

## APPERCEPTION OF ENDURANCE THROUGH VERSIFICATION IN GITHA HARIHARAN'S *I HAVE BECOME THE TIDE*

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### Abstract

*Differences and divisions in native people and culture are encountered as a primary element in postcolonial discourses. The actual difficulty lies between highlighting various images and identifying the flexibility of the dissemination of dominant ideologies. Postcolonialism presents a distorted picture of differences between the ideological and material representation of the society that reshaped the structures of human knowledge. The present research article titled "Apperception of Endurance through Versification in Githa Hariharan's *I Have Become the Tide*" portrays the endurance of Dalits over centuries through the fusion of poetry with fiction using postcolonial theories. The suppression of Dalits and the treatment of the other and their voice against the oppressed continue to confound the lives of many in independent India.*

**Keywords:** *dalits, poetry, identity, struggle, endurance, violence, resistance*

### Introduction

Recent Indian fictions are obsessed with the ideology of functioning of binaries highlighting the native and the other and the alterity in the postcolonial independent India. The thought of the 'other' and redefining their identity is preoccupied with many questions. Are humans same or different? Are we overemphasizing the binary between the native Indians? What should be our tactics to dismantle the cliché of hybridity of identities?

### Materials and Methods

The writers are not only determined by their countries' history, beliefs, or class but also by their social experience of different measures. Githa Hariharan in *I Have Become the Tide* meticulously recorded the self-representation of insiders against power and reconceptualize the social and political domination of postcolonial discourses and theories which are indebted to criticize how colonialism has affected the civil society. It locates resistances, polarity and conflicts of the oppressed natives against the power.

### Interpretation and Discussion

The innate state of the human mind can be developed only by the discussion of social power and supremacy. The virtues of historical, social and cultural rationality and cohesion confer the identity with the subjects of self and the society. The deep realization of self (i.e.) body and soul is a space of splitting which is caught between demand and desire.

...the question of identification is never the affirmation of a pre-given identity, never a self-fulfilling prophecy – it is always the production of an image of identity and the transformation of the subject in assuming that image. The demand of identification – that is, to be for an Other – entails the representation of the subject in the differentiating order of otherness. (*Culture 64*)

The philosophical and the anthropological views of the division of human identity can be seen in the division of culture. Resistance is an effect of dominating discourses since it is achieved as a result of disavowal and power. These discriminatory practices

...do not simply or singly refer to a 'person' or a dialectical power struggle between self and the other, or to