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SHAKESPEARE'S THE RAPE OF LUCRECE: A COMPLEX MODEL OF HUMAN IDENTITY

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Abstract: It is highly serious and very extremely erotic in tone. The poem starts with the exploration of Tarquin's departure from the Roman camp aimed to seek out and violate Lucrece. Lucrece is projected here as faithful, pure, and helpless to face Tarquin and finally we find that she was paralysed with fear. Lucrece was unknown for her chastity. Her reputation was destroyed by Tarquin. She is afraid that she will be known for her deed. The poem suggests that the rape of Lucrece is the act of a tyrant. Lucrece does not want to live with this stigma. She believes that only death is the solution. Nevertheless, we never excuse Tarquin.

Keywords: Shakespeare, Poem, Rape, Helplessness, Chastity.

The Rape of Lucrece, written in 1594, is narrative poem of Shakespeare. It is highly serious and very extremely erotic in tone. The poem starts with the exploration of Tarquin's departure from the Roman camp aimed to seek out and violate Lucrece.

Lucrece resists with all her strength still she experiences the rape as shameful. Tarquin interrupts her in mid-sentence and gags her with her smock to stop her cry:

*The wolf hath seized his prey, the poor lamb cries,
Till with her own white fangs her voice controlled
Entombs her outcry in her lips' sweet fold,
For with the nightly linen that she wears
He pens her piteous clamours in her head,
Cooling his hot face in the chastest tears
That ever modest eyes with sorrow shed.*

(677-83)

Lucrece is projected here as faithful, pure, and helpless to face Tarquin and finally we find that she was paralysed with fear. Nevertheless, we never excuse Tarquin.

Unable to understand the real purpose of Tarquin, She welcomes him as her husband's friend. Catherine Belsey narrates.

*When she wakes to find him in her bedchamber, she
Nonetheless musters every possible argument against
what he intends. But Tarquin, driven by an
imperative he himself hardly understands, is not*

*amenable to reason, and Lucrece is left to bear the
consequences of a crime she did not commit.*

(Belsey 93)

Hence she is ashamed of it. The heinous act of Tarquin has broken her. 'The spots where of could neebing purity, Her tears should drop on them perpetually'. Her body became 'spotted, spoiled, corrupted'. (1172) Lucrece finds helpless. He holds Tarquin and herself responsible for the guilt. Her life is full of the burden of the sin which she committed. She believes that she can restore her integrity only through death by her own hand in the high Roman fashion.

My life's foul deed, my life's fair end shall free it.

(1208)

Lucrece was unknown for her chastity. From the beginning she is called "Lucrece the chaste" (7). She says:

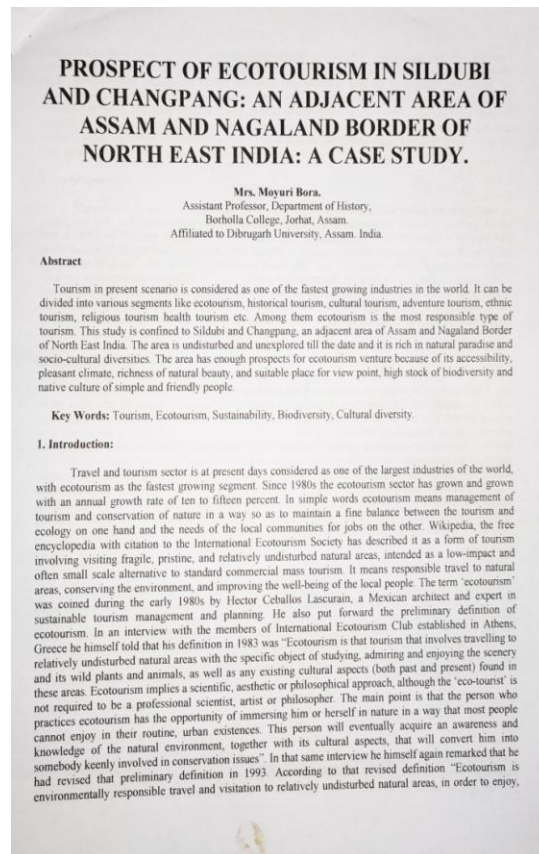
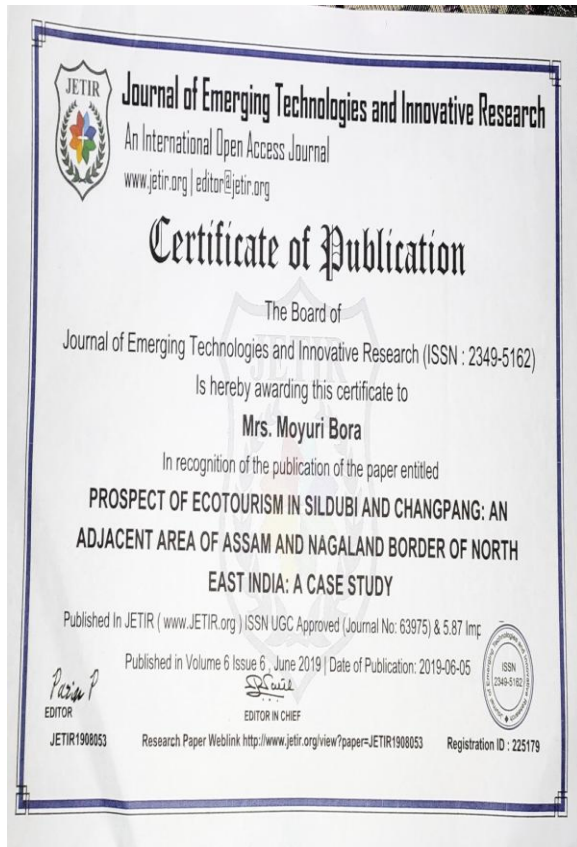
*I was a loyal wife
So am I now one, that cannot be*

Of that true type hath Tarquin rifled me.

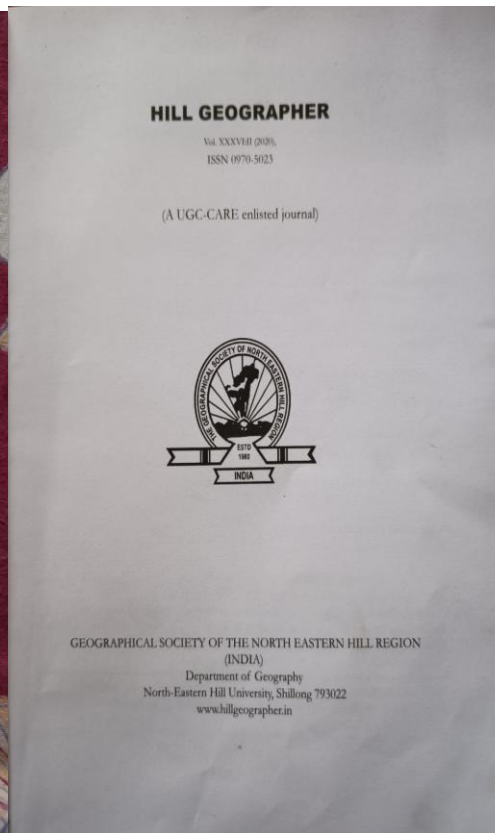
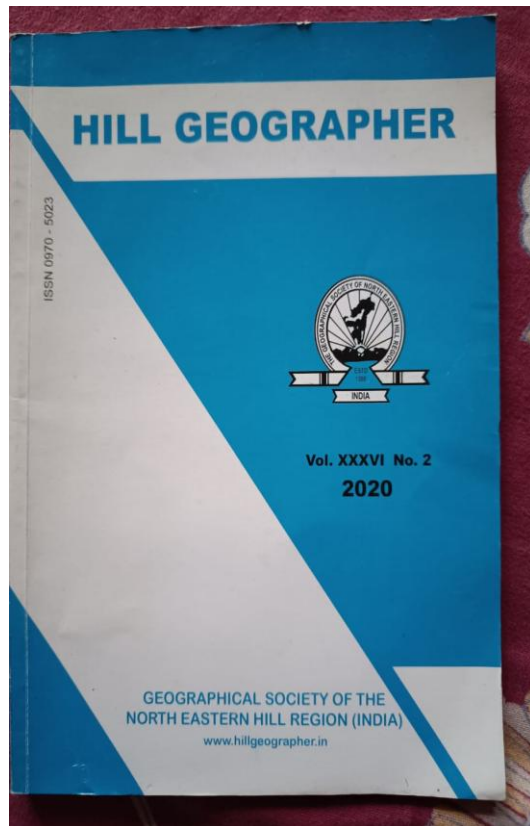
(1048-50)

Her reputation was destroyed by Tarquin. She is afraid that she will be known for her deed.

*'The nurse to still her child will tell my story,
And fright her crying babe with Tarquin's name.
The orator to deck his oratory
Will couple my reproach to Tarquin's shame,*



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Research Paper

Evaluation of water balance elements and groundwater recharge of Bojalkata watershed, Assam

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Abstract

The aim of the paper is to estimate water balance budget and groundwater recharge levels of Bojalkata watershed. Bojalkata watershed situated in right-bank tributaries of the Kakodonga river basin, which is located in south-eastern parts of the mighty River Brahmaputra. Bojalkata river origin in hilly terrain of Nagaland and it flows into plain areas of Titabor and Golaghat revenue circles of Assam. During monsoon season watershed have plenty of water sources, and even facing flash floods frequently, since it has been low-lying lands. Bojalkata watershed has maximum water surplus during monsoon season but water loss in the form of surface run-off, evaporation and evapotranspiration. Since, the relief of watershed is 520m above MSL and maximum slope of 40%. In this condition, authors realized importance water balance elements of Bojalkata watershed. The water balance elements are P, EI, AI, WD, WS, Ima and Ia worked out with help of Thornthwaite and Mather (1955) method. In addition, authors are estimated total surface water resources, recharge of groundwater, and lost in the form of evaporation, evapotranspiration of water in Bojalkata watershed. Present study, it may help to avoid water scarcity in dry season and also flash floods during rainy season.

Keywords: Water balance, Groundwater recharge, Bojalkata watershed, Assam

Introduction

In India especially in North-Eastern region is land of rivers. North-East region future of agricultural development will be jeopardizing without the proper management of watersheds

Abstract:

This paper attempts an analytical study of Urmila Pawar's selected short stories from her anthology of short stories *Motherwit* (2013), with a dalit feminist approach. The core constituency of dalit feminism is intersectionality that has been undertaken for proper analysis of dalit women's exploitation, discrimination and oppression well portrayed in the stories. Dalit women are an intersectional category, affected by caste and gender simultaneously. An intersectional perspective challenges the homogeneity of these categories and tries to justify the living experience of dalit women as 'difference' that leads to the construction of selfhood, a solid identity of 'dalit woman' with an emerging voice of protest.

Key Words: Dalit, feminism, intersectionality, patriarchy, gender, caste, class

Introduction:

Dalit feminism emerges as a separate approach from mainstream Indian feminism and Dalit politics in order to justify the gender issues of dalit women, the sole constituent of dalit feminism. Indeed woman is not a unified construct; rather it is an exclusive one depending upon conditions as well as circumstances. The mainstream Indian feminists considered the category of woman as homogeneous with a belief that all women irrespective of class, caste, religion etc., have same issues of injustice in their lives. Hence dalit women's issues are overlooked in a way. On the contrary, dalit women don't even have the scope to establish their selfhood in dalit politics and the reason behind is patriarchy among dalits. There is a need to introspect the issues of dalit women in order to justify their position, and for this pursuit Dalit feminists have emphasized on formulating a theory of its own that may be able to provide proper justice to all dalit women who are considered as 'dalit of the dalit' in a caste stratified Indian society. The sole concept of dalit feminism is 'intersectionality' which had its origin in the west and it was introduced by legal theorist Kimberle Crenshaw with a view to develop a single framework for analyzing power that confines and connects gender, class and race oriented subordination. According to Crenshaw, intersectionality rejects the single axis framework often embraced by both anti-racist and feminist scholars, instead analyzing the various ways in which gender and race interact to shape the multiple dimensions of Black women's experience. (Crenshaw, p. 1244) Intersectionality studies the intersections between forms or systems of oppression, domination or discrimination unlike identity politics that

against the injustice with firmness. Out of anger she started wailing and speaking in a voice of protest:

My Dear husband...my master...my love...You left your children behind and you are gone. You told me not to trust your brother. Tatyaa. You were right, my raja. He poisoned your son at night, raja. He made him unconscious. All the crows have gathered like birds of prey, arep. They are waiting to sell your land. Now what should I do...Oh God! (Mother, p.10)

These words of her hit her brother-in-law Tatyaa's core motive directly and he was shocked. Without waiting for a minute he slipped out of the house defeated without any word.

Thus, all women characters in select stories are proven to be very much rebellious who fight to survive amidst all kinds of discrimination, domination and exploitation.

Conclusion:
Urmila Pawar is an excellent short story writer and in her *Motherwit* she fabricates the characters as well as storylines keeping in view each and every detail of a dalit women's variety of experiences in their day to day life. The dominance, exploitation and discrimination experienced by them are different from the experiences of upper caste women and hence the ultimate need to raise voices of protest against these injustices arises. It is the intersectional approach through which the dalit women community got a way to express their experiences as 'difference' and to construct their selfhood/identity that leads to their emancipation in the society.

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RESEARCH ARTICLE

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BAMA'S JUST ONE WORD: A DALIT FEMINIST PERSPECTIVE

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ABSTRACT
This paper attempts a study on how Tamil dalit writer Bama delineates subjugation and exploitation of Dalit women and the way they protest to all these kinds of injustice with special reference to select short stories from her anthology of short stories 'Just One Word', translated into English by Malini Shekhadi in 2018. Being a dalit feminist writer Bama introduces her readers to the lived experiences of dalit women with an ironical overtone interrogating the layers of marginalization and the female space they have been provided by the caste oriented patriarchal society. A dalit feminist perspective has been undertaken to study Bama's select short stories from her *Just One Word*.

Key words: dalit, feminism, exploitation, caste, patriarchy

Introduction
A Dalit woman is always at the margins of caste and gender; and hence they are doubly marginalized in Indian social scenario. But Dalit women's marginality was never supposed to be an issue of utmost concern either for the mainstream feminists or for the Dalit movements against caste based discriminations; and as a consequence of it dalit women initiated a movement of their own through which they tried to raise a voice of protest against all kinds of discriminations as well as exploitations. Dalit feminists could realize that the burden of caste and gender could be annihilated only by following what B. R. Ambedkar said "Study, organize and struggle". (p. 303) Dr. B. R. Ambedkar's speeches and thoughts had a great impact on these women. He encouraged dalit women to educate themselves so that they can fight against all humiliations as well as dominations by raising their voice of protest. Before the advent of Babasaheb in this scenario, Jyotirao Phule and his wife Savitribai Phule made a great contribution to educate women and lower caste people for the purpose of eradicating class as well as gender discriminations in the society. Indeed, Dalit women's voice has always been suppressed not only by the dalit men, but also by the mainstream feminists; yet they have been fighting against all kinds of barriers by talking to heart Ambedkar's threefold mantra to study, struggle and organize for the establishment of their own identity. As a consequence of it, Dalit women initiated a kind of revolution not only by contributing to the field of literature but also by engaging themselves in movements for their liberation. Dalit women started writing and they consider writing as a weapon, not only to establish their voice of protest, but also to record their own history, since official history denies their roles as well as viewpoints. The arising awareness of being positioned at the margins of their own families as well as in the socio-economic political scenario instigates the dalit woman community to demand for a gender-just theory of their

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"Oh, just shut up. Don't stir up our resentment further. At least if it had been a boy, we could have arranged a fate, we could have arranged overties (sic) the model. For her to deliver this girl this is enough. If she'd had the wretched child at home, we could have avoided all the expenses of nurse and ayah and this and that..." (Womip, p. 141-142)

In her story Durga, Bama has introduced a portrait of a woman who has been a victim of domestic violence. Durga is a small girl whose front teeth are broken and when her teacher asks her the reason behind her broken teeth she says;

"... when I was a small child... my Appa and my Amma had a fight, you see. And my Appa started hitting my Amma and he wouldn't stop... he went on hitting and hitting her... so I went and clung to my father's legs and was crying and begging him to stop hitting Amma. Appa picked me up and threw me across the room... and my face hit the floor hard. That is how my front teeth fell out..." (Durga, p.125)

This incident in the story exemplifies how women are treated by their husbands within their family if something unbearable happens. Besides this, one thing can be noted that girl children are not given much importance in their families. Durga's mother represents all those dalit women who are bearing with all these violence caused by their husbands against them. But Durga exercises her determination to be a police officer in future so that she will keep her Appa from beating her Amma.

Again, her another story Gorpe is set up in a newly formed colony of ten families where people of different castes and religions live together harmoniously. Although it seems that they live in harmony, but the fact is that caste discrimination was still in practice in that area. In the story the families of Chakalbagam and Sankarabagam belong to dalit community, while Pachamma's family belongs to a high caste. Time has changed now, dalits or low caste people are no more poor and uneducated. Pachamma did not invite them to her son's engagement because she felt that their presence on that occasion will be inauspicious. And this decision of Pachamma created dissatisfaction among all the neighbours in the colony. In the story, Bama did not stay away from adding an irony in it. Pachamma invited Gomatth, a teacher from another town to her son's engagement assuming her to be of a high caste and also hoped to get some appeasement from her as gift in the engagement. But somehow after the engagement was over, she came to know from one of her friends that Gomatth was belonged to a low caste and it shocked Pachamma terribly that "her face turned ashen, like a corpse" (p. 55). The things from which the title to get rid of, actually all are running after her.

Conclusion
Indeed we can see that dalit women's lives are different from upper caste women, just because they are born as untouchables. The life they live is at the intersections of caste and gender; Bama has made an attempt to delineate this intersectional experiences with the help of female dalit characters in her select short stories. In all select stories of *Just One Word*, it is clearly noticeable that Bama's central characters are female and most of them are delineated as protestors against discriminations rather than mere oppressed beings. A dalit woman must overcome these discriminations in a society in order to uplift the society with socio-political and economic reforms. For that she has to raise her voice of protest urging for an identity that defines her dignity as well as self-esteem. Bama's writings yearn for such dignity.

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