

TACET

A TRIBUTE TO THE MARGINALISED



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TACET

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*'Anthology of **Poems** and critical lens on the authentic works'*

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EDITOR'S NOTE

TACET is a musical note representing silence. Silence represents the marginalized section of the society. Marginalisation is a complex process of relegating a group of people to the lower or the outer edge of the society. Social discrimination and marginalisation are deeply built wound in our society.

Music is the art of arranging sounds in time to produce a composition through the elements of melody, harmony, rhythm, and timbre. so does the humans in the society too has the right to produce sounds for oneself in the society. Just like the Tacet represents silence in the music so does the process of marginalisation represents silence in human society.

Tacet, an anthology of poems and the critical lens through the authentic work is a tribute to the silenced people and derlient women in the society. This work asks every individual in this world of equality to listen to the silence of the marginalized wherein the silence have much to say. It ignites a spark on the need of breaking the silence and to set the world on fire against the inequality.

Let's listen to the silence and silence the violence!

Alby Ann Stephen

Associate Editor

TABLE OF CONTENTS

POEMS

DAMSEL OF THE FERAL – Alby Ann Stephen.....	1
BLACK & WHITE – Alex Baby.....	2
Too BLACK – Arun Shaji.....	3
YOU, ME, SHE AND HE – Divyashree Aravind.....	4
DIFFERENTLY ABLED – Krishnapriya K.	5
PERCHING BIRDS – Litty Sunder.....	6
REFUGEE – Rajina M. P.....	7
CHANGE – Sandra Marya Shaji	8

CRITICAL APPRECIATION OF POEMS

I Think She Was A She by Leyla Josephine -Alby Ann Stephen.....	10
I TOO by Langstone Hughes –Alex Baby	11
CAGED BIRD by Maya Angelou –Arun Shaji.....	13
PHENOMENAL WOMEN by Maya Angelou- Divyashree Aravind	14
DISABLED by Wilfred Owen –Krishnapriya K.....	16
DEPARTURE FROM THE BUSH by Margaret Atwood –Litty Sunder	18
REFUGEE BLUES by W H Auden –Rejina M. P	20
RAPE AND MURDER OF A DALIT GIRL by Chandramohan S –Sandra	21

DAMSEL OF THE FERAL

They won't tell you fairytales
Of how girls can be dangerous and still win.
They will only tell you stories
Where girls are sweet and kind
And reject all sin.
I guess to them
It's terrifying thought,
A red riding hoods
Who knew exactly?
What she was doing
When she invited the wild in.



ALBY ANN STEPHEN

BLACK & WHITE

I was breathless,
My face was smashed to the ground.
This day I knew the smell of Boots.
They hit me because my skin was Dark,
But we had one in common,
The Blood that flows in us is Red.
Is Black a curse color?
Is it because I am Black they haunt me?
I begged for my life, but they did not.
They had taken everything from me,
Because I was Dark and they were White.
This is me; this is the life of my Darker Brothers.
I hope for a Better Tomorrow,
Where my Darker Brothers and White live together in Harmony.



ALEX BABY

TOO BLACK

It's hard for me to rise, to rise above my limitation
My limitation of being born as a black girl
My wings are chopped right after my birth
And I am unable to rise above the limits
Loneliness and sorrows are quite part of me
You will never know the feeling of being alone
The loneliness that crept into my being
That which almost killed me and made me to live again
Oh yes! I am cute, but I am too black
The world wants me to be quite and calm
That long silence made me speechless
People call me impure and tease with hurting words
But I believe I am a pure woman with a tender heart
A woman who possesses a spirit that is too strong.



ARUN SHAJI

YOU, ME, SHE AND HE

Down the stairs the evening street start buzzing
I, with rising heart beat and the crawling fear
Sit in the corner of my room
Why should it always be a her, him?
Why should one be tied to a title?
At times I crave for the sparkling of sequence in my amma's saree
And at times I look deep into mirror to enjoy my moustache.
I'm a flowing river,
Flowing from one end to the other. I see myself changing as I flow.
I find my bliss in these changes.
Tell me why do you want to stagnate me in the
Concrete frame of manhood
When all I want is to flow freely.
Let me fly away from the freckles of your
"Perfect man" in this universe.
For I see universe in me.
I see the 'her' and 'him' and everything in me.
Let me flow,
Let me be the you, me, she and he
To my own universe.
Le me be.



DIVYASHREE ARAV

DIFFERENTLY ABLED

He was a solitary man,
away from the society of others ;
But why? I pondered.
A silent being,
always curious listening to others ;
watching keen,
the lip movements of others ;
His behaviour: ability or disability ,
others pretend confused;
So is our community sense.
But why? I pondered,
And I hear the soft mutter of voices
the differently abled stand minority
the society where U and I live.
The confusion paves way to solace,
when U and I,
pretend differently abled
And, disabled continue remain minority!!



KRISHNAPRIYA K

PERCHING BIRDS

Myself and my family are not the
citizens of this nation.

"Marginalized creatures devoid of
citizenship!!" people proclaimed.

To meet both ends of life we
strive hard. Like perching birds,
moved from one locale to the other.

Lack of abode, citizenship and
enfranchisement made us the other.

Once we had an abode, but we were
thrown out of the land.

We are being discriminated in the name of
Our language, food habits, robes, mannerisms...
Discriminated from everywhere by everyone.
Alas! When are we going to be the citizens of
The Mother Earth.



LITTY SUNDER

REFUGEE

It's painful and agonizing to see,
the people, who lose everything
and reach at the edge of forlorn.

They also live
Live in the faith of God
It's not just a life but the fight.
The fight for survival.

We call them "Refugees"
Who seek path for survival
by sacrificing everything to a,
merciful God!



RAJINA M P

CHANGE

Born under the same sky
Born in the same way
Why are they treated different?
Why are they looked down upon?
Why are they not equal to us?
What are they being condemned for?
Why won't you let me play with them?
They are just like us.
Why do you call them names?
Can't you see the pain in their eyes?
"They are born low"
Aren't you the one who created such notions?
Do you feel satisfied trampling on their pride?
Your belief ends with me
I am different and I will be the change.



SANDRA MARYA S

CRITICAL LENS



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I THINK SHE WAS A SHE

-LEYLA JOSEPHINE

"I am not ashamed. I am not ashamed. I'm so sick of keeping these words contained. I am not ashamed." In the slam poem "I Think She Was A She" spoken word poet and performance artist Leyla Josephine recounts the abortion she had as a teenager and the cultural shame she's been constantly confronted with ever since.

Josephine is unapologetic as she describes why she had an abortion and how it was truly the right decision for her. "I would've supported her right to choose. To choose a life for herself, a path for herself. I would've died for that right like she died for mine. I'm sorry, but you came at the wrong time," the Glasgow native proclaims.

She ardently declares her power over her body as she reminds us that a woman exercising her right to choose is not uncommon and should never be shamefully brushed under the rug. Women have been cheated out of history because it's "his story." Well, Josephine says it's time to take history back: "This is her story. Our story. Goddamnit this is my story and it will not be written in pencil and erased with guilt. It will be written in pain and spoken in courage."

Josephine perfectly sums up the message behind her poem, proudly stating: "When I become a mother it will be when I choose."

ALBY ANN STEPHEN

I TOO

-LANGSTONE HUGHES

A poet, novelist, fiction writer and playwright, Langstone Hughes is known for his insightful and colourful portrayals of Black life in America from the twenties through the sixties and is an important figure in shaping the artistic contribution of the Harlem Renaissance. Langstone Hughes frequently explores issues of racism.

The poem was published in 1925. Hughes wrote about the frustrations of the black man in his poem. He never gave up because he envisioned an America in which black and white men would sit at the same table and be considered equal Americans. The setting of the poem is "everywhere in America" that believed that black men were not Americans or equal to the white men as human beings. The narration is first person with the poet as the narrator. Hughes was considered one of the foremost of the Harlem Renaissance poets. When he wrote or spoke, the black man listened because what Hughes said was exactly what the black man felt. The poem is told in the present tense. The form of the poem is free verse. It is written in five brief stanzas. The sentences are simple and conversational in fluidity, yet the tone is strong.

The title of the poem is a reference to the poem by Walt Whitman titled "I Hear America Singing". Hughes' poem enhances the idea that "Hey, wait a minute, I too am an American. I can sing and I am an American. I was born in America and so were my parents. Just because I am Black does not take away my patriotism or love for my country."

Hughes refers to the black man metaphorically as "the darker brother." All Americans have something in common: their heritage. Unfortunately in the time that Hughes was writing, the black man was not considered an equal in any respect. He was not allowed to use the same restaurants, water fountains, or sit at the fountain bar in the drug store. In the home where he worked as a servant, handy man, or chauffeur, he was expected to eat in the kitchen with the rest of the staff. The black man goes on, laughs, eats his dinner, and grows stronger. This statement implies that the "Negroes" were biding their time. Living their lives and growing tough as an ethnic group paved the way to the civil rights movement in the 1950s and 1960s.

Hughes perceives a tomorrow in America where the black man will be welcome to eat at the table with everyone else. He will dare not ask him to sit at the table. The implication of the word dare is threatening because the black Americans will assert themselves as equal at some point in the future; consequently, because of their power, they will not stand for anymore degradation.

The beauty of the black man is not just the outward appearance. It is the quality of his character. To Hughes and black Americans, the only difference between the white man and the black man was the color of the skin—not his intelligence, his personality, his character, or anything else. If given the same freedom and equality, the black man would rise above his circumstances just as the white man has.

To reinforce his idea, the poet ends with the impetus of the entire poem: "I, too, am America." What a powerful statement for a black man in the era in which it was written! Hughes convincingly proves with his wonderful expression and creativity that it took too long for the black man to be accepted as an authentic American.

ALEX BABY

CAGED BIRD

-MAYA ANGELOU

The life and experiences of marginalized women in America have gained only less popularity because the African-American literature didn't consider as an integral part of American literature. But with the arrival of Maya Angelou, a revolutionary poet, the African American literature gained global wide popularity. She is one of the significant writers who loudly addressed the sufferings of the blacks' experience in America. She was a civil right activist, poet, dramatist, and memoirist who belonged to the African-American community and she has been named as the black woman poet laureate.

Maya Angelou's poem 'Caged Bird' first published in 1983 in the collection 'Shaker, Why Do You Sing?' describes the sufferings and social isolation of the African people. The very title of the poem itself indicates that the marginalized people in African countries are completely caged as they are quite unable to fly above their limits. Through this poem she represents the inequality and justice seen in the society of her time which differentiates between the African American community and its white American counterparts and she also illustrates the nature of both freedom and captivity. The poem also depicts the major problems of the marginalized groups in the African American community. Their major struggles like poverty, child labor, unemployment, migration, and exploitation have been closely analyzed in this poem. Angelou's poem becomes one of the most useful literature works to tell about the racism in America which happened in 16th to 19th century. The poem also reflects the sentimental feeling as she is an African American; she seriously describes the ignorance of white people towards her race. Slavery becomes the most painful experience for Angelou in her poem. She repeatedly mentions the condition about slavery in her poem in a different tone of emotion such as anger, sad, guilty and so on.

While going through the poem we can come across with a sad song sung by the caged bird. Through the wavering music of the bird we can understand the feeling of the oppressed African American community. The ultimate desire of these people is to fly above their limitations and bondage. In a whole the poem deals with the theme of the oppression experienced by African American slaves in the past and also freedom as a universal right.

ARUN SHAJI

PHENOMENAL WOMEN

-MAYA ANGELOU

Maya Angelou's Phenomenal Woman, defies the stereotypes women are often faced with today. Angelou celebrates her body and the uniqueness that separates her from other women in the poem. Throughout each stanza, Angelou exposes the attributes she possesses that deem her irresistible to others, particularly to those of the opposite sex, despite the fact that she does not fit into society's definition of what makes a woman beautiful. The poet begins the poem by including the physical traits that make her stand out, from her hips to her smile. As the poem continues, Angelou extols the inner mystery that makes her so attractive to the men around her. At the end of the work, she describes the confidence and pride she has in herself, which radiates from her.

Angelou breaks her poem into five stanzas. While there is some evidence of rhyme, she mostly uses an unconventional rhyme scheme. She begins her poem with a couplet in the first two lines: "Pretty woman wonder where my secret lies/I'm not cute or built to suit a fashion model's size." While her use of rhyme is sporadic, Angelou does, however, repeatedly end her lines with words that end in "s." This adds to the sultry, sensual tone of the poem, particularly when it is read aloud.

While Angelou does not utilize much figurative language in the poem, she effectively uses a metaphor when comparing the men swooning around her to bees around a hive of honey. Just as bees are naturally drawn to that sweet substance, men are just as enchanted with Angelou, even though she defies all conventional beauty standards. "I'm not cute or built to suit a fashion model's size," she writes. This comparison also highlights the primitive side to human sexuality. The bees have an innate, uncontrollable desire to be near the honey; likewise, the men cannot help but flock towards Angelou. Angelou relies heavily on repetition throughout her poem, ending the majority of her stanzas with "That's me." In addition, the phrase "phenomenal woman" is repeated throughout the course of the poem, once again emphasizing Angelou's unconventional beauty and appeal to the opposite sex.

Structurally, Angelou breaks her poem into four major stanzas, with two smaller, yet still significant stanzas in between. In the first stanza, Angelou bluntly tells her reader that other women wonder what she has that they are missing, even though she lacks the traits that society most often

judges to be beautiful; she intuits that the other women are jealous of Angelou. She writes, "I think I'm telling lies." She continues on, telling the reader her appeal lies in her arms, hips, and lips.

Her constant use of the word 'phenomenal' is twofold. One most often defines the word meaning extraordinary and impressive, and Angelou is certainly reveling in being an extraordinary and impressive woman; however, the word phenomenal is also synonymous with unbelievable. By consciously choosing to call herself phenomenal, Angelou seems almost incredulous that she is lucky enough to be a woman. In her second stanza, Angelou moves away from discussing her physical attractiveness and begins to discuss the spell she seems to have over the men she encounters. Her attractiveness goes beyond the physical: it is something innate inside her that makes her irresistible to men. While women can change the way they look, Angelou insinuates that they can never be able to replicate what she naturally possesses inside herself.

This idea continues into the third stanza, where Angelou discusses the fact that even men cannot pinpoint what it is about her that is so irresistible. Her answer to them is that she's a woman. She is saying, "Unbelievably, I'm a woman. I'm an extraordinary, amazing woman. That's who I am." In the last lines of the poem, Angelou speaks directly to her reader, after explaining her appeal to her audience. Angelou explains that she does not need to draw attention to herself; the attention is naturally given to her because she is a woman. Her last line, set apart in its own stanza, she says, "That's me." Because she is a woman—a phenomenal woman—she has the confidence and pride to walk with her head held high.

DIVYASHREE ARAV

DISABLED

- WILFRED OWEN

The poem 'DISABLED' by Owen was written during the World War I period. This poem is written from the perspective of a double amputee veteran. Poem presents the effect of war on young male adults and its aftermath; the loss of their physical abilities, youth and most importantly the insufficient recognition for their actions in the war.

The theme of disability is integrated to the poem in a vivid manner. The reality that disability of his life sets him apart from others and has prevented him from enjoying the pleasures of life is evident from his words. The line 'women's eyes passed from him to the strong men that were whole' depicts the pain of being marginalized from the society. The word 'whole' in the line implies that he sees himself as incomplete, less than a man. The reference to different body parts is prevalent in the poem such as knees, hand, veins etc. and all these points to his desire for a whole body. Poem successfully portrays the physical as well as mental isolation of the amputee due to the war. A change of narrative between past and present represents his longing for the previous life with legs.

In the first stanza the intense pain and despair is highlighted by the poet. The description of the person with the words like 'in a wheeled chair', 'legless', 'waiting for dark', 'dressed in a ghastly suit of grey' evokes an image of a man who has lost all colours of his life. The imagery of grey dress shows the depth of his physical alienation and how painful it is for him.

Many lines in the poem strongly conveys the height of aversion expressed to disabled by the society. He says before the war he felt the 'Girl's waits', and 'how warm their subtle hands' are but now the scenario witnessed a worse alteration. 'The girls now touch him like some queer disease' and this very line reminds the reader about the intensity of isolation in their lives.

On taking the poem in a different dimension it is possible to infer that injured soldiers after war are pitied rather than honoured for their sacrifice. Moreover alike soldiers every disabled are found detached from society as minorities and treated accordingly. Poet stresses on the condition of such people who lost their self-sufficiency and is forced to depend on others. Even in the conclusion

poet emphasizes on the cold, desolate and lonely life of disabled in the society and the poem accepts the awaiting dull life of disabled hereafter.

Poet has incorporated accurate phrases to describe the physical and mental condition of the disabled. The proper usage of diction adds fuel to the content of the poem. The tone of disappointment and despair is evident throughout and it efficiently contributes to the structure of poem.

KRISHNAPRIYA

DEPARTURE FROM THE BUSH

-MARGARET ATWOOD

'First Neighbours' is a renowned poem by the well-known native Canadian poet, Margaret Atwood. The poem was taken from Atwood's collection of poetry titled, *The Journals of Susana Mordie*. Mordie was a predecessor of Atwood. The poem depicts the plights and hardships suffered by an immigrant. Atwood's collection of poetry brought Mordie to increased prominence through its presentation of an apt model of Canadian experience and a collective Canadian psyche.

The speaker of the poem has migrated to a new abode which is surrounded by first nationals. The first nation people do not promote any settlements. Since they are the original inhabitants of the land, they had some sort of contempt up on the immigrants. The people among whom the speaker lived were unforgivingly previous to her. They had expressed their grudge upon the way in which the speaker breathed their air and their property. Equivalently, they showered abusive words upon her. They spoke a twisted dialect to her differently shaped ears. Since she is an alien to the land the dialect of these native people were quite strange to her ears and she found it very difficult to comprehend the language spoken by them. However, the speaker becomes a simpleton and tried her level best to adopt to the situation. Once a girl mocked at her for burned bread which she eats and similarly she told her to "go back where you came from". Nevertheless, the speaker kept silent as if a lump formed in her throat. The speaker knew the fact that England is now unreachable land to her and she can't return to England anymore. The English land never taught her anything about civilization. The image of wash tub brought in the poem represent civilization.

She was an invalid creature in her present abode who is expected to make inept remarks and futile and spastic gestures. Once she asked an Indian about the squat thing on a stick drying by the fire 'is that a toad?' He was annoyed by her question and said, 'No deer lever'. As a result of all the humiliations and desolations, she turned to be a 'chapped tarpaulin skin'. Similarly later she negotiated the drizzle of strange meaning. Every words and the norms and actions were new to her. This she tried to adapt with the new situation to her level best. The speaker of the poem recalls an incident that happened in her life. Even the Forest played trick upon her.

One day while she was drawing the picture of birds suddenly she felt that a malignant face stared over her shoulder. She was startled and realized the fact that clumsiness and fright are inevitable in their lives. Equivalently she could make out the fact that prediction of the meaning of the words or language used by the natives is forever impossible task. The poem vividly portrayed the plight and agonies of migrants in an alien land. The speaker herself becomes a victim of marginalisation and Othering by the natives of the land.

LITTY SUNDER

REFUGEE BLUES

-W H AUDEN

"Refugee Blues" was written by the British poet W.H. Auden. The poem first published in 1939, on the eve of World War II, the poem talks about refugees who has been forced to flee his or her country because of persecution, war or violence. A refugee has a well-founded fear of persecution for reasons of race, religion, nationality, political opinion or membership in a particular social group. Most likely, they cannot return home or are afraid to do so. War and ethnic, tribal and religious violence are leading causes of refugees fleeing their countries.

The word blues referred to a slow song and it was first sung by African Americans working as slaves in USA, these melancholy ballads expressed the unhappiness of the slave's lives. "Refugees in Blues" is a poem about the torched of Hitler on Jews before world war 2. This poem meditates on the plight of Jewish refugees forced to flee Nazi Germany, but unable to find refuge elsewhere.

Here, in the poem Jews are describing their experience about how they faced problems due to their religion. They were not well treated and they were asked to leave their own country. They are not given their passports that mean that they are officially dead. They compared their lives with fish and bird that they don't face any political problem. They have the freedom because they are not in human race. Soldiers are looking for Jews because they have to arrest them. Other hand no other countries were not accepting them and they were afraid of other because they think they will snatch their daily breed

Here the poem raises broader questions about isolation, loneliness, and exile. It depicts the trauma and pain of being forced to leave home and of being unable to find a place of safety and security in a violent and uncertain world. Here the poet is able to make connections to historical and contemporary instances in which a similar pattern of oppression, fear, and isolation was playing out.

RAJINA M P

RAPE AND MURDER OF A DALIT GIRL

- CHANDRAMOHAN

The poem "Rape and murder of a Dalit girl" by Chandramohan S, talks about the hypocrisy which society tackles Dalit issues. Chandramohan S is an Indian English Dalit poet and is a member of P.K. Rosi foundation, a cultural collective (named after the pioneering Dalit activist) that seeks to demarginalise Dalit-Bahujans.

"Rape and murder of a Dalit girl" is a very short free verse and within the span of eleven lines the poet successfully exposes the underlying hypocrisy of our society. Usually when a serious crime such as rape and murder take place, a lot of protests, marches, features, TV discussions etc. break out. At times the seriousness of the crime can even lead to the transfer or suspension of police officials. Here in this poem, for about ten lines, the poet talks about the lack of response to a crime issue which is later revealed, in the concluding line, as a rape and murder case of a Dalit girl. The way the poem is written reveals the genius of S. Chandramohan and the final line "A Dalit girl was raped and murdered!" speak volumes. Through this single line, the poet also successfully exposes the double standard that exists regarding Dalits and also accuses the society for being hypocrites. The manner in which the poet conveyed his anger without any direct words was impactful.

S. Chandramohan's poetry reflects the brilliance of his thought process and the rebel inside him. The sheer diversity and variety of issues that he has taken up show his concern for human values that transcends the boundaries of caste, class, gender, and religion. In a true sense, only a human could do so.

SANDRA MARYA SHAH