

ISSN 2348 - 7674

Research Innovator

International Multidisciplinary Research Journal

Vol II Issue V : October - 2015

Editor-In-Chief
Prof. K.N. Shelke

www.research-chronicler.com

A detailed still-life composition featuring a quill pen as the central focus. The quill is positioned diagonally, with its tip resting on a scroll of aged parchment. The scroll is secured with a red wax seal and a red ribbon. In the background, a lit candle in a brass holder casts a warm glow. In the foreground, a glass inkwell with a quill inside sits on a wooden surface, alongside a red wax seal and a small wooden object. The overall scene evokes a sense of traditional scholarship and research.

Research Innovator

ISSN 2395 – 4744 (Print); 2348 – 7674 (Online)

**A Peer-Reviewed Refereed and Indexed
Multidisciplinary International Research Journal**

Volume II Issue V: October – 2015

Editor-In-Chief

Prof. K.N. Shelke

Head, Department of English,
Barns College of Arts, Science & Commerce, New Panvel (M.S.) India

Editorial Board

Dr. A.P. Pandey, Mumbai, India
Dr. Patricia Castelli, Southfield, USA
Dr. S.D Sargar, Navi Mumbai, India
Christina Alegria, Long Beach, USA
Prin. H.V. Jadhav, Navi Mumbai, India
Dr. Adrienne Santina, McMinnville, USA
Prof. C.V. Borle, Mumbai, India
Dr. Nirbhay Mishra, Mathura, India

Advisory Board

Dr. S.T. Gadade

Principal, C.K. Thakur College,
New Panvel, India

Dr. R.M. Badode

Professor & Head,
Department of English,
University of Mumbai, India

Dr. G.T. Sangale

Principal, Veer Wajekar College,
Phunde, India

Research Innovator is peer-reviewed refereed and indexed multidisciplinary international research journal. It is published bi-monthly in both online and print form. The Research Innovator aims to provide a much-needed forum to the researchers who believe that research can transform the world in positive manner and make it habitable to all irrespective of their social, national, cultural, religious or racial background.

With this aim Research Innovator, Multidisciplinary International Research Journal (RIMIRJ) welcomes research articles from the areas like Literatures in English, Hindi and Marathi, literary translations in English from different languages of the world, arts, education, social sciences, cultural studies, pure and applied Sciences, and trade and commerce. The space will also be provided for book reviews, interviews, commentaries, poems and short fiction.

-:Subscription:-

	Indian Individual / Institution	Foreign Individual / Institution
Single Copy	₹ 600	\$40
Annual	₹ 3000	\$200
Three Years	₹ 8000	\$550

-:Contact:-

Prof. K.N. Shelke

Flat No. 01,
Nirman Sagar Coop. Housing Society,
Thana Naka, Panvel, Navi Mumbai. (MS), India. 410206. knshelke@yahoo.in

Cell: +91-7588058508

Research Innovator

A Peer-Reviewed Refereed and Indexed International Multidisciplinary Research Journal

Volume II Issue V: October – 2015

CONTENTS

Sr. No.	Author	Title of the Paper	Page No.
1	Kingsley O. Ugwuanyi & Sosthenes N. Ekeh	Shifting the Borders: Genre-crossing in Modern Africa Drama	1
2	Prof. Mahmoud Qudah	The Acquisition of the Comparative and Superlative Adjectives by Jordanian EFL Students	12
3	Anas Babu T T & Dr. S. Karthik Kumar	The Victimized Marxism in Asimov's Foundation Novels	21
4	Ms. D. Anushiya Devi & Dr. L. Baskaran	Manju Kapur's Home: Tradition Battles With Transition	25
5	Dr. Archana Durgesh	<i>Adhe Adhure</i> : Savitri's Quest for a Complete Man	30
6	Dr. S. Karthik Kumar	Transcending Cultural Barriers: A Study of Pearl S. Buck's <i>East Wind: West Wind</i>	36
7	Dr. Rajib Bhaumik	Bharati Mukherjee's <i>Jasmine</i> : A Study of Disjunctions in a Synaptic Location of Adversative Unipolarity	42
8	Abdul Rasack P. & Dr. S. Karthik Kumar	Acquiring Listening and Speaking Skills through Songs in CLT Classrooms	51
9	Dr. B. N. Gaikwad & Sumeet R. Patil	The Reflections of Humiliation in the Autobiographies of Vasant Moon and Omprakash Valmiki	55
10	Dipika Mallick	Caste System: A Historical Perspective	61
11	S. Muhilan & Dr. J. Uma Samundeeswari	The Pain and Struggle of Migration in John Steinbeck's <i>Of Mice and Men</i>	66
12	Dr. Archana Durgesh & Ekta Sawhney	Coming Back from Death-Near Death Experiences	71
13	Mansi Chauhan	Home as the Location of History: Reading Kamila Shamsie's <i>Salt and Saffron</i>	77

14	Dr. G. Vasuki & V. Vetrimni	Philosophy through Symbolism: A Study of Theodore Dreiser's <i>Sister Carrie</i>	83
15	Dr. Rajib Bhaumik	The Woman Protagonist in Bharati Mukherjee's <i>Wife</i> : a Study of Conflictual Ethics between Indianness and Transplantation	90
16	Dr. G. Vasuki & R. Velmurugan	Treatment of Slavery in Toni Morrison's Novel <i>Beloved</i>	102
17	Dr. Archana Durgesh	Shakuntala - Myth or Reality: Man Enjoys and Woman Suffers	109
18	Dr. Laxman R. Rathod	Interdisciplinary Approach Mechanism of Biopesticides: Solution of <i>Trichoderma</i> in Agriculture Crops	119
19	Mr. Arvindkumar Atmaram Kamble	Translation Theory: Componential Analysis of Mahesh Elkunchwar's Drama <i>Old Stone Mansion</i>	126
20	Dr. Bipinkumar R. Parmar	Mahesh Dattani's Plays: Reflections on Global Issues	130
21	Thokchom Ursa	Maternal Nutrition during Pregnancy among the Meitei Women and its Effect on Foetal Growth	136
22	Ksh. Surjit Singh & K.K. Singh Meitei	Some Methods of Construction of Incomplete Block Neighbor Design	144
Poetry			
23	W. Christopher Rajasekaran	My Son	150

**Transcending Cultural Barriers: A Study of Pearl S. Buck's
*East Wind: West Wind***

Dr. S. Karthik Kumar

Assistant professor, Department of English, Annamalai University, Annamalainagar, (T.N.) India

East Wind: West Wind is one of the most popular novels by Pearl S. Buck, who can be called a Chinese American writer. Buck recalled in her memoir that she lived in “several worlds”, one a “small, white, clean Presbyterian world of my parents”, and the other the “big, loving merry not-too-clean Chinese world”, and there was no communication between them. She is a prolific writer and a prominent advocate of the rights of women and minorities, and wrote widely on Asian themes, becoming particularly well known for her efforts on behalf of Asian and Asian-American populations in the USA. The paper, “Cultural Conflict in ***East Wind: West Wind***,” aims to appreciate Buck as an advocate of universal brotherhood and cultural harmony. Buck experienced two contrastive cultural backgrounds during her formative years. In home, she was an American as her parents had come from America for missionary service. Outside home, she was a Chinese as her friends and neighbors were the citizens of China. Against this dual background was molded her mind and personality. Her peculiar situation enabled her to develop a broad and accommodative mind that transcended the petty considerations of race, religion, and color. Even when she was looked upon as an alien in China by the Chinese, she wanted to treat her Chinese counterparts as her equals, as fellow human beings. She devoted herself to the cause of universal brotherhood, cultural harmony and human freedom. Hence, the theme of cultural conflict, especially between the East and the West, is prominent in her novels. Her childhood environment and the experience he gained there made her so obsessed with the conflicts due to cultural differences that he used her writings to promote cultural amity. Beneath her conscious portrayal of cultural conflicts lie her desire to promote understanding and harmony.

Key Words: Culture, Boxer Uprising, Chinese American, Universal Brotherhood, Cultural Harmony/Amity

East Wind: West Wind is one of the most popular novels by Pearl S. Buck, who can be called a Chinese American writer. **Pearl Sydenstricker Buck** (June 26, 1892 – March 6, 1973), also known by her Chinese name Sai Zhenzhu, was an American writer and novelist. As the daughter of missionaries, Buck spent most of her life in China. Her novel, ***The Good Earth*** was the best-selling fiction book in the United States in 1931 and 1932, and won the Pulitzer Prize in 1932. In 1938, she was awarded the

Nobel Prize for literature “for her rich and detailed descriptions of the rural and agrarian society in China, and for her biographical masterpieces. The Nobel Prize committee in awarding the prize said, by awarding the Nobel Prize to Pearl Buck for her works “which pave the way to a human sympathy passing over widely separated racial boundaries and for the studies of human ideals which are a great and living art of portraiture, the Swedish Academy feels that it acts in harmony and accord with the

aim of Alfred Nobel's dreams for the future." In her Nobel Prize acceptance speech, she took as her topic "The Chinese Novel." She explained: "I am an American by birth and by ancestry", but "my earliest knowledge of story, of how to tell and write stories, came to me in China."

Buck recalled in her memoir that she lived in "several worlds", one a "small, white, clean Presbyterian world of my parents", and the other the "big, loving merry not-too-clean Chinese world", and there was no communication between them. **The Boxer Uprising** greatly affected the family; their Chinese friends deserted them, and Western visitors decreased. Her father, convinced that no Chinese could wish him harm, stayed behind as the rest of the family went to Shanghai for safety. A few years later, Pearl was enrolled in Miss Jewell's School there, and was dismayed at the racist attitudes of the other students, few of whom could speak any Chinese. Both of her parents felt strongly that Chinese were their equals, and she was raised in a bilingual environment, tutored in English by her mother, in the local dialect by her Chinese playmates, and in classical Chinese by a Chinese scholar named Mr. Kung. She also read voraciously, especially, in spite of her father's disapproval, the novels of Charles Dickens, which she later said she read through once a year for the rest of her life. In 1911, she left China for the USA to pursue graduation. After three years, in 1914, she returned to China. From 1914 to 1932, she served as a Presbyterian missionary; but as her views later became highly controversial, she resigned in 1932. In 1934, she went to the USA never to return to China. After

returning home in 1935, she continued writing prolifically and became a prominent advocate of the rights of women and minorities, and wrote widely on Asian themes, becoming particularly well known for her efforts on behalf of Asian and Asian-American populations in the USA.

The paper, "Cultural Conflict in *East Wind: West Wind*," aims to appreciate Buck as an advocate of universal brotherhood and cultural harmony. Buck experienced two contrastive cultural backgrounds during her formative years. In home, she was an American as her parents had come from America for missionary service. Outside home, she was a Chinese as her friends and neighbors were the citizens of China. Against this dual background was molded her mind and personality. Her peculiar situation enabled her to develop a broad and accommodative mind that transcended the petty considerations of race, religion, and color. Even when she was looked upon as an alien in China by the Chinese, she wanted to treat her Chinese counterparts as her equals, as fellow human beings. Disgusted with the prevailing racial antagonism in China, she returned to America. But throughout the rest of her life, she devoted herself to the cause of universal brotherhood, cultural harmony and human freedom. Hence, the theme of cultural conflict, especially between the East and the West, is prominent in her novels. Her childhood environment and the experience he gained there made her so obsessed with the conflicts due to cultural differences that he used her writings to promote cultural amity. Beneath her conscious portrayal of cultural conflicts lie

her desire to promote understanding and harmony.

Culture is a difficult term to define. Culture can be defined as the ways in which people relate themselves to their physical and social environments, and how they express these relationships. Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, and concepts of the universe, acquired by a group of people in the course of generations. Culture distinguishes the members of one group or category of people from another. Culture is chiefly learned. It derives from one's social environment, and not from one's genes. Culture should be distinguished from human nature on one side, and from an individual's personality on the other, although exactly where the borders lie between human nature and culture, and between culture and personality, is a matter of discussion among social scientists. The great majority of our conscious behavior is acquired through learning and interacting with other members of our culture. Even those responses to our purely biological needs are frequently influenced by our cultures. For example, all people share a biological need for food. Unless a minimum number of calories are consumed, starvation will occur. Therefore, all people eat. But what we eat, how often we eat, how much we eat, with whom we eat, and according to what set of rules are regulated, at least in part, by our culture. To be precise, culture affects every aspect of our daily life – how we think and feel, how we learn and teach, or what we consider to be beautiful or ugly. However, most people are unaware of their

own culture until they experience another. We do not usually think about our culture until somebody violates a culturally-based obligation. Cultures are embedded in every conflict because conflicts arise in human relationship.

Culture conflict is a type of conflict that occurs when different cultural values and beliefs clash. It has been used to explain violence and crime. Conflict occurs when people's expectations of a certain behavior coming from their cultural backgrounds are not met, as others have different cultural backgrounds and different expectations. When problems surface, between or within cultures, it is often a response to difficulties in dealing with differences. Conflict is a normal part of human interaction. It is even necessary to a certain extent. It must not always presume war. It can manifest at multiple levels, including behavioral, emotional, or perceptive dimensions. In conflict resolution, tolerance and patience are key factors. Learning about one another requires opening up to the possibility of differences. Only then we can move towards a true understanding and appreciation of how cultures are unique. And only then we can be encouraged towards building respect and tolerance in the face of difference. Thus cultural misunderstanding and conflicts arise mostly out of culturally-shaped perceptions and interpretations of each other's cultural norms, values, and beliefs. The most common problems include: information overload, language barrier, generation gap, technology gap, skill interdependence, formulation dependency, home sickness(cultural), infinite regress (home sickness),

boredom (job dependency), response ability (culture skill set).

East Wind: West Wind is a novel by Pearl S Buck published in 1930. It focuses on the Chinese woman, Kwei – lan, and the changes that she and her family undergo. The problems in intercultural communication, culture conflict, culture shock and reverse culture shock can be better understood in pursuing the plot of *East Wind: West Wind*. It is a story about the new experience of a woman when she starts to live in a foreign country. Through the story, the reader can understand two different cultures namely the Chinese culture and American culture.

The conflicts really revolve around four characters: Kwei – lan and her husband, Kwei – lan’s brother and his wife. In this story, though the conflict do not erupt in violence, Kwei – lan has a lot of internal suffering as she attempts to compromise her deeply-rooted traditional beliefs with the more modern values in her family. Mary has just as much difficulty in adapting her modern sensibilities to traditional China, and finds that crossing borders for love is never as easy as it sounds.

Kwei – lan and her husband were in love with each other. The problems that arose between these couple were only because of the differences in culture. Both belonged to China. Kwei – lan was born and was raised within China with all traditional things, where as her husband was born in China but educated in America and was influenced by modern culture. For both, the cultural differences acted as a barrier for understanding the ideas, views, opinion of

another. Kwei – lan’s husband was a doctor and was a follower of western tradition and life style, who wanted to treat his wife as his friend. He just wanted to share everything and wished to live happily by treating his wife as an equal being, where as Kwei – lan was unable to understand this concept and she asked herself “if she was a friend then was she not his wife?” According to Kwei - lan, the wife cannot be a friend but should be servant to her husband. But her husband did not want her to be a servant. The conflict started there.

Once, when Kwei - lan attended a dinner along with her husband, she felt shock because of the handshake tradition. According to the Chinese tradition, she wanted to bow before them whereas in the dinner they wished to handshake with each other as a greeting. She did not want to give her hand to anyone except her husband and not even to the lady of that house. The foreign lady shook her hands with Kwei – lan’s husband to welcome him but it was disliked by Kwei – lan.

Kwei – lan was unable to understand the conversation which was going on between her husband and the foreign girl because of language problem. So she started to observe the things arrangement of the house, and she was shocked by noticing white colour everywhere in the house. Chinese usually prefers bright colours like red and according to the Chinese culture, white symbolizes sadness, mourning and death, where as foreigners consider white as a symbol of purity. Kwei – lan understood that foreign women were speaking frankly and they were treating their partners as an equal beings. After that she understood everything and

started to change herself according to her husband's wish.

Kwei – lan's husband asked her to unbind her foot because as a doctor he knew that it was not good for bones. He asked her to look at modern women's leg. But according to the Chinese tradition, every woman should bind her feet as a sacrifice to get good life and when she saw the unbind legs of foreign girls she felt culture shock. Even she could not imagine to unbind her feet. In the traditional Chinese society, it was the woman's responsibility to ensure her husband's happiness. Ensuring that happiness used to be a relatively simple thing and the wife had only to be attentive to her husband's happiness, she allowed him undo one of the most central aspects of her obedience to Chinese culture; she asked him to unbind her feet. The costume of the foreigners also shocked her because they wore in such a way that the leg was visible. It was unacceptable for her. Kwei – lan used to makeup herself as per the Chinese tradition whereas foreign women were preferring natural look. Kwei – lan could not imagine herself living without proper makeup, where as her husband as a man preferring western culture wanted to stop this practice of Kwei – lan.

In the middle of the story, Kwei – lan's brother and his wife, Mary, stayed temporarily in Kwei – lan's house. Mary and Kwei – lan spoke a little because of language problem. Mary prepared tea for all and while distributing the green tea, she gave it first to Kwei – lan and secondly to Kwei lan's husband. Kwei – lan felt bad and uncomfortable because according to her Chinese culture, first preference should be

given to man and secondly to the woman. And also woman should use both the hands while giving tea as per Chinese tradition. Kwei – lan understood that Mary's love with her brother was just like her love for her husband. But Kwei- lan hated the open display of love in public place, and to her, love should be expressed within home. Mary openly sat close with her husband and it was not acceptable in the Chinese tradition.

Kwei – lan's brother said that before his marriage, many men tried to impress and wished to marry her. But Mary loved him and married him. While hearing this Kwei - lan felt bad because if a woman is loved by many, she is considered none but a harlot. Slowly slowly Kwei – lan became friend to Mary and Kwei – lan started to teach the Chinese culture to Mary. In the beginning, Kwei – lan thought that knowledge of Science is unnecessary. But after she learned something about machines from her husband, she started to change her opinion. At first she considered all machines as magic but she understood the truth after getting educated from her husband.

Kwei – lan gave birth to a son, she wanted to raise him according to the Chinese tradition, but her husband wanted to keep his son away from Chinese superstitions. Kwei – lan tied ear rings in the ears of her son to satisfy her mother-in-law's wish. Once kwei – lan's husband looked at that he threw it away and warned Kwei – lan for following such superstitious practices. Kwei – lan bought a variety of dresses with embroidery in red, yellow and blue colours. Because the Chinese believed that bright colours, especially red, yellow, and blue, are good for kids. But the foreign neighbor to Kwei

lan advised to use white colour for kids. Kwei – lan’s husband also preferred western culture whereas she was not ready to use white colour. Kwei – lan, without considering anyone’s word, preferred only coloured cloths, that too with embroidery.

Kwei – lan started to follow the ideologies of her husband. And at last she understood the sufferings and pains of Mary, who was struggling to adapt herself in her mother-in-law’s house. Kwei – lan understood that the foreign woman could not manage with the Chinese tradition. At first Kwei – lan disliked to stay alone with her husband in a single home and she wanted to live in mother in law’s house. But later she understood that nuclear family only provided her more time to spend with her

son and she said her husband was correct all the time. And she didn’t want to go to mother in law’s house.

Kwei – lan is the alter ego of Buck in the novel *East Wind: West Wind*. It is true that one cannot easily adapt himself or herself to an alien culture. Differences are bound to be there between cultures and their practitioners. But differences should not lead to enmity. Unity is possible in diversity. Each culture is unique in its own way. But no culture is superior or inferior to the other. If all the cultures were alike, the world would not be as beautiful as it is. Tolerance and broadmindedness are the key factors that help humanity achieve unity in diversity. Cultural conflicts need not be eradicated but they have to be understood.

References:

1. Block, Irvin. *The Lives of Pearl Buck: A Tale of China and America*. New York: Thomas Y. Crowell, 1973.
2. Conn, Peter. *Pearl S. Buck: A Cultural Biography*. New York: Cambridge University Press, 1996.
3. Rizzon, Beverly. *Pearl S. Buck: The Final Chapter*. Palm Springs, CA: ETC Publications, 1989.
4. Sherk, Warren. *Pearl S. Buck: Good Earth Mother*. [Philomath, OR]: Drift Creek Press, 1992.
5. Spencer, Cornelia [Grace Sydenstricker Yaukey]. *The Exile's Daughter: A Biography of Pearl S. Buck*. New York: Coward-McCann Publishers, 1944.
6. Stirling, Nora. *Pearl Buck: A Woman in Conflict*. Piscataway, NJ: New Century Publishers, 1983.
7. Westervelt, Virginia. *Pearl S. Buck: A Biographical Novel*. New York: Elsevier/Nelson Books, 1979.

Dhanashree Publications

Flat No. 01, Nirman Sagar CHS,
Thana Naka, Panvel, Raigad - 410206



www.research-chronicler.com