernists to debate on modernity and its variations existing in colonial state within the medium of cultural shift. Resistance is the key word of the movement of colonialism. What type of resistance and how it is exhibited, are the chief questions to be raised in order to understand its significance in the present world. It is absolutely right to say: "Without 'resistance' there is no 'transformation'." This condition exists in every medium including arts, movies, literature, media and communication. Movies made its advent on the peak period of colonialism and modernism. By its mere presence, movies have succeeded in creating its own resistant vibrant environment. Being a sci-fi movie, Elysium deals with apocalyptic and post apocalyptic situations resulted from the environmental destruction. The habitats of Elysium and Earth, with its complex political background, reminds one of colonizer- colonized existence. The present paper is an attempt to analyse the traces of colonialism and modernism in the futuristic scenario of the movie Elysium.

Key words-- colonialism, modernism, resistance science fictional movie, Elysium.

The influence of movements' colonialism and modernism has been recreated in all creative arts. Movies are interesting tool with the power to enable greater interactivity. Being the integral part in the life of average world citizen, movies made its strong advent in twentieth century, the peak period of colonialism and modernity. Movies, especially, Sci-fi movies, are made with perfect fictional base by creating scenarios close to reality. This comprehensive and conscientious nature of sci-fi movies made it possible to draw its comparison with real world politics and power relations.

Hollywood film *Elysium* got released worldwide in the year 2013. Being a sci-fi movie, *Elysium* deals with apocalyptic and post apocalyptic situations resulted from the environmental destruction. Though *Elysium* have a complex political background, it never mention names of any countries and nationalities. A different dimension of colonialism and its relation to modernity is portrayed in *Elysium*. Through this movie, director Neil Blomkamp discusses the discontent associated to power struggle, scarce resources and migration. It also deals with the politics and violence related to logic of state creation and power concentration. In *Elysium*, the struggle for sustainability, self destruction, power of elites as well as technological access are the further topics that gain prominence.

The plot of the Hollywood movie *Elysium* revolves around the life of Max de Costa. Being raised in an orphanage, Max always dream about settling at high tech space station Elysium. Max accidentally becomes a victim of radiation attack due to employer's negligence at Armadyne Co. Factories. In order to save himself, Max gets ready to accept the task provided by illegal travel agent Spider to reach at Elysium. The struggles faced by Max, and how it changes the fate of Earth citizens forever forms the crux of the story.

This movie begins in the chaotic scenario of post apocalyptic Los Angeles. Here, Earth turns out to be a giant slum with polluted environment, lack of medical facilities and poor basic living condition, with scarcity of resources. Above all, the world is now controlled by the zero tolerant robotic police forces installed by Elysium Government. This neo colonialist mode of exploitation and situation is carried out by Elysium authorities with the usage of modern technologies and power sources. Majority of the Earth citizens dream about leading a life on this high tech space station – Elysium. If Earth shelters the common citizens – mainly workers and their families; Elysium is inhabited by entrepreneurs, millionaires, investors, authorities and their families. Elysium has a better environmental qualities with high tech facilities including "med-bays" that is capable of curing every sort of diseases and has other regenerating features. Elysium gives much importance to the welfare of their citizen whereas citizens of Earth are always involved in their struggle for survival and sustainability.

The first major issue presented in *Elysium* is the apocalyptic situation resulted from the environmental problems. The movie begins with the image of a deserted waste land with sick people and polluted environment. *Elysium* presents the environmental politics of the International community. The omniscient third person narration can be felt through the beginning descriptive statements shown in the first scenes of the movie:

In the late twenty first century
Earth was diseased
Polluted and vastly overpopulated
Earth's wealthiest inhabitants fled the planet
To preserve their way of life

Elysium. (*Elysium* 00:01:01-20)

Elysium became the new status for elite Earth citizens. The above mentioned narration indirectly indicates the causes of Environmental breakdown. The movie, initially, discussed the materialistic developments of life along with environmental protection, on the basis of economy. The intrinsic issues related to the struggle of social class becomes prevalent in *Elysium*. It opens the platform for debate based on the questions of power struggle and colonialism.

In "Introduction" of *Culture and Imperialism*, Edward W Said mentioned the characteristics of a narrative that can be easily related with narrative pattern of *Elysium* movie:

The main battle of imperialism is over land, of course; but when it came to who owned the land – who kept it going, who won it back, and who now plans its future- these issues were reflected, contested and even for a time decided in narrative. (13)

The imaginative use of sources to describe the trauma of unequal power relations had led a new move in science fictional world. The creative energy of sci-fi movies had its readiness to confront serious issues that are sidelined by experts. In *Elysium*, the emotional effect of colonialism along with the issues related to modernist technologies gained more prominence.

Despite having interdependency, Elysium and Earth are separated by the colonialist- colonised power relations. The social, economic and political gap are so high, and thus it reminds one about the Oriental- Occidental relations. Like Occidental, Elysium assumes the control over Earth. One such instance can be seen when Max is confronted by the robotic security police at bus station. Though, he tries to convince the robotic police about his innocence. This programmed machines are not ready to accept his words.

Robotic security forces, unlike humans, are the creation of modernist technology and sciences. Robotic police are serving the purpose of the army. Such situation reminds us the words of Albert Memmi, "conquest occurred through violence, and over exploitation and oppression necessitate continued violence, so the army is present" (11).

Elysian secretary of Defense, Delacourt appoints Agent Kruger to shoot down the shuttles. Elysian president, Patel and his committee interrogate Delacourt for the cause. The committee takes the decision to dismiss Agent Kruger from his service. The message of permanent discharge from the office of Elysium defense makes Agent Kruger disturbed and angry. Kruger himself knows the role of power politics behind the actual happenings of his dismissal. The reaction of Agent Kruger reminds one about Albert Memmi's explanation on intermediary category "Colonial". Memmi states, "A colonial is a European living in a colony but having no privileges, whose living conditions are not higher than those of a colonized person of equivalent economic and social status" (10). The classification between powerful and wealthy colonizers such as corporate heads and politicians like President Patel, Delacourt etc., and the working class that stay in between the colonizer and the colonized, like Agent Kruger, is immense and high. Despite the classification, their purpose of exploitation in the name of development and modernity always continue.

The colonizer-colonized relations, in terms of international labor divisions, create the considerable gap of development, between Earth and Elysium. Resources, including man power, are needed to develop technology and armament essential for the active colonizer life. The questions regarding the difference in benefits received by developed and underdeveloped throw light on the complexity of situations. The colony- Earth is in the position of underdeveloped, while as metropolis, Elysium is acquiring and maintaining the status of developed.

Annibal Quijano writes,

It is necessary to extricate oneself from the linkages between rationality/ modernity and coloniality, first of all, and definitely from all power which is not constituted by free decisions made by free people. It is the instrumentalisation the reasons for power, of colonial power in the first place, which produced distorted paradigms of knowledge and spoiled the liberating promises of modernity. (177)

Such situations can be seen in *Elysium*. Rather than becoming a liberating force, modernist technology became the efficient tool for the exploitation related to colonization. Max becomes the victim of radiational accident at Armadyne Factory and Co. The action took by John Carlyle, Armadyne CEO shows the mentality of a colonialist.

The audience gets the possible vibe of bio-exploitation from this scene. Being the CEO of Armadyne, Carlyle is responsible for what happened to Max. But, he is not ready to do anything for Max, the worker. Instead, Carlyle acts as a colonizer, who is greatly interested on the production, profit and development of his enterprise.

Modernity and modernist movements develop the momentary hope for everyone. But the colonialist movement turns this modernity and its sprouted hope to be a terror for the major fractions of human world. The act of resistance proves to be the first step against the modernist colonial exploitation.

Quijano writes,

The alternative, then is clear: the destruction of the coloniality of world power. First of all, epistemological decolonization, as decoloniality, is needed to clear the way for new intercultural communication, for an interchange of experiences and meanings, as the basis of, another rationality which may legitimately pretend to some universality. (177)

The resistance against exploitation made in the mindset of citizens has a profound effect over everything. After the radiation incident, Max remembers about his childhood conversation with Nun at orphanage. The thoughts shared by Nun to Young Max symbolizes a mode of resistance. Young Max always aspires to be a part of modern world, Elysium. Modernity acts as the vibrant force that creates superior – inferior feeling of colonization. Young Max is always behind the thoughts of dreamy modern

world of Elysium. Whereas Nun urges him to identify the significance of the place he lives, by gifting him the pendant with the image of Earth. This action makes one to realize the equality in terms of aesthetics of both the habitats: Elysium and Earth.

Throughout the movie, the relationship between Earth and Elysium are described in terms of exploitation. The ultimate decision made by Max, to give away his life, for the liberation of Earth from the exploitative clutches of Elysium, provides a new hope for the already exploited colony, Earth.

The decision of Spider to include citizens of Earth in the Elysium, proves to be a new political move, to ensure freedom of the colony. His reaction to President Patel after the alteration of programme is noticeable.

President Patel: Arrest him!.

Robot: I cannot arrest a citizen of Elysium.

President Patel: What?.

Spider (to Robot): You did a great job.

Spider (to president): Guess who Elysium belongs to now. (*Elysium* 01:31:01-35)

Neil Blomkamp's *Elysium* provides a very good example of linking modernity with coloniality on the future context. Being a sci-fi movie, *Elysium* gives correct explanations for every actions and occurrence. The audience are able to sense the realistic elements of colonialism and modernism throughout the movie. On the same time, the movie deals with several topics concerning environmental and humanitarian issues. Elysium, in actual sense, is a Greek term for the place where admission are reserved for mortals related to gods and other heroes. The same sense of privilege can be seen through out the *Elysium* movie. At the end part of the movie, everyone in Earth and Elysium began to have equal identity. Within the positive expectations, the movie indirectly questions the upcoming complex future scenario of Elysium and Earth in the end.

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A Postcolonial Reading of Disability as Social Exclusion in the Famished Road

¹Anil M R and ²Dr. Lata Marina Varghese,

¹Research Scholar, Centre for Research in English, Baselius College, Kottayam, India

²HOD and Research Guide, Centre for Research and Post Graduate Studies in English, Baselius College, MG University, Kottayam

Abstract-- In many contemporary societies, disability is intimately connected with the legacy of colonialism but surprisingly it remains absent as a subject of analysis in the field of Postcolonial Studies although it is persistently used as a central postcolonial analogy. Approximately 80 percent of the world's disabled population lives in developing countries signalling a causal link between colonialism and disability. Postcolonial literary criticism, offers methodologies for the analysis of marginalized subject positions, which are attentive to culturally specific constructions of identity. The dual lenses of postcolonial and disability theory can therefore draw attention to the nuances of social, cultural, political and economic histories and their impact on the representation and administration of disability. Conversely, disability studies can benefit from postcolonial reading practices, since a textual preoccupation with the materiality of postcolonial experience necessarily impacts upon disability representations. This paper focuses on representations of disability in Ben Okri's postcolonial novel *The Famished Road* which won the Man Booker Prize in 1991. The novel narrates the story of an abiku child named Azaro born to a destitute Nigerian family. According to Nigerian mythology, an abiku is a spirit-child who commutes between the world of living and spirit. Azaro, the spirit child takes up the responsibilities of his community to see things that his society must perceive. He tells about things that people dislike hearing, seeing and understanding. As an exceptional child, Azaro becomes a collective metaphor for pain and survival who, in postcolonial literary criticism, is typically interpreted in metaphorical terms as a symbol of the vulnerable or damaged postcolonial community or nation.

Keywords-- Colonialism, Postcolonialism, Disability, Social exclusion, *The Famished Road*.

Ben Okri, the Nigerian poet and novelist, who is often described as one of Africa's greatest writers in the post-modern and post-colonial tradition, conjures up panoramas of spirits, visions, and a suffering people's struggle against corruption and exploitation through his creative works that narrate the post-colonial history of his ancestral Nigeria. In his 1991 Booker prize winning novel *The Famished Road*, set in decolonizing Nigeria in the 1950s, Okri by introducing the narrator in the form of Azaro, the spirit child, effectively brings African Literature closer to the post modern movement. Indeed, Douglas McCabe quite rightly avers that "[t]he vast majority of critical commentary [on *The Famished Road*] [...] views the text as both postmodern and postcolonial" (42). At the same time, the union of the magical realm of the spirits and the gritty reality of Azaro's physical community is an important aspect of the novel. In Nigerian culture, abiku denotes the death of new born babies or it refers to the spirits of children who die before reaching puberty, mostly due to poverty. According to the customs of the Yorubas, an abiku is any child who dies and is reborn several times in the same family. They are seen as mysterious and uncanny children who belong to the society of spirits. Okri's employment of an abiku child is a recurrent motif in Nigerian literature. By doing so Okri makes the child filter the knowledge of an ancient society. What S.K. Desai told in this context about choosing a child narrator is noticeable. He says, "The child is no romantic angel; he is a raw soul, a bundle of impulses, sensations, emotions and perceptions, facing life, struggling to comprehend it..." (45) Okri made it clear through the views of unborn: "We dislike the rigours of existence, the unfulfilled longings, the enshrined injustices of the World, the labyrinths of love, the ignorance of parents, the fact of dying and amazing indifference of the living in the midst of the simple beauties of the universe". (3)

The novel *The Famished Road* is set in the ghetto of an African city during British colonial rule. Okri's descriptions of the slum where Azaro and his parents live are detailed and bare-faced, with no evasion. You are but one step away from being a beggar with a nauseatingly stinky disease or disability. The narrator, Azaro, a spirit-child, had a miraculous recovery and his parents named him 'Lazaro' which was later shortened to Azaro. At the time of his birth the herbalist remark reveal the condition of the child: "This is a child who did not want to be born, but who will fight with death." (10). He is a child of miracles. He purports to have three eyes and one ear. He says, "As a child I could read people's mind. I could foretell their futures..." (9). He saw people who walked backwards, women who had breasts on their backs, beautiful children with three arms. He saw a girl who had eyes at the side of her face. (18) One afternoon, while coming back to his customary position, Azaro saw three strangest-looking men in the door way, "They had small noses, their arms were almond shaped...they spoke among themselves in nasal voices that sounded as if they had no chest." (91). But the carpenter's reaction against Azaro shows the people's attitude to disability.

The simplest definition of a disabled person is "the one who in her/his society is regarded as disabled because of a difference in appearance or behaviour" (Ittyerah 83). Disability is concerned with the politics of representation, focussed on creating knowledge of the histories, activism, and cultures of people who have been designated as "other". Kriegel, an American author and self-proclaimed "cripple" reduces blackness to "a trope that alienates black people, and reproduces racist discourses that uncritically embrace the racially subaltern. He simply states that being disabled is like being black..." (James 6). Ben Okri novel represents one of the neglected sections of people in the World- the disabled. Azaro is not really disabled, instead he has a different shape when compared to others. So, carpenter shouts at Azaro, "Either you come in or stay out. But don't look at me as if you are a lizard". (245) He feels hurt when Madam Koto excluded him as she complains against his behaviour. She considers his presence a big trouble:

“You create trouble for me. What do you do here anyway, eh? You just come in here and sleep and drink all my pepper soup for nothing. You are useless, you here?”. As an abiku, Azaro is both the unborn and the soul of the dead. This contradiction is apparent in the way society treats him. As a human child he is he may be bullied, cajoled, flogged and expected to obey. But as an abiku, he is feared, dreaded and appeased.

Azaro's abiku vision hold up the obscenity of colonial imbalance for scrutiny from the perspective of a character is who is simultaneously potent and impotent –a stigmatised and disabled, yet uniquely insightful, child. The Famished Road offers its readers a phenomenological account of disability through Azaro's abiku condition of terror, disorientation and disease (Barker 197). The text invites the readers to partake in the narrator's disability experience. Okri also reflects on the struggles and tensions related to disability by drawing readers' attention to the blind old man: “Behind me the blind old man had fallen off his chair. His pipe was on ground...The blind old man called for help.”(360). Azaro's father, a labourer, dreams of becoming a boxer. He is confident enough to become a famous boxer one day. He used to wake up at night and box and counter punch. Azaro's mum is of the opinion that it was the poverty that made him crazy. He behaved as if he were mad, “We both watched him attacking the mosquitoes and the flying ants. He was sweating and his face screwed up in absurd concentration.”(362)

Alienation and social exclusion are one of the major evils in the post colonial structure. Exclusion is said to be a process rather than a state. It aims at keeping out certain groups or sections of society from the mainstream and being denied access to basic resources and opportunities, often treating them with indignity. Alienation is “powerlessness, meaninglessness, normlessness, isolation and self estrangement.” (Jinosh 4). Exclusion can be understood as the after effect of stratified hierarchical social system. Social exclusion includes ‘marginalization’, ‘discrimination’, ‘ostracism’ and ‘social isolation’. In some parts of the World, there still prevails the tendency of exclusion towards people who are seen as ‘different’, , who do not ‘belong’ and who do not ‘fit in’. In the novel, Azaro's father is worried over the situations that the family has been treading upon. He is alienated from the society. Political party hates him because of his strong stand against them, and, creditors and landlord often treat him and family very badly. Most of the poverty ridden families have similar stories to tell.

According to Naidoo, psychological oppression is the anti-thesis of reciprocal empowerment as it curtails self-determination, perpetuates social injustice and surpasses the “voice” of vulnerable individuals and groups. He further claims that it can be expressed in several levels: “...intrapersonal (internalisation of negative images in a single individuals), inter personal (oppression of people in close relationships wherein feelings of inferiority are reinforced by similar experiences of close others), in social groups (oppression experienced by vulnerable groups...” (141)

Political oppression undoubtedly, destroys the lives of people by denying them their human rights. As a photographer in The Famished Road, Jeremiah struggles a lot to maintain his identity. The attack over him reflects the denial of his rights as a human being. But politicians execute their tactics by imposing dominion over the society. The suffering of the photographer in the novel provides a good example of such situations. His room is wrecked and his door is broken down. His available pictures and negatives are destroyed and some of his cameras are broken (214). In fact, politicians determine to hide the reality and work in order to obtain more votes. They are conscious of the aftermaths of the people's protest. So, it is a planned attack on the photographer. In fact, Politicians fear photos that portray the images of reality. Thus, they shout: “Kill the photographer...” ‘Teach them a lesson’(210). Racial discrimination is a social evil present in Western World where the gap between whites and blacks widens as the former behaves superior and authoritative. Franz Fanon, an Algerian Psychoanalyst had experienced the severity of racism from white French. He keenly observes the condition of people who were considered as objects of derision and aberration, due to the colour of their skin. He remembers his days in France where he is insulted because of his black colour and white men used derogatory phrases such as ‘dirty nigger!’ or ‘look, a negro!’ to address him (McLeod 20). In The Wretched of the Earth Fanon brings forth attention to the fact that the newly-independent nations should be administered by educated and indigenous men from middle class. Azaro's father is conscious about the inconveniences and ill treatments, suffered by the nation, due to the worst political and economic strategies of the corrupt politicians. So he reminds Madam Koto, “Trouble is going to blow up in this area...Your trouble still remains.” (340)

A Postcolonial reading of the novel has proved to be fruitful for as readers we realise that Okris's reversal of the child and the colonized works as Azaro's vision are not childlike but are shared by an adult society. As an African writer, he has broken all the conventions and takes the readers into a World of magical realism. He has also very boldly drawn out the social dilemmas in the form of racial discrimination and disability. By presenting Azaro , an abiku, or spirit child as narrator, he magically represents the weaker sections of the society whose voices have been unheard throughout centuries, especially the lives of suppressed and isolated ones like the disabled among blacks.

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