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Research Department of English
The American College
Madurai, Tamil Nadu, India

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EDITORIAL

The American College Journal of English Language and Literature (**ACJELL**) is the brainchild of the then Heads of the Department of English *Dr. S. Stanley Mohandoss Stephen* and *Dr. G. Dominic Savio* and the first issue was released in 2012 by the then Vice Chancellor of Madurai Kamaraj University *Dr. Kalyani Mathivanan*. She emphasized in her talk a pertinent point that “a journal is sustained by the citation it receives.” The second and third volumes were released in 2013 and 2014 respectively. Since the department was busy preparing for accreditation, the fourth issue could not be brought out earlier than planned. The fourth volume was finally released in 2016. We hosted a one day international conference in July 2017 and we published a record number of 611 research articles in 20 volumes of *Bodhi* as a joint venture and collaboration. Hence we could not bring out 2016 volume in 2017 as planned.

Keeping in mind the twin aims of the founding fathers of the ACJELL, the reviewers have selected articles from both literatures and language for the current issue. The twin aims are to inculcate research and publication culture in MPhil and PhD scholars and to provide platform for college and university teachers of English language and literature in the southern region of the state to publish their articles for the purpose of continuous professional development and career advancement. Articles included in the current issue range from problems in Teaching of English, Diasporic literature, Technology in Teaching, Literary Theories, New Literatures, Fourth World Literature, and of course the mainstream literatures as well.

Research and publication culture continues to be elusive to Indian literary academia. Not many opportunities are available for Indian college teachers of English to bring their research findings to the international attention. It is heartening to note that the present day research scholars show enthusiasm on presentation and publication of research articles. We are planning to go online so that *ACJELL* can become an indexed journal thereby its impact factor and h-index value could be quantified. Eventually, it can branch off into special issues on different literatures in English, theories, and ELT related issues as wished by the founding fathers. We are also applying to the UGC for inclusion in the list of its approved journals under the academic journal category.

On behalf of the Board of Editors, I welcome *Dr. Ellis Mary* and *Dr. Anitha Devi Pillai* of National Institute of Education, NTU Singapore, *Dr. Manimangai Mani* of Universiti Putra Malaysia, *Dr. Rohan Savrimuttu* of Eastern University, Sri Lanka and alumnus of the department, and *Dr. M. Rajendra Pandian*, Associate Professor of English in the Research Department of English for their consent to serve as members of the Editorial Board.

We assure you that ACJELL 2017 will be released within two months with more articles on unexplored areas of research. *Dr. M. Davamani Chritober*, Principal & Secretary and *Dr. Helen Ratna Monica*, Bursar of the College are thankfully remembered for their encouragement and support to the ACJELL publication every year.

Editor

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XENOGLOSSOPHOBIA: LANGUAGE LEARNER'S PERSPECTIVE ON LEARNING

R. Abinaya

Introduction

English language learning continues to be a Herculean task in spite of technological aids and ever-growing learner-friendly methods and theories. Even though learners internalize the grammatical structures of English as a second language and its usage, there are certain internal factors that always stay as hindrance to spontaneously use the language. Anxiety, fear and stress have more or less become an integral part of English language learning. This anxiety in foreign language learning is known as xenoglossophobia. It is "the feeling of unease, worry, nervousness and apprehension experienced in learning or using a second language. The feelings may stem from any second language context whether it is associated with the productive skills of speaking and writing or the receptive skills of reading and listening." This word has its origin from the Greek prefix 'xeno' which means 'foreigner' or 'stranger,' 'glossa' refers to 'language' or 'tongue' and 'phobos' refers to 'fear'.

Objective of the Study

The main objective of the study is to explore the experience of English language learners and thereby evaluate the kind of learning that creates anxiety and stress. Also, it aims to provide possible alternatives for reducing it. The study also aims to find out if systematic, teaching and learning of grammar helps in English language learning.

Background of the Study

English language learning can be either a frightful or a fruitful experience. It depends on teaching, learning and evaluation. It also involves the psychological framework of learners in particular. Learning a second language is treated on par with learning mother tongue and learners are expected to perform well in second language as they do in their mother tongue. This expectation creates anxiety, stress and fear in learners. Psychologists termed this anxiety pertaining to specific situation as Specific Anxiety Reaction as observed by Horwitz, E., Horwitz M., and Cope (1986). English language learning is

predisposed to unplanned psychological setting and therefore defined as a "profoundly unsettling psychological proposition". (Horwitz Elaine K, Horwitz, Michael B, Cope, Joann, 1986)

Research Methodology

The objective of the study is to find out the causes for the stress and anxiety that English language learners face and to find out if the systematic learning of grammar helps learners to be competent in English. Therefore, a questionnaire was prepared to find out if learners undergo stress, anxiety or fear while learning English and to trace the reason behind it. A group of 50 college students were taken as subjects and their results were analysed, and inferences drawn.

Research Questions

- What are the experiences of English language learners while learning English and why?
- What are the possible reasons for anxiety and stress induced in them?
- Should grammar be taught at all?

Review of Literature

Psychologist makes a distinction between various types of anxiety—Trait anxiety, State anxiety, and Situation Specific Anxiety. Scovel (1978) defines Trait anxiety as a permanent disposition to be anxious, State anxiety to be experienced at situations that testing (Spielberger, 1983). Situation specific anxiety is experienced in public speaking, examination or recitations (MacIntyre & Gardner, 1991a). Institutional anxiety is provoked by classroom activities and curriculum demands like role-play, recitation, oral presentation. (Young 1990; Palacios, 1998) "Anxiety is a psychological construct commonly described by psychologists as a state of apprehension, a vague fear that is only indirectly associated with an object." (Hilgard, Atkinson, & Atkinson, 1971 cited in Scovel, 1991: 18) Therefore, the language itself cannot be equated with fear to learners, but there are certain factors that induce the fear and anxiety. Alpert and

Haber (1960) have observed anxiety to be a motivating and de-motivating factor in the sense that they have differentiated it as Facilitating anxiety and Debilitating anxiety, while the former motivates the learner to 'fight' the new learning task and the latter demotivates the learner to 'flee' from the learning task. Horwitz (1986) relates the anxiety of foreign language learning to these: Communication apprehension (inability or the inhibition in communicating with others) Test anxiety (fear of being tested), fear of negative evaluation (how the speaker's self-image would be projected) Another interesting and undeniable approach to anxiety is defined by MacIntyre and Gardner (1993) that it is initially a vague experience, whereas repeated occurrence of anxiety would be related to performance in second language. Anxiety therefore is an unavoidable experience for a second language learner, caused by psychological barriers like inhibition and obsession over self-image and external influences like teacher, teaching and classroom atmosphere, which can be progressive growth if channelled properly.

Hypotheses

The following two hypotheses were formulated for the validation of the study:

- The process of English language teaching and learning produces anxiety and fear.
- Systematic teaching of grammar fails to assure learners' competence.

Inference

The responses overwhelmingly approve the fact that majority of learners find it difficult to learn English and they have experienced fear, anxiety and stress in the learning process. The responses to the questions highlight the possible causes that must have caused xenoglossophobia. The subjects were neither encouraged to make mistakes in the learning process nor reprimanded or laughed at. Hence they were hesitant to speak in English that made them feel uncomfortable making mistakes. They in turn felt the stress while using the language which stunted the growth of language learning. They were afraid of the judgement that is possibly to be passed at them. This fear and anxiety can originate from learners own 'self-differences' in the source and target language culture, differences in social status of learners, fear of losing their respect, losing oneself in target language. Insufficient command on the target language induces stress and anxiety.

Age is also a factor. Language learning at an early age is easy, and that is why some of the subjects felt that they had little or no difficulty in learning English language though anxiety prevails even after growing up. Ando (1999) says "having a native teacher may lack sensitivity of the learning process" and here though there are no native teachers, there are teachers who claim to be 'English' in their behaviour. Such teachers lack sympathetic feeling, render no support, and project a harsh behaviour. Exceptions prospered well by turning their struggle into a success (facilitating anxiety). On tracing the background of those who felt motivated and encouraged it was found that they had their education in English Medium (CBSE, ICSE, MATRIC) and for them, English language learning was not a difficult task.

Undue emphasis on grammar and correctness can induce fear, stress and anxiety for many learners as they become conscious of grammar while they use the language. However, it kills the spontaneous expression. Subjects found it tough to learn English through grammar and they were not competent enough to communicate in English even after mastering structural part of English. On the contrary, students felt learning through audios and films to be easier and they were more competent than others who learnt English through grammar teaching. Majority of the subjects felt that grammar is essential in learning English. Still, they also felt that it was possible to learn English without beginning it from grammar.

Should Grammar be Taught at all?

No. However, the need for grammar is indispensable because there needs to be a structure in language that is used. Kumaravadivelu in his post-method pedagogy suggests that though methods have been continuously designed and continuously failed, what matters is the strategies in which the method is adapted to learners. Therefore it is not in the teaching of grammatical structure, but the way in which it is taught to the students that makes a change. "To ignore local exigencies is to ignore lived experiences." Therefore, English language learning must take into consideration the problems faced by learners and the teaching must go hand in hand with reducing their problems. Grammar becomes a problem that they despise. Therefore, grammar must be taken to learners with relevance to their immediate surroundings in such a way that they can put the structure into use.

Kumaravadivelu quotes Coleman's pedagogies that ignored lived experiences and warns that they will ultimately prove to be "so disturbing for those affected by

them, so threatening to their belief systems that hostility is aroused and learning becomes impossible." Grammar learning is a hostile experience because almost every subject learnt their mother tongue through actualization, and then they are made to revisit the grammar behind it. In learning the mother tongue, grammar is not taught, but it is demonstrated. Grammar of written language is different from that of spoken language. Hence, the learners must be allowed to speak utterances, thereby breaking their inhibition. They must be allowed to commit errors through which grammar can be demonstrated. One who fails in grammar should also fail in understanding other subjects which are taught in English, but it does not happen. Therefore, conceptualising grammar helps in learning the language better.

Conclusion

The results of the research reinforce the fact that fear, anxiety and stress are common feelings faced by any second language learner. However, it is in the hands of teachers to redirect them to be a motivating factor in order to fight their new learning. To make this happen, classroom can be made friendly and less formal unlike other discipline classes. There must be a constructivist learning atmosphere, where students can learn from their own experience. Learners must be made to feel free about committing errors, in fact, committing errors can be considered as a mark of true learning. There must be less grammar teaching and more of demonstration with situations and context pertaining to the learners. They must be taught words and phrases with a view to putting them to use in the immediate, relevant present. English must be familiarised through making it relevant to their social situation. This will in turn reduce anxiety and fear in learners. The study proves that anxiety, fear and stress can be reduced through adopting effective strategies of teaching English.

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Appendix

S.No	Questions	Matric/CBSE/ICSE			STATE/ Tamil Medium		
		Yes	No		Yes	No	
1	Did you have difficulty while learning English language?	15	35		40	10	
2	Were you comfortable making mistakes in English language?	20	30		9	41	
3	Were you forced to speak in English during your school days?	14	36		20	30	
4	Were you tested on your language proficiency?	29	21		12	38	
5	How did you feel when you were tested on your speaking skills in English?	Positive 15	Negative 35		Positive 4	Negative 46	
6	Were you encouraged making mistakes?	Yes 8	S.T 28	No 14	Yes 0	S.T 9	No 41
7	Were you laughed at when making mistakes?	16	34		43	7	
8	Do you think that systematic learning of grammar helped you in your communication?	19	31		27	23	
9	Are you conscious of grammar when you speak?	11	39		37	13	
10	Do you think learning English through grammar is an easy way?	19	31		36	14	
11	Easy way to speak in English	Films/Audios 44	Grammar 6		Films/audios 35	Grammar 15	
12	Should Grammar be taught at all?	42	8		24	26	
	Is it possible to learn a language without essentially beginning it from structural learning of grammar?	33	17		32	18	

13. How far do you think you are competent in English? (On the whole)

Excellent - 5 Good - 24 Average - 56 Below Average - 5 yet to improve - 10

WOMEN IN KHALED HOSSEINI'S *A THOUSAND SPLENDID SUNS*

T. Anita Caroline

Abstract

This article intends to study the women characters in Khaled Hosseini's A Thousand Splendid Suns. Survival in Afghanistan is a hard task and for a woman it is even harder. Hosseini attempts to unveil the hardships women undergo in a war torn land. The major women characters in this novel help, sustain, and celebrate each other amidst their otherwise troubled lives. Hence, it is essential that these characters be studied not only for inspiration but also for appreciating and valuing what is out rightly denied to them—their freedom.

Keywords: Gender, education, violence, war lords

Introduction

Khaled Hosseini has borrowed the title of his novel *A Thousand Splendid Suns* from a 17th-century poem which is an ode to the city of Kabul. Originally from Afghanistan, He now lives in America. In 2006 he was appointed as a U.S. goodwill envoy to the United Nations Refugee Agency. His two novels, *The Kite Runner* and *A Thousand Splendid Suns* have been acclaimed all over the world for their truthful portrayal of war-torn Afghanistan. He uses realism and hence his fictional world sounds so real and touching. He talks about the pain of loss and describes the refugee-kind-of-life people lead within their own country. He exposes the real Afghanistan with its child brides, domestic violence, poverty ridden people, unstable government, ethnic and regional wars and the fundamentalism of the Taliban.

Discussion

In *A Thousand Splendid Suns*, Hosseini describes an assortment of women characters belonging to different generations, some having the privilege of being educated and some deprived of it; some are born rich but some are secluded as outcasts even at their birth. Some are mute receptors of violence but some fight their might in defence. But the common thread that links these women is their faith and hope for future and their thorough understanding of their deprived rights and privileges.

Most of the women characters in this novel suffer in silence; they have but no choice and hence submit themselves to autocratic male rule at home enduring unspeakable violence. Living a devastated life on a war-torn terrain, these women lead unpredictable, unsafe lives, most of the times underfed and malnourished.

The two major women characters in the novel are Mariam and Laila. These women characters when

juxtaposed and studied are found to be very dissimilar in nature. This contrast in characters can be considered a deliberate attempt by Hosseini to explain the complexities of Afghan society. Laila is a city-bred girl hailing from Kabul. Laila is fortunate enough to be born to happily married parents. And hence enjoys a guaranteed happy childhood. Her father is a teacher and he is very keen and intent on sending his daughter to school. He personally trains her at home on all subjects just to be sure that she is progressing a little ahead of her class. Laila falls in love with Tariq her childhood friend who is an amputee on one leg. The only tragedy that befalls her family is her two brothers joining the jihad supporting the Mujahideen and dying martyrs in the war against the Soviets. Since the day her brothers joined the army, Laila lost her mother who in the reminder of her days existed only as a shadow, a ghost who lay in bed all day long, weeping over the loss of her sons.

Maraim is from a village named Herat, an illegitimate child, disrespected by society and lives the first fifteen years of her life in a 'kolba' with her single mother. Mariam's father Jalil has three wives and nine children. Mariam is the tenth but illegitimate child of him born to one of his housekeepers. Mariam had lot of love and respect for her father but the realisation that he was not ready to accept her as part of his legitimate family, killed her inside. With tear laden eyes she says, "I thought about you all the time. I used to pray that you'd live to be a hundred years old....I didn't know that you were ashamed of me." (55). And when he pushed her into marriage against her wishes, she resolved to hate him for the rest of her life. "Don't come. I won't see you. Don't you come. I don't want to hear from you. Ever. Ever." (55). After her quick marriage Mariam is uprooted from Herat and shifted to Kabul. It is traumatic for Mariam to live with a complete stranger in a

strange city. Rasheed who is nearly twenty five years elder to her, insists that she must wear the burka and hide upstairs when visitors arrive.

Marriage considered to be the union of two souls and bodies is a cursed ritual to many of these desperate women. Young girls right from twelve to fifteen years of age are forced into marriage with men in their forties, fifties and even sixties. While Rasheed is around forty he marries Mariam and when he is sixty years old he marries the homeless, orphaned fifteen years old Laila. Mariam's marriage becomes a prison when she understands that she is valued only for reproduction.

It wasn't easy tolerating him talking this way to her, to bear his scorn, his ridicule, his insults, his walking past her like she was nothing but a house cat. But after four years of marriage, Mariam saw clearly how much a woman could tolerate when she was afraid. And Mariam was afraid. She lived in fear of his shifting moods, his insistence on steering even mundane exchanges down a confrontational path that, on occasion, he would resolve with punches, slaps, kicks... (98-99)

Hosseini describes a society in which a woman's respect in the family corresponds to the number of male children she births. When Mariam suffered a series of miscarriages, Rasheed started ignoring her. "She could not give him his son back. In this most essential way, she had failed him- seven times she had failed him-and now she was nothing but a burden to him. She could see it in the way he looked at her." (99-100). He stopped talking with her, started scolding her and even hitting her propelled by his mood swings. It was through food that he displayed his anger and disappointment in marrying her. Hence the rice she prepared for him was always over cooked or under cooked. And he built in himself a desperate urge to punish her. Once, he thrust a handful of gravel into her mouth. She was commanded to chew it hard resulting in two broken molars and a blood-filled mouth. Satisfied he says, "Now you know what your rice tastes like. Now you know what you've given me in this marriage. Bad food, and nothing else." (104)

Childhood dreams turn into disappointments and disillusionments for these women most often. They enjoy little or no freedom at home and they end up their lives as life-time prisoners within their own walls. Their dependence on the male members of their family to fulfil their basic needs makes them mute receptors of brutal harassment. Behind their veiled faces these women conceal so much of hurt and pain, not just in their bodies

but also in their souls. Rasheed became an animal when it came to punishing his wives. They had cuts all over their body caused by the metal end of his belt. They were denied food and water. They were most often grabbed by the hair and dashed against walls, kicked, slapped and were locked into rooms from which there was not even a chink of an escape.

Katha Pollitt, an American writer and columnist says "One of the very important ideas of feminism for me has always been women helping and supporting each other." If this is true then these women can also be considered feminists. When life seemed so miserable their only consolation is in the friendship, love and care they have for each other. On one of his bad mood days, Rasheed was about to pound on Mariam to exhaust all his anger on her. But surprisingly Laila does not let him, she pleads with him and pulls away his hand in which he swings his belt. Mariam is overwhelmed by this gesture, thankfully she says, "Nobody ever stood up for me before." (249). After this incident they become the thickest of friends, though they had varying views on life. While Mariam has accepted this form of violence as part of her life, Laila staunchly believes that it was wrong to be silent, helpless victims of harassment at home.

Mariam becomes even more admirable when she becomes the mother substitute for Laila. She shields Laila as her own daughter, takes care of Laila's children and spares whatever little things she has to provide for them. There are so many instances in the novel which show her deep motherly love. When Rasheed comes to know that Laila met her old boyfriend, he becomes insanely angry and tries to kill her. No matter how much hard she tried Mariam was not able to release Laila from his deadly clutches. Finally she uses a spade and hits him hard which leaves him dead. This defensive murder elevates her to the image of a superwoman. She submits to her crime with the satisfaction of saving another woman and her family. Through this heroic act she grants Laila all that she herself lacked in life: the promise of a loving husband, the beautiful bonding as a family and the joy of freedom from servility.

Initially to Laila Mariam's life seemed to be in a pathetic state, hers was "... a face of grievances unspoken, burdens gone unprotested, a destiny submitted to and endured. If she stayed, would this be her own face, Laila wondered?" (249). Later after her martyrdom, Laila sees in Mariam, "...a woman who will make small demands on life, who will never burden others, who will never let on that she too has had sorrows, disappointments, dreams

that have been ridiculed. A woman who will be like a rock in a riverbed, enduring without complaint, her grace not sullied but shaped by the turbulence that washes over her." (401). Thus Mariam becomes the titular character, one splendid sun which shines brightly and lights the lives of others.

The Taliban laws that were imposed on women in Afghanistan facilitated only their servility and was not favourable to them. Men easily took advantage of this subservient condition. Laila felt helpless because the Taliban restricted women from entering workplaces. The only place they were allowed is within the walls of their homes. It was forbidden for girls to go to school. Women can walk in the streets only when accompanied by a male relative. Painting their finger nails will result in the loss of a finger. No eye contact with men and no laughing in the public were some of their rules. In such a big city as Kabul just one hospital allowed female patients and it was not properly equipped. When Laila was taken to the hospital for the birth of her second child, she was not given anaesthesia for the caesarean section to be performed on her. The hospital people ran out of so many essential medical things and they had to manage with what little was left. The grit and determination with which Laila lets herself to be cut open to bring a new life to the world is surprising and is certainly an unimaginable act of sacrifice. It is also a reminder of how things have gone terribly bad in their country.

Afghanistan turned out to be an unsafe country for women. When his business crashes and they have exhausted all their money, Rasheed suggests that Aziza could be sent to beg alms. Laila never lets Rasheed to proceed with this idea and she is extremely saddened at her plight. Her motherly instinct is awakened and she senses danger in sending her daughter out in the streets. She knew of the fact that some girls found in the streets were abducted and sold into prostitution.

To the world which does not know the functioning of Afghanistan, Hosseini unravels its history without burdening the reader. He narrates the story of these two women against a political background. He traces the story right from the Soviet occupation during Laila's childhood to the uprising of the Mujahideen that her brothers join to the latest support from the U. S. And when the Soviet powers were over ruled by the Mujahideen they changed from idealised freedom fighters to oppressors. "The Mujahideen, armed to the teeth but lacking a common enemy, had found the enemy in each other." (172). In the violence filled streets of Kabul, "Morning brought no relief.

The muezzin's call for *namaz* rang out, and the Mujahideen set down their guns, faced west, and prayed. Then the rugs were folded, the guns loaded, and the mountains fired on Kabul, and Kabul fired back at the mountains, as Laila and the rest of the city watched as helpless as old Santiago watching the sharks take bites out of his prize fish." (174)

Another interesting character in the novel is Shanzai, nicknamed Khala Rangmaal. She is a revolting character, a teacher who opened the girls' eyes to a strange new world. She discouraged students from covering their heads saying that all are equal and that if men didn't cover women also need not cover. She was always in praise of the soviets saying that they are their only hope and she was reluctant to use the word 'jihad' claiming that they were just little skirmishes caused by "the antiprogressives, the backward bandits." (112)

The novel also exposes the bitter truth of how generations of Afghan women internalize, pass down patriarchal values. Laila's five year old daughter Aziza assuming maternal responsibilities and taking care of her brother is one example. Right from a very young age girls are trained in household chores while boys are pampered, spoilt and considered a privileged blessing. But the consolation is that these women combat the misogyny their societies implant in them. *A Thousand Splendid Suns* also imparts a lesson that to be heroic is to love, with all your heart and without any reserve. Mariam is one fine example of a hero who chose to love though living in a world of hate and fear. Her courageous act serves as an inspiration for Laila. Laila along with her new family returns to Kabul after the U.S. entered its territory. She feels it necessary that she should contribute to the rebuilding of her nation. Since she is spared of her life, she decides that it is a responsibility that she has to shoulder all her life. This act of Laila returning to her native land closely resembles the author's own life. It is to be remembered that Hosseini a U. S. resident returned to Kabul in 2003 and he confesses that "I think that when I went there and I saw the enormity of the suffering that people had gone through.... In some ways, you wonder why you were spared all of that and whether you have made good use of the good fortune that for sheer luck you've been granted,"

Conclusion

Hosseini ends the novel on a positive note expressing his wish for a peace loving, harmonious Afghanistan. He symbolises a lot of changes in the country: the cinema houses kept open, the children playing around in the streets and the orphanages rebuilt and sufficiently

financed. Through, *A Thousand Splendid Suns*, Hosseini exposes the volatile history behind every silent burka in Afghanistan. And this story he chose to narrate intertwines individual history with that of the nation. This novel sends some strong messages to the world. One of which is that when woman stand united they become an indispensable force.

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IMMENSE AND DIVERSE NATIVE AMERICAN FICTION

A. J. Aruna

Abstract

This paper focuses on the immense and diverse Native American novels. It throws light on the ignored 'diverse body of the written texts.' It brings out the salient features of the Native American novels and traces its growth. It also supplements the predominant themes of the popular writers and a brief summary of their notable works. It attempts to facilitate the scholars to explore and enjoy Native American fiction.

Keywords: communal life, interconnectedness, tribal culture

Introduction

The history of America primarily records on the progression of the newly discovered continent and authentically hallmarks the view points of various revolutionists. The focus on the indigenous people of the landscape and their concerns are misrepresented or sometimes ignored by the historians in their approach until 1970s. Native American writers found it difficult to receive recognition for their writing. Their literature became invisible in the pompous lime light of the Euro-American writers. The natives used literature as a medium to define themselves and to exhibit the real portraits of the people and their culture. The key terms in their literature are included in Encyclopedia. Tremendous production of Native American works inspired the scholars, critics and publishers to explore its works. They compiled many anthologies and published many reference books and hand books. These books in print forum paved the way for its entry into classroom for discussion. At present, Native American Literature is considered as a recognized body of literature which is superfluous in the libraries, classrooms as text books and in the internet for browsing.

Discussion

The oral tradition of the indigenous people ripens into work of art in course of time and they produce tremendous output for more than two hundred years. After many controversies, the literature of the natives occupies a unique place among the world literature and is accredited with its label "Native American Literature." Kenneth M. Roemer, in his introduction to the book *Native American Literature* uses 'immensity' and 'diversity' to define this type of literature. It reflects the diversity of the tribal culture and immensely portrays the communal life of the natives which history fails to record. Though the native writers have been producing their literary manuscripts for so many years, the world turns to look at their writing in 1969. The

year was significant for, the publication of the most renowned and pioneer Native American writer N. Scott Momaday's novel *House Made of Dawn* won the Pulitzer Prize. It became the hallmark for the venture of Native American writings into main-stream literature. Many indigenous writers are inspired by its recognition and this novel is the driving force behind their writing. It marks the outbreak of "Native American Renaissance" in the literary field which prepares the foreground for many publications of the natives. To paraphrase, James Ruppert's words in "Fiction: 1968 to the present", Momaday's novel initiated the interest of the public to read and the natives to contribute.

Salient Features of the Novel

Connie A. Jacobs listed five major characteristic features of the Native American novels in his book *The Novels of Louise Erdrich: Stories of her People*. The first distinctive feature is the oral tradition which forms the base for their fiction. Their fictions constitute the transformed versions of the traditional way of storytelling. The role of the native writers is to record their communal life for instructing the present and future generations. Non-linear narrative structure is the second remarkable feature. Stories and incidents are told and retold by multiple narrators. Interconnectedness is the next striking feature. Their stories attempt to interlock the stories of the past which connects the present and foretells the future. Prevalence of trickster occupies a prominent role and he/she is significant for mythic past and oral tradition in Native American fiction. The last crucial distinction of the Native American fiction is the inevitable necessity it serves to the indigenous and the non-indigenous people. The prime motive of the native writers is to represent their people and to define them.

Growth of Native American Fiction

Native American novelists published their fictions only during the mid-nineteenth century. Chamberlain (Algonquian) was one of the first persons who protested against the injustice of the dominated society inflicted on natives. She published thirty three prose works which was in two parts: *Lowell offering 1* (1841) and *Lowell offering 2* (1842). They contained the writings of women who worked in the Lowell mills. John Rollin Ridge's (Cherokee) *The Life and Adventures of Joaquin Murieta* (1854) was the first published novel. It pictures the adventurous life of Murieta as a courageous leader and a tough enemy to the greedy settlers. Early Native American women writers reached heights and they occupied distinctive place in their communities because of their educational background. S. Alice Callahan's (Creek) *Wynema* (1891) was the first published novel by a native woman. It centers on creek culture, politics and woman's rights. Simon Pokagon's (Potawatomi) *Queen of the Woods* (1899) is a tragic novel about the harsh effects of alcohol, a product of western culture which affects indigenous life.

Emily Pauline Johnson (Mohawk), Charles Eastman (Sioux) and Gertrude Simmons Bonnin (Sioux) were the three prominent writers who contributed to Native American fiction by publishing their collection of short stories in the form of a book. Christine Quintasket (Colville) was the second woman to publish novel. Her novel *Cogewea, the Half-Blood* (1927) stresses the importance of oral tradition and deals with the identity issues of a mixed-blood. John Milton Oskison's (Cherokee) best novel *Brothers Three* is a regional novel which elaborates the social history of Oklahoma. Though the novel has indigenous characters and realistic dialogues, it insists on the virtues of mankind.

Native American novelists give priority to themes deal with economic and social issues. In the hands of two sophisticated novelists, John Joseph Mattheus (Osage) and D'Arcy McNickle (Métis) the emphasize is on the communal life, their cultural practices and its impacts. Matthew's first book *Wah'kon-Tah* (1932) shows that the Osage tribe's firmness in retaining their culture and practicing their traditional customs. The novel *Sundown* portrays the fractured communal life of the Osage tribe due to land allotments. McNickle's *Surrounded* (1936) is about a mixed blood character's identity crisis. Todd Downing (Choctaw) is one among the very few native authors who tried mystery and detective fictions. In *Night over Mexico* (1996), Downing narrates Mexican history from Native American perspective which is in the form of

travelogue. Ella Deloria (Yankton) is an anthropologist and a linguist. Her novel *Waterlily* describes the position of women and their status before European expansion. To conclude, fiction before 1968, dealt with culture, community and identity. Through their works the novelists delight and enlighten the readers by their unique customs.

The four most significant writers who are responsible for Native American literary renaissance are N.Scott Momaday, James Welch, Leslie Marmon Silko and Louise Erdrich. Their respective work such as *House Made of Dawn* (1968), *Winter in the Blood* (1974) *Ceremony* (1977) and *Love Medicine* (1984) are considered as the powerful and formative Novels. They are the trend setters and their works are iconic model for the contemporary Native American Fiction.

N. Scott Momaday

N.Scott Momaday (Kiowa) paved the way for Native American Literature and he is the trend setter among the native writers. He sets his location in Kiowa which is in southwest of United States. His works comprise of mythologies and provide an ethnic outlook. He advocates harmony among the people and stresses the importance of human relationships in his novels. He indicates that if this harmonious relationship fails, human beings will be isolated and may lead a fractured life. Kiowa Oral tradition forms the back bone of his works and he glorifies sacred landscapes.

Momaday's best work *House Made of Dawn* pictures the struggle of World War II Pueblo Veteran. He searches for his identity among the Whites and Tribes. As a warrior, he is dejected and the war spoiled his spirit. After his return, the urban life in Los Angeles spoils him physically. His war experiences alienate and disorganize him. He is unable to lead a meaningful and reintegrated life in his native place. The novel begins and ends with a ceremonial act of the Pueblo people. Momaday insists that an ideal way to find integration between man and universe is by practicing ceremonies and other ritual activities. His autobiographical work, **The Way to Rainy Mountain** (1969) is considered as a novel and non-fiction. It elaborates Kiowa history and legends which spans around several hundred years of the primitive history, people's culture, myths and the White settlers' encroachments. The central theme of his third novel, *The Ancient Child* is searching for one's true self and finding a home. As a story teller, Momaday uses Kiowa myths and western legends to interpret and understand the experiences of the protagonist.

James Welch

James Welch (Blackfeet) is considered as one of the most popular Native American novelists. He received a Lifetime Achievement award from the Native Writers' circle of the Americans. His writings are influential for the outbreak of Native American Renaissance. He is one among the very few native writers who tried historical novels. He employs ironic humour to develop tragic themes which deal complex stories with paradoxical characters.

Momaday inspired Welch and he modeled his works on Momaday's *House Made of Dawn*. Welch's first novel *Winter in the Blood* (1974) describes an unnamed protagonist's aimless adventures in town and reservation and his quest for identity. Welch depicts the cultural clash between the natives and the White settlers. The protagonist is mentally collapsed by the tragic death of his father and brother. Through a nameless narrator, Welch gives an impression that the identity crisis of a native is common to all the indigenous people in the United States. Welch projects the darker view of life in his second novel, *The Death of Jim Loney*. It is about a mixed blood protagonist's struggle to find bond between the family and the community. His historical novel *Fools Crow* (1986) captures the world of Blackfeet people and their life style before Europeans encroachment which was around 1870s. His next novel *Indian Lawyer* presents a blooming native protagonist in the urban world. His last novel *The Heart Song of Charging Elk* is an historical novel about a Sioux man's life in France.

Leslie Marmon Silko

Silko is one among the eminent writers who is responsible for the outbreak of Native American Renaissance. She is notable for combining two genres: fiction and poetry in her works. She gives priority to oral tradition of storytelling. She celebrates her culture and she insists the practice of ceremonies in her works. She creates many powerful women characters. In her novels, she vividly portrays the harsh effects of world war and violence which emerge from racism. The remedy, she provides to these dark side of life is man's union with nature and to lead a communal life.

Silko's *Ceremony* (1977) is the most popular novel which also reaches the non-native readers of the world. It receives wide recognition, great fame and many awards to the writer. She pictures the world of Laguna Pueblo people and the protagonist's participation in World War II. Momaday's novel *House Made of Dawn* also explores the

plight of World War II Pueblo veteran. His novel ends with the depression of the protagonist but Silko's *Ceremony* ends with the ray of hope. This contrast marks the difference due to passage of time and predicts the future of the Native American writing. Moreover, it highlights the dissimilarities between the men and women writers' perspectives. Silko's *Storyteller* is a collection of photographs, short stories and poetry. She analyses the process of storytelling and defines herself as a storyteller. Her famous novels include *Almanac of the Dead* (1991) and *Gardens in the Dunes* (1999). *Almanac of the Dead* depicts the lives of many characters such as drug dealers, military tyrants, land developers and corrupt Native Americans. The title refers to a preserved notebook which contains history of her people. The novel is a fragmentary collection of stories, dreams, maps and prophecies. *Gardens in the Dunes* begins and ends at a hidden garden near the Colorado River on the California Arizona border. She deals with the early stages of women's rights, emerging female sexuality, early quack medicine and Celtic magic.

Louise Erdrich

Erdrich (Ojibwe) is a unique and versatile personality. She elevates the landscape of Native American fiction. Her recurrent themes stress the importance of community and the exigency of cultural survival. Her novels anchor in the imaginary reservation on the Northern Prairie which explores the lives of Ojibwe in North Dakota. She recounts the stories of reservation families, mixed blood families and white families in a non-linear narrative structure. Her novels relate a long story of her people from the late nineteenth century to contemporary times. She integrates her experience into well crafted stories through which the readers explore human experience. Erdrich is notable for sequel novels. She narrates the saga of three generation of people in her five North Dakota novels. Each novel is interlinked with one another and as a cyclic process each story begins and ends at the same point. Her debut novel *Love Medicine* received many prizes and captured the world's attention on her. It has a complex narrative structure. She introduces her fellow people, their culture and the mystic representations of shamans and trickster in her first venture. *The Bingo Palace* predicts the destructions of bingo on the sacred land of the natives. It also shows the spiritual transformation of the protagonist from a comic fool to a powerful shaman. Her other popular novels are *The Beet Queen*, *The Round House*, *Tracks* and *The Plague of Doves*.

Other Famous Novelists

Gerald Vizenor is a theorist who is prominent for authoring more than thirty published books. Diane Glancy establishes herself as a poet, playwright, novelist and an outstanding prose writer. Michael Dorris is the husband of the famous writer Erdrich. His novels centers around social issues. Sherman Alexie is a contemporary novelist and a film maker.

Summation

Euro-American literature is the dominant literature in the world and it misrepresents the unique and the diverse life style of the indigenous people. The native writers create a more authentic picture of the experience of the Native Americans in their novels. Hence their literature and its stories are not fictional rather a real one.

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PAPERBACKS VS. AUDIO BOOKS: A STUDY ON THE FUTURE OF READING

C. Sri Bakya Laxmi

Abstract

Though reading skill is the third important skill among the four skills, not much importance is given within the academia. Everyday new ways and ideas are being experimented for the development and improvement of the skill. The current state of reading skill is that it is being mistaken for studying and learning. Moreover, the growth of technology also contributes to new ways of improving reading skill and the audio books is one of many sources like Kindles, PDF formats, and e-books. Yet their utilization is doubtful, so is the future of reading skill-doubtful.

Keywords: reading, interests, technology, environment, peer influence

Objective of the Study

The primary objective of the study is to explore the future of reading as a skill. On the one hand, the rapid growth in technology has brought out numerous ways of developing the basic skills. On the other hand, many tech-savvy youths lack reading habit and reading skills as well.

Background of the Study

Reading as a skill requires concentration and involvement. Researchers confirm that reading enriches vocabulary and language, but it also evokes imaginative buds to a greater extent. This imaginative power has many roles: stress reliever, entertainer, and knowledge enricher. However, the role of technology for enhancement of reading is not fully explored. Today, youths have forgotten many skills due to the invention and invasion of technology into their lives. In case of kindle books, it is attainable only to those who possess such costly gadgets whereas PDF books can be read only with android mobiles and each of them has their own positives and negatives. Audio books are advisable only to those that need it badly, for instance, the visually challenged. It is acceptable because they can imagine great things while their eyes are still at work but it is not the same for a normal. If an ordinary person is asked to try audio books, it will be of no use because their mind will not stay focused. There will be no space for creativity or imagination.

Research Questions

The study attempts to focus its attention on the research questions as part of investigation.

1. How do students view reading: a skill or headache?
2. Is reading a hobby or a habit?

Research Design

A general observation of the reading abilities and interests of the learners declares both the positives and negatives of technology, especially of both paperbacks and audio books. The researcher also involved in the process of peer discussions and also had a pep talk with the student community. It brought out many new ideas from both sides, which are mostly contradictory to each other. Despite all these contradictions, the only objective of the study is to determine the scope of reading among students in the future with all development in technology.

Discussion

The researcher would like to begin the discussion by raising three questions. They are related to the perceptions of students, parents, and other stakeholders of education, the classification of their attitudes toward reading either as a hobby or as a habit, and their response to the process of reading.

Many misunderstand the very term 'reading.' Reading is often mistaken for studying. Study includes both memorization and understanding of the subject. Reading is pure understanding and not memorization. While students read and study textbooks and reference books for comprehension and meaning, ordinary readers read for leisure and pleasure and their reading does not any memorization and recall. Since many students study for marks and grade, they concentrate only on the studying part and lack in reading should result in understanding. As both parents and the educational system require the same, society sanctions it as well. In fact, studying can never replace reading at all.

Reading has become a tedious task for learners. Decades ago, people gathered knowledge from libraries

through reading. They were aware of the benefits of reading skill. They also believed that knowledge could be gained only through voracious reading. However, the cultivation of reading as a habit through borrowing books from the general and lending libraries like a relatively short period of borrow time, limited number of books to be borrowed at a time, and limited to access to certain 'valuable' books. In spite of such constraints and restraints people utilized the library resources to a great extent.

In the modern era, books have become handy and it may be one of the reasons for the loss of their value. The tech savvy learners are so much dependent on the internet. They learn or study most of their lessons through the internet and do not want to read books from the library. On the other hand, they enter a world of imagination once they step into the library. Reading is seen as a headache, a lonely work. They do not like it as it requires much concentration. Scientists have been researching for years on the reading habits and methods of reading by students, but the pathetic situation now is that reading itself is deteriorating fast.

Is there any essential difference between hobby and habit? Hobby is something that eats a person's time, a pleasantly spent time of the doer's choice. On the other hand, habit is a thing that a person cannot resist himself or herself from doing it. Habit is an integral part of a person's life where as hobby is something that is done rarely when the person is bored or has nothing to do. A hobby can become a habit and a habit also can become a hobby. But the transformation is different. The former shows the love

for doing a thing and the latter shows the growing dislike for the same.

Reading becoming a habit is appreciable while it becoming a hobby is welcomed. Taking a book in the hands and reading is different from hearing it through ear phones. Paperback books produce a feeling that the readers possesses something, some creative vibes hidden in the words, ready to be devoured by him any moment he opens it. Hearing the same is different. The speaker's tone and modulations are to be considered and it is kind of listening to a narrator and not reading. Reading improves the reader's pronunciation whereas audio books are not the same. They do not pay any attention to the pronunciation of the listener at all.

Summation

Inventions are for the sake of people. People are the master of all those developments. They invent technology so that everyone can find things handy and develop at a greater rate and it is the same technology that is making them the worst and laziest beings. It brings a neighbor close yet far away. Kindle books, PDF formats, e-books, audio books and the like are for the sake of peoples and for their development but to what extent do students make the optimum use of them is a million dollar question. Paperbacks or audio books, whatever it is reading skill must be developed for the readers to receive all their benefits like enrichment in vocabulary, development in pronunciation, learning new things and so on. What students gain through reading is more important than how they read.

ENGLISH FOR BUSINESS COMMUNICATION

S. Bharathikumar

Introduction

Wordsworth is of the view that "Spontaneous overflow of powerful feeling/ Recollected in tranquility." So that mastery is possible in the side of literary society only. There are many distinguished features in business communication with the affinity of English. The language is specially used for marketing purpose in this commercial world. Now a days three types of language difference are utilized in this world. American way of speaking English, British way of talking English and Indian way of speaking English. That difference is known as "dialect difference." Starting from the classical method of newspaper advertising till online marketing, the language is needed. The language expert can grab attention and hold lump sum of audience. In this wide arena business alone decides great elevation to the economica world. Language is the best tools for the improvement of once own self.

Exeuctive Opportunities

The craze for foreign languages and communication skills is steadily rising on the European labor market. In order to reduce the gap between offer and demand of language skills and to increase the motivation of learners, the experts of the group encourage the development and dissemination of new methods of teaching languages. These methods should be learner-focused, practically oriented and more applied to professional contexts. Effective communication and cultural awareness are important elements of language teaching, as intercultural competence, ability to work in multilingual and multicultural teams, flexibility and good communication skills are highly demanded by the employers. Since these skills can be acquired or enhanced through spending a study exchange or work placement abroad, mobility of both learners and teachers needs to be further increased and supported. Partnerships between local and regional authorities, business and education could be developed for the purpose of increasing funding for mobility and language preparation in connection with mobility on all educational levels. Special attention is dedicated to language teaching in the vocational education and training sector, as this is an area in which progress is needed.

Specialized methods of language teaching have to be accommodated in order to respond to professional needs of the learners in vocational training. Therefore, specialized teacher training for language teachers in vocational education and training needs to be developed and networking between such institutions is encouraged and possibly financed through future European programme. There are multiple executive opportunities to be prosecuted by the help of language efficiency.

English in BPO Sector

Francis Bacon says that "Reading maketh a full man; writing maketh the perfect man; and conference maketh the ready man." This shows how well one needs to be confirmed to talk in English. Calling a customer is always a faster option to wrap up a query, as compared to writing a business letter. Calling also saves the customer the suspense of knowing whether they are receiving a resolution, besides the opportunity for the customer service executive to offer real-time verbal assurances about quality. However, despite the obvious desirable outcomes of a telephonic interaction with a customer, this employee rarely picks up the phone to talk to customers. His unwillingness to talk to a customer is rooted in his limited language and communication skills. Nevertheless, this limitation remains under the management's radar with no grave concerns raised about his performance since this person is able to function in his role reasonably well by adhering to business procedures and policies, including religiously writing largely scripted business letters to customers! Customers who do not receive calls from this person have a service experience, which is different from what they desire. The ultimate consequence for the company is loss of business as some of these customers are not completely convinced of assured service standards and hence decide to do business with the company's competitors.

Formal Communication in Industry

Several manners normally followed to communicate with all sort of persons. One would not expect privileges just as one normally follows in the family absolutely. One

could have the remembrance about school days while they did conversation with their class teachers. Always, students used to bestow to the orders given by the teacher and response itself shows how well they are so formal towards them. The tonal variation, body language and facial reaction are other criteria to be worth notable. Addressing method, salutation method, reporting and data submission method are mainly followed in industry line. Sometime peer-group problem and understanding level in between the senior members and junior members alone differing. The period of brought-up will get contrastive feature with the modern generation. During the Annual Board Meeting (ABM) the presenter would be taken in highlighted manner. They should be endowed with clarity, stuffed in topic and plan to deliver.

Business Report Writing Style

As the business environment grows in its complexity, the importance of skillful communication becomes essential in the pursuit of institutional goals. In addition to the need to develop adequate statistical skills, you will find it necessary to effectively communicate to others the results of your statistical studies. It is of little use to formulate solutions to business problems without transmitting this information to others involved in the problem-solving process. The importance of effectively communicating the results of your statistical study cannot be overemphasized. Unfortunately, it seems that many business managers suffer from inadequate communication skills. The December 1990 issue of the Training and Development Journal reports that "Executives polled in a recent survey decry the lack of writing skills among job seeking candidates." A report in 1993 issue of Management Review notes the "liability imposed on businesses by poor writing skills." The report states that employers are beginning to place greater emphasis on communication in hiring practices. Many employers have adopted policies requiring job candidates to submit a brief written report as part of the screening process. An August 1992 issue of Marketing News reveals that "Employers seek motivated communicators for entry-level marketing positions." Obviously, the pressing lack of adequate writing and communications skills in American businesses is well documented. Therefore, the purpose of this appendix is to illustrate some of the major principles of business communication and the preparation of business reports. The general purpose is examined and essential features of a report stress the benefits of effective report writing. Emphasis is placed on the customary form a business

report should take and the format, content, and purpose of its component parts. Illustrations of practical reports are studied and the problems will provide the opportunity for students to develop and sharpen their communication skills.

Need for Communication

Most business decisions involve the cooperation and interaction of several individuals. Sometimes dozens of colleagues and co-workers strive in unison to realize mutual goals. Lines of communication must therefore be maintained to facilitate these joint efforts. Without communicating ideas and thoughts it would be impossible to identify common objectives and purposes necessary for successful operations. Without communication and the team effort it permits, the successful completion of any important project can be jeopardized. Some aspects of the project would be unnecessarily replicated while other tasks would be left unattended. Further, in the absence of adequate communication, colleagues would find themselves working at Coors purposes and perhaps pursuing opposing goals. What one team member may have worked to assemble one day, a second team member may dismantle the next. Without communication the chances for a successful outcome of any business endeavor are significantly reduced.

Caption Department

Now a days caption is playing vital role in different fields. The newspaper editions will keenly observing the usage of apt caption. That caption should represent the entire expression such a way quality should be uncompromised. Even in online shopping and magazine preparation this caption is enhanced by the clever masters. During the preparation of presentation in terms of slide also this captions idea will help to the officials. Now a days, students and working members are expecting the data in a crispy manner. So this idea is most recommendable. Even during serious exam preparation and during the moment of national conferences caption will help to make the ideas to reach clear.

Online Trade and the Role of English Commuication

Trade is made worldwide by the help of English by the way it has been made publicity. The word usage, the style of term and display in different feature should ensure the skill of language efficiency. Just like the guide will keep on check the project in the name of "proof reading" in order to make the work to be more highlighted, communication should be refined with self interest

Conclusion

According to Tagore, "Where the mind is without fear/The head will feel high." Such fearless attitude would reach the heart only when there is clarity of expression with the aid of language. That too if there is dual language efficiency like native along with foreign language that would elevate to the wonderful situation. There are several opportunities and jobs scattered like a pollen grain around the world, only way is to pluck it just like a honey bee seeking the nectar from the flower.

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UNEARTHING HISTORY: AMITAV GHOSH'S *SEA OF POPPIES* AND TONI MORRISON'S *BELOVED*

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Abstract

The paper aims to examine how Amitav Ghosh and Toni Morrison deal with history with special attention to the respective novels, Sea of Poppies and Beloved. An analysis of the novels reveals that the writers try to assert and rewrite the hidden and incomplete history by delving into the consciousness of people whose dreams were devastated by the violence engendered by the historical events. The history is sometimes incomplete and humanism and the subaltern are lost under the context. Ghosh has adopted the historical knowledge and has weaved the characters in Sea of Poppies. It has Indian farmers, traders, sailors, and investors caught in the opium fueled nineteenth century imperial greed. Sea of Poppies speaks about the brutality of East India Company that turns the Gangetic rims of Uttar Pradesh, Bihar and Bengal into opium-producing states. Beloved focuses on slavery and how the slaves get back to their normal lives. Beloved explores the physical, emotional, and spiritual sufferings brought by slavery, a devastation that continues to haunt those characters who are former slaves even after independence. Beloved focuses on the struggle for survival of the blacks and slaves. Toni Morrison through her novel presents the African-American socio-historical reality, blended with a historical past of disconnection and ruptures. Her novel projects a new perspective on black life and their history. Morrison has given an exceptionally new perspective to the reading of the history. The neglected race is not able to come out from the horrifying past of slavery and other unspeakable traumas. Morrison reconstructs the unknown historical personages to construct them as a hopeful presence in a contemporary setting. She makes us rethink history from the point of view of slaves.

Keywords: *subaltern, socio-historical reality, devastation, disconnection, raptures, neglected race, and contemporary setting*

Introduction

Sea of Poppies is a historical novel by Amitav Ghosh. The story revolves around the cultivation of opium as a cash crop in Bengal and Bihar for the Chinese market, and the transport of Indian indentured workers to cut sugar canes for the British on islands such as Mauritius, Fiji and Trinidad. The novel unfolds in North India and the Bay of Bengal in 1838 on the eve of the British attack on the Chinese ports known as the first opium war. Nineteenth-century era was dominated by the British. When Indians were trying to emerge out of feudalism, capitalism took its roots. British began to cultivate opium in Bihar and Bengal with cheap labour. They knew that they could sell only opium to China for importing tea and silk.

The cultivation of indigo that was thrust upon Bengali farmers was highlighted but cultivation of opium was not focused. Before poppy plantation the fields were filled with wheat in winter, and after spring harvest the farmers used the straw to repair hut's roof. But as they were forced to grow poppies, the farmers could not repair their roof and if they had to buy thatch from the market it was quite expensive that they could not afford it. The farmers were forced to cultivate opium which required fifteen ploughings. Deeti is a pious wife who takes care of her husband, Hukum. On her wedding night, Deeti comes to know that

she was drugged with opium by her mother-in-law. Her brother-in-law takes the place of her infertile husband and he is the real father of Deeti's daughter, Kabutri.

Burnham and Bros produce and package opium under East India Company and only a few Indians have access to its profits. Though Burnham is the son of a Liverpool tradesman, his willingness to finance and manage these exploitative trades has led to enormous wealth and a lavish lifestyle impossible for him in England. Among his acquaintances is Raja Neel Rattan Halder, the zamindar of Raskali, whose life epitomizes the unimaginable opulence that upper caste Brahmins assume, is their right by birth. When the relatives and friends of Halder come to know about the partnership, they beg for a share in the family's fortune. Neel Rattan is startled when he sees the note that the company is no more in a position to lend loan and the note mentions that he has to transfer the land holdings in exchange for the liquidation of some part of his dues.

Those working in the country were eroded of their powers by the soporific influence of the drug. The danger and insecurity of the job is revealed through Deeti's firsthand knowledge of interior of factory when she enters during her husband's illness. A description of the conditions prevalent in the Ghazipur Opium factory reveals

the inhuman working conditions of its employees, as witnessed by Deeti, who is summoned to take her sick husband home from work.

Deeti decides to send away Kabutri to her relative's home. When the boat sailed away, with Kabutri, she feels as if her last connection in her life has been severed. As soon as she sent Kabutri, without any hesitation she starts making plans for her own end. Deeti is ready to die in her husband's pyre only to save herself from the lust of her brother-in-law. The one fear she had was the pain of being consumed by the cremation fire after the death of her husband. She had a remedy for that too as she knew that she could make herself insensible to the pain by consuming a few mouthfuls of opium. However, she is saved from the pyre by Kalua, an untouchable.

The Ibis, a schooner inhabits the lascars. They belong to a different caste. The only thing they have in common among them is the Indian Ocean. Among them are Chinese and East Africans, Arabs and Malaya, Bengalis and Goans, Tamils and Arakanese. They come in groups of ten or fifteen. They had to be taken in groups without breaking the groups. They had their own calculation of the work they would do. Three or four lascars had to be hired for the job that could be done by a single able seaman. Ghosh calls his coolies *girmityas*, the Bhojpuri word. Ghosh can read and write in English, Bengali, Persian and Urdu.

All the characters meet in Ibis. The ship carries migrant labourers and convicts to Mauritius. Ghosh waxes eloquent with his knowledge of Indian seas and seamen of nineteenth century. The language of the lascars, the motley and different sailing crews of the nineteenth century shows his historical research. The occupants of Ibis are subjected to physical subjugation as well. Neel, an upper class aristocrat has to undergo various hardships. Foul-smelling, gummy potions would be given to some patients to drink. Many would spit out the liquid as soon as the guards moved, for it was rumoured that the medicine had been concocted from the hoofs and horns of pigs, cows and horses.

Deeti rises above all and protests all the atrocities with the help of Kalua. She develops leadership qualities and guides the lascars helping them to realize how they are ill-treated and instilling self-esteem in them. Deeti earns the reverence of all the lascars. She takes all efforts to rescue Muni, a lascar from being molested by Subedar with the assistance of Kalua. During the course of struggle, Subedar falls into the sea. To escape from punishment and with a vision of new life, Kalua, Neel Ratan and Jodu

escape from the ship in a boat. The lascars along with Deeti are gradually transformed into strong characters.

Toni Morrison's *Beloved* is an attempt to historicize the traumatic experience of slavery, exploring human relationship within and across race and gender. Morrison digs into history to give voice to the voiceless who are disremembered—the women and children who left no written records. The novel reveals the victimization of ex-slaves and uses the conception of history derived from call and response patterns and the communal nature of art that is an important part of black tradition. A study of Toni Morrison's *Beloved* reveals her growing concern for the African-Americans who own a horrible and troubled past. Morrison believes that history links the past with the present. It is very crucial because it creates bonds, a shared communal history of struggle and the present continues from the past. She feels the hardships are to recognize and rescue those qualities of resistance, excellence and integrity that were so much a part of the past and so useful to the generations of blacks, now growing up. She celebrates the unique historical cultural values and the qualities of resistance, excellence and integrity that were so much part of the black people's past.

Beloved dates back to 1873, in Cincinnati Ohio, eight years after the end of the Civil War, focusing on a former slave who has been living with her eighteen-year-old daughter Denver. Sethe, the former slave lived with her mother-in-law, Baby Suggs, until her death eight years earlier. Just before Baby Suggs's death, Sethe's two sons, Howard and Buglar, ran away which was believed to be caused by the malevolent presence of a ghost that has haunted their house at 124 Bluestone Road for years. Denver, however, likes the ghost, which everyone believes to be the spirit of her dead sister. The novel begins with Sethe meeting Paul D, after twenty years. They have not met each other since they worked together in Mr. Garner's Sweet Home Plantation in Kentucky. His presence triggers memories that were buried in the mind of Sethe. The story is unfolded in two stratas—the present in Cincinnati and the incidents that took place twenty years earlier in Kentucky. The events in Kentucky are revealed through fragmented pasts.

Beloved discovers the past and connects it to the present. The passages of time neither heal nor anesthetize the pain and effects of slavery. Sethe struggles with the haunting legacy of slavery, in the form of her threatening memories and also in the form of her daughter's aggressive ghost. The address of the house is a stubborn reminder of its history. The characters refer to the house

by its number, 124. These digits highlight the absence of Sethe's murdered third child as number 3. Slaves were thus deprived of the identity apart from their role as servants. Baby Suggs is a woman who never had the chance to be a real mother, daughter, or sister. Later, we learn that neither Sethe nor Paul D knew their parents.

Morrison creates a history for such marginalized people by using magic realism. *Beloved* is an attempt to recover the stories of slavery from the point of view of slaves in order to remind African-Americans of their past. The scars on Sethe's back serve as another testament to her disfiguring and dehumanizing years as a slave. Like the ghost, the scars also work as a metaphor for the way that past tragedies has affected them psychologically. Sethe's back also contains the visible scars of her whipping. The narration alternates between two time periods—the present in Cincinnati and the past in Sweet Home. The Sweet Home past is presented from both Paul D's and Sethe's perspectives, as the narrator's focus shifts between the two characters.

Beloved thus explores the hardships endured by a former slave woman and her family during the slavery. The novel also seeks to understand the impact of slavery, both on the psychology of individuals and on the culture and history. Maternal love and infanticide are the controversial themes. The focus of her fiction is not just to recover details of African-American history, but to enable African-Americans to have a life in the present and future through past. The unconventional historicity of *Beloved* is directly linked to Morrison's exploration of alternative concepts and forms for reconstructing African-American history. From historical point of view, since the first group of blacks was sent to America, they have been deprived of cultural connection with the old world and of the system of social support and oppressed economically and ideologically by colonialist, which results in African slaves' forgetting their native history and culture, the weakening of their national consciousness and the loss of subjectivity. The loss of subjectivity has a devastating influence on African-Americans. They have to repress their colonial memories. Their national culture has been destroyed by the colonialist cultural infiltration. African-American national consciousness has gradually been weakened, even in a declining plight in conflict between two different cultures.

In *Beloved*, the memories of the past as slaves are so painful that no one wants to re-experience or re-imagine it. It is everything but the "good old days" other novels often depict to produce pleasure from recollection. Every protagonist, not just Sethe, prefers to forget it forever

rather than to reveal it before others. They exist almost as dream walkers as they remain determined to keep the past concealed. Morrison demonstrates the process of discovering and facing the past and combining the past with the present. *Beloved* and Sethe are portrayed as embodiments of the past to memorise colonial past, which brings about the return of history.

For Morrison, the spirit of the black community exerts extreme influences on personal growth and the development of a complete self. In *Beloved*, Morrison intends to indicate the primary role played by the community in the development of a black, especially for the black women. To combat slavery and its aftermath, they must combine together to achieve their self-identity. A fully developed self-identity includes the awareness of one's position in the community and how to get on with others. Sethe's community plays an important role in the process of the development of her subjectivity against colonial lessons of disempowerment.

The women of the community come together to help one of their own, the women are able to envision the past in which they had experienced a trust with the family of 124. Their common memory strengthens their communal determination and they begin to pray for Sethe. The standers join her. They stopped praying and took a step back to the beginning. In the beginning there were no words. In the beginning was the sound, and they all knew what that sound sounded like. With thirty black women assembling to exorcise the ghost, *Beloved* disappears mysteriously and it symbolizes the strength of the black community in releasing the ex-slaves out of the oppression of the past. And the strength of the community is a representation of the return of the traditional value of Afro-American and their subjectivity. At the end of the novel, the black community makes up for its past misbehaviour by gathering at 124 to collectively exorcise *Beloved*. By driving *Beloved* away, the community secures Sethe's and its own release from the past.

Conclusion

Amitav Ghosh deftly captures the sheer helplessness of Indian labourers and peasants as the factory's growing appetite for revenue rendered them exploited and by exposing the shrewd business acumen of British who scrapped India of its riches and Chinese of their discretion by poisoning them with opium. *Sea of Poppies* unravels how history and in particular, colonial history in Asia, affects lives today, how the present is shaped by that era. Like *Sea of Poppies*, *Beloved* represents every African

woman whose story will never be told. She is the haunting symbol of the many generations of mothers and daughters haunted down and stolen from Africa; as such, she is unlike mortals, invulnerable to barriers of time, space and place. Among other things, *Beloved* is the embodiment of the oppression of the white and the impact of slavery. *Beloved* represents the agony and sufferings of sixty million blacks who have been enslaved, tortured and perished.

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THE THIRD THEATRE AND THEMATIC CONCERNS IN THE SELECT PLAYS OF BADAL SIRCAR

B. Charanya

India is a country of different castes, creeds, religion and culture. People of different roots coexist on our country. The chief occupation of people in India is farming. In the name of trade, British East India Company ruled our country as a mono ruler for over three hundred years. They had colonized the interior areas of our country by holding Madras, Bombay and Calcutta as their centre of commercial trade. They started English schools, jute mills, factories, banking systems, transport systems and developed the urban areas whereas the rural areas were not prospered and there was no agricultural development due to the lack of attention. While the urban people developed their living standard both economically and culturally, the rural people become poorer and poorer on the other hand.

Badal Sircar, who is the first generation playwright after independence says, "One of the important characteristics of the socio-economic condition of India is an unfortunate dichotomy between urban and rural life, expressed in disparities in economic standards services educational levels and cultural development. " It would be meaningless to valorize one and condemn the other. What we need to do is to analyse both the theatre forms to find the exact points of strength and weaknesses and their causes, and that may give us the clue for an attempt to create a theatre of synthesis-a Third Theatre" (Sircar, *On Theatre 2*)

The plays of Badal Sircar can be seen as a reaction against the exploitations inflicted on the people by colonialists. Badal Sircar can also be called as a post colonial playwright since he has focused on the political, cultural, economical and philosophical effects of colonialism. It deals with the effects of colonisation on the colonized people and their culture and society. Post-colonialism includes the people's rebellious resistance to the colonial rule and its effects.

Post colonial literature can be widened with many aspects according to Aparana Dharwadker. Badal Sircar is a post colonial playwright and he has developed a theatre form of his own and it is the "Third Theatre." During the British rule, the British proscenium stage is prevalent in the Indian cities and Sircar's "the Third Theatre" is looked upon as a reaction against the British stage. Both the Third

Theatre and British or western influenced urban theatre has its own unique qualities. So it won't be fair if it is an attempt to praise one form and condemn the other. It is necessary to analyse both the theatre forms and its strength and weaknesses. Sircar also says "On theatre 2", thus "Much of the oppositional energy in contemporary theatre, in any case, is not directed against the colonial experience but against the oppressive structures of nation, patriarchy, caste, class, and tradition. These are all aspects of the 'postcoloniality' of the Indian Theatre" (11-12)

It is obvious that Sircar has used the "Third Theatre" to act out the drastic effects of colonial rule and the exploited history and rich cultural heritage due to that rule in India. Sircar is not approved of the proscenium theatre since it has certain limitations and the significant point noted by Sircar is that there is a line of separation between the actors and spectators and it is not feasible and susceptible according to him. Sircar is very much in favour of direct, close and intimate communication with the audience in order to let them know the effects of colonial rule in a realistic manner. Sircar gives less importance to the use of sets, lights, costumes, back ground music, mechanic devices like recorders. Sircar views that theatre should not be a commodity for sale to the audience rather it should be portable, simple, meaningful and inexpensive so that the theme of the play will be conveyed to the audience properly. The main objective of the Third Theatre is to make the message of the play reach the audience. Sircar has made the seating arrangement different for each of his play to attain flexibility in the actor-spectator relationships.

Sircar has written many plays like *Sagina Mahto*, *Spartacus*, *Abu Hossian*, *Procession*, *Bhoma*, and *Stale News* and all these plays are written on the concept of Third Theatre. Sircar seems to be very much inspired by the folk theatre forms of various Indian Languages and its dramas and also by some Western theatre forms. Sircar has adopted the concept of Jerzy Grotowskis' Poor Theatre in his Third Theatre.

Sircar's *Evam Indrajit* was first staged in 1965 and it dramatises the lives of the individual urban middle class people in the society. The focus is on the attitude and the feelings and frustration in the hearts and minds of

educated urban middle class people. The play is the story of a writer who couldn't find a suitable subject to write a play in the society he lives. The writer finds nothing meaningful and valid to write about, in the lives of the urban people. The meaninglessness and nothingness in the lives of character in the play remind us of Samuel Beckett's *Waiting for Godot* which also focuses on the same aspects mentioned about and the timelessness is added on to it. They aim at earning money in all the possible ways and they are busy finding jobs to meet their every day demands and that shows their struggle for survival. All these struggles are the results of the Second World War and the massacre due to the partition of India during independence. The partition has created a spiritual and religious trauma and discrimination in the hearts and minds of the Hindus and Muslims. This state has led them to feel hopeless, frustrated and helpless.

Evam Indrajit can also be called as an Existential play. Existentialism is a popular aspect made use of by Girish Karnad in some of his plays. He means to say the struggle to attain perfection and identity in to the concept of existentialism. But Sircar aims at talking about the struggle for survival and the people's aim to find the meaning of their individual lives, to fulfil their desires, choices and to lead responsible life.

Both Indrajith and writer attempts to search and find the aim of their life and in their journey of life to find the objective teaches them that there is only a never-ending road and there is no destination to it. Sircar conveys that people should not lose hope and give up their optimistic thinking in their journey of life till they end it. Writer says thus,

Write: Walk! Be on the Road!. For us there is only the road. We shall walk, I know nothing to write about—still I shall have to write. You have nothing to say—still you will have to talk. Manasi has nothing to live for—she will have to live. For us there is only the road—so walk on (*Evam Indrajith* 59)

Sircar has used some innovative dramatic techniques in the play. He has made an extensive use of poetry in the dialogues and the readers can feel the wry humour in it. *Procession* is a play performed by "satabdi," a play group of Sircar. The play also discussed the effects of colonial rule on the Indian victims. The play pays special and deep attention on the issue of disappearance of a young man in an unknown landscape due to the brutal violence of police against them. According to Mitra, "the play is the story of the unnoticed disappearance of young men in an anonymous urban landscape. Victims of police violence

and state oppression the mysteriously disappeared can neither be traced nor acknowledged as lost" (*Mitra* 62)

Sircar has set the play in Calcutta, a city of procession. He has focused on the multiple of themes in this play and there is no particular story of anybody rather it has a chain of unity in themes and it continues with that. Partition of the country results in the communal riots and violence. The partition symbolically represents the divide and rule policy of colonialists and that has led to the adverse effects. The British had not invaded our country to steal and obtain the richness alone but also spread their Western culture and tradition which will spoil our Indian society and the younger generations here.

In the play, Sircar also conducts procession for food and clothes, procession for salvation, protest, rebellion and revolution. The seating arrangement is set like mazes which will help in conducting the processions in the pavements between the mars. The play can also be performed in an open space surrounded by audiences or in a large room. Closing of factories strike and starvation due to unemployment, lack of attention to rural areas resulted in the poorer financial status of farmers and heavy burden with debts, suicides of families, loss of spiritual values due to the influence of Western culture and increasing costs of basic life source material are the problems focused in the play with coherent connection.

Procession is a play that focuses on many problems in contemporary society and it does not seem to have a particular subject matter to be dramatized. Rather Sircar has projected light on many issues in the play with abhorrent connection between them. Usually this kind of arrangements in episodes will often happen in the novels with narrator or any important character as the connector. Sircar has adopted this technique modulated it according to his convenience and thus he has used an innovative technique in the play. There is no heavy and glaring costumes to the actors rather they come in their regular and usual dresses and there is no special setting for the play.

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TEACHING AND LEARNING ENGLISH THROUGH CONTEXTS: AN EFFECTIVE TECHNIQUE

Mr. Chillakuru Nagaraju

Abstract

Since the inclusion of 'English' as a subject in curriculum, there have been many experiments in and out of class rooms which have helped learners' of this language to learn better and the teachers' of the language to teach better. The purpose of this paper is to bring forth a few techniques which can be practiced in the classroom to meet the objectives. The four skills of communication i.e. Listening, Speaking, Reading and Writing can be honed through several techniques which have been devised till date by many intellectual researchers of this language. This paper adds up a few more techniques to the list which are already in implementation.

Keywords: language learning, context, activity, LSRW skills

Introduction

The eventual goal of a teacher who teaches this international language is to make the learner of this language get command and mastery over the four skills viz. Listening, Speaking, Reading and Writing. In connection with this, both the teacher and the learner have to be determined to achieve the objectives of the course. To speak in one's own mother tongue without any hesitation or inhibition, despite the fact that the person doesn't have any specific training at school, is a natural process and involuntary. In fact, a person who is accustomed to listen to or speak to people around him/her doesn't find any difficulty with those two communication skills i.e. Listening and Speaking. There won't be tough challenges in attaining mastery over these two skills with regard to mother tongue. When it comes to a foreign language like English, the exposure is quite limited and the classroom is considered one of the major sources where the learners can practice to obtain command over language that he/she is desired to learn.

Content in connection with any topic may be forgotten but not the context. We do know that learning that happens through 'context' will remain in the memory of the learners for a longer duration than the other techniques. The context helps the learners to remember certain words which have relevance with it. These words and expressions will be with the learner forever- as long as he encounters such similar contexts. The contexts given to learners, in the form of activities, may help them in triggering their creativity which will make them know more than what they can learn through traditional methods.

The praise-worthy efforts of researchers and intellectuals of this field earlier have brought us many techniques handy which we can implement and practice at different stages in learning this international language,

English. The findings included in this paper have practically been incorporated in the form of classroom and Communication Skills laboratory activities. These activities can be conducted as individual, pair and group as well. The activities mentioned in this paper are really useful and result oriented. The participants of these activities did enjoy themselves in taking effective part during the conduct of these activities.

Context-based Activities

Picture-capturing the Attention

It is said 'a picture is worth a thousand words.' Any picture which is interesting would easily capture attention of the viewers. This context based activity helps students in several instrumental language skills -Listening, Speaking, Reading and Writing along with special characteristic nuances like creative thinking, discussing. This activity can be conducted individually, as a pair and as a group too. The teacher and the learner have a choice and follow what majority of the participants like the most. However, this context based learning helps them improve their four skills of language. The pre-requisites what we need for this activity are interesting pictures from the sources like newspaper, magazine, journal and internet. The students/participants have to collect the pictures beforehand.

Individual Activity with Picture

The student would write a-twenty-line content in the classroom connected to the picture collected before coming to class. The student will convey the content of the picture to other students in the form of a speech or a reading activity. The participant feels more confident for the outcome in the form of content. This confidence would propel him/her to explore more and do better later on.

Individual or Pair Activity with Two Pictures

Participants will be asked to collect two pictures opposite of their nature. They should be connected in one aspect having divergence. The teacher's role here in finalizing pictures is important and needed too. Once, the students decide the two pictures having been accepted by the teacher, the students will be asked to compare and contrast the two pictures.

An example is provided below to select two pictures for this activity.



These two pictures create a context which will help student think creatively. The participant is exposed to all four skills of language. Since the students do this activity with the classmate, the student won't find any hesitation in representing the ideas. The both participants will discuss, share, agree and finally come up with content related to the two pictures. Participants will go through the process which is more important than the result – since result is the outcome of the process but not process is the outcome of the result. Pictures similar to the ones shown above would really create a context wide enough to think creatively helping them to write and speak better.

Write-Read-Act

A little creative brain is the pre-requisite to be an effective participant in this context based activity. This is a pair activity where each student is directed to write creative content for which his/her companion would react in the form of acting. Imagine that this happens between Ajay and Vijay where Ajay writes content and reads it to Vijay. After listening to content read by Ajay, Vijay acts accordingly.

Ajay (Reads): There is an old man in the park who is struggling to walk. (This is the content)

Vijay: Acts as if he was the one who is being described by Ajay.

After a five or 7 minute session, the both participants will interchange their roles as reader and actor. This context based activity really helps the students to get rid of stage fear and help them improve their creativity, writing, and reading with appropriate intonation skills.

Replace and Repeat

The teacher calls for volunteers in pairs and gives each pair a number. To begin with, pair No.1 and No. 2 will be called first. Both pairs stand facing the other students of the class. The teacher writes two words on two separate pieces of paper. The teacher doesn't allow the students know what is being written in the paper. Then, the teacher calls one from each pair and asks them to pick up a paper from those two. Let us imagine that the teacher has written two words- WATER and PHENOL on those two papers.

The pair which has got the paper 'WATER' will start the speaking session. They will frame a sentence having the word 'WATER' compulsorily. The same sentence will be repeated by the other pair replacing the word 'WATER' with PHENOL.

Pair 1: We drink two glasses of WATER every morning.

Pair 2: We drink two glasses of PHENOL every morning.

Pair.1: We love swimming in river WATER.

Pair 2: We love swimming in river PHENOL.

This context based activity can be used as a starter to get the attention of entire class thought out the session. This activity is really useful for the conduct of two-hour sessions and communication skills laboratory activities.

Conclusion

In this paper, I have presented the various activities what have been a part of several sessions of my classroom and Communication skills laboratory. What is most satisfying and pleasure giving for the teacher and the students is that both enjoyed the class and the class is interesting, informative and objective oriented. The students were able to open up and speak freely without any hesitations and inhibitions. In fact, when a speaking activity like Presentation, JAM was assigned to students, only a few could take effective part. Whereas activities mentioned in this paper have been successful in getting the attention of majority and the participants could speak very freely. This proves that anything learnt using the contexts is useful and result oriented. The traditional activities which failed to make students get rid of stage

fear welcome these type of context based activities to improve the four language skills of the students.

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DEEP ECOLOGY IN ABORIGINAL POETRY

P. V. Christi Shanthi

Everything hangs together- everything is interrelated- Arne Naess

Deep Ecology takes a holistic view which sees human as part of nature and not apart from it. Instead of placing human beings in the centre of the cosmos deep ecology places the birds animals tadpoles and plants as equally striking siblings of this rich and mysterious universe.. The ultimate goal of deep ecology is the understanding of the self as a large all inclusive self including all aspects of nature. It believes there is a chord which connects human beings with rest of the universe. Sessions views

Deep ecology is concerned with encouraging an egalitarian attitude on the part of humans not only toward all members of the ecosphere but even toward all identifiable entities or forms in the ecosphere. Thus this attitude is intended to extend for example to such entities as rivers landscapes and even species and social system considered in their own right.qtd in Garrard21-22

The Aboriginal oral poems talk of a holistic system of the natural world which is the special feature of present day deep ecology. The chief subject of Aboriginal oral poems suggests best examples where humanism and biocentricism work in harmony. It reflects the aboriginals' emotional attachment to their land and forests. Winmar opines "Traditionally Aboriginal poems had many functions and it still does. It reinforced the Aboriginal people's ideological beliefs in the Dreamtime- their Creation and cultural stories of the Rainbow Serpent and their environment. .They told of how the rivers and lakes hills, mountains and plains were formed and why the bird's animals and marine creatures act like they do."

The Aboriginal songs educate the younger ones that the land is their mother and they have the responsibility to care for it. It was a learning procedure and it empowered them for they knew they belonged within the social order of their faction. There is a deep sense that this world was not created especially for human beings. The Groote Eylandt clan song of the frog is an apt example of interconnections between animals and seasons, and of the topography of fresh water on land and in the sea:

Clouds rear up darkening there.

Over there they call to their mates in the pool.
Frogs of the rain clouds and fresh water,
In their spring out at sea they've slipped from sight.
(qtd. in Rose 53)

The aesthetics of Aboriginal's songs sing of a connection with everything that is natural; these include the belief in interconnectedness of all things including physical and spiritual worlds. Every religious festival includes suitable songs and dances which talk of the superiority of nature. The aboriginal's religious songs sing in praise of hills, sky, and river which are abodes of the God and ancestral spirits. The aboriginal songs communicate deep ecological thoughts that wisdom for human lies in being aware of life systems and taking responsibility to sustain the created world. Wright views in her book *Born of the Conquerors*:

The times before times, when aspects of us were merged – not imaged – in the natural world, are inaccessible to our disinherited age. But it would be quite wrong to think that these Aborigines tales are no more than moral stories or childish fancies. Like dreams, they have meanings we have forgotten or never known. (14)

The Aboriginal songs pinpoint the intrinsic value of other beings such as birds, kangaroos, flying foxes, rainbow snakes and all the rest of them and also identify that knowledge lies in being aware of life systems. The huge sky serpent is known throughout most of aboriginal Australia as the spirit of rain and water. Her tongues light up the sky of Arnhem Land at the beginning of the monsoon season. "The Tongues of the Lightning Snakes flicker and twist one to the other ... Lightning flashing through clouds, flickering tongue of the Snake" (qtd. in Kane 20).

In contemporary poems too, the song man or song woman is thought to have attained material and inspiration through communion with his or her personal spirit in dreams. Much also concerns the right relationships that human beings must have with the land, its creatures, relatives and others in the clan, and the spirits: some of it is concerned with sacred sites, some of it with symbols whose meaning

is known only to the initiated; some of it with the rituals expressing the meaning of ... marriage, old age and death. (Goodwin 8)

Deep Ecology from aboriginal perspective begins with their attitude towards land. For many Aboriginals, their relationship with the land is so strong today as it was in the past. The Dhuwarrwar Marika said: "We do not own the land – the land owns us!" (qtd. in Strohscheidt 11).

'The Bulbul Bird' is a lovely poem which communicates the deep ecological thought to live in harmony with nature. The poem is a map of a locale and a map of the states of being which the poet associates with the place. By locating the birds, the Aboriginals are able to find the waterholes; as the bulbul birds are attracted to the waterholes.

The eco-poem which is rich in aesthetic effect communicates the lesson that nature talks to man. In the poem 'Water throughout the Year,' the song birds came to the waterholes and men rejoiced to see such a sight. The locations of the water holes are mentioned in songs and stories which are passed from generation to generation. The vital water supply which generally plays an important role in indigenous ceremonial and social life was described in the poems: "Locating the bulbul bird / coucal pheasant at its place speaks of permanent water, and probably also points to the sacred origins of the place, for the coucal pheasant is a Dreaming figure in the Pilbara, celebrated for stopping flood waters" (qtd. in Rose 8).

The eco-aesthetics of Aboriginals' songs communicate that all aspects of nature have intrinsic value. According to Rothenberg: There is intrinsic value in all life forms....Diversity, symbiosis, and the complexity explain the life of nature itself...Humanity is a part of nature but our potential of power means that our responsibility toward nature is greater than that of any other species. (159). They have a right to exist and all have their own places of belonging in this cosmos. Their community consists of people, animals, plants, earth, soils, minerals and air. The stars are like commandment books, telling people how to live on Earth. In the poem 'The Star Tribes':

Look, among the boughs. Those stars are men.
There's Ngintu, with his dogs, who guards the skins
Of Everlasting Water in the sky.
(qtd. in Rose 9)

The poem communicates the aboriginal belief that the dead relatives stayed in the sky and they unite the earth and the sky. Through labour, imagination and spirituality, aboriginal people have managed and celebrated their

country. "Many of the super-ordinary beings interact with people....Many of these beings also act as guardians of the country – taking care of the people who belong there, and harming people who do not belong there" (Rose 23). The 'Yawuru Song' talks of the biocentric attitude of the aboriginal people:

The turtle arrived
From the south
Glistening and glimmering in the waves,
Shinning and glittering on the waves. (qtd. in Rose 20)

The song is a celebration of the interconnections of life in a particular place. "Deep ecology recognizes the intrinsic value of living beings and views humans as just one particular strand in the web of life" (Rajagopal 2). The aboriginals have had close association with turtles for ecological sustainability; they understood the intrinsic value of the turtles and their role in ecological sustenance; the aboriginals identified clean water as turtles are found in fresh waters where there is no contamination. One of the traditional song poems of Tasmania tells of the joy of spring. Cochrane Smith recorded and translated this song:

It's spring time,
The bird is whistling!
The spring is come,
The clouds are all sunny....(qtd. in Rose 60)

From eco-aesthetical perspective, the song welcomes spring season which is a cause for rejoicing by both birds and human beings. The aboriginals who live in the deep forests had ecological knowledge to understand the change of seasons by watching the birds and animals closely in that particular area. In Wright's view, "The Law which Aboriginals recognize is one of kinship with the natural, and the environmental disaster which we have invited are disasters to the whole community of beings" (BOC 124).

The eco-aesthetics in oral literature is perfect until the colonizers entered Australia. The Aboriginals were living in harmony with their land. The tribe grieves when their holy ritual sites were desecrated by the colonizers. It was a site from which the local Djirbal people's spirits emerged, and to which they died. Paddy Brian sang about it in an anti-pastoral tone about the abuse of land with the use of bulldozers which ultimately leads to air pollution:

A bulldozer nosing into Guymay-nginbi
Dynamite which exploded
the place becoming cleared
mist which lies across the country

a bulldozer nosing into Guymay-ningbi
dynamite which exploded. (qtd. in Ross 24)

The song laments the desecration of traditional sites sacred to aboriginal people by the colonizers, using bulldozers and dynamite: "Nagaa... now then / Mist which lies across the country." "Nagaa" is the Rainbow Serpent; it is a serpent of enormous size which inhabits the permanent waterholes. The 'mist' hanging over the country is conceived as the land's reaction to its defacement. In the poem 'Whirlwind': "A whirlwind rises high. / I am bound for Pilanu, / Where the Rainbow-Snake cut open the ground" (qtd. in Rose 20). The Rainbow snake is known both as an empathetic protector of its people and as a malevolent avenger of law-breakers.

The aboriginals believed when man goes against nature he has to face the wrath of nature. The colonizers usurped the place and plundered the resources of the land. When the topsoil was destroyed nature reacted in the form of whirlwinds. The aborigines felt the loss of relationship among the living things. Wright views, "As Aborigines know, we live as part of a great interwoven net of dependencies, which cannot be broken without serious results to the whole, and in which we have acted upon as a destructive rogue factor" (BOC 124).

According to most of the Australian writers, only those were born in Australia and partially the first fletcher saw the unspoiled, immaculate beauty of the place. Gilmore comments:

Once Australia smelt like Spice-Islands....Ships knew before they came to her, 'We are near Australia', said the seamen, 'can't you smell the flowers?' The settlers who came were blind to its beauty – they were not only apathetic but even malicious....They called her a land of songless birds and scentless flowers. (qtd. in Sharma 16)

David Unaipon provided the first accounts of Aboriginal mythology written in aboriginal in his "Legendary Tales of the Aborigines." He is the first aboriginal author. Oodgeroo Noonuccal (1920-1995) was a famous aboriginal poet, writer and rights-activist credited with publishing the first Aboriginal book of verse, *We Are Going* (1964). Her poem is extremely moving and communicates a clear message of change of environment. In the poem 'Time Is Running Out,' she says how the miner takes all of the minerals with his heavy big iron machine drills. She goes on to say "In his greedy lust for power / He destroys old nature's will / For the sake of filthy dollar." She continues to tell "that violence / of his destructive kind / Will be violently written / Upon the sands

of time" (qtd. in Noonuccal). In his greed for dollars, the miner destroys nature, which is his own homeland. This tells the reader that we must care and love nature and the environment of our land; not just our land perhaps, but the entire world.

Furthermore, as white Australian culture imposed itself upon aboriginal culture, some aboriginals learned how to write, differing from their usual oral tradition, and began to create written poetry. Aboriginal poems reflect a strong sense of identity. They concentrate on aspects of their own culture, such as viewing the land as mother, their creation story and the Dreamtime ancestors. For example, Hyllus Maris, an aboriginal poet, writes: "I am a child of the Dreamtime people / part of this land, like the gnarled gum tree" (qtd. in Allon 12). Many of the aboriginal poems capture harmony with the beasts of the earth, the sounds of the aboriginal people and the desecration of their land and sacred sites by the white people. W. Les Russell writes in his poem 'A Ballad in Tears':

The reason you cry: they've taken your soul, babe
The reason you cry: they've stolen your land.
The land you're a part of back since the beginning.
That's why you cry, babe,
you cry for your land. (qtd. in Allon 12)

The voices of Indigenous Australians are being increasingly noticed and include the playwright Jack Davis and Kevin Gilbert. Gilbert's (1933) poetry is also remarkable for its directness, but it is frequently more caustic than the verse of his predecessors. Gilbert's poetry shows as much concern for Aboriginal social issues as Noonuccal's but he brings a greater appreciation of Black Australian colloquial speech patterns and far more bitterness to his work. Colin Johnson has consciously reached back for inspiration to the oral poetic traditions of his forebears.

Similarly, Mona Tur in her poem 'Uluru,' expressed her heart-felt grief at the desecrated land. She says the aboriginal people's spiritual connection to their land is also clear in their poems. Her feeling of nostalgia for the traditional ways of life is expressed thus:

Land of my father's people,
Place of ancestors past,
never will forget you
For, you are dear to my heart. (qtd. in Shoemaker)

The poet regrets that the mountain which meant so much to their forefathers is now desecrated by the white man. The mountain was in the past considered as the abode of ancestral spirits: "Contemporary Aboriginals who cannot or do not return to the lands for which they have

the responsibility 'worry for the country'; they mourn not only their absence, but their inability to carry out 'cleaning' and the rituals of renewal" (Read 12).

Davis (1917) celebrates the beauties of nature—rivers, bird trees, the seasons, and the ocean, in addition to whimsical childhood experiences. In his poem 'Integration,' he writes: "This is ours together / this nation- / No need for separation" (qtd. in Allon 12). C.J. Dennis reflected in 'Respite,' the constant summer weather and blue skies could turn into a period of terrible drought: "The drought that came in ninety-two. Full half the country side to blast. / I seen agen the dying' stock. The paddocks bare, the trees burned black... / I seen full plenty laid to waste. By arid wind and savage sun" (qtd. in Allon 10).

Aboriginal poetry reflects an inherent worth of other beings apart from their utility and it advocates a more holistic view of the world .It contains deep ecological insights and has solutions for the ecological problems faced by humanity; The Modern man with all his scientific knowledge believed that he can overpower nature but the recent reports of ozone depletion floods and tsunami has thought him a hard lesson that he should respect nature.

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ARCHETYPAL QUEST IN MARGARET ATWOOD'S *SURFACING*

C. M. Dhanumol

Abstract

Myth is an integral part of literature and other arts. The well-known American writer and mythologist, Thomas Bullfinch observes that without knowledge of mythology much of the elegant literature of our own language cannot be understood and appreciated. Even though myth is not to be equated with literature, there exists a symbiotic relationship between the two. Quest is a recurrent image found in various mythologies. It serves as a plot device as well. In *Surfacing*, Margaret Atwood uses an old archetypal quest motif, as demonstrated in Joseph Campbell's *The Hero with a Thousand Faces*, to explore the contemporary question of female identity. Both structurally and thematically, this mythic heroic quest provides meaning and richness to Atwood's *Surfacing*. This paper aims to examine how Atwood makes use of Campbellian model to portray the inner conflicts of a Canadian Woman.

Keywords: myth, archetype, quest, identity.

Introduction

The theme of journey is a conventional motif in mythology. The hero embarks on a long journey during which he is expected to perform courageous tasks. Normally, the journey consists of distinct phases like separation, transformation and return. Quest is a journey towards a goal or a spiritual awakening. Quest motif moulds the protagonist into a powerful and enlightened individual. Joseph Campbell and Northrop Frye have made comprehensive study of the theme of quest and journey. *The Ramayana*, *The Mahabharata*, *The Aeneidas* well as *The Bible* highlight the theme of wandering. In *The Ramayana*, the hero Rama's wandering restores the land to fruitfulness. Quest appears in folklore of every nation in one form or other.

Discussion

The novel, *Surfacing* is structured like a road novel as the narrator travels back to her native place. The opening line itself portrays a realistic description of a journey. "I can't believe I'm on this road again..." (3). When the novel begins, the unnamed narrator returns to the isolated northern Quebec, the remote island of her childhood, with her lover and a young married couple, David and Anna, to investigate the mystery surrounding the disappearance of her father. The protagonist, a young commercial artist, narrates the story from the first person point of view. The narration is full of references to the unnamed protagonist's past observations. While looking through the cabin, where she lived with her family, she comes across some unintelligible drawings, her scrapbook, and paintings etc. which evoke various incidents in her past life. Gradually her external search becomes more inward. Socially alienated and distrustful of love, the narrator suffers an

emotional numbness that eventually recovers through a psychological transformation. She goes mad on the island. For a time she lives like an animal, but later she emerges as a more enlightened being. *Surfacing* is composed entirely of narrator's unfiltered thoughts and observations.

Surfacing is a psychological mystery tale which presents the inner conflicts of a young Canadian woman who becomes a victim to the power politics of gender and to the impact of neo-colonialism of her land. Quest is used as an archetypal symbol as well as a narrative device in this novel. Image of journey is repeated several times like a refrain which serves to communicate the purpose of the novel. The journey undertaken by the unnamed protagonist is geographical as well as metaphorical. Primarily the only goal of her journey is finding her father and gradually it turns out to be a quest for her rebirth and transformation. The imagery becomes more confused and mysterious which makes us to realize that she is entering not only another place but also another time.

The central theme of the novel can be approached from a variety of perspectives. The concept of the 'Archetypal quest', as it progresses in the present study, takes shape from Joseph Campbell's delineation of monomyth in his *The Hero with a Thousand Faces*. According to Campbell,

A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man. (28)

This mythic heroic process provides meaning and fullness to Atwood's *Surfacing*. The novel is divided into three sections like Campbell's model of separation,

initiation, and return. Campbell describes a number of sub-stages also. Total structure and meaning of the novel is revealed by the mythic heroic quest explicated in Campbell's *The Hero with a Thousand Faces*. In the first part, the 'hero' is separated from her nine-year long, inauthentic city life; in the second part, she prepares to transform; and the third part concludes with her return to society. But, *Surfacing* defies compartmentalization and demands to be considered as a narrative collage. The heroine's separation from her companions does not end with the first part; her initiation shades into the third part which describes her experience of mystical identification with nature and her return. The three sections give us obscure idea about borders, for each part flows into the next.

Emphasizing the Universality of monomyth, Campbell explains, "Whether the hero be ridiculous or sublime, Greek or barbarian, gentile or Jew, his journey varies little in essential plan" (35). When the novel begins neither the heroine nor the objective of her voyage looks sublime. Like a mythic voyage it does not prolong over numerous births. The action of the novel takes places over a period of two weeks. The initial images of journey donot provide any mythic splendour. It looks like a vacation trip with her friends. But the narrator's quest for her missing father, the central action of the novel, progressively becomes a mythic journey to the "wilderness" of self. "The adventure may begin as a mere blunder" (Campbell, 53).

In the first part, 'call to adventure', the protagonist returns to her birthplace in a small lake island, after nine years of city life. In Campbell's words, this return is "a penetration to some source of power" which leads to "a life enhancing return" (33). The message about her missing father sets her on the journey, but the decision comes from her own 'self', actually from the trauma of an abortion. Unlike a hero, she almost prefers not to find her father. She is reluctant to meet her father if he is alive. She feels dissociated from her family because of a disastrous incident in her life which she does not want to share with her parents. "They didn't understand the divorce; I don't think they even understood the marriage, which was not surprising since I didn't understand in myself" (33). Some years ago, she had been involved in an affair with her art teacher which led to pregnancy and an abortion. This incident is disguised in her "fraudulent" memory as a wedding. The fact is that the marriage and divorce are fictitious, which is revealed later in the novel. Her sense of guilt frustrates her; she fabricates her past, disguising her true self and loses herself in the maze of lies.

The long separation from her family and the initial ambivalence don't stop her to venture forth her odyssey. By answering the 'call', she enters the mythic world of Canadian wilderness. Her initial uncertainty compels her to 'refuse the call'. She feels that "the island isn't safe", she is "trapped on it". She wants to stop the 'futile' attempt of searching and "to go back to where is electricity and distraction". Nevertheless, she pushes herself "reluctantly into the lake", site of her magical transformation. She is engulfed by the mystic aura of Canadian nature. Being a 'hero', she must embark upon her odyssey into an unknown area. She feels home ground as a foreign territory, completely a new, strange place, "a zone unknown" (53). "We're on my home ground, foreign territory" (9)...Nothing is the same, I don't know the way anymore" (10). Having alienated from her family, home does not feel like home for her. Her mind is oscillated between the city and the bush. Like an archetypal hero, her journey becomes difficult and hazardous. "...the way is blocked.....closed for years" (10); Indication of the 'disease' that is 'spreading up from the south' and image of bullet holes on the welcome-sign suggests that she is fearful.

For her, the lake is an entrance to the mythic world, which is described as 'tricky' (35). The spiritual power of the lake is exemplified in the following description. "People drown every year...Because of the convolutions, it's easy to lose the way if you haven't memorized the landmarks..." (35). This indicates that only heroes manage to surface. She realizes her desire for shamanist experience and senses that the lake, a 'supernatural aid', will help her to "return with secrets" (91). When Part I ends, the narrator pushes herself "reluctantly into the lake", that is a powerful symbol to reveal her descent into the self. As Campbell explicates, the first stage of her 'mythic journey' is marked by the separation of the 'hero' from the common world, her nine year-long city life.

Part II of the novel opens as she becomes conscious of a great distance between herself and her companions. The mythic nature of her quest demands her separation from her companions even from Joe. This alienation seems to be easy for her since she remains detached from them. Then, the 'legendary hero' looks for the right place and right time for her mythical descent. "If faced east, the sun was on it, it was the right time of day..." The ripples of water emanates around her head which suggests some godlike power. This image proposes that she takes a prodigious effort to dive deeper and deeper. Her most crucial discovery happens when she dives down into the

lake, looking for the Indian rock paintings collected by her father. Instead of rock paintings she finds a strange blurred image of her father's drowned body which is at first believed to be her drowned brother, then her aborted child. Her confrontation with the faceless figure shocks her into recalling her dead child.

It was below me, drifting towards me from the furthest level where there was no fire, a dark oval trailing limbs. It was blurred but it had eyes, they were open, it was something I knew about, a dead thing, it was dead. (182)

In Campbell's parlance, this stage is 'the crossing of the first threshold'. "The passage of the threshold is a form of self-annihilation...the hero goes inward, to be born again."(Campbell, 84) She must experience death before being reborn. She actually undergoes a death-like experience which is as painful as death. At the psychological level the corpse acts as her doppelganger. She encounters her dark twin, her shadow that is hinted before she starts diving. Encountering with the personal shadow is invariably a painful process. She confronts with death in various situations in the novel – death of her parents, death of her child, death of the heron etc. During her dive she herself experiences a spiritual death and rejuvenation, a painful process of shedding the false skins in order to obtain a psychic cleansing.

Campbell calls the heroine's dive into the lake as a dive into 'the belly of the whale'. She dives into the unknown realm of her psyche. Gradually she separates herself from her guilt-ridden past as she descends into her psyche to discover the split between the head and emotion. According to Campbell's monomyth, this is her first step into the realm of initiation. At the symbolic level, this dive takes her into her deep unconscious. She feels that she had been carrying the death along with her ever since, "layering it over a cyst, a tumour, and black pearl" (185) and feels guilty of having destroyed life within herself. "I killed it. It wasn't a child, but it could have been one, I didn't allow it" (183). Now, she is on the 'road of her trials'. The boundary between her selves, "sliced off from...like a Siamese twin", is collapsed. She accepts the reality and feels gratitude for "the gods, here on the shore or in the water, acknowledged or forgotten the only ones who had ever given me anything I needed; and freely" (186). Her father's gift to her, in terms of knowledge, has been useful and acts as 'a supernatural aid'. The power of knowledge gained from her father is insufficient for her to heal the wound and she searches for her mother's gift.

In her psychic voyage, the narrator feels the presence of her parents in nature and meets their 'ghosts'. Father's drawings guide her into his drowned body and sanity. She attains the magical power from his drawings which empowers her to integrate her split self and to cure the wound. When she goes through her old scrapbooks and finds a drawing that she herself drew in childhood. "On the left was a woman with a round moon stomach: the baby was sitting up inside her gazing out. Opposite her was a man with horns on his head like cow horns and a barbed tail" (202). She tries to inject new meaning into the drawing too. "They were also my guides she had saved them for me, pictographs, I had to read their new meaning with the help of the power" (202). So from her parents, she attains the power to know and the power to act. The narrator is optimistic and hopeful about her future after rejoining her fragmented self to be whole and she realizes that "it is not the ultimate goal, it is a requisite step, but not the end" (Campbell, 357). The second part of *Surfacing* ends on a note of hope: "But nothing had died, everything is waiting to become alive."

Part III of the novel focuses on the preparation of the 'hero' for her return to community. She believes that motherhood can make her whole again and she becomes a mother in the real sense of the term. She gets impregnated by Joe even though she has no emotional feeling for him. In a feminist perspective, the stereotypical sexual roles have been reversed here when the protagonist uses the male for her own purpose. The seed of death has been removed and seed of life is planted in her. Narrator's identification with her mother is significant in Campbell's pattern since her mother is an embodiment of the Mother Goddess (Magna Mater). Her 'atonement with the father' takes places and she stays on the isolated island alone. Gradually she wants to give up the signs of civilization and returns to the uncanny world of animals. She wants to know how the inhabitants of Canada used to live which implicitly signals that if she had imbibed the ideals and values of primitives from her father, she would not have a masochistic victim of male hegemony. It indicates her 'apotheosis'. She survives on the island by eating mushrooms, plants and berries and merges with the forest. She loses all sense of personal identity and reaches a point of total oneness with nature. After the encounter with her parents, she realizes that she must have food to survive and she is neither animal nor primitive god to live alone in the wilderness. She "refuses to be a victim" and "gives up the old belief that I am powerless".

As an enlightened woman, she decides to solve her past problems with Joe.

Even if there is no society to be saved by her as a 'female hero', she can protect her 'second fetus' and she can bring into the world a child, "the first true human" and retain the legacy left by her mother. She is determined to save Joe from going to the way of the Americans. Being a 'master of the two worlds'-both inner and outer integrating her split selves, she is capable to transcend a 'powerless' society. She is adaptable to live in the wilderness as well as in the city. Really, she feels liberated to have essential 'freedom in life' as a new woman with a strong social identity.

Campbell calls the hero's quest a 'monomyth' because it is common and universal irrespective of countries and cultures. This monomyth provides a powerful background for the novel *Surfacing*. Atwood's indebtedness to Campbell is explicit in the tripartite structure of the novel. Her feminist motif is emphasized through creating a heroine instead of Campbell's hero. She asserts that her unnamed protagonist is equally strong and powerful to venture forth a mythical journey like any other Archetypal hero, like Odysseus or Sophocles. Here, the unnamed narrator is the hero in the archetypal sense of the term 'Hero'. Francine du Plessix in her essay "Nature as the Nunnery" observes, "Heroine of the thousand faces, she descends, like Persephone, into the world of the dead; she tests like Perseus, the extreme

limits of human endurance..." The protagonist leaves her everyday world of city life and moves into a region of supernatural wonder, the Canadian wilderness, where she encounters extraordinary forces, the 'ghosts' of her parents and at last she returns from this uncanny adventure to her fellow beings. She re-enters her own time, affirming "This above all, to refuse to be a victim...withdrawing is no longer possible and the alternative is death" (249). She is now duly armed with increased self-knowledge to strengthen herself against the predatory nature of modern society and to lead her fellow Canadians. Through her mythical adventure she realizes the redemptive power of "these gods, here on the shore or in the water, unacknowledged or forgotten". The real solution of the problems of modern life is a return to the prehistoric values and mysteries of nature. Through the powerful Campbellian structure of *Surfacing*, Atwood brilliantly discloses how the process of myth develops as a critical tool towards self-awareness.

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BEING VS. SEEING: THE DEHUMANIZING EFFECT OF WAR IN CHARLES YALE HARRISON'S *GENERALS DIE IN BED*

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Abstract

*War is considered to be the biggest crime by Human being against them. Though the world witnessed the two Great Wars, a century ago, still it reflects in minds the shadow of the pain, sufferings and voices of the victims. In response to the two Great wars, Canadian war fiction witnesses a lot of Jingoist as the protagonist of their novels which constructed with a varied convoluted narrative structure. This paper focuses on the dehumanizing effect of war in Charles Yale Harrison's *Generals Die in Bed*.*

Keywords: jingoism, patriotism, trenches, trauma, cannon fodder, no man's land, frontier identity

Introduction

War novels have one thing in common: They never fail to portray the atrocities of war and make the reader feel sympathy for the victims of war. Canada matured as a country in the crucible of war. Canadian ingenuity, fighting spirit, and sacrifice enabled Canadians to demand a stronger, more authoritative voice in the war and world affairs. The early writings of Canada were crafting a definite Canadian voice but one that retained strong colonial ties. But in the case of Canadian War novels, the novelists hope to achieve the Canadian Identity through their writings and they expect to see the emergence of Canada as a united nation. This paper is to focus on the dark sides of war and the futile effect of Canadian soldiers who have questioned the reality of war in the trenches.

Discussion

War is considered to be the biggest crime by Human being against them. Though the world witnessed the two Great Wars, a century ago, still it reflects in minds the shadow of the pain, sufferings and voices of the victims. In response to the two Great wars, Canadian war fiction witnesses a lot of Jingoist as the protagonist of their novels which constructed with a varied convoluted narrative structure. Each Canadian novelist pours out the patriotic view of the young Canadian, exhibits the realities in the war field, question their role as a Canadian soldier and enunciate out the vitality of the purpose of war as a nation builder. This paper is to focus on the dark sides of war and the futile effect of Canadian soldiers who have questioned the reality of war in the trenches.

War novels have one thing in common: They never fail to portray the atrocities of war and make the reader

feel sympathy for the victims of war. Canada matured as a country in the crucible of war. Canadian ingenuity, fighting spirit, and sacrifice enabled Canadians to demand a stronger, more authoritative voice in the war and world affairs. The early writings of Canada were crafting a definite Canadian voice but one that retained strong colonial ties. But in the case of Canadian War novels, the novelists hope to achieve the Canadian Identity through their writings and they expect to see the emergence of Canada as a united nation. Canada emerged as a nation through the sufferings, sacrifice, and dedications of many and attained 'indigenous' through its participation in the conflict. Charles Yale Harrison's *Generals Die in Bed* pours out the European views on the futility of war. Though it is labeled as an anti-war novel, it examines the atrocities of war and its consequences.

Charles Yale Harrison's *Generals Die in Bed* emphasizes the ordeal of fear and killing, unbelievable squalor of trenches and echoes the roar of bombardments. Charles Yale Harrison's heroes are Plebian but not soulless; not jingoist; not coward but concerned about the self-preservation. The Canadian soldiers in *Generals Die in Bed* hope to attain achieve a lot but they got nothing for their identity. When the young men were recruited to join army, many young boys are enlisted without the realization of the intention of war and their own. They are Canadians who fought for British against Germany. Any how the soldier is a soldier in the war. When the soldiers are welcomed by the country, they had many distractions. They never concentrate on the brave deeds, great models, art of killing but they flirt with women, drink heavily and the song the mock song of not to be died. They see themselves as a soldier being young soldiers between the

ages of 17 to 20 years. They are soldiers in appearance but young boys in actions. The un-named narrator of *Generals Die in Bed*, do not like to go to march but keeps the company of the charming girls. Harrison treats the soldiers' boyish attitude candidly and reflects them through his narration:

I feel lonely. I do not want to go to war. She marches along by my side. The battalion is no longer marching. It straggles, disorganized, down the street the leading to the station. I am only eighteen and I have not had any experiences with women like this. I like this girl's brazenness. "Kiss me, Honey" she commands, I obey. I like all the confusion now. (Harrison 4)

In '*Out of Rest*,' the soldiers conversed with Brown who advocated his marital bliss with his wife, Martha. They forget their duties, trauma of war, foul and noise in the trenches during war by imagine Martha as their own. Here it is easy to witness the boyish attitude of young Canadian soldiers. This is the case of not one or two but the whole common young Canadians. So the un-named narrator observed:

It is one of many ways we can forget the war of few moments. The joking is raw, cruel, and we know it, but continue nevertheless. We have heard every physical and emotional foible of Martha's. It seems as though we are all married to her. (16)

The soldiers in the trenches ordered to keep their eyes open, kept ready the *Lewis guns* to pull the bayonet at any time. Though there were no fights, the attitude of British Commanders and Generals made the Canadian soldiers realize their own fate of not complaining, their frontier identity and their No Man's Land (Canada). The un-named narrator is wondered by the jingoism of *Fry* who wanted to do his duty first even he had lost his legs. Brown and the narrator saved the life of *Fry*. No sooner did they explain the situation to the British Captain Clark, he ignored them due to their Canadian identity. The Canadian soldiers hoped to attain the nationhood, Canadian identity and equality. But they were treated indifferently by the imperialists. They examined themselves as a soldier only. But later only they realized their scattered identity. The narrator said: "Our Captain, Clark, pushes his way through the mess. He is an Imperial, an Englishman, and glorifies in his authority" (5). When the narrator offered an explanation, Clerk rejected it and asked Fry to continue the duty. Clark commanded: "Get up, you're holding up the line". (5).

In reality, the Canadian soldiers are never treated with humanity and equality. For example, the tattered uniform of Brown made Clark displeasure. Clark rejected Brown for being a farmer in the past who spoke about Beans. During the victory of their enemy (German), the imperialist Cleary informed the Canadian soldiers to fill the gap on the north. The young soldiers had been used as 'cannon- fodder'. The British treated Canadian as materials not even as the human beings. Harrison depicted: "We will be sent to fill the gap of north. "...we're bloody shock troops, that's what we are." .yeah... Whenever the imperials cave in, up we go" (43). Though Harrison's Heroes did not have any intention, they questioned the unjust system, prevailing in the war. Being young Canadian soldiers, they hope to attain the status of nationhood, identity even after their death. But their attempt became futile. For example after the death, *Brown* was considered to be a dead farmer not as 'a brave jingoist Canadian soldier'; *Brown's* wife was a widow only not as a wife of a nation builder. They have been witnessed only the frontier identity not Canadian identity. Charles Yale Harrison projected: "Brown is dead. He is not the awkward, stupid boy we knew. He is symbol. He is a dead farmer. *Martha* is a widow because of his death" (30). Life became an insane dream to them. But this is not the case in the life of other soldiers like British and other country.

The soldiers suffered due to the constant turmoil, witnessed different faces with the fear of killing, getting killed. While the narrator is approached by the German soldier, he felt ill at stomach, undo the fire, felt of an icy fear gripping at heart. He did not know how to use the bayonet. Like a chocolate cream soldier Bluntschil in George Bernard Shaw's *Arms and the Man*, the un-named narrator of Harrison did not fight till the end. They see themselves as soldiers being artless. In the duel between the enemy and the narrator, the bayonet was pulling unknowingly that stabbed the enemy. The un-named narrator who intended to save the enemy by pulling the breach lock back tried to save the life of him.

The determination of Canadian soldiers is to achieve his identity of own. In the war field, they witnessed the double colonization of their own. Though they were called as comrades, they are separated by the gulf of language. When Anderson announced the end of war, the narrator proudly says, "I am proud of myself, I have been tested and founded not wanting" (55). While others celebrated the victory among the dead bodies, the narrator could not

celebrate due to the trauma of the death of Karl, *Brown* and *Cleary*.

Every deed has its own result. But in the case of Canadians, it is totally strange. Though there were not any changes in the lives of young Canadian soldiers, they realized the importance of humanity after the death of unsung heroes of their own country. The revelation of the narrator is not only of his own but also all the young soldiers of Canada. He questioned the meaning of war and the role of Canada. While *Anderson* asked him to celebrate, he replied: "No. But the Lord has figured it out for me. 'And the beast which I saw was like unto a leopard, and his feet were as the feet of bear, and his mouth as the mouth of a lion" (44). While the Comrade asked him to depict the place of Canada, he replied that the leopard is France, the bear is Russia, the lion is England and Canada is under lion's tail. The un-named narrator of Harrison resembles the heroes of *Eric Maria Re Marque* who oppose the war. Erich Maria Remarque's *All Quiet on the Western Front* personifies the life of German soldier who fought for British. *Paul* comments:

Although all the boys are young, their youth has left them. In addition, the massive loss of life and negligible gains from the fighting are constantly emphasized. Soldiers' lives are thrown away by their commanding officers who are stationed comfortably away from the front, ignorant of the daily terrors of the front line. (When 19)

Charles Yale Harrison's protagonists questioned the role of Canadian soldiers in the trenches. They keen on knowing the meaning of war and its effect on their own. They are soldiers while they killed/ being killed. After that they are called as farmers, dependant of Britain and so on. The soldiers of Canada see themselves as soldiers of being identified as a colonial mind of Britain which is called frontier identity. They considered the futility as the result of war that engulfed the life of all.

The reader will not experience any titillating battles in *Generals Die in Bed*. Charles Yale Harrison's heroes are not jingoist but not cowards. They are not heroes of brave Print.

deeds but by mentally they are strong. They reflect the entire life of Canadians by questioning the real meaning of war, importance of identity and the attainment of nationhood. They lost their roots, life, young age, parents and hope. Dr. Jennifer Minter acknowledged the art of Harrison writing as an attempt to reflect the cost of war. He pointed out that the narrator's encounter with Karl made him into a hero level.

Every Canadian soldier witnesses the smell and fogs in the trenches, trauma of the death of comrades. Finally they determined to make weak mind and strong body and like to live like an animal not like a human. Being human, they like to see themselves as a beast for survival. Though the world witnesses the pain of war, no one can able to drub it completely. The Syrian war witnesses the death of many lives for the past eight years. It is only the war that makes the abhorrence among nation.

Conclusion

The war is the only root cause for all the evils and other devastating things. The society may render many helps, clean their blood, wrap their wounds but not able to answer the solutions for the pains, sufferings, love and trauma. Every soldier is waging an existential battle to death. Let us take the weapon of non-violence to care and share the feeling of others and make the nation exultant. As Mahatma Gandhi, the father of India says, "We should fight with might only".

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SOCIO-POLITICAL CONCERNS IN ASIF CURRIMBHOY'S *THE MIRACLE SEED*

M. P. Ganesan

The various contemporary events and situations trigger Currimbhoy's dramatic imagination which ultimately finds expression in his powerful dramatic corpus. He covers a wide range of themes from history and politics, society and religion, art and metaphysics. His strong social and political consciousness is reflected in his plays which deals with the various ills plaguing India such as hunger, starvation, unemployment, violence, political corruption, loss of social and moral values, and fakery in life and art both. Currimbhoy's plays are, in fact, the "agonised expression of his social conscience" (Iyengar 23)

The Miracle Seed is a one act play. It deals with single dominant dramatic situation of the sufferings of the peasants that follow up the failure of monsoon. This play focuses on the plight of the helpless peasants. As the monsoon fails consecutively for two years the farmers have to undergo a great deal of ordeal in their life. Ram and Malti do not want to go out of their village seeking livelihood in town in spite of the failure of the monsoon. When they are in a miserable and pathetic condition, Malti's cousin Laxman comes from the town with "The Miracle Seed" and he assures that "The Miracle Seed" would transform their life of poverty by a golden harvest. But their hope is thwarted once again on the rain. God does not show mercy upon them.

This play opens in Ram's farmhouse with the conversation between Ram and Malti, in a village in Maharashtra, a few hundred miles away from Bombay. Ram grows restless because of the drought. His wife who is pregnant is equally worried about the drought which has dried up all the wells in the village. Their cow is becoming thinner and thinner. Ram family has to depend on "withered vegetable" and "leaves which are not full and healthy" (*The Miracle Seed* 13). Ram feels that the government has the moral responsibility to feed the people. He says

This is my land, and this is my government.
I have rights if this land does not grow food they
Have to feed us. (13)

Laxman a young man of twenty years, who is the nephew of Malti, arrives from Bombay. With his arrival the play takes a different turn. The dramatist contrasts the

poverty of the rural life with the property of the city life. Laxman brings "The Miracle seed" that affected the green revolution in the Punjab. He is very optimistic about "The Miracle Seed" and he says,

Its fields of gold as far as the eye can reach, quick growing, full and healthy. Well-fertilized . . . There's nothing like this on earth no more poverty no more those whims of nature the arid dying soil, the demented green. . . . Here at least is man's dream coming true (19).

Ram is confident of golden harvest and property from "The Miracle Seed" Laxman gives Savitri, the stammering daughter of Ram a small stone to rectify her vocal defect. He tells Malti "how the government is building dams and canals that will give us sufficient water all year through" (21).

The sowing of "The Miracle Seed" has gone waste as the rains have failed once again. The family of Ram verges on starvation. Gloom and despondency reign supreme. However, Laxman renews his confidence in the relief operations undertaken by the government and talks highly of green revolution. But Ram is very pessimistic about the green revolution. He says,

The only revolutions I see are red, No, in don't read the papers and I don't listen to politician but this I know, that my land in the good years fed a lot of people and in the bad years the debt must be repaid (30).

Ram's speech unravels the crux of the problem, which wrecks the Indian farmer. The desperate Ram catches the plough and smashes it on the ground and in defiance he goes to the idol which Malti has garlanded, and spits on it. When his family is preparing to leave for the city refugee camp Savitri brings an armful of the finest hybrid stalks from a small patch of land fed by Malti with water. This kindles hope in the family which decides to stay back and wait for the next monsoon.

The reversal of Ram's decision would have been more convincing if it had started raining as he got himself ready to leave for the city because the whole thrust of the play is on the failure of the monsoon and not on the efficiency of the "The Miracle Seed" neither Ram nor any

other character in the play ever doubts or questions the possibility of golden harvest throughout the play *The Miracle Seed*. Their despair and anguish stem out of the failure of monsoon only.

The distinguishing feature of "The Miracle Seed" is the gradual emergence of hope through despair and doubt represented by three generations. The grandfather who thinks "the world never changes for the better" (25) represents the first generation that stands for despair. When Ram thinks that at least the third monsoon will not fail, the grandfather says "It has in . . . my days. And then there was . . . famine. Stark, raving famine, that drove us mad with hunger" (25).

Ram who belongs to the second generation represents doubt with his ambivalent attitudes towards the possibility of the green revolution. After sowing "The Miracle Seed" brought by Laxman, Ram thinks that he will reap a golden harvest from the healthy seed. He tells "Well be rich, For once on our life. There'll be money . . . to buy all the things we ever wanted, but more than that . . . the soil will be fertile again" (21).

Savitri belongs to the third generation symbolizing hope. It is in her vegetable patch that an armful of finest hybrid stalks has grown. It generates hope in all the members of the family there by stopping them from leaving for the city to join the refugee camps. At the end the stammering Savitri talks freely and clearly.

A minor episode featuring a pebble presented by Laxman to Savitri contributes to the furtherance of the plot. A close study of the play reveals that the pebble episode has a symbolic significance. Laxman, brings "The Miracle Seed" to the village puts "small thin Pellet- stone" (22), into the mouth of stammering Savitri. At the end of the play when Savitri fetches from her room an armful of finest hybrid stalks grown in her vegetable patch. She surprises everybody not only with the stalks of "The Miracle seed" but also with her speech quite free from stammering. Symbolically as the small pellet stone sets rights slowly the stammering of Savitri "The Miracle seed" frees the famine-stricken farmer from the clutches of poverty by means of a green revolution.

The Miracle Seed is essentially realistic play. It presents a gruesome and demanding picture of the drought that battered Maharashtra in 1972. The land is parched and dry, with web like cracks and fissures in the soil. The sun is blazing down on the earth mercilessly. There is no rain for two years and the well is getting dried up. There is an air of lassitude and helplessness. As the grandfather says "there is not enough to eat. And

everyone around the house is either quarrelling or crying". As the cow is about to die Laxman suggests to Ram that he should dispose it off to the slaughter-house. But Ram, who is sentimentally attached to the cow, feels terribly bad at the idea.

The drought has assumed such ugly proportions that it can shrivel vitals of the people into distortion and decay. People wait and wait at their fair price shops for a handful of grain. The low wages, high prices, unemployment, near starvation diet result in mob violence, police intervention, tear gas shooting, injury and death. The last desperate bid of the farmer is to migrate to the city in search of relief centers.

Asif Currimbhoy's vivid account of famine in Maharashtra in 1972 invariably reminds us of Bhattacharya's delineation of the Bengal famine of 1943.

Human endurance ebbed. Hungry children cried themselves to death, streams of desperate men ventured out of their ancestors' homes in search of foot boards of railway trains riding on the sun baked roof. (qtd Reddy 110)

While people in the villages are enduring innumerable hardships, those in cities are thriving on their cleverness, cunning and manipulation.

The city boys, we are told, are so clever that they know "how get along" in society by hook or by crook. Ram is disgusted with the "city types they make feel . . . uncomfortable . . . with their . . . superior ways and . . . crookedness" (*The Miracle Seed* 19)

Asif Currimbhoy's satire is also directed against the bungling so the government in providing relief to the drought-affected public. Laxman the dreamer goes on talking about the various plans of the government. Ram the pragmatist loses temper and pounces upon him saying "Don't talk about the government or I will wring your neck" (28). The relief centers sat up by the government only in the form of metal breaking and road repair hardly offer solace to the suffering masses of the rural areas. Also there is nothing fair about the fair price shop. People are tired and exhausted in breaking Stones have to be waiting, "waiting at the . . . fair price shops for a handful of grain". (34-35). Asif Currimbhoy also lashes out at the kind of solutions that the government offers to mitigate the acuteness of the famine. Ram tells Laxman "the solutions they think of are . . . quick and easy, miraculous like the seed, practical also like slaughtering the cow and then . . . there's always a profit angel there" (30).

The painful dying breath of the cow, the stammering of Savitri, the pregnant Malti taking a deep breath of

exasperation the giggling of the grandfather-all these produce auditory images which widens the play's meaning and reflects the poignant condition of the farmer in his fight for survival. The visible "arid land" and a well in the background, the dying cow, withered vegetables and Ram himself with his face clouded with frustration and anger raising his eyes to the sky and binning sun all these create visual images which underline the intensively pathetic condition of Ram's family.

Also, the various kind of auditory and visual images the continuous breaking of rocks, growing in volume, the sound of riot and fire at the government fair price shop, the shouting of slogan like "Inquilab Zindabad", the loud protests that the people raise against inflation, the police controlling the violent mob by using tear gas and the two

dream sequences in the play, stimulate the minds, the ears and the eyes of the audience.

Conclusion

To sum up, *The Miracle Seed* is an effective social play that brings to light the sordid realities of the poverty stricken farmer's life. It ends with an encouraging note that there is still hope for survival.

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CULTURAL HYBRIDITY AND CONTACT ZONE IN MICHAEL ONDAATJE'S *THE ENGLISH PATIENT*

M. Inbaraj

Abstract

*Hybridity is one of the recurring themes in post-colonial literature. Though we celebrate our own cultural practice and tradition, nationality, religion, caste, community, and language as a unique identity of ourselves, we all have become a hybrid species. We are living in an era of "there is no one definite truth," as post-modernist claims. As the truth is relative and there is multiplicity of truths, likewise the theory of hybridity questions the uniqueness and genuineness of identity. We are a mixture of various ideologies and cultures, so there can be no definite identity; it is only the level of proportion which constitutes is considered to classify someone or something under an identity. For instance, a human being has both male and female chromosomes, but the major level of proportion determines the biological gender. In other words as Carl Jung claims in his analytical psychology, there is a presence of Anima and Animus in unconscious of every human being. This paper examines the individual and cultural hybridity, cross cultural encounters, crossing of borders, identity crisis and the Third Space, the Contact Zone, which crosses borders and provide a liminal world which fuses people of different races, cultures and nationalities in Michael Ondaatje's *The English Patient* in a Post Modern and a Post-colonial context.*

Keywords: cultural hybridity, identity crisis, cross cultural encounters, crossing of borders, third space, contact zone

Introduction

Michael Ondaatje's *The English Patient* is an intermingling story of four important characters: a burned patient, his real name is Almásy, presumed to be English; his Canadian nurse, Hana, a Sikh British Army sapper, Kirpal Singh, and a Canadian thief, Caravaggio. All four are unlike people who have their own nationalistic, cultural, racial backgrounds were brought together at an Italian villa, a third space which provides a liminal world where there is an intermixing, unraveling of cultural and individual identity occurs. This villa transcends all the national boundaries of the four characters. This blurring of boundaries is clear from the characters relationship with each other. The novel is set at the backdrop of the Second World War. And the characters are the victims of the war in one way or the other who try to escape leaving behind all their original identities into a borderless world where they can create a new identity for themselves. Ondaatje has skillfully used the historical events in his novel to weave a plot with a sensuous, mysterious, adventurous tale of love and war and how it affects and influences the lives of the characters in the novel.

Discussion

The novel can be looked from postmodern and postcolonial perspectives. It is structured in the postmodern way. It has the major characteristics of postmodernism in its content, theme and style. The plot is fragmented; the narration takes us into the past and the present of the story by narrating the story from the different

vantage points of the characters. There are inter-textual references to Herodotus's History, Tolstoy's Anna Karenina and also cross border and cross cultural interactions. Postmodernists claim that national boundaries are a hindrance to human communication and existence. They believe that nationalism cause war. So, postmodernist often propose internationalism and uniting countries. This theme of borderless unity of the world can also be seen in the novel. All these highlight the postmodern aspects of the novel. On the other hand, the past events place the present national and cultural events into a post-colonial perspective. The novel is postmodern and postcolonial because it discusses the loss of the grand narratives of the western culture by questioning the validity of the national distinctions, boundaries, cultural hierarchy, oriental otherness, racial differences and the white man's burden, which are some of the recurring postcolonial literary themes.

The novel opens with Hana, a Canadian nurse in a bomb damaged Italian villa, San Girolamo, who has given up everything in life because of the loss of her aborted child and her father. She volunteered herself to work in the war to serve a part on behalf of her country. The war which killed the father of her aborted child and her own father. The Italian villa was an old monastery which is being used as a hospital for treating injured men of war. She gave up all her luxuries of adulthood for her duty in war. She even had cut her hair short as it gets in the way of the work while treating the injured soldiers and also refuses to look

in the mirror during the period of war. As she finds herself amidst the chaos and cries of the dying soldiers, she begins to transform into a new being shedding off her identity in that third space. She refuses to leave the villa when all other nurses moved out as the war was at the end. She stays behind to take care of a burned man, the English patient.

The English Patient is the central figure, the titular character, and the center point of various narratives of the novel. At the very beginning of the novel itself his identity is lost or erased. He met with an aircraft crash and fell burning from the sky. He was fully burnt when he fell in the Libyan Desert. The readers would be surprised when his identity is little by little revealed close to the end of the novel. But at that time we can understand that he himself is unwilling to approve his identity and has become a person with multiple identities. He was introduced as a person who doesn't even know his name in the novel. But on the contrary the plot of the novel attributes different names or identities to him as the English patient, Almasi, Hungarian, German guide, desert explorer, cartographer, reader, aviator, scout-leader and a broken lover. When he was found by the English soldiers he didn't reveal his original identity, he used his burned skin as a new identity. It is just like removing a shirt and wearing another one on to escape from the so called consequences of the nationalistic war.

While the English patient is cared by Hana at the san Girolamo villa, we see another mysterious character entering the villa. He is Caravaggio, a thief, an Italian-Canadian, who was the friend of Hana's father. His profession was legitimized in the war when he worked as a spy for British intelligence. His identity is mutilated when his thumb was cut off by the Germans when he was caught trying to steal a camera from a woman's room. He is the one who reveals the identity of the English patient. He is also a victim of the war which symbolizes the nationalistic divisions among countries, the sense of otherness, cross border encounters, socio-political, ethno-cultural, racial differences that exist in the world.

Another important character who comes to the villa is Kirpal Singh, an Indian Sikh, a sapper, in the British army. Like Hana, English patient, and Caravaggio, he also has nothing to do with this war. Just because his country was a colony of the British he and his fellow men were made to fight for the allied side. He volunteered to fight for the British while his brother fought against the British and imprisoned. This very willingness to fight for the British shows his hybrid identity. He is unstable and oscillates

between his own nationality, culture, ethnicity, religion and the western culture and ideologies. He straddles between the two worlds, walking a fine line between adopting western customs and losing his national identity.

All the four characters are unlike and the war is the only common thing that connects them. They are all from a different nation, have a different culture, ethnicity, and tradition. They all meet at a contact zone, a third space, i.e. the villa, where we can see the blurring of boundaries and nationalities, clash of cultures, inter cultural relationships, balanced coexistence of the colonizer and the colonized. In her address to the Modern Language Association titled "Arts of the Contact Zone, Mary Louise Pratt, a critical theorist, introduced the concept of "the contact zone." She articulated:

I use this term to refer to social spaces where cultures meet, clash and grapple with each other, often in contexts of highly asymmetrical relations of power, such as colonialism, slavery, or their aftermaths as they lived out in many parts of the world today (Contact Zone Theory, Wiki)

The villa is the contact zone, where we can find asymmetrical existence of power as it was Kip who was trying to protect the others from getting them killed by the hidden mines. Kip, the one who is a colonized has erased that western discourse that the power is in the hands of the whites, i.e. the colonizers. And it is the space where we find that all the four characters have taken refuge from their own identity. It is a liminal world which allows them to interact without any hindrance as they have already shed off their identities. We could find the mixing up of characters' ideologies, eccentricities and cultures to create them as a hybrid species. In their definition of the term hybridity, the critics Bill Ashcroft, Gareth Griffiths, and Helen Tiffin state that

One of the most employed and most disputed terms in post-colonial theory, hybridity commonly refer to the creation of new transcultural forms within the contact zone produced by colonization. As used in horticulture, the term refers to the cross-breeding of two species by grafting or cross-pollination to form a third, hybrid species. (Qtd. in. Bellow)

Thus we could see the villa as an inter-cultural third space where the fusion or mixture of cultures happens. And according to Homi Bhaba's theory of cultural hybridity and theory of Third Space, the interaction between various cultures can happen effectively only outside their preexisting spaces in order to be wholly renegotiated in what he terms the Third Space where there is clash of

cultures and break of cultural hierarchies. In this novel, we could find one another third space like the San Girolamo villa. It is the desert. The desert has no boundaries, no cultures, no hierarchies, and no binaries. It treats everyone who enters into it equally. It cannot be claimed or owned by anyone. It is the place of freedom where national and individual identities disappear. In the novel, we find Almasy, the English patient, Madox, Geoffrey Clifton, Katherine Clifton and a few others desert explorers were exploring the North African desert. Their job was to search for ancient oases and map the desert. And all of them are from a different nations and cultures. So, here also we find a contact zone where different cultures interact, clashes to form a cultural hybridity.

And if we look at the cultural hybridity in a post-colonial context, Homi Bhabha says, "Hybrid strategy or discourse opens up a space of negotiation where power is unequal but its articulation may be equivocal. Such negotiation is neither assimilation nor collaboration. It makes possible the emergence of an 'interstitial' agency that refuses the binary representation" (Qtd in. Vuornos). This is exactly the opposite of Edward Said's characterization of Eastern and Western cultures as it defuses the cultural binaries and hierarchies with the cultural hybridity. And this is what exactly happens at the villa, where we could see the negotiation of the power as Kip is the one who protects others from the mines.

Summation

Thus in this novel, Michael Ondaatje created a liminal world at the backdrop of the second world war, without geographical and cultural borders where there is hybridity. We could see that there is a displacement of identities, cultures, nationalities, borders and the hierarchies and binaries in the novel. It shows the possibility of international and intercultural relationship regardless of the western-eastern ideologies and different nationalities, cultures and otherness. *The English Patient* shows the possibility of interaction, mixed-ness and co-existence of different cultures and identities and a third space which would reduce or prevent the consequences that arises from the manmade borders. Hence the ideology and conviction of a pure race, culture and identity must be deconstructed.

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LOCATION OF CULTURE IN JHUMPA LAHIRI'S *THE LOWLAND*

Ms. Jasmine Isaac

Abstract

Besides postcolonialism, diaspora can also be drawn into consideration on a different gamut. This paper attempts to conceptualize Homi K. Bhabha's Location of Culture in the novel, *The Lowland* by Jhumpa Lahiri. In the liminal space or third space of existence, there is an uninvited entry of newness. The rigid stereotypes loosen to coagulate with the new. The predominant characters Subash, Gauri and Bela are subject to constant changes and modifications. West becomes an exotic place to experience challenges and liberations. There is liberation from the preexisting traits, beliefs, customs and culture. The voiceless Gauri becomes voiced, and emerges out of her distraught and suppressing situation. She becomes the survivor of three worlds, enunciating her transnational status. But for Subash the land exerts bitterness making him passive. It takes a long time for him to come in terms with the new culture. Bela is Gauri's forsaken progeny, shows a colossal transition as a second generation resident. These characters become globalized citizens of the west.

Keywords: location of culture, third space, newness, preexisting traits, rethinking identity, emergence, liberation

Introduction

Jhumpa Lahiri is a renowned diasporic writer illustrating the displacement, traumas, liminal space issues and transition of the Bengali settlers in U.S in her novels. She won the 2000 Pulitzer Prize for her debut collection of vignettes, *Interpreter of Maladies*. Homi K. Bhabha's concept of Third space theory can be implemented in the context of diaspora. Third space or liminal space is a postcolonial sociolinguistic theory of identity and community realized, through language or enunciation. This theory explains the uniqueness of each diasporan or context as a hybrid. The third space is a multivocal area that develops when two or more cultures interact. Here this challenges the sense of the historical identity of their original culture. The process of enunciation also takes place in the third space. Enunciation is the act of utterance or expression of culture. Since culture is never pre-given, it must be uttered. It is through enunciation that cultural differences is discovered and recognized. It is in this third space they locate their culture. Lahiri's *The Lowland* is considered for contemplation here.

Unlike other novels and anthologies of Jhumpa Lahiri, in *The Lowland*, she breaks the monotony of immigrant experience and introduces Naxalite issues, a part of communist movement in the lowland of Tollygunge. The novel involves two brothers, of which Udayan arrayed in the Naxalite movement and his elder brother Subash the protagonist of diaspora. Subash leaves his hometown to pursue his research in oceanography in Rhode Island. Initially life is fascinating at Rhode Island. Slowly creeps in loneliness to devastate him. "Isolated on the ship with the Scientists and other students and crew, he felt doubly

alone. Unable to fathom his future, severed from his past." (63) Eventually this would be the first aspect of immigrant experience to any new settlers. Rigid stereotypes lax in Subash as he tries to coagulate with the new culture. Reduced to loneliness, he finds solace in the company of Holly, a married lonely woman with a son. Subash is never seen in guilt to have an affair with her. A well reformed Bengali woven by Bengali culture breaks himself his imbibed culture to embrace the new. There is a transition in him. His transition cannot be termed as immoral but an attempt to embrace the newness of the land. His companionship with Holly makes his spirits and viability better. "He marveled at the self sufficient nature of her life. And he was also slightly nervous for her, living alone in such a remote place, without bothering to lock her door. There was no one to help her..." (72) His life in the west also chisels his attitude. It makes him a broad minded individual and global in thinking. It enables him to think beyond 'defined' cultures. For instance, he considers Udayan's wife's helplessness at his Calcutta home, after his brother's death. So he takes Gauri as his wife, though she is expecting, to free her from the shackles of culture devastating her. "His mother's coldness toward Gauri was insulting, but his father's passivity was just as cruel. And it wasn't simply cruelty. Their treatment of Gauri was deliberate, intended to drive her out." (115) They have also removed fish and meat from her plate as she is a widow. His attempt to marry Gauri is due to the influence of west which broadened his attitude and enabled him to oppose his dehumanizing parents blinded by culture.

Existence becomes challenging for Subash in the U.S. Being the learner in the new culture, he is subject to

intense tragedy, emotional deprivation and negligence. He leaves India and lives through isolation for a long period of time. Holly fills his emptiness for a short period of time. His decision to marry Gauri proves futile. In U.S a great transition is witnessed in Gauri by Subash showing more denial on him. She relieves from the wedding ties as soon as she becomes independent. She uses Subash's company only to escape her imprisonment from her inlaws and educate herself. Bela, their daughter also stays aloof from him after her mother's heedless departure. Subash after several emotional breakdowns is left alone to survive. It is only in his sixties, he finds a suitable partner Elsie, one of Bela's teachers to settle down with. "Bolonik posits that, Lahiri delves into the souls of indelible characters struggling with displacement, guilt and fear as they try to find a balance between the solace and suffocation of tradition and the terror and excitement of the future into which they are being thrust." (44) The above bitter experiences of Subash are part of his survival in the liminal space trying to assimilate the new.

Rethinking identity is also an essential strategy that takes place in the third space. Transition and location of culture takes place here. Gauri is an exception among Lahiri's forged protagonists. Her life in India is dehumanizing. At her inlaw's place, she endures hardships, remains a voiceless gestating widow and is deprived from healthy food in the name of custom. She is also denied of self respect. Her marriage with Subash paved a way out of all these crippling situations. West brings liberation and education to her. She graduates and later pursues a doctorate at Rhode Island in the midst of her daughter's birth and upbringing. Nothing stops her pursuit and soon disentangles from her family to set on her own foot. She emerges out of her cocooned situation. The enlightened Gauri turns multicultural and makes a silent walk out to California to take up a lecturing job. She is an aspirant in the third space of survival and locates her ground there. California is her third world and she gives in as it bids her welcome. In California, she develops a lesbian relationship with one of her students, which prove her existence up with globalization and modernization. Her identity is redefined from widowhood to a wife, mother, graduate and finally a lecturer. She has successfully created an existence and identity combating all the challenges that step on her way.

Bela's experience in the Third space is bitterer than of her parents. She faces abandonment from her mother

when she was nearly a child. She stops communicating with her surrogate father, Subash, and turns into an introvert showing no acceptance or resilience. Her muteness for a couple of years makes her mentally unsound and recovers only after a psychological treatment. She lives a nomadic life after her graduation, traveling around U.S advocating for conservation of environment. In her mid-thirties, Bela becomes pregnant by an unknown person is an act of utterance of her culture in the west. She wishes to live that way and Subash could only accept it. Indianess gets diluted here. Subash couldn't stop Bela, as she is a child of America deciding her way. She never allowed him to have a hold on her as Indian parents do. Generational gap is intensified making way for individuality and westernization.

Conclusion

This paper attempts to scrutinize the novel, *The Lowland*, with respect to Homi K. Bhabha's concepts in *Location of Culture*. The Third space theory fits well in the facet of diaspora. Culture is located and identity is reconstructed in the third space. "Foucault asserts that, Space is fundamental in any form of communal life and in any exercise of power. He speaks of 'heterotopias' as the characteristics spaces of the modern world and defines these as those singular spaces to be found in some given social spaces whose functions are different or even the opposite of others." (46) Subash, Gauri and Bela have their own independent space of existence. They are no more Indians but taken to Americanization. In the process, they undergo towering challenges to rethink and remake their durability. West proves to be a zone of liberation and aspiration. Immigrants become transcultural and transnational citizens.

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IN SEARCH OF FREEDOM: A STUDY OF NAYANTARA SAHGAL'S *THE DAY IN SHADOW*

J. Paul Jayakar

Abstract

Indian political fiction remained essentially a male domain. In the case of Indian women writers, social decorum and prudish notions of morality proved tyrannically inhibiting factors, restricting a woman writer to certain permissible areas of life. Many domains of human experience remained forbidden to her. Her creative talent, thus, never found a full-throated expression. With the change in the social environment, women writers now enjoy a great measure of freedom. No area of life remains the exclusive male prerogative now. Indian women writers, like Nayantara Sahgal, Anita Desai, Ruth Praver Jhabwala and Shashi Deshpande explore the hitherto prohibited regions of experience with an unusual sense of candour and boldness. The new endeavour by these women writers has succeeded in demolishing the traditional image of woman as a mere sex-object with an inferior social status. This paper attempts to enlighten women's quest for freedom through Nayantara Sahgal's *The Day in Shadow*.

Introduction

Nayantara Sahgal has a more open-minded approach to women-related issues. Instead of merely describing the pathetic lifestyles of Indian women, she tries to understand them. Her woman is different from those portrayed by Anita Desai and Shashi Deshpande. Anita Desai's women characters are essentially lonely women who are, at the same time, sensitive and complex like Bim in *Clear Light of Day*. Shashi Deshpande's women experience feelings of withdrawal and a sense of guilt that becomes an obsession, resulting in their inevitable alienation from their husbands and families as in the case of Saru in *The Dark Holds No Terrors*. Nayantara Sahgal's women are different. Though they are subject to various socio-personal pressures, they do not withdraw into a cocoon. Instead, they make every effort to belong to the mainstream of life.

The Day in Shadow was her fifth novel and it was published in 1971. In *The Day in Shadow*, Sahgal critically examines the erosion of human values in the domestic world against the background of the unethical politics of the public world. Sahgal here observes that the deterioration that had set in the quality of public life was bound to influence personal lives too. In this novel, Sahgal explores the trauma and the societal stigma experienced by Simrit, a divorced woman. Simrit is a professional woman. She is an established writer and a free-lance journalist. Simrit finds it difficult to adjust to her husband Som's world of ambition and money. Moreover, Som is a patriarchal tyrant like Inder. He too believes in the "birth right priority whereby males rule females" (Millet 25). He expects Simrit to conform to his ideal of subdued

womanhood and considers the inequality in their relationship as the right order of things. Simrit finds the denial of freedom as a suffocating experience. Simrit is unhappy and upset about Som's greed, his growing obsession with power and possession.

Simrit reaches a breaking point when Som and Vetter finalize a new deal to make armaments. Simrit is appalled by this final erosion of Som's humanity. Bombs manufactured by Som and his associates would destroy human beings but Som would make a lot of money.

Sahgal describes marriages as a 'lifelong damage' if the other person is not sensitive enough. Marriage opens up a whole range of demands – demands of sacrifice.

I have often wondered since at the lifelong damage this stem and implacable expectations inflicts on the young and sensitive, especially those young women who have just begun to spread their wings and not had time to discover even a fraction of themselves. (Arora 88)

Marriageable women are often deliberately juxtaposed with money, reminding us of the financial aspects of the institution of marriage.

Finally, she gets a divorce. But the divorce settlement itself appears to be a continuation of their marriage. The heavy tax payment is an attempt to enslave her further. Som uses money to convey his displeasure. So the divorce, instead of giving her a new beginning, traps and maims her. But, out of this struggle to be free, is born anew Simrit, a person who makes choices, takes decisions and becomes aware of herself as a person. Simrit finally emerges from the shadow of her domineering husband.

Kate Millett observes in *Sexual Politics*:

Groups who rule by birthright are fast disappearing, yet there remains one ancient and universal scheme for the domination of one birth group by another - the scheme that prevails in the area of sex A disinterested examination of our system of sexual relationship must point out that the situation between the sexes now and throughout history is a case of dominance and subordination. (24-25)

Simrit's life with Som fully establishes this fact.

Som lives in a male centered world and does not consider Simrit as an individual. To him, the woman has no voice even in the ordinary decisions of everyday life, not even in the choice of curtains or chair covers. "Even there Som had a veto. Not even about servants. She had dismissed the cook twice for drunkenness and bad behaviour and Som had kept him on" (38). Simrit dismisses all these as trivial things, nothing important to quarrel about. But these things begin to build up to a frightening situation, making her helpless. Simrit had viewed marriage as a partnership. It would be a "... joint kingdom for him and her together, something apart from the web they had spun of children and ambition" (49). With marriage, Som is found to be a typical male-chauvinist, an authoritarian figure.

Som does not discuss business in her presence. Her usefulness to him has never extended to the areas of mind. Simone De Beauvoir in *The Second Sex* stresses the importance of assertion in women's lives. "...the more women assert themselves as human beings the more marvelous quality of the 'other' will die in them" (21). Simrit moves in the direction of self-assertion in her decision to smoke and drink in the company of Som and Vetter. She wanted them to include her in their discussion and treat her as a person. Simrit takes to drinking too. Smoking, drinking and having extra-marital relations are probably her way of asserting herself.

Some critics treat Simrit as an object for his physical needs. But, for her, even the physical relationship is not warm enough. For Som, sex is an act with a beginning and an end, with nothing in between or afterwards. Simrit feels that sex is a part of life, not a separate relationship, which can be isolated from the rest of life. She feels that "sex had its visions too - of tenderness, of humour, of more than a physical act. Sex could be an argument or problem shared" (90). So Som's utilitarian attitude wears her, and it reflects in their sexual relationship too. She cannot respond warmly to his needs.

Patricia Waugh, a noted feminist theorist in her *Feminine Fiction* refers to the use of bodies as symbols of protest and rage in their unwilling sexual surrender to their husbands. To quote her, "traditionally women have used their bodies as instruments of protest against the feminine positioning and identification" (174). Simrit is fed up with being a passive victim of Som's sexual assault. She uses her body as a means of protest.

He [Som] lay down beside her, compelling her with his urgency... she stayed separate, excluded, rebellious. Much later she woke unaccountably alone in the night though Som was asleep in the next bed, his back to her. (*The Day* 96)

Som senses her non-involvement in the physical act, which he considers as an insult to him. Lacking the tenderness to respond to her, he simply cuts her off, as he does with his former friends like Merriweather and Lalli. Som gives her the ultimatum. He gives her enough time to decide whether she wants to continue with a normal married life or put an end to this farce. Simrit feels a trickle of terror at his order for his detached tone signals the end. She has seen this happening to others, but considered herself safe. Even her request to remain as friends, until they sort out their problem, has been rudely turned down by Som.

Simrit's life with Som is a case in point. She is taken to parties, to get-together, which are hosted for Som's foreign collaborators. Drink, dance and meaningless talks mark these occasions. Simrit feels isolated, but she too engages in the feminine role-playing without making any complaints. Simrit had accepted the inferior position Som had given to her in the marriage without any protest. She allows Som's opinions and desires, to overtake her. Finally, she feels like an overloaded donkey. He recollects what has happened in her marriage:

She had always been an animal, only a nice obedient domestic one, sitting on a cushion doing what she was told. And in return she had been fed and sheltered. Now she mustn't whine if they threw stones at her. (*The Day* 57).

Simrit feels that the imbalance of their marriage is reflected in their children too. No one is like herself or any one of her family, neither like her unworldly mother or her scholarly or gentle-dealing father. She ponders, "What was the matter with her genes. These children all turned out like Som or his family. It was part of the imbalance of her marriage, leaving her unassertive even in reproducing her kind" (31-32). She was not consulted about anything, even in the matter of children. Sahgal here criticizes the

feudal formulation of marriage, which negates female identity. She envisages a time, when women will be treated as equal partners in marriage

Sahgal in this novel examines how temperamental incompatibilities in marriage make husband-wife relationship mechanical. Simrit was born and brought up in an atmosphere of freedom and equality. She expected the same from her marriage too. Her gentle and pious parents were against her marrying a businessman. She herself is a sensitive and intelligent person who cares for the finer aspects of life. She gives much importance to material considerations. Som, on the other hand, is an outright businessman. Success and money at any cost are his goal in life.

The Day in Shadow, meanwhile, is a sensitive account of those suffering women in the Indian society who opt for divorce decades after their marriage. In the novel, after her divorce, Simrit has problems not only coping with her own irrational fears and tensions, but also with a society which does not recognize a woman's identity apart from her husband's. A divorced woman is stigmatized forever. She is curiously watched by others as if divorce were "a disease that left pock marks" (4). Sahgal observes in *Point of View*, "It would have been easier to explain Simrit's divorce in terms of another man. Only I am sure her kind of break was more paralyzing because it could not be explained so simply. Besides, lots of marriages survive adultery. It is a tension between couples, a way of life in which two people cannot agree, that becomes difficult to cope with" (17). Simrit finds it difficult to accept the idea of living alone, all by herself. The frightening dream that she has, gives the readers an idea of her emotional disintegration where pain follows her like a shadow, never leaving her even for a moment.

Simrit, the liberated woman has the courage to break up a long relationship which has become meaningless with no sense of companionship or partnership between her and her husband. The delineation of Simrit's sufferings gives the impression of the novel being a feminist text.

Sahgal stands apart from Mulk Raj Anand, Kamala Markandaya, R.K. Narayan and Raja Rao; these core novelists have rural setting in their novels. Sahgal's world of fiction consists of ministers, diplomats, politicians, professors and bold and beautiful wives and daughters. A novelist always transmutes his or her personal experience into aesthetic one. T.S. Eliot in his essay "Tradition and Individual Talent" has rightly pointed out, 'it is the man who suffers and the mind which creates'. Sahgal is also of the opinion that "everything around the writer is a material for

a novel; one's material comes from real life; one generally draws on one's own experience or someone else's experience" (54).

In Sahgal's novels we do not meet her characters fleetingly or casually; they exist in relation to a background. In her novels, it is the narrator who fills in the background information of most of the characters, for he has either known them for many years or they confide in him. Sahgal portrays a world from which old order has not been driven out and the new order has not taken rolls. As a woman novelist Sahgal knows that her primary obligation is that of advocating the emancipation of women. Sahgal in her novels vividly describes how the woman is exploited even during the modern times both by the individual and by the society.

In brief, in this male dominated world, where men pass orders and women carry them out, where men create situations and women live them, the only hope for a woman is another woman. Their experiences being identical, women alone can understand one another. A woman can depend for solace and understanding, for comfort and company of another woman. "The need for 'sisterhood' is not strongly felt by women in the Third World. Yet in the educated, upper middle class in India, the problems of women are quite identical to those in the West" (Krishna Raj 187). When women develop solidarity among themselves, they cease to be rivals of one another or stop competing for the attention of a male, and develop deep "social relationship with one another" (Mitchell 13). Feminists exhort women that they should protect, advise and boost each other's morale to face the male supremacy. Sisterhood aims at cutting across the racial, political, class or age barriers.

Sahgal pictures in all her novels a sensitive and discriminating awareness about women's experience. Sahgal's characters and themes are in a good accord with feminist fiction. The exploration of woman or denial of justice to her by man and society is pictured in all her novels. She adopts an interesting method of creating her characters in order to promote her theme of women's suppression and revolt in the social-political set up in modern India. Her characters are functional. The novels, particularly *The Day in Shadow*, highlight the state of subjection of women to injustice of various kinds and stress the need for the intensification of women's struggle for liberation.

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IS ENGLISH FOR MERE EMPLOYMENT OR SOCIAL EMPOWERMENT?

J. John Sekar

Abstract

English has always been socially viewed as a passport to employment and therefore economic liberation and social uplift from the days of the introduction of English in India during the early colonial times. The then upper caste Indians capitalized on the opportunities available through English education to shift from temple-based occupations to company-dependent employment in the East India Company. The new converts from Hinduism, the first generation of Indian Christians chose teaching as their vocation in institutions started by missionaries. A sort of social engineering about the importance of English for employment and development was successfully created by sponsored church leaders, independent evangelists, and secular professionals who felt a burden to impart western knowledge to Indians who were perceived to be in the darkness through English. Such efforts were sanctified and legalized through the English language teaching discourses such as Charles Grant's *Observation* and Macaulay's *Minute*. Later, the colonial design of English for employment module was unquestioningly adopted by policy makers and accepted by people of 'free' India. However, empowerment aspect of colonial educational policies was conveniently sidestepped in postcolonial educational reports. The research paper proposes to investigate the colonial and post-colonial educational reports to ascertain if there is any paradigm shift in the social perception on English just as the language of higher education and employment or the language of empowerment and development.

Keywords: Indian educational reports, language policies, English for development, English for empowerment, identities of English

History of English in India

English is highly valued as the most desirable and valuable language for employment during the study period of Indians and as the most trusted language of economic and social empowerment not only in the present life but also in the future where it might serve as an indispensable and invaluable investment (savings) for posterity. Indians, particularly Tamils, have historically imbibed the social and economic value of English and in fact, they view it as a buyable commodity that must be bought at all costs. Social engineering caused by missionaries earlier and policies of the East India Company later has irreversibly 'enlightened' the Indian mind to revere and worship English as a Messiah to the caste-ridden and poverty-stricken Indian society. Though they knew well that English was the language of the colonisers, they readily divorced English from their political perceptions and wished English to do to them what it did to this invading race. They attributed without any hesitation the white people's achievement in all spheres of their life to their language (English) which gods must have bestowed on them as chosen people. For instance, C. Rajagopalachari considered English as a divine gift when he wrote that "English language is the greatest gift of Goddess Saraswati to India." Indians should have unquestionably believed these words of one of the tallest statesmen India ever produced because Indians are naturally deeply religious. All educational reports in independent India affirm this view in secular terms. The *University Education Commission* headed by Radhakrishnan, Professor of Religion and Ethics, says that

English is a language which is rich in literature—humanistic, scientific and technical. If under sentimental urges we give up English, we would cut ourselves off from the living stream of ever-growing knowledge."

Identities of English: Past and Present

The identity of English in India has dramatically metamorphosed from the language of colonisation to the language of modernisation, from the language of an island to the national language of more a dozen nation-states, from the language of a particular religion to the language of all religions, from the language English culture to the language of world cultures, from the language of a Company to the language of multinational corporations, from the language of monarchy to the language of democracy, from the language of primary education to the language of higher education, from the language of literature to the language of the literatures, from the language of vocation to the language of occupation, from the language of agricultural workers to the language of agricultural scientists, from the language of trade and commerce to the language of global trade and commerce, science and technology, from the language of general purposes to the language of specific purposes, from the language of the earth to the language of the globe, and above all, from the language of education and employment to the language of empowerment. It is a useful language but a killer-language as well. It kills those higher education learners to end their life due to their inability to use it for learning purposes and it eliminates languages without

written history like tribal languages. Learners treat it as an indispensable, invaluable language for their future but are mortally afraid of it as well. It therefore continues to be appropriated as the metropolitan language as its literature is endowed with metropolitan character within the Indian literary academia. It is associated with the rich and the urban, not with the rural and the marginalised. Consequently, those who do not or cannot use it are treated as the uneducated and therefore the rural and consequently, as the subaltern. Among the learning youths, women students and backward-scheduled class students form the subaltern group within the academia. Parents choose English medium instruction for their children so that at least the next generation would come out of the social ghetto wherein local ethnic languages oppress their aspiration to move up the social ladder.

English and Higher Education

The fact that Independent India's first education commission is not about primary and secondary education but university education reveals its deep-seated belief that English is the language of higher education in the country and it is the deciding factor of India's destiny. In all subsequent commissions' reports a special, emphatic emphasis on the importance of English as a compulsory school subject can be discerned because of its indispensable role in higher education. Foundations in English language skills are laid in the school curriculum though English as the medium was dispensed in free India. It became an optional language of three language formula though parents have made English the compulsory foreign language to be acquired in schools, and economically well-placed middle class parents of all castes and communities and language ethnicities preferred it as the medium of school education. To cap all reports on the role of English in Indian education, *Knowledge Commission* (2009) recommends the development of English language skills by etching content in and through it. The commission cleverly avoids the term 'medium' and the jargon 'content-based instruction' or 'content language integrated language' though it means it. Politicians of different hues and colours have agreed on the introduction of English medium sections in government schools though they overtly stress the superiority of indigenous languages in education. Postcolonial parents continue to believe in the assertion of Rajagopalachari and see the new identities of English.

English Medium Instruction and Development

Though English has acquired new identities with the passage of time, EMI identity has not significantly contributed to economic development and social empowerment. Consumer countries support EMI at all levels, but it does not appear to have enabled original thinking as far as knowledge creation is concerned. These countries need English to consume the knowledge produced in the English speaking West and thus they are kept intellectually and academically dependent nations. On the other hand, English should enable these consumer countries to produce knowledge so that English speaking countries as well as fellow non-Anglophone countries can use it. The main obstacle is the non-availability of the EMI content in pre-service and in-service professional development programmes. English language proficiency of teachers who teach English and other subjects in EMI at all levels is pathetically pitiable due to the fact that they are not linguistically qualified.

Opposition to and Fear of English in Education

On the use of English in education as medium, it has always been controversial and debatable between people and politicians, policy makers and parents, and 'custodians' of local, regional languages and employers. The opposition that eventually takes the shape of 'fear' of English's omnipotence arises out of two valid factors. One, the EMI would gradually undermine the concept of nationhood and the importance of one's mother tongue. Two, the EMI would restrict the accessibility of lower socioeconomic groups unless EMI is accessible to all sections of society as the state policy. If the state intervention is possible, it would strengthen the apprehension of English undermining the national unity and sovereignty. Those who oppose English as medium believe that real techno-economic development and social empowerment cannot be achieved in a foreign language even if it has a long history of use in India. They also claim that empowerment is possible only through one's tongue that has the power of connecting members of society emotionally.

English for Socio-Economic Empowerment

Education should aim at empowering people. Empowerment can be both social and economic. Education should not be viewed merely as an instrument for employment. Instead, it should initiate the process of instilling in people a sense of autonomy, self-confidence, and self-esteem. It should also facilitate shareholders to

act either individually or collectively to change social relationships, institutions, and discourses that perpetuate poverty and social marginalization. This process is recognized as empowerment. Empowerment is not merely education for employment but it is strongly influenced by a sense of identity and a feeling of belongingness achieved through individual moveable and immovable assets and leadership relations through participation in democratic bodies. Hence, quality education that is globally benchmarked plays a vital role in empowerment. Employment can be one of the subsidiary benefits of education.

Women, socially marginalized sections of caste-ridden Indian society, locationally disadvantaged rural people and urban slum dwellers, daily wage earners in cities who earn their livelihood through jobs in unorganised sectors who constitute 86% of workforce, washer men and women, hairdressers, roadside vendors, and the like constitute the largest segment of society who look forward to empowering their children through quality English medium education. They need skills and confidence in community decision-making. However, education is ironically being viewed as the means of employment or it is available to less than 10% of the youths who are eligible to higher education.

Economic empowerment is closely related to social empowerment. Money cannot ensure social empowerment though it is indispensable. Economic empowerment should enable the vulnerable sections of people referred to earlier to think beyond their present-mindedness and present-needs in which they expend all their energy. Instead, they should be in a position plan to exercise control over their resources and life choice and to contribute intra-household decisions on investment in education and health and participation in public life, and to take risks to maximize their income. It can also strengthen and enhance their participation in decision-making process at home and at work. For instance, economic power of educated and career women always increases their social status and decision-making power. It can also directly address gender inequality. It promotes the assets of the disadvantaged sections that range from owning a two-wheeler to a house. Land and property rights for women and socially excluded communities are a key strategy to address economic, political, and social inequalities. Social protection is another key strategy for enhancement of economic empowerment. It is capable of bringing about transformational changes that balance their immediate needs with investments in future livelihood. Education is

the most powerful investment for the future of their children although their economic contribution to family may be of paramount importance in the present. Cash transfers are also thought of promoting self-esteem and social status. Providing skills training is another strategy to economically empower the weaker sections that include youths. Gaining new knowledge and re-skilling alter self-perceptions and status and increase their employability as well.

English for Development

Since the introduction and institutionalisation English during the colonial period, people of weaker sections have always viewed English as the language of education and empowerment. There has been a direct link between English education and employment and therefore education and empowerment. English plays a vital role in higher education in the multilingual and plurilingual Indian setting as the academic language that can be shared uniformly throughout the nation. It is not an exaggeration to observe that the higher the level of economic development in a country, the greater the demand is for better, higher education systems. Thus, the quality higher education can have a positive effect on economic growth. Education can lead individuals both individually and collectively to strengthen their opportunities for economic growth. Thus, education becomes part of an overall development agenda, which in turn, requires good governance. Common man in India perceives a direct relationship between English language skills and economic development. They view the quality education as a significant determinant for increased wages and social status. There are economic benefits of learning English. However, their English language proficiency needs to be supplemented by sufficient social, human, and technology capital, good governance, and political stability.

English for Egalitarian Society through Empowering the Subalterns

Women students and socially backward and marginalized students form the majority of youth population who needs an education that empowers them and their families not only in the present but also in the future so that an egalitarian society can be created. At the extreme end of the backward and socially marginalized section is found the dalits. This former untouchable class does not want to be left behind at a time when India is resurging economically fast due to advances in technology. Educated dalit youths would like to be part of changing India. Their determination is to break shackles of

social oppression through denial of education for thousands of years and to move ahead with new ideas and actions. They deconstruct the thesis “language is the cradle of civilisation” and affirm that Indian ethnic languages are carrying forward the prejudices and biases of the casteist Indian mind. They view the knowledge of English and education through it as the source of upward social mobility and empowerment. They find the messiah in colonial education and language policies for their emancipation and consider the postcolonial educational policies as unduly emphasising the role of English for employment for all sections of society. They have declared English as the new goddess that does not recognize or maintain social disparity in the name of caste. For instance, October 25 was celebrated as the birth day of Thomas Macaulay and they unveiled Goddess English in 2006.

They argue that they would like to abandon their mother tongues and take up English because they feel that nothing in India belongs to them. Anything that is Indian reflects the Indian value system that contains a strong flavour of caste and prejudices against them. For instance, greeting practices exhibit such caste prejudices. In Hindi, ‘pranam’ is said when people greet one another and they bow down and fold the hands. Dalits do not have the right to receive ‘pranam’ since the receiver has the right to bless! Dalits cannot bless the upper caste. On the other hand, if “good morning” replaces Hindi or Tamil “vanakam” that does not require the touch, both the greeter and the greeted say the same expression with looking into each other’s eyes and thus equality is established. In all Indian ethnic languages, there are plenty of expressions that exhibit such caste-prejudice values and caste-based abuses. Though certain practices are fast changing, they also serve as reminders of the unpleasant past. For instance, upper caste people do not eat pork or beef because dalits eat it. The caste Hindus eat it now because Germans eat it or international community eats it!

Dalits believe that the knowledge of English would eventually break the backbone of the caste system since it depends upon the twin principles of occupational purity and blood purity. Dalits are encouraged not to go out of their occupation as in the case of sanitary work and inter-caste marriages are strictly prohibited. However, English education breaks such practices through inter-cultural or multicultural learning what is happening in other cultures. English would liberate them from traditional occupations which are not taken up by caste Hindus. English leads to a scenario where Dalits dress well, have decent professions,

and are even married to upper caste people. Interestingly, upper caste people who receive English education do not change their mindset as much as Dalits expect English to empower them. Empowering the marginalized through English also requires some kind of attitudinal change and mindset on the part of upper castes who receive the same English education. However, Dalits argue that English may not demolish the caste system at once, but it does not mean that it can never do it. There is a huge difference between how ordinary people who know only Indian languages are treated and how English-speaking people are treated. When someone speaks English, it so happens that they dress up differently, think differently, conduct themselves differently, feel differently, and related themselves with others differently!

Though the constitutional and legal provisions ensure the status of equality between men and women, it remains only theoretical. True development and growth can only be achieved only when deep-rooted ideologies of gender bias and discrimination like domestication of women to traditional roles, restriction on their mobility, poor access to health services, education and employment and exclusion from the decision-making bodies under democracy. Women should emancipate themselves from socio-economic shackles of dependency and deprivations. In other words, education should empower them by making them self-reliant, by instilling self-esteem, and by ‘skilling’ them to face any difficult situation in private life and at work. Education should educate men that women are capable of making rational decisions about themselves and society. Egalitarian society does not recognize any form of gender superiority. Women constitute 50% of India’s population, but many of them are economically dependent and educationally backward. However, many of them are aware of the fact that they can occupy the positions that men monopolise and enjoy. In a nut shell, women’s empowerment is a synonym of complete development of any society.

Position of English in Colonial Educational Reports

English language education began in India as an individual effort of some missionaries like Rev. Swartz, a pioneer of ELT in the Madras Presidency during the last decade of the seventeenth century. The following extract from a Despatch of the Court of Directors dated 16 February 1787 indicates the purpose of ELT in India:

The utility and importance of establishing a free and direct communication with the Natives...and their acquiring a knowledge of the English language being

the most effectual means of accomplishing this desirable object... to establish schools for teaching English at Tanjore, Ramenedaporam and Shevanguga... . Highly approving of institutions calculated to establish mutual good faith; to enlighten the minds of the Natives and to impress them with sentiments of esteem and respect for this British nation, by making them acquainted with the leading features of our Government so favourable to the rights and happiness of mankind. (3-4)

Letter dated 25 September 1823 by W. Fraser to the Chief Secretary, Fort William:

The greatest difficulty this Government suffers, in its endeavours to govern well, springs from the immorality and ignorance of the mass of people, their disregard of knowledge...particularly their ignorance of the spirit, principles and system of the British Government.

The boys [the children of the peasantry or Zamindars] should understand from being able to read and write, something of the British Judicial and Revenue System to the purpose of a diffusion of information amongst the mass.

I propose that a general measure should be authorized for preparing a sufficient number of boys out of the peasantry to receive instruction in the primary branches of education by teaching them to read and write the Persian and Hindee and if possible the English language. (13-14)

The following extracts from the colonial educational reports vouchsafe the colonial design of education which intended education to empower Indian subjects though their methods of analysis and suggestions are unacceptable to the politically independent Indians. A careful analysis of these reports shows that they aimed at empowering the subjects and that employment is only incidental. Their literature, philosophy, history, science, and technology would lay a strong foundation for a new order in Indian society which is otherwise pathetically backward.

Charles Grant's *Observations on the State of Society among the Asiatic Subjects of Great Britain, particularly with respect to Morals and Means of Improving it* (1792)

Grant is the first visionary to make a statement that "English is a key which will open to them a world of new ideas." He wanted to break all foundations of superstitions that might be religion or cultural practices. He attributed the pathetic situation to their ignorance. He declared the

cause of the pathetic condition of Indians was ignorance and its remedy was English education. He suggested the medium of English as the vehicle for imparting western ideas that he called "our superior lights." Thus, he anticipated Macaulay.

- The true cure of darkness is the introduction of light. The Hindoos err, because they are ignorant; and their errors have never fairly been laid before them. The communication of our light and knowledge to them, would prove the best remedy for their disorders; and this remedy is proposed, from a full conviction that if judiciously and patiently applied, it would have great and happy effects upon them, effects honourable and advantageous for us.
- There are two ways of making this communication: the one is by the medium of the languages of those countries; the other is by means of our own.
- The first communication and the instrument of introducing the rest must be the English language; this is a *key which will open to them a world of new ideas*.
- The young would flock to them
- In the course of *another generation*, make it *very general throughout* the country.
- The introduction of English in the administration of the revenue, in judicial proceedings, and in other business of government, wherein Persian is used now, and the establishment of free-schools for instruction in this language would insure its diffusion over the country...the interest of the natives would **induce** them to acquire it.
- With our language, much of our useful literature might and would in time be communicated.
- The removal of one pillar would weaken the fabric of falsehood; the discovery of one palpable error would open the mind to farther conviction.

Twenty years after the first attempt of Grant and Wilberforce, the East India Company Act of 1813 recognized educational missionary efforts in India for introducing useful knowledge and religious and moral improvement of the Indians. The Act also enabled the Governor-General in Council to direct the application to education of an annual sum not less than one lakh rupees out of surplus public revenues. The sum was set apart

For the revival and promotion of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of

the sciences among the inhabitants of the British territories (107)

An extract from a Minute by Lord Moira dated 2 October 1815:

In looking for a remedy to these evils, the moral and intellectual improvement of the natives will necessarily form a prominent feature of any plan... The progress to be effectual, must be patient and silent; like every beneficial change, it must rise out of the general sense of society, not be imposed upon it; and to produce that sense, I know no mode but education. (26)

Lord Elphinstone's Minute dated insisted on establishing at Madras "a central collegiate institution or university," to which no pupils should be admitted in any department except that those who could read and write the English language intelligibly.

The government instructed the General Committee of Public Instruction through a letter dated 31 July 1823 on the purpose of education:

For the purpose of ascertaining the state of public education under the Presidency of Fort William and of considering the suggestions of such measures as it may appear expedient to adopt with a view to the better instruction of the people, to the introduction of useful knowledge including the sciences and arts of Europe, and to the improvement of their moral character. (54)

Holt Mackenzie's Note dated 17 July 1823 expresses his views on public education though he belonged to Territorial Department, Revenue Collections:

It is not then I conceive the wish of Government that the people should be merely taught what is necessary to make them expert agents of the civil administration of the country as now administered. It is not desired to keep them any species of knowledge that can enlighten their minds or improve their moral feelings. Caution indeed must be used in admitting the light to the morbid sense.

To keep the people weak and ignorant that they may be submissive is a policy which the Government decidedly rejects. Its aim is to raise the character, to strengthen the understanding, to purify the heart... whatever in short tends to make men wiser and better and happier here and hereafter.

Nothing therefore can be more comprehensive than the design. Its different parts must indeed be filled up gradually and with well measured steps. Its completion we must leave to our children's children.

If there be truth and excellence in European science, that the introduction of it among the natives of India, must necessarily be one.

As to the means of instruction, they are obviously very numerous... Of these, some would encourage existing, others would establish new institutions. Some would instruct teachers only, some would provide books, some would teach the English language, others would look to the introduction of English science through translations.

It is under the Christian scheme alone, that I should expect to find the labouring classes really educated...

We have no such instruments [religious practices & exercises] with which to work beneficially on the lower orders here. Further the natural course of things in all countries seems to be that knowledge introduced from abroad should from the higher or educated classes and gradually spread through their examples. We surely cannot here, at least expect the servant to prize a learning which his master despises or hates.

The encouragement of Government will also, I believe, readily induce natives to acquire the English language so as to qualify themselves to become translators and teachers. (57-60)

Minute by Sir T. Munro dated 10 March 1826 emphasizes the importance of investment of money and human effort on education since it would not be a waste.

Whatever expense Government may incur in the education of the people, will be amply repaid by the improvement of the country; for the general diffusion of knowledge is inseparably followed by more orderly habits, by increasing industry, by a taste for the comforts of life, by exertion to acquire them, and by the growing prosperity of the people. (75)

Howell commenting on Raja Rammohun Roy's plea to Lord Amherst for English education observes that "it is one of the most unintelligible facts in the history of English education in India." Rammohun protested against the continuance of the oriental learning to the exclusion of European learning:

While we looked forward with pleasing hope to the dawn of knowledge thus promised to the rising generation, our hearts were filled with mingled feelings of delight and gratitude; we already offered up thanks to Providence for inspiring the most generous and enlightened of the Nations of the West with the glorious ambitions of planting in Asia and Arts and Sciences of modern Europe.

If it had been intended to keep the British nation in ignorance of real knowledge, the Baconian philosophy would not have been allowed to displace

the system of the schoolmen, which was the best calculated to perpetuate ignorance. In the same manner the Sanscrit system of education would be the best calculated to keep this country in darkness, if such had been the policy of the British Legislature. But as the improvement of the native population is the object of the Government, it will consequently promote a more liberal and enlightened system of instruction, embracing mathematics, natural philosophy, chemistry and anatomy, with other useful sciences.

In representing this subject to your Lordship I conceive myself discharging a solemn duty which I owe to my countrymen. (99-101)

T.B. Macaulay's Minute of 1835

Postcolonial view of the Minute is so unfavourable that is dubbed as infamous report, but dalits and other subaltern groups in independent India not only welcome it but are grateful to him. Macaulay also sees a great role for English in India in empowering the subjects and declares that "of all foreign tongues, the English tongue is that would be the most useful to our native subjects." He also ascertains that "the state of the market is the decisive test" if question is raised on the need for English.

- All parties seem to be agreed upon one point, that the dialects mostly commonly spoken among the natives of this part of India contain neither literary nor scientific information, and are moreover so poor and rude that, until they are enriched from some quarter, it will not be easy to translate any valuable work into them.
- Which language is the best worth knowing? Arabic, Sanskrit, & English
- I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia
- When we pass from the works of imagination to works in which facts are recorded and general principles investigated, *the superiority of the Europeans becomes absolutely immeasurable.*
- English stands pre-eminent even among the languages of the West. It abounds with works of imagination not inferior to the noblest which Greece has bequeathed to us.
- Whoever knows English has ready access to all the vast intellectual wealth which all the wisest nations of the earth have created and hoarded in the course of ninety generations.

- English is likely to become the language of commerce throughout the seas of the East
- *Of all foreign tongues, the English tongue is that would be the most useful to our native subjects.*
- We are forced to pay our Arabic and Sanskrit students while those who learn English are willing to pay us.
- On all such subjects, *the state of the market is the decisive test.*

Extract from Minute of 1828 by Sir J. Malcolm, Governor of Bombay

No knowledge of English is necessary. The acquisition of that would occupy a period required for other studies and pursuits, but it is quite essential to aspiring natives that they should have the advantage of translation from our language of the works which are best calculated to improve their minds, and increase their knowledge not only of general science, but to enable them to understand the grounds which led us to introduce into the system of administration we have adopted for India the more liberal views and sounder maxims of our policy and legislation in England. (144-45)

Minute by the Right Hon'ble Lord Auckland, the governor-General dated 24 November 1839:

I would then make it my principal aim to communicate through the means of the English language, a complete education in European Literature, Philosophy and Science to the greatest number of students who may be found ready to accept it at our hands.

Education in English should be confined for the present to the Presidencies and to some of the principal provincial stations, as being the only places at which there is yet an **actual demand** for it.

A Note by J.R. Colvin, Private Secretary to the Governor General. He quotes Prinsep in his note of July 5, 1839:

"I know that the desire to learn English and to master the rudiments of European Sciences is growing fast among the Mahomdians."

A command of the English language and a familiarity with its literature and science have been acquired to an extent rarely equalled by any schools in Europe. (171)

A desire for European knowledge and for the advantages connected with it is the only effectual

stimulus to the acquisition of the English language. (177)

Position of English in Educational Reports of Independent India

There is a slow but consistent shift in Indian policy makers' perspective on the role of English from the language of empowerment to that of employment. Earlier commissions are closer to colonial empowering and liberating views of education under the direct influence of such policies than the latter reports that stress the utility role in the material sense.

University Education Commission or Dr Radhakrishnan Commission 1948-49

- Now it is true that the English language has been *one of the potent factors in the development of unity* in the country. In fact, the concept of nationality and the sentiment of nationalism are largely the gift of the English language and literature to India. Many advocate the retention of English as an instrument for the continuance, and fostering of the unity which it has helped to create. But in addition, English has supplied us with *the key to the fundamental ideas of modern civilization, to modern science and philosophy* and, what is more important, for all practical purposes English *will continue to be our principal means of maintaining contact with the outside world*. English is an international language ...and it *will soon be the world language*.
- Continuance of English as the state language is a negation of democracy.
- It divides the people!
- English, however, must continue to be studied. It is a language which is rich in literature—humanistic, scientific, and technical. If under sentimental urges we should give up English *we could cut ourselves off from the living stream of ever growing knowledge*. English is the only means of preventing our isolation from the world.
- In the universities, *no student should be allowed to take a degree who does not acquire the ability to read with facility and understanding works of English authors*.

Secondary Education Commission 1952-53

- Mother tongue should be the medium of instruction throughout the secondary school stage

- English should be introduced during the middle school stage

Kothari Commission Report 1964-66

- Mother tongue should be the MOI both in school and college
- All India institutions should continue to use English as the MOI for the time being
- The teaching and study of English should continue to be promoted right from the school stage.
- Desirable to set up a few institutions both at school and university levels with some of the important world languages as media of instruction
- English will serve as a link language in higher education for academic work and intellectual intercommunication. However, English cannot serve as the link language for the majority of the people. It is only Hindi which can and should take this place in due course.

Acharya Ramamurti Committee 1990

- 96% of the total population speak the languages included in the VIII Schedule
- 67 seven languages are used as MOI in schools
- 1652 mother tongues in India
- For the purpose of making significant contribution to tremendous growth in science and technology, *study of English deserves to be specially strengthened*
- *Strong foundation in English be laid at school* because it is the library language in higher education

National Knowledge Commission 2009

- An understanding and command over the English language is *a most important determinant of access to higher education, employment possibilities and social opportunities*.
- English is *a critical determinant of access to and opportunities for a better life*.
- The teaching of English as a language should be introduced along with the first language of the child, starting *from Class I*.
- This is not meant to be a stand-alone, add-on subject, but is meant to be integrated into the school curriculum. Language learning cannot be separated from, and *must be integrated with, content learning*. Therefore, English should also be used to teach some non-language, content subjects, starting *from Class III*.

- Creation of multi-medium schools would reduce the divide between EM and RL medium schools
- Reform the pedagogy of ELT: without disproportionate emphasis on grammar and rules
- The quality of ELT is simply not good enough
- Graduates with high proficiency in English and good communication skills should be inducted without formal teacher-training qualifications. They can be selected through National Testing Service and can be given a short-term orientation.

Conclusions

English must be taught in India for socio-economic empowerment and not for mere employment. Employment without empowerment would lead to consumerism which is ever strengthening the economic and social disparities in caste-ridden India. Socially marginalised people should be given education in a language that does not perpetuate inequalities and English is perceived to be the most welcome language in a multilingual country. There is a positive relationship between education and development, and English and empowerment in Indian context.

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GOD, THE 'OBSESSIONAL PATIENT': A CRITIQUE OF *PARADISE LOST*

I. Johnson Stephen

Abstract

The present article inquires God's mentality behind the banishment of both Adam and Eve from the Garden of Eden. It treats God as a Patient who has lot of emotional anger which forces him to hold such a position in the society. God has 'taboo sickness' in his mind. He creates Adam and Eve and gives control over everything in the Garden of Eden. But after eating the forbidden fruit from the tree of knowledge they are expelled from the Garden of Eden. God is the pioneer in the field establishing the concept of taboo in this world. Actually, the researcher borrows the concept 'taboo' from Sigmund Freud's seminal work *Totem and Taboo*. Taboo means something prohibited and sacred which is treated as an unusual thing in order to protect the moral norms in this world. The paper aims at showing both God and the first parents are the practioners of the tabooed concepts in the Garden of Eden.

Keywords: taboo, sickness, unconscious, psychoanalysis, uncodified laws, obsession

Introduction

The present paper probes God in the perception of the Psychoanalytical Criticism. The title of the paper enlightens and cares for God as Patient, who is affected by unhealthy obsession or controlled by the evil spirits without the possession. One should not be misled by the statement of this research article since it inquires the concept of God. The researcher, just, applies the psychoanalytical criticism of Freudian school on God to disclose his totemic and tabooed concepts. The main source of this article is a 'magnum opus' in English Literature namely, the *Paradise Lost* and one of the greatest and thought provoking piece of books – namely, *Totem and Taboo*, in the field of Psychoanalytical criticism.

Freud's book *Totem and Taboo* is one of the groundbreaking works of Psychoanalysis. It is the fullest exploration of his famous themes, such as, family, society and religion. The researcher while writing this article does not stand neither on the side of religion nor on the secular side, rather holds the neutral position to note down the social role played by God, while punishing both Adam and Eve. In this article one can witness the Satanic influence on God. Since the researcher has touched the Christian concept of theology, let no other Indian religion may claim the producer as an accuser. But a real thinker can understand the extreme role played by the religious system and uncodified moral laws behind the punishment of God on the first parents.

Psychoanalytical field believes that there is a kind of prohibition which causes a man or woman to become a patient. A patient, who is not only has to have diseases but also inherits the mental illness which is the result of the prohibitions or banishment of some desires. What is prohibited here or banned? Usually every civilization and

culture has its strong beginning from religion and moral consciousness. This religious attitude is not inseparable from the civilization of one particular group of people. The same people lay down certain moral codes to be followed in their own race. If anyone trespasses the code written by those race of people he will be treated as an untouchable. The untouchability finds its opening in the minds of the other people who belong to the same race of people. So here the untouchability becomes the prohibition.

The word 'taboo' aptly suits to the concept of prohibition or banishment. Taboo is a Polynesian word as it is said by Freud in *Totem and Taboo*. The word taboo is untranslatable one, to which one cannot give the exact meaning. But one can define what is meant by taboo? Taboo is a kind of practice practised by every society, at certain rate of judgment, as something or some activities are done against it, which are usually banned.

Though 'taboo' is untranslatable, Sigmund Freud leads the readers to two contrary directions while attributing meaning to the signifier 'taboo' in *Totem and Taboo*. 'Taboo' has two meanings; such as something which is 'Sacred' and the other is 'forbidden', the former leaves the positive insight while the later indicates the negative. Taboo is something that is aloof for human beings. The nature of the taboo is expressed only in the prohibitions and restraints in the society. But one has to know that Freud's suggestion that the concept of Taboo is not based on the moral prohibitions. Some say that Taboo is the "oldest human unwritten code of laws" and "older than Gods" (Wundt). So the concept taboo is of unknown in origin.

Psycho-analytical examination examines the nature of the taboo which includes (i) the sacred or unclean, (ii) the kind of prohibition which results from the character

and(iii) the sanctity which results from a violation of the prohibition (Totem and Taboo, 22).

Psycho-analytical field analyses that taboo is committed either 'indirect or natural' possession of the demonic power in a person or it is taught by other person. A wife even can influence her husband to commit taboo or vice-versa. This ideological attribution of taboo can be applied to the chief characters in the *Paradise Lost*, namely Adam and Eve. Even to some extent by God himself. The objectives of 'taboo' are

- To protect important persons or things such as, chief activities in the society and something which is given much more importance – 'Forbidden fruit' in the *Paradise Lost*.
- To preserve the feeble persons from the powerful influences – temptation of Eve by Satan.
- The guarding of the sexual impulses and functions – Understanding the self in *Paradise Lost*.

Freud has systematically observed the punishment for violating taboo in his *Totem and Taboo*. So, the punishment among the ancient people was "no doubt originally left to an internal, automatic agency; the violated taboo itself took vengeance. When at the later stage, ideas of Gods and spirits arose with whom taboo became associated, the penalty was expected to follow automatically from the divine power". (*Totem and Taboo*, P. 23) The above stated point is applicable to the first parents. They live in the Garden of Eden where God or the obsessional patient takes vengeance for eating forbidden fruit.

In the ancient days, people who committed this violation – either punished by the magical power or by the society itself, whose conduct caused their generation to reach a destructive peril. Thus in the ancient days the punishment for the violation of taboo was treated.

'Taboo' is a key concept which dominates the modern situation also. The human beings give much more reverence to the objects which are seen as something holy. The 'moral precepts and the codified laws are deeply rooted in the tabooed concepts. Though some human beings are rational beings in spirit, they are subjected to prohibitions – like moral, religious and social. In ancient days also the primitive people venerated the tabooed objects with a kind of awe but without asking question. There were number of prohibitions prevailed in the society but the people submit themselves to these prohibitions.

From here the course of this paper analyses the taboo committed in the Garden of Eden, and on whose responsibility this unwritten code of law is imposed in the

Garden of Eden, where the first parents lived merrily. Christians are told that God is the Supreme Being in this world who created this world, and all know the story of the Genesis in the Bible. Here one has to keenly observe that God is zilch but a human being. Some may not accept this fact, but here the evidence proves that God is a man-like-man. "Then God said, "Let Us make man in Our image, according to Our likeness; let them have domination over ... all the earth and over every creeping thing that creeps on the earth." (Genesis, 1: 26). The Biblical line is changed by Milton in *Paradise Lost* book VII as:

Let us make now Man in our image, Man
In our similitude, and let the rule
Over the Fish and Fowl of Sea and Air,
Beast of the Field, and over all the Earth,
And every creeping thing that creeps the ground.
(519-523)

If one clearly notes the Miltonic line and one understands that even Milton, though he was a staunch Puritan, has given the emphasis that God is a man of man. God's words, in the previous lines, must be marked to show him as possessing human quality. So from now onwards the researcher writes the signifier God into god.

Let everyone remember the above said ideas from the Bible. So god is a human being and the human beings are the proof of it. But some say that he is a supreme being who reveals in every phenomenon and occurrence of nature, which are different kinds of issues. Since, god creates human in "His own image", he also has certain shortcomings in him.

Psychoanalytical field treats human being's life as a case study. Those who are obsessed with various individual prohibitions which are austere observed by him in his private life, has been called an 'obsessional patient' – in other words 'taboo sickness' (Freud). The role of the Psychoanalytical field makes the hidden agenda to the visible world. A patient is created by various prohibitions in the society, so the irresistible fear is created in the patient who is abnormal. To them, there is someone who is always going against and warns. So finally "obsessional prohibitions involve just as extensive renunciations and restrictions in the loves of those who are subject to them." (TT, 33)

At this juncture, the researcher has arrived the right track at right time. The beginning of this article itself clearly states that this article is written only by following the literary masterpiece *Paradise Lost*. But here the researcher quotes from the Bible. One has to understand that Milton is a puritan and he has taken the material from

the Bible since his purpose of writing the *Paradise Lost* is to “assert th’ Eternal Providence, / And justify the wayes of God to men” (Book I. Lines - 25-26). So the preference of the holy Bible instead of the “Paradise Lost” is a right choice to quote the exact sentence and the purpose of god in the Heaven.

The researcher argues that the god has the ‘taboo sickness’ in him. According to Freud, the primitive generations of people were sturdy believers in taboo. They created some rituals for worshipping the tabooed conception. They wanted some moral prohibitions to function the world properly. So without giving any meaning to the tabooed conception they blindly worshipped those prohibitions. God is the similar man who created this world within one week. He created almost all the things on the earth – starting from water to human beings.

But already this article has shown that those who have committed or violated the tabooed prohibitions let the way to fall the ceiling over the heads of their own generations of people. Adam and Eve are avenged by the tabooed concept in the Garden of Eden. Among the every created thing of god ‘Forbidden fruit’ or the ‘tree of knowledge’ is placed as something ‘sacred’ or ‘uncanny’.

The god lets both Adam and Eve can have their rights ‘over every living thing’, of which the tree of knowledge needs some special perseverance. Psychoanalytical criticism believes that a person is obsessed with multi numbers of prohibitions, hence they are self-contradictory in nature. The strict observers of moral prohibitions are subjected to the abnormal condition, which is developed and strongly rooted in the childhood days of a man or woman. God has given rights to have an authority over everything in this world but the same man restricts Adam and Eve to taste the fruit of the knowledge. “God commanded the man, saying, “Of every tree of the Garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat,” (Genesis, 16-17). Milton in Book VII writes these words of god from the Genesis as

This Garden, planted with the Trees of God,
Delectable both to behold and taste;
..... but of the Tree
Which tasted works knowledge of Good and Evil,
Thou may'st not; in the day eat'st, thou di'st;
Death is the penalty impos'd, beware, (538 - 545)

The above mentioned line unveils the prevailed secrets of the unconscious realm of god. Since god is a man, he also has human wishes to be fulfilled. He has jealousy over both Adam and Eve, even though they are human beings. So he restricts them. For the generation of

human beings, god is the first father who has laid down certain moral, social and uncodified prohibitions in the Garden of Eden. The successive generations have to follow those laws established by the previous generation. So they have to follow the tabooed desires of god.

The treacherous nature of god is unconcealed through the line that “in the day that you eat of it [forbidden fruit] you shall surely die.” (Genesis, 17) But this treachery is unveiled by the magical power or the demonic power called Satan. He says that when they eat the fruit from the tree of knowledge immediately their eyes will be opened. When the forbidden fruit is plucked and eaten by Eve, the act of renunciation compels God to prohibit Adam and Eve from the Heaven itself. He has the fear of losing his supremacy over his first generation of people. If their eyes are opened by the fruit from the ‘tree of knowledge’ some magical powers come to the human generation.

When god receives the shaking caused by both Adam and Eve, he has to prepare for the act renunciation since he is led by the obsessional prohibition. God has put forth the moral and uncodified laws for the ‘tree of knowledge’ and the fruits bore by it. Thus the conception of taboo is immediately imposed on the tree itself. That is the way Adam and Eve give their own veneration to the taboo – ‘forbidden tree’ – through the way of non-touching. Here what matters more is “Readiness is all” (*Hamlet*: Act V Sc. II. 129) and “there is a special providence in the fall of” Adam and Eve.

God makes his mind to ready for the punishment. Here he renounces not the Garden of Eden but his own generation since he creates human beings with his own image. Adam is the replica of god but Eve is the replica of Adam, who makes clearance of Eve that “This is now bone of my bones / And flesh of my flesh; / She shall be called Woman,” (23). Finally god’s renunciation of his own ‘hearts of hearts’ are evicted from the Garden of Eden. The taboo sickness in god takes vengeance by saying that

“In the seat of your face you shall eat bread
Till you return to the ground,
For out of it you were taken;
For dust you are,
And dust you shall return.” (G: 19)

God finally lets his unconscious mind to rule the world. The ‘taboo sickness’ finds its room in the unconscious realm of god. He, as an obsessional neurotic patient, ‘willingly suspends’ his own taboo sickness. So the mere sickness is ‘loosed upon this world’ as Yeats once believed that ‘anarchy is loosed upon the world’ (“The Second Coming”).

Since Adam and Eve are the first parents in this world, let their generation at least may have the taboo-free society and prohibition-free society. But the modern world is already stained by T.S. Eliot. Once again the human beings are available to drag and lift up the same Sisyphian stone on their heads. This is what Existentialism taught the human beings. Since human beings have existential crisis, the unconscious portions of existence has the subconscious functions of the obsession and taboo sickness prohibitions in them.

The researcher argues that the era of God the Father (here he emphasizes the God) and his son Jesus Christ come to an end. Since human beings create god in their own exterior or vice-versa, may god be treated as a human being. The great writer of the early part of the Twentieth century, D. H. Lawrence, had conceived Jesus Christ as a Man who died in his Novella *The Man Who Died*. He, in the tradition of Freud and his teachings, treats Jesus', as having the human qualities, subconscious thoughts. The researcher puts forth an idea that Why can't god be treated as having the human functions in him? The article proves that god as a human being with his own words as quoted in the Genesis. So both the Father and

his Son can have human problems in them. The paper does not aim to demolish the concept of god in this present scenario and at the same time it does not announce the author of this article as an atheist. The neutral position is observed throughout the composition. The objective of this article is to show that the present world is in great need of awareness over the environment of the present predicament of the human beings. If the article brings laurels let all of them go to Freud and his hardships, if it receives criticism let the blames go to the writer of this article as having an 'obsessional' prohibition.

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DECOLONISING MUSIC: A POSTCOLONIAL READING OF THE GENRE OF JAZZ

M. Josiah Immanuel

Abstract

Music is one of the art forms, which has evolved through various cultures in different contexts. Every culture is unique with its unique cultural practises. The Africans were taken into America as slaves but still they suffered the yoke of colonialism alongside the native Indians. Colonialism affected their African Cultural roots, including music. They were deprived of their ethnic identities, and are forced to adapt and abide Western cultural practices, adopting cultural inferiority. This paper focuses on the influences of colonial domination over African folk music, and how as an outcome of the struggle for cultural autonomy, the genre Jazz evolved against the Western dominance in the African-American musical context and a beacon of cultural hybridity. In the United States of America, Jazz emerged as a collective voice of the oppressed black slave community. Jazz is a result of a head-to-head clash between the Western classical music and the African slave folk rhythm. Jazz compromises and contrasts with the western classical music at the same time. Jazz dethroned, mocked and deconstructs the classical notions of music. Jazz emerged as a genre difficult to define and confine to a single unique genre, which is a strand of multiple genres like ragtime, bebop, blues, bossa nova, etc., exhibiting a typical postmodernist attitude. The important quality of jazz is the freedom it gives to the performer to improvise and apply personal interpretations to it.

Keywords: music, hybridity, postcolonialism, decolonization, African-American, jazz, oppression

Introduction

Every culture and civilization has its own musical heritage. Moreover, when there is a collision/communion between two or more cultures for political or geographical reasons, there is an exchange of practices and traditions on all grounds. Music is generally seen as a common interest and a shared space where people from different backgrounds commune. But every culture has its indigenous practice of music of its own. Jazz emerged not only as a musical genre but as a collective voice of the oppressed. From slave folk spirituals to Jazz clubs, this musical genre has closely mapped the African-American experience. This paper parallels the significance of Jazz music how it decolonized itself from the western clasps in terms of Melody, Harmony and Rhythm.

Melody

Generally, in any song or music, the melody is the most prominent, audible entity. The chords follow the melody. But in jazz, the melody follows or takes cues from the chords played. The melody, which is supposed to be the soul of the song, is made to suffocate under a jarring arrangement of chords. In instrumentals, the melody is played using the western brass instruments like the saxophone, trombone and trumpet to make itself heard. Improvisation is the key for jazz. There is no limit for a jazz melody to attain. If it is perfect, it cannot be jazz. It also gave the freedom that the African people craved for. The right to err. Jazz doesn't or cannot have recognizable melodies. Technically, until the first chorus, the melody is

presented in its original form. And then, the same melody 'departs' to undergo an improvisation on subsequent repetitions.

There is a scale called the 'Pentatonic Scale' in music, which uses only the black notes of the piano. Perhaps it is by coincidence that the African Spirituals like "Every time I feel the Spirit", "Swing Low, Sweet Chariot", and "Amazing Grace" can be played in the pentatonic scale i.e., by using only the black keys. This scale had also been known as 'the slave scale'. Either the Negro slaves were denied access to the white keys, or perhaps it was just a coincidence that the pentatonic scale was inhabited by the African spirituals.

Harmony

When two or more notes are played or sung, alongside the melody, it is called as harmony. Harmony cannot happen in isolation but can exist only in an assemblage. It was by nature that the African-American community insisted in living as groups. These groups as they evolved into a working slave community, they spiced it up by singing songs together. The African culture was conditioned to a call and response pattern, which can be traced in the black American spirituals and jazz songs. The soloist plays the call and it is answered by the ensemble. The ensemble, both the orchestra and the choir tend to blend two or more notes at the same time. This jazz harmony differs from the western harmony by adapting into the blues scale. The western major scale follows harmony of the third and the fifth note from the tonic;

whereas in the blues scale, the third and the fifth notes are diminished. The blues scale was harmonized with the western chord structure, to produce a blend of harmonic and non-harmonic tone, called the jazz harmony.

Rhythm

The African slave tradition was highlighted with the use of drums and percussive instruments. Body drumming, clapping and stomping were also in practice. Their rhythmic singing eased the workload levied upon them. This evolved later into jazz, it struggled to fit into the western musical bar, often showing its wriggles as syncopations. The traditional 4/4 rhythm pattern has an accent on the first and the third beat. Syncopated jazz rhythm is accented on the second and the fourth beat. Again, improvisation plays a key role in distorting the set norms of the western rhythmic patterns. Therefore jazz rhythm acts as a consolidation between the baton and the drum.

Conclusion

Jazz translates the African-American condition into a musical medium, through the rubrics of melody, harmony and rhythm. From ragtime and blues, to Acid Jazz and free jazz, jazz has been evolving and expanding to become a universal expression of dynamicity; a cry for freedom and a pining for acknowledgement. It has been constantly discolored itself from representing the black experience to relate with issues of non-black community also. Jazz can be studied as a typical postmodernist model, in music which exhibits dynamicity, dissonance, and flexibility.

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CHARACTERISTICS OF TEACHER AND STUDENT IN THE ANCIENT TRADITIONS AND WORLD LITERATURE

S. Joseph Arul Jayraj

Abstract

The research paper traces the characteristics of a person, who is eligible and not eligible to be a teacher and a student as portrayed in the ancient traditions and the Works of Literature of the world. It traces the background and presents the merit of a book titled *Nannūl* on Tamil grammar succinctly. It analyses select rules or aphorisms that are presented in *Nannūl* in the form of poems with regard to certain criteria on which teacher recruitment and student admission can be done in an educational institution. These poems assert the uniqueness of Pavanathi Munivar's *Nannūl* with evidences extracted from the text.

Keywords: *Tolkāppiyam*, *Advayataraka Upanishad*, *Nannūl*, *nūrpā*, *chūttirappā*.

Introduction

In the academia, the process of mentoring of students is essential to know the learning needs of the students, to identify the area of interest of study of the students, and to train the students in making their dream come true. It is believed that students have the potential to accomplish great things. But too often, they don't have the access to identify their potential. They need the help of their teachers or mentors in this regard. In each educational institution, it should be made mandatory to establish an innovative advisory service that unlocks the power and passion of students by delivering personal, dynamic and superior educational guidance and support. Now a days, students and parents are frustrated by both the process and lack of expert resources while applying to educational institutions for the educational needs of their children. Each educational institution needs to appoint an experienced and indomitable Teacher Recruitment Board of Expert(s), which can recruit quality staff and provide right, timely and uncompromising insights to help teachers and parents to shape the future of their children. Having these points in mind, the research paper discusses the topic objectively and elaborately. The points that are discussed in the research paper are based on certain appropriate examples culled out from different and unfamiliar sources.

Discussion

If one analyzes the cultural and academic poetics of a good and bad teacher and a student as portrayed in the great ancient traditions of the world, one can find out such tradition started with Siddhartha Gautama Buddha, who was born at Lumbini in Nepal between 490 and 450 BCE and died in Kushinagar between 410 and 370 BCE (https://www.ancient.eu/Siddhartha_Gautama/). The two sects of Buddhism, *Mahayana* and *Heinayana*, contain his

teachings to his disciples. Vardhamāna Mahavira was the twenty-fourth Tirthankara of Jainism. He was born in c. 599 BCE at Vaishali in Bihar and died in 527 BC at Pawapuri in India, imparted his teachings to his disciples (<https://www.britannica.com/biography/Mahavira-Jaina-teacher>). Socrates, a Greek philosopher, who was born in c. 470 BCE at Alopece in Greece and died in 399 BCE in Athens in Greece, taught his disciples (<https://www.britannica.com/biography/Socrates>). Jesus of Nazareth, who was born in c. 6–4 BC at Bethlehem and died in 30 AD at Jerusalem) in Judea, taught his disciples (<https://www.britannica.com/biography/Jesus>). Based on the four afore-said ancient traditions of the world, the notion of the teacher-disciple relationship can be summarized as follows: A teacher should be a role model to his disciples, and the disciples should emulate their teacher.

When one searches for information in the ancient Works of Literature of the world with regard to the processes of teacher-recruitment and teaching-learning, and mentoring of students, one can come across such valuable tips given by Socrates on "The Teacher-Student Relationship". Socrates offers a few tips to be a successful teacher and a student. Plato wrote *Republic* in Athens around 380 B.C. Though *Republic* is primarily concerned with defining and defending justice, it does deal with concepts on ethics and political philosophy. It also presents bold and fascinating theories in the fields of epistemology and metaphysics. Aristotle's *Poetics* written in 335 BCE and *Rhetoric* written in 4th century BC prescribe rules to the aspirants, who want to be successful orators and writers.

Socrates, one of the greatest philosophers, has given a few tips for teachers and students. Even though Eric, V.

Sisco presents many principles, the following principles proposed by Socrates could be taken as guidelines for teachers and students.

1. : "All I know is that I know nothing".
2. : "Nature has given us two ears, two eyes, and but one tongue – to the end that we should hear and see more than we speak".
3. : "Education is the kindling of the flame, not the filling of the vessel".
4. : "Let him that would move the world first move himself".
5. : "Experience is the best teacher, but a fool will learn from no other" (<http://eric-v-sisco.blogspot.in/>).

Apart from the above-mentioned four ancient traditions of the world, no other information can be found in the ancient Works of Literature of the world in Greek, Latin, English, and French in connection with the notion of the teacher-disciple relationship and the characteristics of a good and bad teacher and a student.

Sanskrit grammar renders only the general characteristics of an Acharya (Guru) as the prompter, the awakener and the bestower of liberation from the religious paradigm. The syllable 'gu' means darkness, and the syllable 'ru' implies he who dispels the darkness. Because of the power to dispel darkness, the guru is thus named (*World Heritage Encyclopedia, Advayataraka Upanishad*, Verse 16:22-23; cn.worldheritage.org/articles/Guru). But one is surprised to find out the wealth of information rendered by Pavanathi Munivar through *Nannūl*, and such piece of information cannot be found in any such ancient Works of Literature in any one of the languages of the world, except Tamil. If one indulges in a close reading of *Nannūl*, one can find the truth that there is an untapped and invaluable wealth of insight into the history, characteristics and definitions of a teacher and a student that need to be excavated.

In Tamil, *Tolkāppiyam* is considered the first book of grammar written by Tolkāppiyar around 5000 BC that is based on his rich experience of reading and writing literary works in Tamil. In Tamil, *Tol* (adj) means 'ancient', and *kāppiyam* (n) means 'epic' (*A Survey of the Sources for the History of Tamil Literature*, 189). Next to *Tolkāppiyam*, *Nannūl* is the most significant work on Tamil grammar written by Pavananthi Munivar around 12th century AD. The specific date of its publication is unknown. *Nan* (adj) means 'good' and *nūl* (n) means 'book', and so *Nannūl* means 'good book'. The Ganga King, Seeya Gangan of Kolar (Mysore), who was a contemporary of the Chola King, Kulōttunga III, commissioned Pavananthi Munivar to

compose *Nannūl* and patronized it. *Nannūl* is divided into five sections namely (i) written language, (ii) spoken language, (iii) semantics, (iv) poetic language and (v) rhetorical devices. The latter three sections are believed to be lost. Therefore, only the former two parts on written and spoken forms of the language are extant today (*Nannūl, Bulletin of the Institute of Traditional Cultures*, 181). If one analyses select grammatical rules from 'nūrpā,' which functions as 'chūttirappā,' one will understand the uniqueness of Pavanathi Munivar's *Nannūl*. 'Sutra' /sutrə/ means "a rule or aphorism" /afərz(ə)m/ and 'pā' means 'a poem'. Therefore, the term 'chūttirappā' (singular) means 'a set of rules of grammar' (<https://en.oxforddictionaries.com/definition/sutra>) that is presented in the form of a poem. 'Chūttirappās' (plural) from 26 to 39 are taken for analysis in this research paper. In no other language of the world, one can find such a great writing on grammar like *Nannūl*.

Grammatical Rules of Chūttirappās from 26 to 31: The Definition and the Characteristics of a Person, who is Eligible to be a Good Teacher

A good teacher attains greatness by being born of a disciplined family, cherishes the milk of human kindness and worships God. He is a voracious reader who has the ability to explicate the text and enable the students to comprehend the meaning easily. He is as patient as the land which tolerates even a person who digs it. He is as stubborn, confident and firm in his knowledge as a hill, and thus he "resembles the earth" by having the qualities of greatness and reputation due to "resourcefulness, firmness, patience, productiveness" (Kannan 21). He is as impartial as a balance in exhibiting his disinterestedness and resolving doubts of the students impartially. In dealing with others, a good teacher, like a flower, spreads the fragrance of his knowledge, and imparts happiness to others (Kannan 22) by sharing the fund of knowledge he acquired with students happily. He is worldly-wise to understand the ways of the world, and endows himself with many other such good qualities.

Grammatical rules of chūttirappās from 32 to 35: The definition and the characteristics of a person, who is not eligible to be a teacher

A person, who is not eligible to be a teacher, does not have the competence to disseminate knowledge to students methodically, clearly and agreeably. The person does not have proper plan. He is worst in character and by nature, jealous of the competence of others in acquiring knowledge, and avaricious for cash and kind. He deceives others by hiding the truth and spreading falsehood. He

talks in a way that infuses a sense of fear in those who pay heed to his speech. a) Like a pot, which has a hole at the bottom and allows water to drain, a bad teacher does not have the competence to contain the knowledge he receives, but allows it to get drained. b) Like the jagged edge of a Palmyra leaf-stalk, which prevents a person from climbing the tree and reaping the benefits of it, an "inaccessible teacher" will not bear fruit to his students, but will be useful to others. c) Like a tinder box with small mouth which makes putting things into it and taking things out of it hard (Kannan 23), "the half-instructed teacher" never allows a greater quantity of knowledge to get into his brain and never allows anyone to benefit out of it. d) Like a "coconut tree that leans and drops coconut into a stranger's ground" (Kannan 24), an "inaccessible teacher" will not bear fruit to his students by not being available and accessible to his students for consultation. The person will allow others to make use of his scholarship (Kannan 23). e) The person, who cherishes negative ideology and attitude, is not eligible to be a teacher.

Grammatical rules of chūttirappā 38: The definition and the characteristics of a person, who is eligible to be a student

An élite student, who belongs to the first category of 'above average,' is compared to the Swan, which separates milk from water and drinks milk alone. Similarly, an 'above average' student evaluates good as well as bad things and absorbs only good things. An élite student is compared to the Cow, which sees a place full of grass, grazes stomach full and after that it rests in a place, ruminates, chews the cud and digests. Similarly, an 'above average' student studiously participates in the process of learning in the class, recollects what he has learnt in tranquility, broods over it, assimilates it, absorbs it and makes knowledge his own.

A student, who belongs to the second category of 'average level,' is compared to a Farmer, who tills the land hard, cultivates the crop, and sees the bonanza of the harvest. Similarly, an 'average' student, as a Parrot, is trained to reproduce what is taught, exhibits great efforts to learn the concepts taught to him by the pains-taking teacher. But he fails to develop his knowledge and skills on his own efforts.

A student, who belongs to the third category of 'below average level', is compared to (i) a pot, which has a hole at the bottom and allows the water to leak and drain. Similarly, a mediocre student allows what he has learnt to drain gradually and finally forgets everything he has learnt.

(ii) As a goat, which does not graze all the leaves of a plant and goes from plant to plant in search of leaves, a mediocre student will not study under any specific teacher, who is a great scholar. He goes from teacher to teacher in search of scholarship. iii) As a Buffalo, which stirs the pond and drinks the muddy water, the mediocre student takes pains to acquire knowledge, but allows and absorbs only evil thoughts in his mind. (iv) As the sieve of the Coconut or Palmyra tree, which retains the dregs and lets the honey drift and sift, the mediocre student allows knowledge to drift and sift from his mind and retains what is unwanted and useless and indulges in foolish arguments after learning.

Grammatical rules of chūttirappā 39: The definition and the characteristics of a person, who is not eligible to be a student

A teacher should not teach a person, who is a delightful drunkard, lazy, arrogant, lustful, thievish, chronically sick, fool, quarrelsome, angry, sleepy, dull-headed, afraid of reading ancient books and fickle-minded, hot-tempered, sinner, and liar.

The Concept of a Teacher and a Student: Socrates Vs Pavanathi Munivar

Socrates explains to Phaedrus that the teacher/rhetorician must himself know truth before he can disseminate truth to others:

A man must know the truth about all the particular things of which he speaks or writes, and must be able to define everything separately [...] and in the same way he must understand that nature of the soul [...] Until he has attained all this, he will not be able to speak by the method of art. (Thomas W. Benson, Michael H. Prosser 40)

Socrates first teases Phaedrus, his student, in order to establish his authority over his student, and also to provoke Phaedrus into asking for more instruction: After Phaedrus finishes giving Lysias's speech, Socrates appreciates Phaedrus with terms of endearment by saying: "More than that, it is miraculous, my friend; I am quite overcome by it" (Lisa Wolk 142).

Lisa Wolk opines in "The Teacher-Student Relationship in Plato," that it involves an older teacher and a younger student. The implications of this age-difference are as follows: It will not invite a power struggle; because of this hierarchy, Phaedrus, the student of Socrates, invites and then accepts Socrates to be a person of authority. Socrates is of the opinion that student's respect

of teacher is different from his desire to hear the opinions of other teachers. Socrates encourages students to practise it. Socrates advises students to be submissive to the teacher in order to be in a position to, at least, entertain the possibility of acceptance of what the teacher is telling him (Lisa Wolk 140). But Pavanathi Munivar by presenting grammatical rules in the form of poem 38 finds fault with the behaviour of a mediocre student who does not study under a specific scholarly teacher, but goes from teacher to teacher in search of scholarship.

Conclusion

Thus, the characteristics of a person, who is eligible and not eligible to be a teacher and a student as portrayed in the ancient traditions and the Works of Literature of the world, are traced. The crux of Platonic and Aristotelian concepts on the topic is rendered. The grammatical rules of chūttirappās from 26 to 39 and the characteristics of a good and bad teacher and a student are analysed and rendered. Select grammatical rules of Pavanathi Munivar's *Nannūl* and the merit of Tamil chūttirappās are analysed and brought to light succinctly. The meritorious uniqueness of Pavanathi Munivar's *Nannūl* is also affirmed with facts culled out from the text.

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WHAT TO WRITE? AND WHAT TO TYPE ?

S. Kalaimathi

Abstract

Education is a growing child which is facing changes and developments day by day. The most significant term Examination is being one among the important element which cannot be removed from education. Writing in exams continuously is a tougher task faced by students of this techno-world as they use typing than writing. Children start to identify and type letters before they start to write legibly. The benefits of typing are numerous when compared to writing especially when it comes in the examination point of view. This paper will produce a study on how typing scores more when kept in pair with writing in examination.

Keywords: legibility, time-saving, easy access, paperless, critical thinking

Background of the Study

Writing is a significant skill in a language. One who doesn't know to write is called an illiterate even though they speak the language well. Reading is related to writing as both of them goes with the symbols or letter forms of the language in contrast, listening and speaking goes with the sounds of the language. Writing is the fourth skill in learning the language. As all the others are learnt previously learners will have a prior knowledge about the forms and sounds. Figuring the letters of the language is such a difficult task that makes children to feel difficult in learning the language. More practice is needed to get legible hand writing. This paper will discuss the decline of such a skill to which we are putting more efforts. Now-a-days in this computerized world the use of pen is getting decreased. We prefer the typed and printed documents than manuscripts. This brings down the act of writing. Starting from this issue, the paper deals with the further drawbacks in writing when compared to typing.

Introduction

We live in a world that depends on computers and internet. Communication has become an easy process to this scenario. We are connected to all the nooks of the world. Communication started with letter transformation but today they lost their significance. These letters are once hand written but now their number decreased to the core and in addition we are sending typed letters rather than hand written ones. This decrease in letters is because of the easy access and speed of the e-mail and other messaging applications. It can be said that all official documents are typed ones. Students write more than all others. They do write for taking notes, assignments, and examinations. But now-a-days this also decreased as they are typing. Students use palm tops and laptops to take notes, they type and print their assignments. School board

exams are the only thing where students are writing still. Even that is changing slowly as exams are happening online. These are the prime issues which will be discussed in this paper.

Hypothesis

The study for this paper is made with the assumption that writing helps students in conceptualizing and typing is helpful in various aspects for students to get more marks than they get by writing in examinations.

Review of Literature

Writing is being overtaken by typing as the second one has more visible advantages than the first one. People in this scenario don't write much they have almost stopped writing and started typing. This creates a thought in us that why we have learnt writing the letters which have no use today. For this question the study published in Psychological Science, **Pam A. Mueller** of Princeton University says that students who take long hand notes are able to do extra process on the materials they have collected through notes. On the other hand **Daniel M. Oppenheimer** of the University of California says that the benefits of being able to look at your more complete, transcribed notes on a laptop outweigh the drawbacks of not processing that information. On the other hand, when writing longhand, you process the information better but have less to look back at. These results of the researchers helped to make this study.

Writing vs. Typing

Writing is related to improved creativity, critical thinking and problem solving skills. It is a complex cognitive process involving neuro-sensory experiences and fine motor skills. Feeling the writing surface and holding the writing instrument directs a person to precise

movements with thoughts. Figuring the letters helps learners to recognize them easily than those who studied the forms of it from the keyboard. Typing in the keyboard is a simple memory based movement. It just involves repetitive motions based on the letter placement in the keyboard. People prefer typing as it is fast, convenient and easy to share and print as an electronic document. Researchers say that one in three people in UK write long form letters are documents only twice per year. Typing has become the effortless method of writing for everything from official e-mails to personal to-do lists. Though typing has more expediency writing has its own unique advantages.

Writing as a Skill

Writing is a skill which needs more practice than all the other three skills. It is the complex skill which involves the mind with the motor exercises to practice. Figuring out a letter gets recorded in the minds better than learning the shape of the letter from just identifying it from a paper. The act of writing helps you clarify your thoughts, remember things better, and reach your goals more surely. It is common that words can rush out in the feral state when pen is the tool, meanwhile technology or typing is distracting and distancing. There are some scientific reasons for the superiority of pen over key board when it comes to cognitive functions. Researchers say that children's writing ability is consistently better when writing with a pen rather than a keyboard. Another research says that adults learn new symbols and graphic shapes when reproduced them by using pen and paper instead typing them. Whether the pen or the keyboard is better depends on one's own personal experience and comfort with those tools. As a compromise we got stylus friendly tablets with digital pens.

Writing as Technology

Writing is a technology for collective memory, for preserving and passing on human experience. This applies to all writing. The printing press mechanizes writing by the invention of typography which provided the first uniformly repeatable commodity and the first mass-production. Printing changed the visual character of the written page, making the writing space technically clean and clear. The computer also changes the technology of writing in several ways. It adds flexibility to printing, allows the writer/reader to change texts according to user's needs and desires.

Research Questions

The following research questions helped the researcher focus on the discussion:

1. How does typing become everyone's cup of tea?
2. How should students take notes: typing or writing?
3. What are the basic problems of students in writing on examination?
4. How does typing help students in examination?

Discussion

Typing or writing is a long gone research which resulted in both ways leaving readers in dilemma. Writing has its own unique advantages compared to typing. But typing is widely used now-a-days because of its convenience. Persons belonging to most of the professional fields have completely stopped writing and switched themselves to typing. All official documents have become typed and printed. Manuscripts have become rare in professional settings. Mailing has become the most important pathway in official settings as it is on time. All reports, memos, letters, proposals are mailed on time with ease. This convenience is because of the easiness in sending multiple copies, no time delivery, paper less messages etc. Speed in typing is mounting in technocrats as they are key padding most of the time. The used to type to send messages, post status, comment on other's posts through communicating applications. Texting through these applications has become mandatory like bathing and eating daily. This becomes a major part of their daily activities. These are all few reasons for typing to become everyone's cup of tea.

Taking notes in classes are seen convenient when students type the content as it is fast, easy and clear. Using laptops and other gadgets in class room is very common. It helps the students to carry light. They are able to type much than they write. But researches have proved that students using gadgets are taking notes verbatim but others who take notes in written write in their own words. And it results that more they taken notes verbatim, the worse they performed on tests. Another thing in taking notes in written is they have superior external storage as well as superior encoding functions than taking notes using gadgets. We will have a question now that can it be possible to switch ourselves back to pen and paper? But we have answers for that too as we have doodling gadgets and stylus to help us write in gadgets also. So it can be better if students take notes hand written rather than typing.

Having such a potential to type students of this age prefer typing to writing. They also type more than they write. Notes taking in class, assignments, letters, reports, presentations, seminar preparations, projects all are done easily by typing. The place where they write in compulsion is during the exams. As they have less exposure to writing they find it difficult to write during the exams. There were some drawbacks in writing the answers in exams. Exams are conducted to evaluate the students with the marks awarded for them for the answers they have written. Here writing creates some problems as hand written scriptures are unique to all. Some students have neat hand writing some do not. Some students present their answers closely not leaving much space which shows their answers as little and others leave more space between words and lines that show their answers as big. This makes the evaluators to award more marks for the ones which are legible and reduce marks which are not. This is major drawback faced by students who do not have legible hand writing. Another major problem is that students have more practice in typing rather than writing. This makes them feel difficult to write once in a monsoon that they cannot pick up the speed to finish the answers in the allotted time. These are the basic problems for students in writing during examinations.

Typing is the day to day process done by students of this age. The basic problems of students in writing during examinations can be easily avoided by making the examinations typed. The first disadvantage discussed there is having neat hand writing. Here it is not at all an issue as typed fonts are universal and they can be made common so that teachers cannot find anything as good and bad to award marks on that basis. The next problem is legibility it also can be avoided by setting the same spacing, coloring and making the presentation as common. And the major problem of time can be saved when typing is allowed in examination as students can

type fast than they write and can save time. Other advantages in typing for exam is we can go paperless and save nature too as it can be made that answers should be typed and mailed to a common address. Copying during exams can be avoided completely by having typed exams. This can make a huge difference in the valuation pattern and will benefit the students as teachers can award marks only for the content they have written rather than for hand writing or legibility. These are the ways in which typing helps students during examination.

Summation

Writing being a motor exercise helps in increasing the creativity of people by figuring the letters as we learn a language. Though there were splendid reasons to learn and practice figuring the letters typing has become the easiest way to convey something in written form. Whatever benefits typing can give we are in need to retain our capacity to think and be creative. For being so we should have the habit of taking notes hand written. As we are moving away from writing in many ways we can have exam answer sheets to be typed which can help the students to get appropriate marks for what they have written.

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CONTENT AND THEME-BASED TEACHING: CHALLENGES AND OPPORTUNITIES

V. Kalaiselvan

Abstract

This paper attempts to explore the challenges and opportunities in teaching English As a Second Language. Among the plethora of principles , approaches, methods to teach the bask language skills such as Listening, Speaking , Reading and Writing for more than a century of language teaching, certain approaches including the Communicative Language Teaching have caught the imagination of English language teaching practitioners. Particularly, there are many innovative methods which include task-based and theme based tools which , properly implemented, would be enhance and enrich the quality of learning and teaching process of English as Second Language.

Introduction

English language teaching has come a long way due to emerging principles and techniques which are propounded by the practitioners after intensive research on the pros and cons of a particular method. In this context, teaching of English as second language has assumed much importance after globalization and the explosion of the usages of computer including internet and now, the smart phones. Language teaching and learning being still a process which depends on the sociological, psychological and physiological factors which determine to a large extent, the acquisition and retention and performance of the language skills, teachers of English as a second language become more and more ingenious and attempt to devise new ways which would ultimately help the learners to improve their language skill. In this paper, the researcher discusses the results of the learners' skill after implementing the theme based language teaching. To improve the four skills such as Listening, Reading, Speaking and Writing, a learner needs to improve the vocabulary skill too. To facilitate this process, dictionaries are being prepared and published in a number of innovative formats and designs which is a big boon to easily remember the various meaning attributed to a particular word which may mean any type of animals, plants, abstract ideas, colours, events, habitual actions, thoughts, and ideas.

This may be illustrated with an example. Take, for instance, the noun, horse. When this commonly used noun is introduced to the class, the associative and collaborative and combinatory meaning are not brought to the notice of the learners. The meaning of the noun 'horse' is used in a normal context. But the combinatory meaning is lost and hence, the learners who are at the basic level, loses the

whole import of the meaning which are in usage across the globe. The connotative, denotative, combinatory meaning in the noun form, idioms and phrases are not pointed out properly. Hence, naturally, the learners lose the charm of the language learning. This particular aspect is found in this study after a detailed approach was implemented among a cross section of learners of English as a second language. In any language pedagogy , there are three major systems of language forms such as Structural, Functional and Interactive system.

In course, when new systems of language pedagogy were introduced, the practical difficulties determined the longevity of the systems. As structural and functional systems proved to be a burden on the learners, interactive system happened to be the idealistic one with its own pros and cons. But till now, especially after the advent of computers, the internet system, the mobile phones with highly useful applications in open source modes, the interactive system reined supreme. The Communicative Language Teaching helps to improve the functionality of all skills in language learning. Particularly, the theme based naturally helps the learners to improve their all four language skills.

Review of Literature

In Teaching Languages to Young Learners, Cameron discusses the nuances of teaching English language with content and theme based teaching. It explores the pros and cons of this innovative tool and how the learners react with enthusiasm. This book published in 2001 by Cambridge University Press, Cambridge. In 2005, Linse, in *Practical English Language Teaching*, explores the vital role the content and theme based teaching can do. Brewster, J. and Ellis, G. in "The Primary English

Teacher's Guide" makes one of the encouraging attempts to facilitate teaching of English language. "The Learner-Centered Curriculum; A study in second language teaching by Nunan analyses the role of this special tool it makes on the learners of English as second language by experimenting successfully. J.C. Richard in *Approaches and Methods in Language Teaching* explores various methods and tools which facilitate the acquisition of language skills. Second Language Acquisition by Ellis applies various methods, approaches and brings out the merits and demerits of those principles in teaching English as a second language acquisition. There are numerous studies too which deal with the theme and content based teaching method.

Objectives

The objectives of the research papers are:

There are a number of methodologies and Principles to teach English as Second Language with inherent pros and cons for each method. Each method caters to the needs of learners of various groups. The language experts, after thorough analysis, tried to propound various theories which would facilitate the teaching and learning of second language. The aim of this paper is to apply one of the micro tools in communicative language teaching whose purpose to use various methods to facilitate the learning. It is to find the problems faced by the second language learners to improve speaking skill. It is also to put the learners to the content and theme based learning

Methodology

Twenty five students were selected from the Undergraduate level and they were given a simple pre-test to write the meaning and synonymous words in different context based on the themes they could find. Five words were selected randomly which represent five themes as follow: 1.Monsoon 2. Death 3. Love 4 Red 5. Court

The students were asked to refer to dictionaries and write as many words as possible and the associated words (collocational) and meaning for each word. Some of the answers are:

Monsoon (n) Example

*But at last there comes the **monsoon** and the rains--and then the Resurrection Morning.*

*The **monsoon** blew steadily all the way, and the yacht carried her sail.*

*Himachal has been converted into fairyland by the **monsoon** rains.*

*With the change of the **monsoon** came lowering of the temperature. (Source: Wikidictionary)*

Meaning: Tremendous Pouring of Rain Monsoon - star

- Cloudburst: there was a heavy cloudburst over Madurai city which continued for 2 hours.
- Deluge: because of heavy rain, there was a deluge in the river Vaigai
- drencher: due to intermittent drencher, the schools were closed in Madurai district
- Flood: flood warnings were sounded to the people who are residing on the banks of the river Vaigai in Madurai city
- inundation: the low lying areas in the eastern part of the city were affected due to inundation due to heavy rain for the past 24 hours.
- Rainstorm: there was a heavy rainstorm in the wake of the north east monsoon in Madurai city and it caused a havoc by damaging arterial roads, immersing houses in low-lying areas and causing heavy damage to a few hundreds of houses.
- storm: the farmers in the suburbs of Madurai city did not expect the storm which damaged crops causing losses to the tune of lakhs of rupees.
- torrential rain: due to torrential rain, people living downtown Madurai were affected as all modes of transportation were disrupted and electricity was snapped by the Electricity Board official .

Gale- Noun. Violent Storm

- blast – due to North east monsoon, rains blasted the city and normal life was affected
- blow – the north east monsoon rain caused heavy damage to the poor people in low lying area as it blew away the ceilings of their huts and cottages.
- burst: there was a series of bursts of clouds and it poured rains due to the effect of south west monsoon
- cyclone: the north east monsoon which formed a trough of low pressure over the bay of Bengal became a cyclone which is expected to cross the Nagapattinam coast tomorrow morning and the district collector has warned people to take precautionary measures.
- hurricane: the meteorologists have warned that the trough of low pressure may turn as hurricane and hence the fishermen are warned to not venture into sea.

- outburst: the outburst of clouds brought heavy rains into the suburbs and the houses which were built in the low lying areas were inundated.
- squall: the squally weather , due to monsoon system, caused untold misery to the poor people
- Tempest: the tempest which is expected to cross the eastern coast of Tamil nadu may cause heavy damage to the standing crops and cause other damages. Hence, the district administration have sounded warning to take a slew of precautionary steps including calling for help from paramilitary forces.
- tornado: the tornado which crossed the northern part of tamil nadu caused a havoc and the damage is estimated between Rs.100 crore to 150 crore.
- Typhoon: the typhoon, named Mercy, has caused less damage than what was expected as it lost its steam when it crossed the southern coasts and the gusts of the wind was only 16 nautical miles per hour.
- wind: the south west monsoon brought heavy rain with winds with speed of 120 miles per hour which was not expected by the meterological dept.
- Windstorm: due to poor system in the Bay of Bengal, the windstorm which was expected to cross coasts between Kanyakumari and Nagapattinam, did not bring much rain as predicted by metrology dept.

The participants were introduced to the new words by asking them to refer to various types of dictionaries and they showed more interest as they were asked to bring pictures associated with monsoon, rain, flood etc., the whole exercise proved to be an elevating experience to the student participants.

Data Analysis

The response sheets were evaluated and the students were exposed to various types of drills including asking them to prepare questions themselves by using the various synonyms. They were also asked to segregate the nouns and verbs. They were also asked to form adjectives and adverbs from the nouns and verbs.

8	blow	blow	blowing
9	burst	burst	bursting
10	cyclone	cyclonic	
11	outburst	outburst	outbursting
12	squall	squally	
13	wind	windy	

Task 3 The participants were asked to write sentences of their own by using the above synonyms

Task 4 The participants were given fill in the blanks question to check their comprehension.

Task 5 The participants were asked to a short paragraph using the above words.

Findings

In the given 5 tasks, most of the participants were able to identify the synonyms. To help them, they were asked to bring newspaper cuttings to bolster their confidence. Since the tasks were given with the aim of making the participants well versed in using ideas regarding monsoon, they were given liberty to refer to any kind of reference materials. Hence, the findings were highly encouraging. Majority of the participants were able to improve their vocabulary power and when they were asked to spell out the reasons for learning the tasks easily, they pointed out the nature of the tasks which they found easy. Only negligible participants found the tasks a little bit tough as they hail from Tamil medium from the school level. The places used for these tasks taken from local and hence, they found some affinity and they were able to associate their places and the ideas in the teaching process and learning process.

Limitations

As the students were randomly selected in a classroom in the under-graduate level, they were not homogenous groups. The participants were not given much time to familiarize themselves. But the themes got them interested which was a positive sign in learning English as a second language . Among the five chosen words , not all the theme based words taken up for teaching due to paucity of time. In this paper , due to limitation of space, only the first word , monsoon , was taken up for discussion in this research paper even though the results for the rest of the words are almost the same.

Conclusion

This is one of the successful methods to impart second language teaching. The researcher should be of course careful in the methodologies. As for this tasks are

S.no	Noun	verb	adjective
1	cloudburst	cloudburst	cloudbursting
2	Deluge	deluge	deluged
3	drencher	drench	flooded
4	Flood	flood	
5	inundation	inundate	inundated
6	Rainstorm	rainstorm	rainstormed
7	storm	storm	stormed

concerned, they were chosen according to the need of the participants. Hence, it worked as added advantage. The participants may be exposed to smart classroom teaching so that they can have virtual learning which would be more interesting to them in this age of internet era where an ICT tool might better help the participants.

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AN ECO-CRITICAL PERCEPTION OF SELECT COMEDIES OF SHAKESPEARE: NATURE AS THE KEY FOR SURVIVAL

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&

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Abstract

Critics have identified the pastoral form of writing as the classical form from which many of the early discussions of nature and proto-ecocritical works developed. Ecocriticism is termed as "the study of the relationship between literature and the physical environment". Its scope lies in diverse representations of nature in literary works. Ecocriticism as an academic discipline began in earnest in the 1990s, although its roots go back to the late 1970s. It claims the issues related to the ecosystem with a focused approach by investigating the homogeneity between nature and literature. This fact of respecting nature is what is done by Shakespeare in his works. Nature plays a pivotal role in the plays of Shakespeare and serves as a potent environment for the birth and survival of all living organisms. Shakespeare's deep communion with nature is evident from the way he accords an intrinsic value to natural objects. In plays like *A Midsummer Night's Dream* and *As You Like It*, most of the characters escape to the natural world when the weary life of the routine and the rigorous rules of the court force them to seek solace in the arms of nature. In *Twelfth Night* and *The Tempest*, all the characters are left to their fate at the mercy of nature, subdued and left alone to face their challenges in the form of storms and tempests, which are also ferocious aspects of nature, and prove the powerlessness of man over nature. Nature in Shakespeare's *King Lear* is different, as nature lays the foundation in it. The spiritual and psychological union between man and nature, man and living organisms is highlighted unconsciously and consciously by Shakespeare. Man is the preserver and conserver, and should be the nurturer and protector of the bios. This basic ecocritical principle which is the key to survival is conveyed through the depiction of nature in the selected works.

Keywords: ecocriticism, bios, survival, spirituality, eco-consciousness, environment, preservation

Introduction

Critics have identified the pastoral form of writing as the classical form from which many of the early discussions of nature and proto-ecocritical works developed. The pastoral mode begins with Theocritus' *Idyls* in the 3rd century BC. In this work, Theocritus creates several forms which later became refined by Virgil in his *Eclogues*. In both classical texts, we see such tropes as the lovelorn shepherd pining for his love, the pastoral elegy, singing matches between rival poets, and an overall emphasis on beauty and love ("Pastoral" 603). Ecocriticism is termed as "the study of the relationship between literature and the physical environment" and it is a recent branch of literary studies that takes "an earth-centered approach to the study of texts" (Garrard, 1). Its scope lies in diverse representations of nature in literary works and of the relationship between literature and the environment. Ecocriticism as an academic discipline began in earnest in the 1990s, although its roots go back to the late 1970s.

Ecocriticism claims the issues related to the ecosystem with a focused approach by investigating the homogeneity between nature and literature. This fact of respecting nature is what is done by Shakespeare in his works. "Shakespeare is above all writers, at least above all

modern writers, and the poet of nature, the poet that holds up his readers a faithful mirror", says Dr. Johnson in his *Preface to Shakespeare* (11). Nature plays a pivotal role in the plays of Shakespeare and serves as a potent environment for the birth and survival of all living organisms. There is a perennial freshness in the works of Shakespeare, and it stems from his treatment of nature. Shakespeare's deep communion with nature is evident from the way he accords an intrinsic value to natural objects. Nature is marked as a wonderful counselor, a prudent administrator and as an all powerful ruler of mankind, depending on the characters, their temperament and circumstances. In his essay titled "A Harmonious Co-existence between Man and Nature is a Must for Survival", Arvind Kumar observes it as:

Ecology comprises not only the nature but also culture and society. Further, ecology is that which is concerned not only with animals, plants and the purity of atmosphere but with joint and global relations of human beings and nature. Thus it represents a global interest, a question of life and death of mankind and of the whole planetary system. (95)

The Odes of Shakespeare reveal the greatness of nature, its invincibility and inevitability whereas plays like *A Midsummer Night's Dream*, *The Tempest*, *As You Like It*

depict the harmonious relationship between nature and man. Generally speaking, nature involves the space that we live in, including a web-like nexus relating the complex life of the human and the inhuman, and the components of land and culture. Eco-consciousness emerged as the mainstream in the late twentieth century, and tracing linkages between literature and nature takes place even in Elizabethan literature. Ecocriticism as an academic discipline began developing in the 1990s, although its roots go back to the late 1970s. However, the plays of Shakespeare are potential sources for the study of ecocriticism.

A close association with nature and its components, including air, water, vegetation, wild life and land is always depicted through the main plot or through songs or idioms or metaphors or through imageries proving their bond with ecosystem. In plays like *A Midsummer Night's Dream* and *As You Like It*, most of the characters escape to the natural world when the weary life of the routine and the rigorous rules of the court force them to seek solace in the arms of nature. In *Twelfth Night* and *The Tempest*, all the characters are left to their fate at the mercy of nature, subdued and left alone to face their challenges in the form of storms and tempests, which are also ferocious aspects of nature, and prove the powerlessness of man over nature.

In *A Midsummer Night's Dream*, the world of fairies reveals nature represented through the eyes of the two sovereigns, Oberon and Titania. They quarrel often and this disturbs the seasons and celestial objects like the moon. The small fairies "creep into acorn cups" and "wear robes of the snake's enameled skin". Also, there are references to flowers like the "cowslips", "painted butterflies" and Puck can fly around the globe "swifter than the wandering moon" (*Act IV, scene 1*). fairy magic modifies the situations of the lovers affirming peaceful relationships between friends, lovers, fathers and daughters. The fairy magic of Shakespeare brings to fruition the love between Theseus and Hippolyta. Many other birds, insects and beasts of the countryside ecosystem like moths, horses, hogs, foals, owls, robins, bears etc are cited in the play. Titania gives her instructions:

"Feed him with apricots and dew berries,
With purple grapes, green figs, and mulberries;
The honey-bags steal from the bumble bees
And for night-tapers, crop their waxen thighs,
And light them at the fiery glow-worm's eyes,

To have my love to bed, and to arise." (*Act III, scene 1*)

In *As You Like It*, there is a theme of social disharmony and family disunion. Duke Senior is banished by his brother Duke Frederick, Orlando is exploited by his brother Oliver, and Celia gets banished choosing to stay faithful to the exiled Rosalind. The characters encounter love, disguise, deception, and reformation in the forest. Duke Senior describes his experiences in Arden and narrates that he "finds tongues in trees, books in the running brooks, sermons in stones in stones, and good in everything," (*Act II scene 1, 16-17*). Duke Senior contrasts courtly and country life. The country life contains the pristine beauty of truth, devoid of the foul and artificial elements of the courtly life that he hates. He bitterly hates flattery, envy, and pride. After his stay in the forest, Duke Senior is able to derive at many more wise perceptions. Jaques persists with his melancholic temperament, and prefers to live in the woods. Shakespeare points out that nature is a benefactor and a preacher to man. Nature performs the role of a friend to man, though man may not treat it as his friend.

The forest of Arden is the right romantic environment, where Rosalind and Orlando are able to understand each other. Nature in Shakespeare is not limited to a forest retreat just outside the boundaries of court. In *The Tempest*, Shakespeare transports the scene of action to an exotic island by an agent of nature, shipwreck. The tempest itself signifies the mysterious and limitless power of nature. Nature forces the cruel people to assess themselves and reform themselves. Several characters - Antonio, Caliban, Trinculo, and Stephano plot rebellion and are finally subdued or exhorted by nature to be put back in their respective places.

Shakespeare creates Ariel with superhuman powers, even to the extent of handling nature. Prospero establishes his power through Ariel who gets the power even to manipulate nature, which in turn affects human lives, as seen in the shipwrecks and in the course of life of Miranda and Ferdinand. Ariel sings the following song:

"Where the bee sucks, there sucks I;
In a cowslip's bell I lie;
There I couch when owls do cry.
On the bat's back do I fly
After summer merrily" (*Act I, scene 2*)

Shakespeare proves how nature brings back order to mankind after all their transgressions. Ariel's song to Ferdinand shows how man is at the mercy of nature.

"Full fathom five thy father lies.

*Of his bones are coral made.
Those are pearls that were his eyes.
Nothing of him that doth fade
but doth suffer a sea change
into something rich and strange.” (Act I, scene 2)*

Ariel represents the ethereal part of nature and symbolizes the refined and spiritual elements of nature. Prospero uses his magic power to wield power over nature. But, he in no way disrupts it or pollutes it. He, in turn, heralds it as a life-giver, protector and sustainer. Only nature protects him and his daughter Miranda, when they are cast astray on the shores. Shakespeare mirrors the wholeness of nature through his works. *The Tempest* is a unique play that upholds the intimacy of nature and correlates it as the key element for the survival of man.

Due to the lack of painted scenery, Shakespeare uses descriptive lines about the place to transport the audience to the setting of Bohemia or Messina, to the forest of Arden or the shores of Illyria. Field sports like hunting, shooting, archery, swimming also prove how the people lived in close association with nature. Sea faring and marine activities also show the sense of adventure in Elizabethans which is again an attempt to co-exist with nature. The songs of Shakespeare reflect the essence of nature, that liberates man from his limitations. The mundane environments are inundated with selfish and negative pursuits such as ambition, anger, hatred, power, petty rivalries, and jealousy that conquer men and lead them to think only of their personal advancement. Nature is a place that offers tranquility for man. It holds the enormous power to transform the dull ambience into an enchanting and valuable exuberance. Nature causes confusion and restores order. Either way nature prevails to elevate human spirituality, good-naturedness, passion, and understanding. In all Shakespearean comedies, nature is the central character that steers the path of other characters.

Nature in Shakespeare's *King Lear* is different, as nature lays the foundation in it. Lawrence Buell asserts that *King Lear* is based on “environmentally focused perspectives” as a part of its theme. Cordelia is said to bear the benign qualities of nature like tolerance, forbearance and kindness. Her analogy with nature brings to light the greatness and simplicity of nature to man. Her saying “nothing” brings out the response in Lear as “which nor our nature nor our place can bear” (Act I scene 1).

Later the homelessness of Lear shows how he is left to the lap of nature, to seek sustenance from it. The words of Edmund show the real relationship with the natural world:

*“Thou, Nature, art my Goddess, to thy law
My services are bound” (Act I scene 2).*

Shakespeare in his comedies considers the place of nature, eco-species and man in the world, and the impact that these have with respect to culture on the environment. They fear of a probable potential environmental disaster, due to the detrimental impact of man on nature and this is also revealed through the potent imagery used by them. They also signify deeper emotions when we analyse how these are culturally and socially constructed and represented. They also consider the place of non-human entities, like soil, air, water etc and the human entities like animals and plants within a human-centred experience and sensitivity.

According to Rueckert, if humans want to survive in this biosphere, they should “coexist, cooperate and flourish in the biosphere” (Glottfely 107). The spiritual and psychological union between man and nature, man and living organisms is highlighted unconsciously and consciously by Shakespeare. Man is the preserver and conservator, and should be the nurturer and protector of the bios. This basic ecocritical principle which is the key to survival is conveyed through the depiction of nature in the selected works.

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DECONSTRUCTIVE READING OF ALICE WALKER'S *POSSESSING THE SECRET OF JOY*

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Abstract

Alice Walker is one of the most prominent writers in the contemporary African- American literature. Her writings are not a mere reflections of her life, but also about the emancipation of black women in their life. Walker's major aim is to promote self- confidence among black women through her writings. She wants them to liberate themselves from the restrictions imposed on them by the male patriarchal society. Through the novel Possessing The Secret of Joy, she asks all the black women to consider their sufferings as a tool for the success in their life. This novel is about the brutal operation Female Genital Mutilation (FGM) and its severe consequences upon the tribal black woman Tashi. The present paper tries to empower the readers to view this novel in a different perspective. That is the ignorant African women are solely responsible for their sufferings and not anyone else. Haven't they had the common sense to restrict this cruel operation? This is what deconstructive reading is all about. Here the crucial sufferings of the black women are not considered because they are only responsible for it.

Keywords: *sexuality, mutilation, tribal identity, Tsunga*

Introduction

Deconstruction is nothing but 'undoing' the text literally which means to approach the literary text in a different manner. The essential feature of deconstructive reading is to critically approach the literary text in order to expose the underlying meanings given in the text. Deconstruction is not synonymous with destruction. The critics of deconstructive reading should not completely destroy the text and they should not change the outline story given by the author. They have to ignore the author and his opinions about the text and its themes, since the personal details of the author is not important for giving a critical reading.

In this paper, Alice Walker's *Possessing the Secret of Joy* is taken for the deconstructive reading. Alice Walker describes about the traumatic experiences of an African tribal woman Tashi from the Female Genital Mutilation, because she and her family suffers severely due to this cruel operation. Unable to derive sexual pleasure normally from her, Tashi's husband Adam, begins a new relationship with a French woman Lisette and Pierre is born to them. Here Adam also suffers mentally. Lisette here acts as a cure for his trauma and she is a best companion for him since they both are friends from the childhood days. Thus Adam chooses Lisette not only for sexual pleasure but also as a good companion. Also Tashi's son Benny is largely affected due to this operation because so many difficulties occur during her delivery. Benny's brain is affected and he suffers from memory loss.

Even Tashi's body is totally affected that she is not able to walk normally. She feels very shy on seeing everyone with scars on her face. Even Olivia, Adam's sister requests Tashi, not to perform the African rituals like Mutilation and Facial scarring since it is not good for her family life.

Olivia begged me not to go. But she did not understand....Olivia pleaded with me. I was arrogant, and the Mbeles had sent a captured donkey for me to ride....She was like a lover. Tell me to do anything, and I will do it, she said. Tell me to go anywhere, and I will go, she said. Only, don't do this to yourself, please, Tashi....We've been friends almost all our lives, she said. Don't do this to us. She hiccupped, like a child. Don't do it to Adam (PSJ, 20).

In order to marry her in the Olinkan way as insisted by her, Adam undergoes the cruel ritual of facial scaring out of tremendous love for her. When Adam goes to meet Tashi in Mbele camp, he insisted her to marry him. But she rejects him by calling him as a foreigner. But Adam is very stubborn to marry her which confuses M'Lissa.

I wanted to marry her, I said.

You are a foreigner, she said, dismissing me.

I still want to marry her, I said, Tashi's hand.

M'Lissa seemed confused. Nothing in her experience had prepared her for a possibility such as this (PSJ, 61).

But Tashi does not even hear the words of Olivia and Adam about performing their tribal rituals of circumcision and facial scaring. Here mutual love between Tashi and Adam is not seen.

The strongest taboo in the Olinka society is against love making in the fields. Because this act of love making will retard the growth of crops. But Adam and Tashi make love in the fields. Nobody sees them and the harvest is as usual as before. Here Tashi's tribal woman identity is broken as she crosses the limits of her traditional beliefs. So it is not necessary for Tashi to undergo the fatal operation since she has already crossed her cultural boundaries. Adam discusses about this taboo to the psychiatrist Mzee. In Olinka society the strongest taboo was against making love in the fields. So strong was this taboo that no one in living memory had broken it. And yet, we did (PSJ, 26).

The role of M'Lissa is very important in this novel and in the life of Tashi. She is the one who operates Tashi and removes her clitoris. She is called as the old witch by Tashi who changes her name as Evelyn while she is in America. Even M'Lissa operates Tashi and removes her clitoris, she is seen as blame free because she never compels Tashi to undergo this operation. She does not invite her to Mbele camp. Tashi voluntarily goes to that camp in donkey ride. When Tashi happens to meet M'Lissa after several years, Tashi decides to kill her. Because according to her M'Lissa is only responsible for all the miseries in her life. So she goes to live along with her. Here comes only Tashi's major blunder in her life. M'Lissa is still young through her eyes though she is seen as an aged woman. Tashi describes her features as follows.

Her whole body is smiling her welcome; except for her eyes. They are wary and alert. I had thought when people aged, their eyes went bad. But no, she sees me clearly. Hers is an x-ray gaze (PSJ, 146).

Tashi wants to kill M'Lissa brutally that even her own God wouldn't recognize her. So she swears that she would mutilate her wrinkled body. The very first day after Mbatu leaves, Tashi washes M'Lissa and knows the reason for her lameness. *Not only her clitoris, outer and inner labia, and every other scrap of flesh has been removed, but a deep gash traveled right through the tendon of her inner thigh* (PSJ, 203). M'Lissa describes about the history of Olinka and its people have always been a tsunga. In her family, the women are always been tsungas and she even asked the reason for that to her mother. And for that her mother replied as it is an honour for them and also it was the way to fill their bellies. The life of M'Lissa is very much tragic when compared to the life of Tashi, because she is

forcefully infibulated and excised by her tribe. But in the case of Tashi, nobody compels her and drags her towards the operation. She is solely responsible for her miserable condition. Even after her sister Dura has bled to death, she does not have any common sense to think intellectually and she voluntarily submits her towards tsunga's knife. Thus Tashi is responsible for her tragic fate and not anyone else. For Tashi this operation that M'Lissa did for her expressed her pride among her people and without it no man would marry her. But Adam is not an Olinkan tribal man, and it is not necessary for Tashi to undergo that sadistic ritual. Instead of ignoring that practice, she simply accepts it and complicates her life. When Tashi asks to M'Lissa that what did she thought when she came to the Mbele camp, she replied as she was a fool without any hesitation. The following conversation between Tashi and M'Lissa reveals this clearly.

But What did you think, I ask M'Lissa. When I came into the Mbele camp asking to be 'bathed'.

I thought you were a fool, she says without hesitation. The very biggest.

But why? I ask.

Because, first of all, there were no other women in the camp. Didn't you have eyes in your head? Didn't anyone ever teach you that the absence of women means something? Or were you so wrapped up in yourself you didn't notice? (PSJ, 227).

These words of M'Lissa clearly show that Tashi is only responsible for her tragic situation and M'Lissa is not responsible for her condition. If Tashi is ready to marry Adam, then she should have completely ignored her tribal practices since Adam is not an Olinkan tribal man.

Thus the present paper tries to implement the idea that African women should think on their own and they should not blindly follow the cultural practices in the name of protecting their identity. They should establish their identity by differentiating what is good and what is bad for them. So they should not be ignorant and they should think and act for themselves.

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SOCIAL MEDIA AS FACILITATOR FOR READING AT THE TERTIARY LEVEL

S. Lingeswari

Introduction

Reading is a process in which the reader gets the meaning of the text from the given information of the writer along with the experience they have already had. The skill of a reader depends on their ability to connect the information of the text with the details existed in their mind. A good reader must be thoughtful, critical, and analytical at the time of reading. A good reading must be informative, useful, and entertaining.

Elements of Reading

A reader alone shall not share the responsibility of reading. There are many elements which help for the process of reading. The list of elements is as follows:

- The reader's physical and mental health
- The organs of sight and hearing
- The reader's intelligence, attitude, and experience
- Awareness and personal interest on reading
- The objective of reading
- The family background and surrounding

Two-fold premises are followed in reading. At the initial level, the pupils are taught to learn to read. After acquiring the skill of reading, they read to learn. At the tertiary level, reading is to be done seriously as is helpful to survive in the society and business world in the following phases of their life. Then reading must be a voluntary practice.

Aims of Reading

Gray, in his UNESCO Survey of 'The Teaching of Reading and Writing' opines two types of aims of reading as follows: (i) Value-Centred aims (ii) Skill-Centred aims

Value-centred Aims

Reading helps the learners to learn the values of life as follows:

- Helps to understand others' experience
- Extends their knowledge on things, events, attitudes and behaviours
- Promotes efficiency in solving their personal and social problems

- Makes aware of others' culture and lifestyle
- Improves the way of thinking and expressions
- Provides pleasure and entertainment

Skill- Centred Aims

Reading at the tertiary level helps to acquire various skills as follows:

- Develops the interest to read
- Inculcate the attitude of inquiry
- Familiarizes words, spellings, and their usage
- Provides effective oral reading
- Increases the speed of reading in both loud and silent

Media

The term 'media' generally refers to various means of communication. Modern media is in different forms: (i) Print Media (ii) Mass/ Broadcast Media and (iii) Social Media. Print media includes newspaper, books and all other print formed communications. Mass/ Broadcast media include television, cinema, radio, video games and so on. Social media includes the modes of communication usually takes place with the help of internet. It constitutes You Tube, Face book, Twitter, Whats App, etc. At present people especially at their tertiary level spend more time for entertainment. Moreover, the students from their beginning phase spend their leisure time mostly with the social media and television.

Effects of Media on Reading

Once reading was an important source of entertainment and sharing information. That was possible through the medium like books, newspapers, and magazines. But the present advanced society provides ample means to share information and to entertain. The existence and vast spread of mass and social media gradually declines the interest of learners on reading.

Tools Used & Samples Collected

The researcher has collected a sample with a standard questionnaire to find out the interest and voluntary involvement of ESL Learners on reading. Samples were the first and final year ESL learners of a UG

programme from a college at Madurai, affiliated to Madurai Kamaraj University.

Data Analysis

The response to the question asked to list out the way they spend their leisure time at home:

Table 1

Watch Television/ social media	Play games	Reading	Drawing	House Chores	Sleeping
73.8%	7.9%	7.9%	2.3%	5.7%	2.3%

Table 1 shows that 73.8% of samples spend their leisure time at home by watching television and chatting through mobile phones mostly with their peer groups and displaying photos and videos in the social media and update themselves with the current status and comments of the actors. Only 7.9% of samples entertain themselves by reading while remaining at home.

The response to the question asked to list out their favourite activities at home:

Table 2

Watch Television/ social media	Play games	Reading	Drawing	House Chores	Sleeping/ other
67%	5.7%	4.5%	2.2%	12.5%	7.9%

Table 2 reflects that there lies a difference between samples' activities and their desires in spending time. 67% of samples like to watch television and to use social media. The desire of reading also gets reduced with the samples. Only 4.5% of samples like to read at their homes.

The response to the question asked about reading is as follows:

Table 3

Interesting	Useful/ Informative	Valuable	Boring/ Uninteresting	Irritative	Difficult
29.5%	25	14.7%	19.3%	3.4%	7.9%

Table 3 shows the contradiction of the samples' thoughts from their desires and activities. 29.5% of samples felt reading as interesting, 25% as useful and informative and 14.7% believe as valuable. 19.3% of

samples felt reading as boring or uninteresting. 3.4% of samples felt reading as irritated and irrelevant. 7.9% of samples had a thought on reading as difficult. In general, 69.2% of samples have shared a positive thought towards reading. It shows their awareness on the merits of reading. About 30% of the samples alone reflect their negative aspect towards the practice of reading.

Findings

The questionnaire proves that the samples at their tertiary level have awareness on the importance and scope of reading. But they fail to practice them in their routines. There are more components which deviate the ESL learners from practicing reading. One of the major components, at present, is the vast spread of social media. The social and mass media also communicates information from one to mass. In the social media, mostly the information is read. But the demerit is, it fails to fulfill all the merits of reading with the printed media. Because, of its very small content, improper language. Mostly words are used in their short terms without proper practicing spelling, sentence structure or grammar. Moreover, very limited words are used. Here, the matter alone gains importance and lacks the language skills.

Conclusion

The social media, internet with some sites like Google can provide ample information from merely all the disciplines. Remaining at a place passively, one can gain merely all the information. But with such sites, a learner can learn for a short period to gather particular information in a necessity. If reading is practiced continuously for a long, then only the expected discipline and outcome to be received at by the learner, is possible.

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A STUDY OF THE TENETS OF DOGME ELT IN INDIAN CONTEXT

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Abstract

Over the years English language teaching is subjected to changing methodologies and pedagogies. The dynamic change in methodologies widened the insights and possibilities in teaching English language. Dogme ELT is one of the methodologies that try to revive both the teaching and learning experience. The adaptation of Dogme ELT in Indian context needs a prominent focus to bring desired results and outcome. This theoretical study into the tenets of Dogme ELT brings out its feasibility in Indian context. The paper also explains the merits and limitations of Dogme ELT in Indian context.

Keywords: Dogme ELT, material-light, emergent language, conversation driven

Introduction

Luke Meddings and Scott Thornbury (2009) who are the pioneers of Dogme ELT discuss the key tenets of Dogme in their book *Teaching Unplugged*. Thornbury himself opened an Online Dogme discussion Group which recorded the response of Teachers around the world on the inception of Dogme ELT in their classes. Dogme ELT is a methodology which is not considered to be a novel one. Dogme ELT is an offshoot of Communicative Language Teaching. There is only a thin difference between the two. Dogme ELT was derived from film industry. 'Dogme 95' refers to a group of Danish film makers who abstained themselves from the obsessive concern for technique and established a cinema that foregrounds the story and inner life of the characters. Thornbury advocated the same principle in language classes. "The teacher must really be himself and give himself, talking to real people about real things and then training his pupils to talk to one another about real things." (Billows, 1961). Getting rid of the class form excessive materials and focusing on the inner life of students and real communication.

Discussion

The elemental tenets of Dogme ELT proposed by Thornbury are Conversation- driven, Materials –light, and Focus on emergent language. By calling it Conversation-driven Thornbury advocates that the content is not pre-planned, content emerges in the classroom and language is co-constructed through communicative interaction. Secondly Material- light means he is not against textbooks but Thornbury feels that the prevailing resources hamper the learners' authority over language learning. Dogme ELT

is not material-free but it is material-light teaching. Thirdly it focuses on the emergent language which means that the language content should emerge from the conversation that takes place between the participants involved. The above mentioned are the three key principles of Dogme ELT.

In the light of Indian context, Dogme ELT may sound impractical because there is always a misconception that hangs around the material-light teaching of Dogme. In schools where undue importance is given to textbooks, the application of Dogme ELT is challenging. Textbooks play the prime role and nothing beyond textbook learning is encouraged in most of the schools in Indian context. Passing in exams is the primary focus. There is a least possibility of real communication happening in classroom. The content is already available and teachers come prepared for the class.

Despite this practical difficulty of executing Dogme ELT in school level, if a Dogme course book/ lesson plan is framed it can take Dogme ELT a step ahead into the classrooms of schools in Indian context. Schools have to downplay the role of exams and give more attention to the needs of students. Undue importance laid on textbooks should be removed and the need to give students more opportunities to evolve the materials on their personal interest should be encouraged. This paradigm shift in schools may take a long time in Indian context but this would result in a better learning and teaching experience. In school level, actualizing Dogme ELT will be a path breaking attempt that would debunk the avalanche of copious materials available for learning.

In college level, Dogme ELT can be imparted to a larger extent. In College everyone aspire to improve their

communicative skills. Learning English for the purpose of aesthetics is given little importance and English language as a medium of communication is focussed. In college level students are not constrained to a passive classroom setting instead they are asked to interact in class often. The general English syllabuses in colleges provide an opportunity for teachers to implement Dogme ELT in their classroom. For instance if a course is on Conversational skills, teachers need not necessarily go by the available resources rather they can initiate real communication inside the classroom and scaffold the students. Adapting the tenets of Dogme ELT in college level would enrich the students' competence. The pressure on teachers to finish the syllabus is comparatively less in colleges.

Dogme ELT can be adapted in college level if teachers are ready for a change. Teachers should have a definite plan while imparting Dogme ELT in their classrooms. Moreover Dogme ELT caters to the need of students since the content material is their emergent language and this gives a relevant learning experience to them. It is a material-light teaching and not a material-free teaching, so students can learn from a naturalistic setting. It empowers both teachers and students. Dogme ELT reverberate the aspects of humanistic education, critical pedagogy and pedagogy of possibility.

In Indian context Dogme ELT can be adapted in college level and research can be carried out in implementing it in both colleges and schools. Though Dogme may threaten the traditional authority of teachers it provides them a distinct experience. Dogme is more an attitude shift, a different way of being a teacher. Dogme is not a fixed method. Teachers have to be spontaneous in recording the emergent language in classroom and repeat it in the classes that follow. Dogme may sound a high risk for teachers who are non-native speakers of English but Dogme ELT subverts this notion that teaching is just the transmission of knowledge. Bruce Lee a Kung fu practitioner once said "A good teacher cannot be fixed in a routine... During teaching each moment requires a sensitive mind that is constantly changing and constantly adapting."

Merits of Dogme ELT

In Indian context, Dogme ELT would bring more learning possibilities in classroom. It becomes a learner-

centred classroom and teachers need to scaffold. It attends to the personal needs and interests of learners. It frees both teachers and students from the weight of 'imported texts.' It provides a low-affective filter environment in classroom. Learning happens through dialogues. The communicative competence of students is improved. Dogme serves as an antidote to the material-driven approach. Dogme ELT enhances real communication while learning. It provides a natural setting for students to learn rather than a fabricated one.

Limitations of Dogme ELT

Dogme ELT is demanding from both teachers and students. Teachers should pay a keen attention in making note of the emergent language in class. Teachers who are non-native speakers would find a little difficulty in scaffolding students since they have to be spontaneous. Students who are reluctant to participate in class find it highly demanding. It threatens the traditional authority of teachers. Testing and assessment will also be a difficulty in Indian context. Dogme ELT to a higher extent debunks the importance of textbooks in classroom and this may sound impractical for many teachers in Indian context.

Summation

Dogme way of teaching would be high on interactivity, low on text and resources, has to make students language emerge in a natural setting, should facilitate the students, should be grammar light and has to be reflective. In Indian context if research can be carried out to overcome the limitations of Dogme ELT it can be an effective teaching pedagogy. Exploring new teaching approach like Dogme will help to reassess the strategies and methodologies that are already in practice and help to evolve a better one.

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TECHNOLOGY AND LEARNING SPEAKING SKILLS IN SECOND LANGUAGE

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Abstract

In this present scenario English learning becomes more important for students to secure their career options and positions in the global environment. Using chalk-and-talk has lost its effect and new technologies are evolving to equip the students' knowledge in learning the target language. Using multimedia as a tool to import students' knowledge in speaking skills is popular in the twentieth century. Speaking is one of the most demanding skills in daily life. Every person needs to communicate with others through speaking. Speaking plays an important role in making a social interaction with other people in order to gain information. This paper is about technology and learning speaking skills with the help of new technology.

Introduction

English is used as a second language in India and also in many countries. With the widespread and development of English around the world, it has become an important means of communication among people. At present, the role and status of English in India is higher than ever as it is a medium of instruction and curriculum in educational institutions. As a number of English learners are growing up, different teaching methods have been experimented to test the effectiveness of English language teaching. The use of technology in the form of films, radio, TV and tape recording has been there for a long time. Technology has turned as an important factor in teaching and learning activities. Graddol's (1997:16) view on technology is that "[it] lies at the heart of the globalization process: affecting education work and culture." Technology plays a major role in second language teaching and learning and it also has successful impact against the traditional teaching methods. English language teaching and learning experience with many innovative techniques and technologies. The need for speaking in English is more important than writing and reading in English. Students find it difficult in placing them in a good job or in a good position all because of lack in their speaking skills. Speaking is the process of orally expressing their thoughts and feelings and of sharing information. Speaking is considered as a complex process which involves thinking language and skills.

Speaking is an interactive process of constructing meaning that involves producing *and* receiving and processing information (Brown, 1994; Burns & Joyce, 1997). Its form and meaning are dependent on the context

in which it occurs, including the participants themselves, their collective experiences, the physical environment, and the purposes for speaking. It is often spontaneous, open-ended, and evolving. However, speech is not always unpredictable. Language functions (or patterns) that tend to recur in certain discourse situations (e.g., declining an invitation or requesting time off from work), can be identified and charted (Burns & Joyce, 1997). The text is the basic element of multimedia, it can express specific information, or it can act as reinforcement for information. A speaker's skills and speech habits have an impact on the success of any exchange (Van Duzer, 1997). Speakers must be able to *anticipate* and then produce the expected patterns of specific discourse situations. They must also manage discrete elements such as *turn-taking*, *rephrasing*, *providing feedback*, or *redirecting* (Burns & Joyce, 1997).

Speaking has its own skills, structures and conventions. Students find difficult in speaking English rather than writing, listening and reading in English. Speaking is "the process of building and sharing meaning through the use of verbal and non-verbal symbols, in a variety of contexts" (Chaney, 1998). Before speaking they must be aware of the questions 'Why', 'What' and 'How'. Some of the speaking strategies are 1) using minimal responses, 2) recognizing scripts, and 3) using language to talk about language—which they can use to help themselves expand their knowledge of the target language and their confidence in using it.

Technology does not necessarily drive education. That role belongs to the learning needs of students. With technology the process of learning can become more

goals oriented, more participatory, and flexible in time and space increase collaboration between teachers and students. It enables students to learn with fun and friendly without fear and shyness. In language teaching technology is used to teach the language in enliven and also add insight in learning. The use of technology need not be seen as tool for classroom. For example, in an industry dealing with hazardous materials workers need to be trained. It could be risky to provide hands on training to all. In this case simulated learning can take the place of actual hands on training by using the features of various technologies.

The usage of the internet has created incredible change among the young learners. The Internet has become unavoidable and students become more dependent on it for very many uses and purposes. Students are accessing different technological applications in their education. These technologies are used as a supplement in learning speaking to create a lively atmosphere for the students and facilitators. Modern technologies available for teachers of English today are: Communication lab, Video conferencing, Video Library, CALL (Computer Assisted Language Learning), TELL (Technology Enhanced Language Learning), Pod casting, Quick Link Pen, Quicktionary, Programmes through educational satellites, Blogging.

Review of the Literature

Speaking is a vital part of second language learning and teaching, it's an art of communications and one of 4 productive skills, that must mastered in learning a language. In learning speaking technology plays a vital role and it provides room for effective learning and teaching speaking skills in foreign language.

Waxman, Lin & Michko (2003) carried out a study to estimate the effects of teaching and learning with technology on students cognitive, affective and behavioural outcomes of learning, 282 effect size were calculated using statistical data from 42 studies that contained a combined sample of approximately 7,000 students. The result indicates that the teaching and learning with technology has small, positive, significant effect on student outcomes when compared to traditional instruction.

Michio Tsutui and Masahi Kato (2001) intended to design a multimedia feedback tool for the development of oral skills. Students find difficult to afford valuable feedback on their oral skills. The emergence of multimedia technologies have provided teachers with the possibility of

developing improved feedback tools. The researchers used video as a feedback tool. They also quote *Garrison (1984); Broady and Leu Du (1995)* views that "Video is widely recognized as a highly effective means for language learning when it is used to review students' oral performance". Through video students can view their oral

Discussion

In this modern world learning a second language through technology is not a difficult one. Nowadays students know more technology than facilitators they can easily adopt to technology than traditional method of teaching second language. The following were framed to focus on the attention of the topic during investigation.

1. What are the advantages of the traditional classroom?
2. What are the features of technological assisted language learning?

Classroom is a place where students and teachers meet in the classroom for learning purposes. In the traditional classroom conventional teaching and learning process is encouraged. Here teachers are considered as an instrument through which communication is carried out. It is place where students are tested and they were carried to one grade of education to another grade. In traditional classroom students are passive listeners and they are emphasized to memorize basic facts. Learning is carried out in a synchronous environment and teaching centers on elements like lecture, team projects and so on. This classroom also has advantages like face-to-face interaction between students and facilitators as well as the students between learners themselves. According to *Chickering & Gamson, (1987)* "learning is enhanced when it is more like a team effort than a solo race. Working with others increase involvement in learning, sharing one's own ideas and responding to others' reactions improves thinking and deepens understanding". In small classes the facilitator has an opportunity to show more attention and motivate students in learning activities.

Technology assisted language learning is an approach to language learning to enhance learning through the use of technological device. Students are skilled in accessing technology and with the growth of technology they were able to communicate freely across the world. In this modern era students spend more time with technology. Learning language through online occur in an asynchronous with this help of learning students can set learning in their own tempo. But in traditional classrooms students should be attentive inside the

classroom and they may not be able to learn by their own pace. In online learning students can access to virtual tours and through this they can view streaming video clips, audio of great speeches and they are able to interact with people from all over the world.

Students are tech-savvy and use of technology in learning language is not restricted. Technology has become particular adept for students in creating and collaboratively developing content for a wide variety of purpose. Through web 2.0 tools like blogs, wikis and forums students able to learn a wide variety of content. This web has increasingly changes the facilitators also to become a tech-savvy and they are also inventing innovative methods for the younger generation. The web becomes the rich source of speaking models through recorded songs, talking electronic books, podcasts and video clips which helps learners with their pronunciation as well as acquisition and reinforcement of speaking skills.

Technology also provides students the opportunity to record their own speaking and they can listen/ play back their speech at a later time. This kind of tools helps them for the identification of grammatical errors and erroneousness in pronunciation that leads to self-improvement. Use of flip or video cameras can develop phonetic accuracy and recordings can later be compared with standard source of models form internet.

In this present century another technological device which creates a major impact among on all kind of people is mobile phones. This portable device becomes an inevitable to all age of people in particular android version of mobile phones play major role among all age group of people. Through this small device people are able to view the whole world with the use of internet. This generation of people is becoming increasingly interested in the concept of 'content curation' – showcasing and sharing content with friends, family and peers.

Conclusion

An important aspect of technological learning is an interactive approach in speaking classrooms. Interactive materials will bring better experiences, active learning, enhanced interest and motivation. Technological assisted teaching enables the students to build their knowledge and experience. Improved listening comprehension, acquisition of knowledge on globalization to be used in classroom discussions, familiarity with and use of various online resources and improvement of Internet skills will be better attained if the materials are motivating. The wide range of technology provides teachers many ways of learning varieties both inside the classroom and in the home environment. The advantage of web sources are few but extremely valuable in language revitalization.

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APPLICATION OF BLOOM'S TAXONOMY TO ENGINEERING ENGLISH SYLLABUS

S. Parvathavarthini

Abstract

Outcome based education lays stress on the end result achieved by the learners after the completion of a course. Bloom's Taxonomy is applied to the syllabus of a course to identify the achievement level of education in a particular course. This is normally laid down as objectives and as outcomes of the specified course. The paper aims at analyzing the English language syllabus, its objectives and outcomes applying Bloom's taxonomy of educational objectives with particular reference to the English language syllabus designed for the undergraduate engineering course in Anna University. It attempts to find if the syllabus follows Bloom's taxonomy in framing the objectives and outcomes. Further it also tries to ascertain the K levels of the attainment levels of the learners with particular reference to the given objectives and outcomes.

Keywords: Bloom's taxonomy, outcome-based education, ELT syllabus, English language learning, technical English

Introduction

Globalisation has brought tremendous change and development in the field of education. Globalized standards in the field of education have laid out the importance of outcome based education (OBE). This in turn has necessitated the introduction of the taxonomy of educational objectives framed by Bloom. OBE syllabus has stressed the necessity of relating the syllabus of a subject to the various cognitive levels as per the Bloom's taxonomy. Likewise each and every unit in the syllabus is identified to represent a particular cognitive level in the process of learning cognitive skills as devised by Bloom's taxonomy. This paper aims to analyze the English language syllabus prescribed to the engineering colleges under Anna University. It tries to find out the various cognitive levels that are required to learn a language. The paper is analytical in that it tries to analyze if language learning is a simple or a higher cognitive skill with the assistance of Bloom's taxonomy of educational objectives.

Background of the Study

The effectiveness of a course depends on the syllabus, methodology adopted, materials used, infrastructure, teachers and learners. Though the major roles are played by the teachers and students, syllabus is the basic structure that unites all the stakeholders of the education milieu. Syllabus designed for course serves as the main guide to the teachers and the learners. It plays a major role in the success of the course. Stating the objectives and outcomes clearly will help the teachers and learners to understand the syllabus requirements better. Hence it is necessary to define and state the course objectives and the outcomes in a crystal clear manner.

This could be better achieved by following Bloom's taxonomy, while defining the objectives and course outcomes for language courses also.

In the CBCS syllabus which has been made mandatory in engineering colleges, the entire syllabus has been analyzed and the K-levels (Knowledge level refers to the cognitive domain) of the each of the units prescribed in the syllabus is identified or categorized. This is mainly done based on the Bloom's taxonomy of educational objectives. The attainment level of the students are now assessed and equated with the proposed outcomes. Hence it is necessary to identify and have a clear idea of what is the cognitive level that has to be taught as per the prescribed syllabus. A unanimous decision has to be made for the proposed level based on the given English language syllabus for all the 600+ colleges that come under Anna University. Hence, the researcher makes an attempt at identifying the cognitive levels that a language learner is expected to attain at the end of the English course (Technical English or Communicative English).

Hypotheses

- The ELT syllabus in engineering colleges is graded and follows the Bloom's taxonomy of educational objectives.
- The objectives stated helps to communicate the requirements of the syllabus to the teachers and learners successfully.

Research Questions

- Is learning language a simple information acquisition process or a complex thinking process?

- What is the cognitive attainment level that the syllabus aims to bring about in the learners at the end of the course?

Bloom's Taxonomy of Cognitive Domain

In 1948 there was a need to classify the various learning domains and their different levels. After a lot of discussion some educators under the leadership of Bloom, came out with the taxonomy that is equivalent to the biological taxonomy to classify the various learning stages in 1956. This was done to communicate better and to avoid any misunderstanding that might arise when teachers and learners talk about the learning process worldwide, according to Bloom (1956). Learning was identified to take place at three domains: they are Cognitive, Affective and Psychomotor. Among the three divisions sub categories were given for the Cognitive and Affective domains. For the present study the cognitive domain is taken into consideration. There were six categories in the cognitive domain, they are (i). Knowledge (ii) Comprehension (iii) Application (iv) Analysis (v) Synthesis and (vi) Evaluation.

Later on, the development and changes that took place in the field of education necessitated the revision of Bloom's taxonomy. The task was taken by one of the former students of Bloom, Anderson and Krathwohl and they came out with the revised Bloom's Taxonomy in 2001 which had a slightly different nomenclature for the cognitive domain. According to Anderson & Krathwohl (2001: 67-68) the new terms that form the cognitive domain are.

1. **Remembering:** Retrieving, recognizing, and recalling relevant knowledge from long-term memory.
2. **Understanding:** Constructing meaning from oral, written, and graphic messages through interpreting, exemplifying, classifying, summarizing, inferring, comparing, and explaining.
3. **Applying:** Carrying out or using a procedure through executing, or implementing.
4. **Analyzing:** Breaking material into constituent parts, determining how the parts relate to one another and to an overall structure or purpose through differentiating, organizing, and attributing.
5. **Evaluating:** Making judgments based on criteria and standards through checking and critiquing.
6. **Creating:** Putting elements together to form a coherent or functional whole; reorganizing elements into a new pattern or structure through generating, planning, or producing.

ELT Syllabus in Engineering Colleges

An engineering curriculum decides the requirements of the learners by presenting Programme Educational Objectives. They are framed considering the students' expectations, teachers idea of what has to be taught, society's expectation and the engineering curriculum's necessity. The requirements of the society, subject, and industry are clearly defined in the five Programme Educational Outcomes that are specified by AICTE or the particular university. Ten programme outcomes (POs) are designed to fulfill the five PEOs, which are clearly defined by Anna University. These have to be attained by the learners at the end of the undergraduate engineering course. Out of these 10 POs, 2 POs are identified by language teachers and curriculum designers, of Anna University, to relate to language learning. These are

- Graduates will demonstrate an ability to design a system, component or process as per needs and specifications.
- Graduate will be able to communicate effectively in both verbal and written form.

Based on the engineering B.E. curriculum which consists of programme outcome (POs), the subsequent course outcomes (COs) are designed to satisfy the requirement of the POs.

The following are the objectives and outcomes stated for the course Communicative English (HS8151) for the B.E. degree course.

Objectives

- To develop the basic reading and writing skills of first year engineering and technology students
- To help learners develop their listening skills, which will, enable them listen to lectures and comprehend them by asking questions; seeking clarifications
- To help learners develop their speaking skills and speak fluently in real contexts
- To help learners develop vocabulary of a general kind by developing their reading skills

Outcomes

At the end of the course, learners will be able to:

- Read articles of a general kind in magazines and newspapers.
- Participate effectively in informal conversations; introduce themselves and their friends and express opinions in English.
- Comprehend conversations and short talks delivered in English.

- Write short essays of a general kind and personal letters and emails in English.

Discussion

The objectives stated and the outcomes given correlate with one another. The four language skills are clearly mentioned in the objectives and they are mentioned in the outcomes as well. Still, the objectives are general and not graded. It is generally said that the objective is to develop the skills. The entry level of the students and the level of development necessary to be attained at the end of the course are not mentioned. This would be solved if a pre-requisite is given for the course. Further language learning can range from remembering to creating a work of art. The various levels of cognitive domain to be attained by the engineer or the learner have to be clearly specified for better understanding of the syllabus requirements.

Language Learning and Various Cognitive Levels

Learning a language starts with the simple action of saying 'mama' or 'papa' by a child to writing or speaking a complex sentence that can run to half a page. So the question that needs answering is, "Is language a simple information acquisition process or a higher order skill?" Language learning starts with the process of imitation and memorizing while learning grammar rules and vocabulary. This extends to reading comprehensions and writing compositions. The activities range from guided writings to comprehension questions, wherein learners reproduce the passage from the given text as answers for the questions. In the process of language learning, imitation and recollection helps in production of sentences that helps in the communication process. In the initial stages of language learning these guided activities and responses are considered satisfactory. Taking part in everyday communication requires the third stage of 'applying' wherein the learnt procedure is applied in a context.

Applying the learnt knowledge of grammar, vocabulary, sentence structures and pronunciation is necessary to convey and understand the basic communication that happens in day to day life. Learning a foreign language at this level is sufficient to visit a country as a tourist. But, learning a language as a second language has more requirements and purpose. A person needs to read and understand technical content without flaws to carry out a research work; they have to persuade their superiors and customers into buying their ideas. They need to understand available data, compare and

contrast it with already available information. This requires analysis, synthesis, evaluation and finally creation.

It is found that the objectives that are defined in the language courses can be related to the third level to the highest level of cognitive domain namely, that of creating. The learners are expected to speak in a new context by themselves, likewise they are expected to read, listen and write in a similar manner. This requires them to create i.e. put together the appropriate vocabulary in the proper format or sequence applying grammatical rules. In other words it is applying all that they have learnt in language classrooms after analyzing the appropriateness and evaluating the need of learned content in the context and create a new content coherently and correctly. Further words like 'confidently' and 'informal' context introduce affective domains also.

Such broad categorization and usage of the terms like read effectively, speak fluently does not help in the communication process of conveying the educational objectives. It would be appropriate if these objectives are further broken down into few more objectives that clarify the learner attainment levels at various stages of the language learning process pertaining to each of the language skills. For instance, in case of writing skills

- identifying synonyms of the words taught – remember
- be able to substitute the appropriate word in the context – Understand
- Employ the correct grammatical unit (e.g. connectives) in the given context – applying
- Be able to interpret a picture and engage in the act of comparison – understand and analyzing;
- Correction of errors – Evaluation
- Be able to write a paragraph attempting to compare and contrast a bar diagram – create (which involves remembering appropriate vocabulary, substituting the correct grammatical unit, and analyzing and evaluation)

Conclusion

Language learning can be a simple information acquisition to the higher order skills based on the requirement of the educational scenario. Objectives given in the engineering syllabus follow Bloom's taxonomy but they are more general and not specific. This leaves a lot to be guessed based on the prescribed texts or materials. Teachers who approach the syllabus may interpret it in their own way leading to misunderstandings. These have to be more specific for better communication among the teachers and learners. Since, the prime objective of

introducing Bloom's taxonomy is to have better understanding in the educational scenario. Likewise no prerequisite is given in the syllabus. Giving a prerequisite for the language learning course which aims to attain the sixth level of cognitive domain is necessary for the teachers to identify the learners' eligibility for the course. It will aid the teachers and learners to achieve the end result within the stipulated time of 60 hours. Further it might increase the success rate of the students.

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GRAPHOLOGICAL DEVIATION IN MEENA KANDASAMY'S *BLACKBOARD POEMS – A STYLISTIC STUDY*

K. Primrose

Abstract

A creation of poetry is beyond the meaning derived. The 'how' of the text matters as equally to the 'what' of the text. Meena Kandasamy is an activist poet who uses language to express her own opinions and reflect the societal pressures on gender and different communities. As a poet, she breaks the conventional form and holds a unique style. Most of her poems reflect on caste and gender issues but there are exceptional few which serve as models for her poetic extravaganza. One such poem is "Blackboard poems" which enables a reader to feel nostalgic about blackboard writing, to emphasise that it has been replaced by technological writing and to state that a poet loves writing blackboard poems. The poem signifies the adaptations to technology on one side and eternal longing for the past. Besides the denotation and connotation, the poem facilitates the readers to visualise the art of blackboard writing with a set of words, punctuations, spaces and capitalisations. This paper explores graphological deviations in the text which are used to enhance the visual of blackboard writing.

Keywords: writing, punctuations, spaces, capitalisations, graphological deviation and stylistic analysis

Introduction

Experimentation has been the trend since the modern era. Many writers have attempted to modify the writing style and have given birth to new literary genres. For instance, e.e.Cummings is an American poet who skipped using space, capitalisations and punctuations in order to break the traditional values of poetry. Likewise, Meena Kandasamy's writing style is far from traditional notions. She takes up a different style to express herself and her opinions. She uses scientific formats breaking stanzaic divisions in her poems for example: *Becoming a Brahmin*. While her poems unravel themes of casteism and gender equality, the formats of the poem attribute to the content of the issues discussed. The "Blackboard poems" is different from the rest of the poems. It neither deals with caste nor with gender. It speaks the urge for writing which has been replaced by typing and a tinge of fear towards 'impermanence'. The following paper brings out how the writing style beautifies the poem and satisfies the reader visually.

Literature Review

Articles related to stylistic analysis have been read and reviewed. "In some literatures, the language employed is quite different from that spoken or used in ordinary writing. This marks off the reading of literature as a special experience." (Singh, 2013, p.43). The article "Deviations in Language of Literature" talks about how the organization of words in a text elevates the experience of the readers. The deviations are crafts of writing. Muhammad Saleem, in his article titled "Analysing Graphological Deviations in T.S. Eliot's Poem Ash-Wednesday" explores graphological deviations from the poem that stands for the author's experimentation and innovation. The article justifies that

the graphological deviation foregrounds the text and captures readers' attention.

Stylistics and Graphological Deviation

Stylistics is an interpretation of linguistic deviations in a text which affect the meaning of a text. As a branch of applied linguistics, stylistics analyses the linguistic style of a text. As far as poetry is concerned, unconventional styles are pursued by writers. The unconventional styles digress from the traditional usage. Geoffrey Leech categorises these deviations into eight types based on lexical, phonological, semantical, morphological, syntactic and more factors. One of these artistic experiments is graphological deviation which stands for the violation of the system of writing: "discarding of capital letters and punctuation where conventions call for them, jumbling of words, eccentric use of parentheses, etc" (Leech, 1989, p.47). Graphological deviation digresses from the common rules of writing and embrace new ways of expression. It is a way the written texts appear. The arrangement of words and space is not linear and even the punctuations are used for different motives. No fixed boundaries for words and space are framed. The deviation appeals the readers to look for difference. The poem is analysed using three graphological factors such as space, punctuations and capitalisations.

Space

Space between words and space between stanzas create an impact and suggest a message. The very first word of the poem is *SPACE* which is displayed with spaces between letters stating that there is space and it is a problem while writing on blackboard. A blackboard is a limited space to write contrasting to the infinite space on

monitor screen. The space between the stanzas and the arrangement convey that each stanza has a set of words and erased again for the next stanza. The maximum words per line are ten which are maintained throughout the poem to indicate the length and breadth of the space on blackboard. A long sentence is distributed evenly in five lines because of lack in space. Separate words by nature are merged for emphasis. *OneSingleWord* is actually three words put together to prove the content of the word. And *youknowwho* refers to a name which is familiar to the audience but the poet does not name it.

...and your

monitor looked like a high class *youknowwho*.

Hence, the spatial arrangement highlights that the poem is a visual presentation of blackboard writing.

Punctuation

Punctuations are used to regulate the pace of reading and they give a pause to understand. This poem employs parentheses to the maximum extent to represent the action of erasing and to provide evidences for the statements in the poem. Due to the inadequate space of the blackboard, the poet has to write a stanza and she has to erase it to write the next. To suggest this to her audience, she explains her actions using parentheses.

*(I have erased again)*¹

In another instance, she makes it clear of her statement using parentheses. *There is a considerable exertion* is the statement which is explained within parentheses. The evidence proves what kind of hard work is done while writing on blackboards.

There is considerable exertion (let me hazard a guess: writing takes two hundred calories per hour, erasing with the duster five hundred, and walking across must

be say, around eighty).

The poem also includes unusual hyphenations. A hyphen is used in compound words like never-ending and after-effect but the poet deviates the rules and makes use of hyphens where she wishes to break words. *one-hundred-and-seven degree Fahrenheit afternoons* and *chalk-dust*. When numbers are written in words, all numbers between 21 and 99 (except 30, 40, 50, 60, 70, 80, and 90) should be hyphenated. Yet, the poet uses hyphen to exemplify the intensity of the heat in the afternoons. Chalk dust is hyphenated to deviate the rules of dictionary and to emphasise on the word that forces the poet to sneeze.

Capitalisation

Capitalisation is more common while writing on blackboard. Titles are capitalised and important words are capitalised for clarity. This poem has two sentences of completely capitalised words. Also, the first word of the poem is capitalised SPACE. Space is the titular sentence or word which is written on blackboard. The other two sentences appear in the middle of the stanza when the poet talks about handwriting.

Nothing Seduces Like Your Own Handwriting.

The White Chalk Dancing across Glass Green.

Creepers on W's & R's, hats on S, hearts on I's & J's.

The handwriting of individuals varies and it appeals the self. As a result, nobody stops writing. This idea lays emphasis on the act of moving chalks to use curves, hearts, and creepers to write the letters. Though handwriting can be equated to fonts in computer, handwriting cannot be reproduced on screen. Handwriting is unique and fonts are inbuilt. So, the main difference of typing and writing is made clear using capitalisation. This is the only stanza with less number of lines which suggests that capitalisations exert more space.

Conclusion

The study of graphological deviation in *Blackboard poems* throws light on the following findings. The presence and absence of space within words and stanzas imply the limited and confined space of the blackboard. Parentheses are used to convey the 'aside' details to the readers which is included within the poem. Capitalisations are used unconventionally for emphasis on the meaning of the text. These deviations solely contribute to the meaning of the poem that blackboard writing is not similar to typing since it has insufficient space and there is fluidity in using fonts, sizes and colours. The format is entirely different from monitor typing. The use of deviations has served as a visual sample for blackboard writing itself. Thus, the graphology of the text is evident.

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SUBMISSION AND SURRENDER IN SHASHI DESHPANDE'S *THE DARK HOLDS NO TERRORS*

V. Rajeswari

Abstract

The status of woman in India has been many ups and downs. In ancient times, they were treated as goddess. There is no change in the status of women because of the social legislation, family, tradition, gender discrimination etc. in spite of social imbalances existing in the society, there has been notable improvements in their social status and today women occupy many high positions. Where as in the family there is no change in the condition of the women. Still they are struggling to retain their self-identity in the institution of the family. Many Indian writers in English especially the women writers they earned considerable fame for their fictional contribution and they focused feministic concern in their novels.

Keywords: status of woman, childhood subjugation, identity loss, erosion of individual liberty, submission and surrender

Introduction

'It is not just that life is cruel, but that in the very process of
our birth
We submit to life's cruelty'

- Shashi Deshpande

The status of woman all over the world particularly in India has been undergoing a rapid change in recent times. In ancient times, they were treated as goddess. There is no change in the status of women because of the social legislation, family, tradition, gender discrimination etc. in spite of social imbalances existing in the society, there has been notable improvements in their social status and today women occupy many high positions. Where as in the family there is no change in the condition of the women. Still they are struggling to retain their self-identity in the institution of the family.

The pain and struggle that started her life at the turn of the century, which is still going on has spread too many fields where woman has started moving education, work, politics, society and above all the home. The Indian women have for years been silent sufferers, and it means distress, pain, frustration, disappointment. They are struggling between the tradition of the family and their personal liberty, and physical, mental or emotional violence against women.

Many Indian writers in English especially the women writers they earned considerable fame for their fictional contribution and they focused feministic concern in their novels. Shashi Deshpande is one of the most popular authors in Indian writing in English. Her contribution to the world of fiction dates back to the 70s and 80s. She is the daughter of the Kannada dramatist and Sanskrit scholar, Sriranga. She was born in 1938 in Dharwad, Karnataka and was educated Dharwad, Bombay and Bangalore. She

began her career in writing with short stories which later on developed to novel writing. She is one of the most prominent women novelists who stand apart from other feminist writers in portrayal of strong, progressive self-sufficient woman characters. Her protagonists are searching their self-identity and independence. She portrays how this social conflict has caused women of today to feel torn between contrasting demands and requirements of tradition on one hand and the aspirations, freedom and equality of the modern world on the other. In the novel *The dark holds no terrors*, the protagonist Sarita is a doctor by profession but in her family she surrendered herself. The theme of the novel is revealed through Sarita's journey into her consciousness.

Childhood Subjugation

Sarita, the protagonist is portrayed strong willed character. She is born in middle class family. Her mother always neglected her and she is giving importance to her younger brother Dhuruva. From childhood Sarita was rejected her mother. Shashi Deshpande portrays the gender discrimination in our Indian society. In Indian tradition, woman they should get marry, they did not get any chance to show their wish. Sarita recalls her memory with frustration. "Will you live with us all your life?" her mother said. Sarita was always conscious of the prejudice of her mother against her only as she was a girl child. "If she is a woman, I don't want to be one." In the form of Sarita, Deshpande has created a model who is neither the typical western liberated woman nor orthodox Indian one. Her mother always scolds her and she did not show her mother affection to Sarita. She recollects, "I can only remember that she cursed me, As no mother should."

Quest for Identity

In quest for the wholeness of identity, she does not advocate 'separation from the spouse, but a tactful assertion. of one's identity within marriage. She realised that Manohar's male ego started hunting him due to this neglect. She precepts some discernible changes in his behaviour, but she could never do anything as he never communicated his feelings to her. Sarita's marital life is on the verge of disintegration and her problems begin when a girl who was collecting articles on professionally successful women, comes to interview Sarita, she puts a strange question to her husband Manohar, "How do you feel when you realise that your wife is earning...most of the bread for the family."

It reminds Manohar of his inferiority as he is a typical product of patriarchal society. He is one who always wishes to see woman in the back ground. These words of the girl generated sadism in Manohar's sexual relation with Sarita. This constant torture at nights turned her sleep in to nightmare. She says, "I want nothing so complicated...To wake up without pain ...just to live." After realising the reason for her husband's sadism, Sarita decided to leave her job and stay at home. But Manohar immediately objected. "And how will we live?...on my salary." It presents the male psyche in contemporary Indian society where man is nor able to digest success of his wife, nor he is ready to dispense away with the comforts and luxuries that the double income provides. Their aims and ambitions can never be fulfilled with their own salary.

Submission and Surrender

Her father's words reverberate in her memory. "It is my life" she repeats to herself and it lays an emphasis that asserts her responsibility, her revelation begins. "She could not deny that now she had to accept there selves to become whole again." She reaches at the point of

concluding to her.' "If I have been a puppet it is because I made myself one." Sarita enjoys this newly gained freedom of being done and discard, She says, "I was in charge, no, not, I really, but the dummy in the white coat." It shows, how she is not getting any liberty in the family, she feels herself nothing. There is no room as her own, "Which is my room? I have none...like a homeless refugee" Shashi Deshpande depicted the Indian theme of the rise of the status of the wife in the society. Sarita addresses a group of girls, she pointed out the intolerance of the society. "No partnership can ever be equal. It will always be unequal.....in favour of your husband."

Conclusion

Thus, she deconstructs the gendered roles imposed on her by the society and establishes a harmony between family life and professional success. Giving high position and economic independence is not the final solution. Understand her, recognise her rights and giving equal importance to her. This is the solution to improve her status in the family.

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THERAPEUTIC VALUE OF POETRY IN TEACHING

V. P. Rathi

Abstract

Of all the genres in English Literature, Poetry plays a crucial role in human life and it is not only termed as pleasure for reading but also for inculcating human values. Poetry supports and reinforces positive and moral behaviour. There are a number of poems in English Literature that brings happiness and inspiration. There are also many poems of achievements and life-changing experiences. It encourages and nurtures family values. Poems have tremendous possibilities for use in the treatment of mental illness. This paper focuses on enriching the students by teaching therapeutic value of poetry at various levels. No doubt there are many strategies, however, the teacher encourages delving a little deeper with reading and teaching poetry. So that students will be motivated and inspired to compose poetry.

Introduction

Reading poetry relaxes the reader's mind. It lets in the students to see right into a deeper, greater emotional part of them. Poetry enhances to mould their character. The magic of poetry is to make the students learn poems cram by heart whereas it bestows them the sense that reciting a poem can feel a lot like casting a spell. The perfect poem, however, can lead to a wonderful writing reflection or discussion that allows students to construct the theme and essential questions for them. Students can compose and publish their own poems. Creating poetry is a wonderful way for students to share information that they have learnt through classes. Reading poetry allows the students to get outside of themselves and sympathize with others, which is especially precious for everyone as social beings.

There are many sub-genres of poetry. They are epic, ballad, elegy, lyrical poetry, sonnets, dirge, haiku, free verse, narrative, ode, etc. The figures of speech must be taught in the class in a detailed way, so that the students would revel in reading poetry. Figures of speech refer to metaphors, similes, alliteration, assonance, personification, onomatopoeia, hyperbole, paradox, antithesis, irony, etc., used in a poem. The poets make use of these kinds of figurative style that is why many students have impenetrability to understand the deeper meaning of the poem. P. B. Shelley in his "A Defence of Poetry" remarks:

Poets are the hierophants of an unapprehended inspiration; the mirrors of the gigantic shadows which futurity casts upon the present; the words which express what they understand not; the trumpets which sing to battle, and feel not what they inspire; the influence which is

moved not, but moves. Poets are the unacknowledged legislators of the world. (Shelley 5)

The teacher must encourage the students to give many examples. Before asking the students to point out examples of figurative speech, the teacher must make sure that he/she has discussed the examples of these kinds. It would be elegant to make this an interactive exercise where all students can participate. The teacher must call on them one by one to give examples so that they can express their own opinion and what they know about the words. The teacher must also ask follow-up questions regarding their understanding of the poem.

The focus of the paper is to emphasize poetry as a powerful medium for communicating deeper truths of human nature and character of life. Great literature can be educative and inspiring, that is why each one is often deeply moved by what they experience in poetry. The following are the objectives of the present study:

- a) to open the students' eyes to what poetry actually is!
- b) more involved often, effective phrases and vocabulary represent closer to their minds
- c) creating displays
- d) the Magic of poetry and enchantment
- e) re-reading of great poems
- f) to explore different perspectives
- g) to find the extraordinary in the ordinary
- h) reinforcing strengths
- i) making them to become a voracious reader
- j) introducing Neologism
- k) inspire to compose poetry

Poetry recitation should be made compulsory for all college students. A poem should always be read aloud in the class for effective teaching. Some poems have

rhymes and meters, and they are to be read with proper intonations by using the stressed and unstressed syllables appropriately. For example, Alexander Pope's poetic line can be read with unstressed and stressed syllables as the following:

"As yet / a child / nor yet / a fool / to fame
I lisped / in numbers / for the / numbers came." (Pope 3)

The teachers can also try this method in their classes. In order to learn more about intonation, students must read and study the forms, rhymes, and meters of familiar poems. The teacher must make the students to read aloud with stressed and unstressed syllable, intonations, rhymes, etc. He / She has to incorporate interactions, so that the students will be engaged with discussions. The students must be provided with sufficient materials. In class rooms, discussions must be carried out and the teacher must make the students to think. The teacher may also sing a poem in the class and can make the students to sing joyfully.

The teacher can also compose poems and sing in the classroom to make his/her teaching more effective. For example,

Butterflies, butterflies, Queen of flies, flies, flies,
Of yellow black, black golden, golden brown, brown green!

Painted with all hues, painted with all hues?
The Big Hand who dipped the brush in Sky-clouds
Made you blue and white, blue and white! Blue and white!

He who touched the Sun and made you golden?
Golden, golden, and golden!
Wallowing the brush in the muddy soil and
Made you brown, made you brown!

He touched the Sky-dark and applied black
Made you black, black, black!
Who sprinkled white little, little moons on you?
Little moons, little moons, on you?
Show me the Colour boxes of Nature that He used,
Show me the Gigantic hands who applied
microscopic level!

With thou lightest wings, of Heaviest hands!
Emptied my mind and filled with joy,
Joyous, marvelous, adventurous, adventurous!
Butterflies, butterflies, Queen of flies, flies, high.

The teacher has to create motivation and interest. By highlighting the eye-catching phrases, the teacher imparts

the source of imagination and new words. Carl Sandburg utters on imagination as: Poetry is the journal of a sea animal living on land, wanting to fly in the air." (Sandburg 3) The way to create them with imagination is to provide them with extremely good possibilities to develop it for themselves when they are young. Students must take time to read, re-read, think and enhance the power of imagination. The art of imagination plays a crucial role in creativity and this inspires them to compose poems. Reading poetry makes students to create ideas to solve their problems in life also. Matthew Arnold says, "Poetry is, at bottom, a criticism of life" (Arnold 2)

At times, poetry can help students to handle with problems, negative emotions by offering their recognition and allowing for transcendence. Poetry stimulates imaginations and leads them to become more creative. By decorating the classrooms with illustrated poems and pictures of poetic themes, celebrated verses and quotes, students will be motivated. The students are encouraged by the local newspapers, magazines to sponsor a contest for the budding poets. They can also organize poetry contest among themselves and the select students can act as judges. A special anthology of college students' poems can also be published. It is worth mentioning here the words of e. e. cummings, "Well, write poetry, for God's sake, it's the only thing that matters" (cummings 4). One of the essentials of poetry is to enable people to comprehend themselves on this planet. It takes after that it ought to be an integral part of the instruction of students who, especially at the young age, have such trouble in understanding themselves in light of the fact that, as a poet put it, their inner world is centripetal.

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ATTITUDES OF POSTMODERN INDIVIDUALS IN RAVINDER SINGH'S *THIS LOVE THAT FEELS RIGHT*

B. Rathika

Abstract

Postmoderns are the extensive cadre of moderns. They do not emerge as a different group with different perspectives. What moderns object and hesitate to face are welcomed and glorified by postmoderns. Moderns moan and groan when there is anything barging in or going out of boundary but postmoderns celebrate everything. Moderns prioritise grand-narratives whereas postmoderns prioritise mini-narratives. Nothing shocks postmoderns. Postmoderns are determinate in following their hearts. Individuality occupies foreground in the attitude of the postmodern individuals.

Introduction

Ravinder Singh, a ravishing bestseller of the twenty first century has written many novels and collection of short stories. The first three novels by Singh have autobiographical tinge. The novel *Your Dreams are Mine Now* deals with much of societal issues. *This Love that Feels Right* explicitly deals with the characters who are postmoderns in their attitude. Postmodern women are very determinate to pursue their dream. Their attitude agitates others but they do not agitate. Critics like Susan Sontag and Ghab Hassan point that “.... postmodernists was deliberately less unified, less obviously ‘masterful’ more playful..... less inclined to hold a narrative together” [Butler, 5] Leotard defines “postmodern as incredulity towards metanarratives” [Butler, 13]. Ultimately postmodern individuals are vehemently against the default set up in the name of tradition and custom. They are for their own format of life.

The protagonists of Singh’s novels, for example in *I Too had a Love Story*, *Can Love Happen Twice?* and *Your Dreams are Mine Now* are very conservative. Though they are in love they wait for their parents consent for their marriage. The male protagonist Ravin in *I Too Had* feels like a whole when he thinks of another partner after the death of his beloved. The novel *This Love that Feels Right* portrays the life of postmodern protagonists – Naina Singhania and Manvika Thakral. The former is a home maker and the latter is a dynamic career woman (anchor in a popular news channel). Both the women are assertive in following their dreams and ambition. But Manvika goes a step ahead of Naina in her extra marital affair. Naina is brought up in a conservative family background, where she does not have any chance to opt for her own choice for marriage in the name of love. She does not have any financial constraints or any familial issues with her spouse.

But she breaks up the marital bond on the ground that her individuality and her individual desires are not endorsed by her spouse, who is a tycoon. Postmoderns concern much about their individuality. They need recognition both in their career and in their home.

The argument in the research paper is whether Naina or Manvika is right in their attitudes towards marital bond. Naina’s break-up with her husband enables her hope to renew a new life with Aarav (a trainer in gym). But she does not take any decision at the drop of a hat. She ponders over her plight. Besides she realizes that she has fallen in love with Aarav but does not hurry to marry him. She says,

I quit because I realized it wasn’t right for me to be in a wrong relationship. As time passed by, I also became aware of the mistakes I had made in the past to land up in the marriage I was now leaving. [*This Love*, 227].

Naina has a revelation after the break-up. She decides to be cautious to avoid similar mistake in her future. Naina is not a woman who is carried away by fantasy. Postmoderns admit fragmentation. Naina too. She is very careful in selecting her life for the second time. Her practical approach towards life enables her to sustain hope.

Manvika, a vibrant woman in her career is an energizer for Naina. Manvika’s extra martial affair is known to her husband. The mutual understanding between the two is not to interfere in each other’s track. Manvika justifies her status that

I want him to become a part of my indentity, complete my social status What is he – Superman? [*This Love*, 156].

Manvika never regrets for what she does like Naina who is engulfed by dilemma about, to be or not to be in changing her partner. It is quite natural, that a girl like

Naina whose brought up sticks to traditional method cannot shirk off her responsibility as a wife and switches over to a make shift as quick as a wink. Her family background won't allow her to involve in any dare devilry deed. In the life of Manvika we do not come across her parents. The writer has not mentioned anything about her parents and that may be the reason for her to choose the path according to her whims and fancies. Manvika's decision does not go under scanner, for her deeds are authorized by her spouse. And she takes it purely subjective when her morality and ethics are questioned by Naina.

One individual's right can be another individual's wrong. It depends on how you interpret it.[*This Love*, 159].

Postmodern individuals like Manvika pave way for a modernist like Naina to decide her life. Naina is not daring like Manvika. Society means a lot to her. She is not courageous to follow her heart as Manvika does. Manvika is very assertive and believes in her deeds with all hope.

Postmoderns look at the world differently. They hail everything and celebrate even oddities. Woman like

Manvika justifies her deed and is not disturbed in her career. She voices forth for the voiceless in her programme without any guilt. Postmodern individuals are optimistic "So keep moving even if you are tired, even if you are for behind. Beyond this, glory is awaiting. Don't give up. It's going to hurt, but if you give up now, it's going to hurt forever!" [*This Love*, 226]. Happiness is the ultimate motto of postmodern individuals "..... - happiness; my happiness!" [*This Love*, 224]. When an individual decides to be on his own without concerning society, he breaks a social set up. And that breaking will marginalize and alienate the individual from the madding crowd. If that marginalisation does not affect him and worry him he becomes a postmodern individual.

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EXPLORING THE POTENTIALS OF NEWSPAPERS IN THE ENGLISH CLASSROOM

N. Robert Divine

Abstract

English language teaching, today, is perceived as a medium of bridging world knowledge with English language. English textbooks in classrooms are being replaced by different forms of technology, with different names. This advent of technology in language learning is been acknowledged as a boon, but today the same technology is taking away the joy in learning with a peer. Language teachers, as facilitators, are entrusted with the task of helping their learners with a simplified, effective and futuristic pedagogy. To make this possible, instead of seeking technological intervention, one can very well make use of simple learning resources available in our day today lives. This paper is a humble attempt to teach different forms of language by using newspaper as primary resource. The following activities are briefed in this paper: 1) Say what you perceive, not see; 2) Look-note-create; and 3) Find the Link

Introduction

Confucius says, "*Learning without thought is labor lost; thought without learning is perilous.*" English language teachers, while teaching, often see themselves placed in between advent of new technologies and conventional pedagogy. On the other hand English teachers are often blamed when learners don't get placed or they fail to converse in English. Textbooks provided to teach English in higher education are not competent enough to teach the learners. In these scenario teachers often prefer simple resource materials to teach target concepts. Need to blend world knowledge and real situation based learning has become paramount in today's context. Geetika Kapoor, Psychologist comments, "In the absence of concrete experiences to relate with, the knowledge keeps slipping. Moreover, the learning is possibly not available when students are faced with real-life situations." (Geetika1). It has been observed that learners have to think beyond the text books to understand anything that matters to them in terms of their individual growth and development.

The question "Are we making our learners think?" would spark in all of us in our career as teachers, but how well have we responded to this call? John Dewey, a pioneer in education psychology comments, "The sole direct path to enduring improvement in the methods of instruction and learning consists in centering upon the conditions which exact, promote and test thinking." (Dewey 9) Many learners today often feel that they are let down by technology in the process of learning. Teachers on the other hand also feel the same. J.A Bright and McGregor comment about how an English teacher should be, "English teacher should have the wide ranging enthusiasm

and imagination that can make his English course a sort of clearing house for ideas and interests which branch out into all the other subjects that the pupils are studying." (J.A Bright and McGregor 7) In this scenario teachers have started to practice some simple ways to make their learners learn concepts of English from a different perspective.

Why Newspapers?

Learners are always curious about events happening around them. They either listen to others reading about a news or see for themselves. The interest they show to learn these things are not seen in the way and manner they follow to acquire knowledge from prescribed books. Professor S P Corder expresses his view about education system. He says, "Our teaching programmes and syllabuses, both functional and structural, do not treat the learning process as an organic process. They regard it as a matter of acquiring one linguistic object after another, as a cumulative exercise, that is, adding one thing or the other." (Corder 2). Learners need something that readily connects them with outer world and make them a part of something big. It is this factor which makes newspapers a first choice for teachers to use them in classroom. Lindsay Clandfield and Duncan Ford comment, "...newspapers are much more current than course books. There is also a lot of information in newspapers which make them an excellent springboard for lessons. Finally, there are lots of different kinds of texts in newspapers (narratives, stories, letters, advertisements, reports)". Innovation and Improvisation are two key terms to try and implement new things in any system. Instead of going for state of the art technology one can very well use newspapers as resource material in classroom.

About the Activities

Once teachers decided to try a different pedagogy they should first sit and design an action plan. Starting from learners' interest areas to mode of assessment the teacher should make sure everything is intact before they are implemented it in classroom. It has been proven that learners work better when they are put in a pair or in a group. John Dewey comments, "...where children are engaged in doing things, and in discussing what arises in the course of their doing, it is found even with comparatively indifferent modes of instruction, that children's inquiries are spontaneous and numerous..."(Dewey 11)Learners should be able to associate themselves with the activities going to be implemented. Teacher has to be careful that these activities should not bring down their level of interest. Activities and assessment plan should be clearly explained to learners before they go for activities. There are three simple activities briefed in this paper.

Assessment Plan

Activities are always fun filled, at the same time it should be directed positively to produce desired results. While telling about assessment plan teacher must clearly say objective of each activity and criteria of assessment. Marks for each learner can be awarded based on five criteria, they are:

1. Language – Learner's tone, clarity, choice of words
2. Content – Subject matter of the activity
3. Creative thought- Link ideas generated
4. Usage of resource material- Frequency of using resource material
5. Audience feedback – Type of feedback received from the audience

Activity 1 Say what you perceive, not see

Objectives are to train the learner to concentrate on small things in a big picture and to sharpen learner's perception to approach anything with a broad minded thinking.

- Cut neat and clear pictures from recent newspapers
- One picture should be given to each learner
- Five minutes can be given to each student to brainstorm their ideas
- Learners must select at least three things from the picture, the ones which are not visible to audience but for the speaker
- Explain about those three things to class and speak about those things by associating themselves with those things.

- In the end teacher can ask for audience opinion and note down scores.

Activity 2 Look-note-talk

Objectives are to nurture good vocabulary and to frame meaningful sentences

- Give one picture to a pair of learners
- Learners should discuss and note down name of things they see in the picture
- One or two minutes can be given to each pair
- Learners should frame new sentences with the words extracted from the picture
- The sentences should present a different situation other than the one in the picture, they have in hand; and
- Participants should present their pictures to the audience in the end

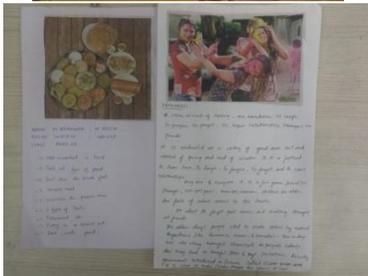
Activity 3 Find the Link

Objectives are to develop the sense of correlating random facts to form a coherent one and to encourage divergent thinking

- Give two pictures to each pair
- Pair can be given ten minutes to brainstorm
- One should spell out the common aspects and the other should note them down
- After the brainstorming session both should present the common aspects of pictures from different perspectives.
- Explanation of similarity is based upon related items found in both pictures
- Teacher can end the pair work by having a quick Question and answer session with audience

Activity in Pictures





Conclusion

English language classroom can be livelier when a teacher has an effective plan of action. The above

mentioned activities are simple, reliable and effective. Continuation of these activities in classroom would definitely motivate the learner to understand things from a different perspective, which will open new areas for the learner to learn and apply his/her mind in it. Plan of action, awareness about the activity, assessment plan and objective of the activity are paramount for the success of these activities in classroom. Teachers should constantly try and innovate new things with easy to get resources to bridge the gap between the known and the unknown in language learning. In this quest of lifelong learning this paper is a humble attempt to prove that effective learning can happen anywhere, with any learning material.

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TEACHER COGNITION AND ENGLISH LANGUAGE TEACHING IN THE CONTEXT OF TEACHER EDUCATION

Sharon Milton

Abstract

In the midst of contemporary challenges today in the context of socio-political and economic situations, Education plays a prominent role and it contributes for the transformation and development of individual as well as society at large. Particularly, teachers have great responsibilities and teaching contributes positively in the life of individuals. In this particular situation, teacher cognition and English language teaching have a unique role to play. In order to have the positive and higher level of teacher cognition, their socio economic status and the organizational climate of the institutions have a significant role. This study is focusing on teacher cognition and English language teaching in the context of teacher education. The statistical analysis has proven the findings.

Keywords: teacher cognition, English language teaching, Socio-economic status, organizational climate, curriculum content, teacher education

Introduction

In the context of social, political, economic, cultural situations in India today, there are various challenges and contributions in the field of education which lead to transformation in society. Building people through education in the cultural context is very important and a crucial one. In other words language plays a very prominent role in human life. In particular, English language serves as a catalyst in communication and an instrument for total development. Language influences human thought. It plays a unique role in capturing the breath of human thought and endeavor. Language is important because it is a means of understanding ourselves and our society. Moreover, it resolves some the problems and tensions that arise from human interaction.

In order to achieve this great goal for transformation, teacher cognition is very important so that it will fulfill the purpose and reach goal in human life and thought. Teacher cognition in the context of English language teaching is not an isolated one. The curriculum of the language subject, so to economic status of the individuals and organizational climate are playing very prominent role in this context. Particularly, though teachers who are trained in teacher training institutions are receiving various talents and experiences in the English language teaching, teacher cognition is a basic too in the development of individual and society. Not only teacher cognition, but also the context of the course is also very important which influences teachers on the basis of values and virtues in contributing towards national development. Experts in the field of curriculum development play a crucial role particularly in the field of English language teaching and teacher cognition. These factors are not isolated, but all

these factors particularly, teacher cognition, English language teaching, socio-economic status, and organizational climate are interrelated and very important factors towards the transformation in the life of individuals and society.

Teacher Cognition

Teacher cognition refers to the unobservable cognitive dimension of teaching—what teachers KNOW, BELIEVE and THINK. Various research studies have been undertaken for the last twenty five years in this field. There is ample evidence that teacher's experiences as learners can inform cognitions about teaching and learning which continue to exert an influence on teachers throughout their career. Research has also shown that teacher cognitions and practices are mutually informing, with contextual factors playing an important role in determining the extent to which teachers are able to implement instruction congruent with their cognitions. (Beach 1994, Tabachnick & Zeichner 1986)

Mainstream educational research has shown that at the start of teacher education programmes, students may have inappropriate, unrealistic or naive understandings of teaching and learning (Brookhart & Freeman 1992). In most cases researchers have concluded that teacher education did impact on trainee's cognition though the precise nature of this impact varies across studies and indeed even amongst different trainees in the same study.

The Behaviorists Psychology holds that behaviors become characteristics of individuals through learning. Cognitivists hold that learning does not take place by imitation and repetition only. They agree with the behaviorists about the need for exposure to language.

Human beings, according to them, are born with language acquisition device which helps them to find out the underlying pattern of the language they are exposed to.

Cognitive View of Motivation

From a cognitive perspective, the factor that is of central importance is that of choice. In other words, people have choice over the way in which they behave and, therefore, have control over their actions. This is in marked contrast to a behaviorist view which sees our actions as at the mercy of external forces such as rewards. To make an informed choice we need to be aware of the probable outcomes of what we decide to do. This enables us to set goals for ourselves, and we then decide to act in certain ways in order to achieve these goals. Thus, from a cognitive perspective, motivation is concerned with such issues as why people decide to act in certain ways and what factors influence the choices they make. It also involves decisions as to the amount of effort people are prepared to expend in attempting to achieve their goals. The role of the teacher thus becomes one of helping and enabling learners to make suitable decisions.

There is now a considerable body of literature on cognitive approaches to motivation. However, anyone trying to find their way through the different theoretical stances and research reports in this area (see, for example, the three volumes edited by Ames and Ames 1984, 1985 & 1989) could be forgiven for thinking that they were being required to select from a range of competing options rather than surveying any kind of coherent theoretical structure. Although there are undoubted links between the ideas of many of the cognitive psychologists writing and researching in this field, these are not always easy to detect because all the writers seem to have developed a particular style and technical language of their own. What is needed, but is not readily available, is a framework within which links between the different theoretical approaches can be made and their practical implications inferred.

A cognitive view of motivation, then, centers around individuals making decisions about their own actions as opposed to being at the mercy of external forces over which they have no control. However, there are limitations to taking a purely cognitive approach as such a view fails to take account of the influence of affective factors, the emotions, or of social and contextual influences.

Curriculum Content and Language Teaching

To find out the contribution of curriculum content of Teacher Education Courses, the content analysis of the curriculum is very important. Research has been done on the contribution of professional ethics among teachers, development of teacher cognitions. The curriculum which is based on values and virtues will definitely influence the teacher cognition in a positive way for the development of individual and society at large. Cultural aspects and dimensions of teacher cognitions are to be taken into consideration. Particularly through language teaching, these areas will be taken into consideration positively and seriously. Radical changes and paradigm shift have to take place in curriculum formation considering the need and urgency in the context of teacher cognition because teachers play a very prominent and crucial role in developing the individual's and society at large. Most of the research in the field of content analysis reveals that value based curriculum alone will contribute for professionalism, teacher cognition and language teaching. Urgent and serious steps have to be taken in this particular field.

From the perspective of teacher cognition teaching is not simply the application of knowledge and of learned skills. It is viewed as a much more complex, cognitively driven forces affected by the class room context, the teacher general and specific instructional goals, learners' motivations and reactions to the lesson, and teacher management of crucial moments during a lesson.

Important Role of Socio-Economic Status of Teachers

Socio-economic status was taken up as another co-variant in this particular study. In this process, Socio-economic status (SES) scale Form B developed and administered by Kupusamy (1981) was found suitable for the present study. It reflects that socio-economic status of teachers has played a very prominent role in the context of teacher cognition and language teaching. The teachers in the higher socio-economic status proved that they have more positive role in teacher cognition and language teaching. On the contrary, the teachers those who are from lower level of socio-economic status showed lower level in teacher cognition and language teaching. However, gender issue does not play a role in this context. Teachers come from higher socio-economic status influence others to have this development in the field of teacher cognition.

The Need for Positive Level in Organizational Climate

Organizational Climate is one of the co-variables in this study. In order to collect data regarding the Organizational Climate of the institutions, the same teacher educators were approached with OCDQ. The tool OCDQ was originally developed and standardized by Halpin and Crofts (1963) and it was adopted by Sharma in 1973 with slight modifications according to the cultural context. To mention briefly, it had eight dimensions which were most influential in determining the climate of an Organization. The eight dimensions are Disengagement, Alienation, Espirit, Intimacy, Psychological Hindrance, Controls, Production Emphasis, and Humanized Trust.

These eight dimensions have been grouped under two categories as "Group Behavior Characteristics" and "Leader Behavior Characteristics." There were 64 Likert type items distributed over eight dimensions as described earlier. The statement characterizing their institution was defined by four categories: rarely occurs, sometime occurs, often occurs, and very frequently occurs. The score helps in determining to what extent each institution profile was congruent with proto type profiles which characterized each of the six climates: open climate, autonomous climate, familiar climate, controlled climate, eternal climate, and closed climate. Thus each institution is designed with the name of proto type profile to which the institution is highly similar. This analysis helps a lot to identify the climate of the institution in relation to the impact on teacher cognition and its related factors.

Class Room Management and Evaluation of teaching learning process have to be taken very seriously so that teacher cognition and their efficiency in teaching will be developed positively in the midst of various challenges in the learning and teaching context. Evaluation process is very important and has to be seriously by the experts in the same field and through the results of statistical analysis on the data collected for this specific purpose.

Need for Teaching Skills

Blooms' taxonomy of educational objectives helps us grow and develop teaching skills. The work was done by taxonomy group started in 1949. The various Examiners agreed that the objectives should be classified into three domains: Cognitive, Affective, and Psychomotor. Particularly, cognitive Domain consists of six categories. They are Knowledge, Comprehension, Application, Analysis, Synthesis, and Evaluation. These steps help us in understanding the situation and explaining the methodologies to be adopted in the task of teaching. In particular resources in teaching skills have to be identified and to be utilized by the teaching process. Evaluation plays a very prominent role and the findings have to be noted and methodologies can be used according to the

context in which teaching is taking place. It is based on cultural aspect as well as according socio-economic status of teachers and organizational climate of the institutions. It will contribute and lead for the transformation of the individual as well as society at large.

Conclusion

The present study and its findings indicate that the teacher education institutions in general develop the teacher cognition among student-teachers, as found from the individual findings that curriculum content, their socio-economic status and their organizational climate has played a very positive role. It is confirmed by the analysis of co-efficient of correlation between teacher cognition and socio-economic status of student-teachers, organizational climate and curriculum content of the course. Moreover, content analysis of the curriculum reveals that more importance has to be given on teacher cognition and teaching efficiency. Teaching English has to be a skill subject rather than a knowledge subject. Various teaching skills and Organization of practicing teaching programme has to be developed and implemented such as micro-teaching, lesson plan, skill of stimulus variation, demonstration lesson, and guide teacher.

Developing teaching and learning materials has to be taken as serious and important issues such as programmed learning, Computer Assisted Language (CAL). Moreover various strategies of teaching English language have to be adopted such as Communicative Learning Teaching (CLT), Activity Based Learning (ABL), Direct or Natural Method, Audio Lingual Method, Eclectic Method, and Humanist approach.

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LEARNING ENGLISH THROUGH SMART CLASS: A FRESH MOVE OR TYING UP LOOSE ENDS?

Mr. S. Shrihari

Abstract

This paper aims at discussing whether the smart classes have changed the teaching methodologies or it is enduring what traditional teaching practices could not do. It is observed how the students' attention span has increased when they are taught in a smart class. The use of digital media helps them in understanding a concept easily. Students are intrigued with what is going to happen next. They pay more attention to the construction of the words and its pronunciation. They are exposed to various examples in a smart class which is practically not possible to provide considering the 1 hour time for a lecture in a normal classroom.

Keywords: smart class, technology, interactive classes, pronunciation, virtual experience.

Introduction

Technology has had an adverse effect on every field one can think of and one of the fields is Education. The Education system has never been the same since the advent of Smart Classrooms. The conventional way of teaching where a teacher gives a lecture and provides notes has been replaced by modern tools like Computers, Mobile phones, Tablets and Projectors. Fusing technology and teaching has given birth to Smart Classrooms. These classrooms are also referred to as Digital or New Media Classrooms. Smart classrooms use multimedia materials like audios, videos or power point presentations that are considered more interesting and interactive. When it comes to learning English or any language for that matter, smart classrooms prove very helpful, as learning a language primarily depends on the pronunciation of the words and its usage.

How does a Smart Class work?

Smart Class is all about giving a virtual experience rather than aural alone to the English learners. A smart class has all the facilities of a movie theater and this setup enthralls the attention of the learners. For effective learning a smart class must be equipped with the following devices:

- A Television
- A Computer with Internet connection
- A projector and a screen for viewing videos and power point presentations.
- CD or DVD player.
- Speakers which is really important for listening to pronunciations.

Role of Smart Class in learning English

Smart classes have given us an opportunity to achieve what we could not achieve with the conventional teaching methods. There is a saying that a picture speaks more than the words, this is how conventional teaching has evolved into a smart class. For English learners a smart class is a place for effective learning. As said earlier English language largely depends on its construction or pronunciation of its words and its usage. Using a smart phone or tablet students can easily listen to the pronunciation of a word or they can even look up on the internet the phonetic construction of a word. While playing vocabulary enhancing games, smart phones do help a lot; it not only enriches their vocabulary but also increases their reflexes. They provide results within a snap of the fingers.

Listening to a lecture tend to be boring after a few minutes, but in smart classes it is fun because we make use of power point presentations, videos and audios that the students find amazing. Motivational videos boost the confidence in the students because multiple people give multiple ideas that seem to fascinate the students. More over you are not the only one whose voice they will be hearing in the class. Power point presentations also play a major role in learning the words and its usage. In my own experience as a language trainer I have seen students' perception change with graphics images that are displayed on the board rather than bluntly listening to a voice. Images have their own power of communicating information. Visual tools make the students more attentive. They remember the words that they have seen on the board, more than the words that they have only heard.

Smart Class for Conventional Teaching Practices

Smart classes have various advantages and some of them are:

- Using a smart board makes the class more interactive. Students could ask doubts which they couldn't before when they were only exposed to voices.
- It saves your time and energy. You can now easily convey a concept which earlier took an hour or so.
- Free from note making, students can only concentrate on what is being taught.

Drawbacks of Smart Class

Nothing in this world is perfect. Everything has its pros and cons and so does a smart class. The major drawbacks of a smart class are following:

- Group discussion to produce ideas and solutions seem to work very less.
- The equipments are costly therefore many institutions cannot afford it.
- Relying exclusively on smart classes is also not good. Students need to now and then take notes in order to increase their reading comprehension level.

Research Methodology

The aim of this research is to understand the changes in the comprehension of the students when greater light is thrown on what they have already been exposed to. The environment of the smart class is not alien to them; it is just the application that is different. Students actively take part in the learning process in a smart class. The pronunciation of words seems to be funny at the beginning but later they adapt to it. In a Smart Class every student has a role to play; they have to be attentive so that they do not miss out any information which happens all the time in an oral lecture. A Smart class is a challenge for the teachers also, we need to be thorough with the concept of a Smart class and its liabilities.

Research Findings

It is not correct to expect 100% result in the first attempt itself, same way the smart class technique may not have affected everyone similarly but of course there are some notable changes observed in the behavior of the students. Some of the major findings of this research are as follows:

- Most of Students started raising questions and interaction became frequent.

- They have a better understanding of the words.
- Their concentration level has increased.
- They find the videos or power point presentations amusing.

Conclusion

We understand how technology has evolved and has changed the world. Teaching is a domain where interaction is really important, and smart classes do provide that interaction. As a teacher or English trainer, our sole aim is to make the students communicate and I have observed this in a smart classroom. Smart classes may not be perfect but they certainly did bring a change in the teaching practices. Teaching has become more effective and are no longer time consuming.

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RUMINATION OF LOVE IN JAMES BALDWIN'S *IF BEALE STREET COULD TALK*

P. Suganya

Abstract

Love plays an important role in our life. It is an emotional bonding which makes us to boost up our life with full energy. All would experienced love in their life, like sister's love, Young age love or Infatuation, love between friends, parental love etc. Likewise, James Baldwin has focused on love and he used it as an important tool in his novel *If Beale Street Could Talk*. This whole novel dealt with love and through love he shows family bonding. Fonny and Tish are playing an important role in this novel. Tish is a protagonist of this novel and she tells about her relationship and love with her lover Fonny as well as with her family. Tish and Fonny are friends from their childhood all of sudden their friendship changed into love. Later, they got permission from their families for their marriage. Unfortunately Fonny was falsely accused as rapist by white police and he was arrested by them. At the mean time it comes to know that Tish is pregnant and she is carrying Fonny's baby in her womb. The rest of the novel tells about their love and suffering which they faced in their life to bring out Fonny from jail. It is also focused on how love helped them in the entire situation. Not only the love of Tish and Fonny's helped to bring him out from the jail, the parental love it means parents love with children are also played an important role in this. Hence this research paper will illustrate about the value and reflection of love with the usage of Ancient Greek love.

Keywords: love, trust, ancient Greek love, parental love, stress buster.

Introduction

Love is a universal belief. It can do everything in everybody's life. The other name for love is success; even a minimum talented person will become a highly talented after he falls in love. Love will always boost them to touch the peak in their life, if they go in a correct and positive ways. It will enrich the life too. It can also be considered as a virus which makes the youngsters to feel so hard but at last it will give at most happiness to them. It always makes you to enjoy your life and reduce your depression. It is like a stress buster in their life. Love, it is not only for opposite gender. As James Baldwin stated in his novel "People love different people in different ways." (*If Beale Street Could Talk* 60) It doesn't have any criteria or restriction. In this world all the people have rights to love everybody and everything.

There are different types of love in this world. "According to the Ancient Greeks love there are eight different types of Love. Such as Eros or Erotic Love, Philia or Affectionate Love, Storge or Familiar love, Ludus or Playful love, Mania or Obsessive love, Pragma or Enduring love, Philautia or Self Love and Agape or Selfless Love." In these types we are going to see Storge or Familiar love, Ludus or Playful love and Pragma or Enduring love in James Baldwin's novel *If Beale Street Could Talk* and how it reflects in the life.

Storge or Familiar love means Love between family members. It is mainly focused on love between parents and their children. Their love will always have very good

bonding in their family and it shows family members casualty. Parents will always think about the well fair of their children's life. They will sacrifice everything for their children. In other words we can also call this as parental love. James Baldwin has used this type of love in the novel *If Beale Street Could Talk*. In this novel we can see parental love. Tish protagonist of this novel was in a difficult situation. She suffered a lot in her life to bring out her lover Fonny. At that time her family members helped her a lot and they were like a back bone to her. Her parents supported her in every situation.

In some cases she hesitates to tell something to her parents. But they will find out by themselves." But I didn't say anything. So, after a minute, she closed the refrigerator door and turned and turned and looked at me. I started to cry. It was her look...She didn't touch me... She said, 'Tish. I declare. I don't think you get nothing to cry about.' She moved a little. 'You tell Fonny?' " (*If Beale Street Could Talk* 44) This statement shows her mother's love. Tish was pregnant unexpectedly before her marriage while her lover is in jail. She doesn't know how to reveal this information to their parents and she is little bit hesitate. But her mother found out her pregnancy before she opens her mouth. She was about to tell but she couldn't. In spite of that her mother convinced her while she was crying for the same. This shows mother and daughter's love. James Baldwin has focused mother and daughter's love in this particular scene. Mother will always there for their children's life without expecting anything from them. If they

show love or not it's not a matter but a mother always love their children till death.

Then her father helped her a lot in her life because he loves her very much. At the beginning while he comes to know that Tish was pregnant he worried little bit. But after seeing the boldness and clarity of his daughter he becomes happy. He also supported her in all the ways. He voluntarily took in charge to tell the information to Fonny's family and he also convinced Fonny's father in this matter." When he returned, still in company with my father, his face very peaceful." (*If Beale Street Could Talk* 84) Fathers will always be strict out wordily but inside they have full of love on their children. They scold their children to mould them to make perfect other than that they are so affectionate to words their children.

Even Tish got financial help from her family. The whole family works for her to save money to bring out Fonny. "Tish says she thinks that lawyer wants more money.' Daddy, we paid him his retainer, that's why ain't none of us got no clothes. And I know we got to pay expenses. But he ain't supposed to get no more money until he brings Fonny to trial.'" (*If Beale Street Could Talk* 53) This statement proves that their family helped her financially too. Including her sister Ernestine, all worked extra time to earn money to safeguard Tish's life. They fixed a lawyer Arnold Hayward, to bring out Fonny from prison. They have to pay fee to him to move the case further. Hence they decided to do overtime and they avoided unnecessary expenses. From this we can understand that James Baldwin has depicted a very beautiful love relationship between the family members. In spite of all the sufferings and difficulties they are always standing together to show their love through their support.

Tish's sister always goes one step ahead to safeguard her sister's life by bringing out Fonny. It shows her love on her sister. She is the one who fixed lawyer for the case and also who fought with Fonny's family to support her sister. While Fonny's mother and sisters cursed Tish and her baby in the womb, she is the only girl tackled them and makes them afraid. She also takes care of her sister and her baby from the bottom of her heart. "She wanted the child to make its journey safely and get here well." (*If Beale Street Could Talk* 92) Sisters will not be selfish all the time. They will always come forward to help their siblings physically and psychologically.

Then Ludus or Playful Love is a love come during young age. Youngster usually falls in love due to their age but they will not have enough maturity. Seriousness will not be there in their love. Sometimes it will break in

between and they will fail in their love. It can be named as Infatuation. The same happened in this novel between the love of Tish and Fonny. They both are friends from the childhood unknowingly they loved each other.

Fonny kissed me good night one night when he was twenty-one and I eighteen, and I felt his sex jerk against me and he moved away. I said good night and I ran up stairs and he ran down the stairs. And I couldn't sleep that night: something had happened. And he didn't come around, I didn't see him, for two or three weeks. (*If Beale Street Could Talk* 66)

The above statement proves that how love came in them unknowingly and how they were playful at that time. Despite of their playfulness they got success in their love by getting permission from their family. "We've always been best friends, ever since we were little, you know that. And we'd be married now." (*If Beale Street Could Talk* 59) Even though they started their love playfully they become serious at the later stage like Pragma or Enduring love.

Pragma or Enduring love which tells about the maturity of lovers. These lovers have enough maturity to be succeeding their love and life. They will be serious at the same time they would like to enjoy their life. They will take risk for the development of their partners. Whatever problem arises they will sort out those problems by using love as a significant tool in their life. Even though Tish and Fonny were focused as a young lover, they had enough maturity to tackle the problems. Whatever problem arises they stood together to overcome those problems. As Baltimore English Teacher's opinion, "Tish and Fonnie's love is as authentic a love as fiction has ever seen." James Baldwin has shown them as a lover with full maturity. This shows while Fonny and Tish stayed out together at one night and came back to home in the next day morning. At that time James Baldwin has shown the maturity of Fonny and their love. They knew that they will get scolding from Tish's family to stay out one whole night. In spite of that Fonny came to her home and he spoke with her parents for their marriage.

He said, 'Mr.River, please don't scold Tish. It's all my fault, sir. I kept her out. I had to talk to her. Please. Mr.Rivers.Please. I asked her to marry me. That's what we were doing out so long. We want to get married. That's why I'm here. You're her father. You love her. And so I know you know-you *have* to know-that I love her. I've loved her all my life.'" (*If Beale Street Could Talk* 104)

From the above statement James Baldwin has proved that he has shown well matured lovers in this

novel. Nowadays lovers don't have enough maturity and patience to get success in their love with their parents' permission. But here author has depicted well matured lovers to catch hold their lover to full fill their life and how love reflects in their life.

True love will saves the life of true lovers. They will also safeguard each other. While Tish was in the market and Fonny was away from her she was been teased by an Italian boy. At that time Fonny fought with him to safeguard Tish and never mind about others including white cop who was about to reach Fonny. "Fonny grapped the boy by the hair, knocked him to the ground, picked him up and kicked him in the balls and dragged him to the sidewalk and knocked him down again." (*If Beale Street Could Talk* 162)

Tish shows her love to Fonny throughout the novel from the first scene till the climax of the novel. Even Fonny's family including his mother other than his father all were against Tish and Fonny's love. They didn't support Tish while Tish was struggling to bring out Fonny from jail. They were all teasing at her, at the same time they were also cursing her. Only Tish and her family took full in charge to bring out Fonny. It is all because of Love, Tish on Fonny and Tish's family on her. Tish always gives energy to Fonny through her love. While he was in the prison she always motivated him and she showed her full love on him whenever she goes to meet him. Only Tish can manage him properly without making him vexed. This comes to know when Tish and her sister discussing about trip to Porto Rico to see the witness. At that time her sis statement was that Tish cannot go because she should be here to take care of Fonny. "Look. You can't go. You've got to be here. For one thing, without you, Fonny will panic" (*If Beale Street Could Talk* 144). This shows how she stands like a pillar to him.

Tish and Fonny's love is a true love whenever she goes to see him they both will expose their love through their words unknowingly. This had been seen throughout

the novel from the first scene till the last scene. "Somewhere, in time, Fonny and I had met; somewhere, in time, we had loved; somewhere, no longer in time, but, now, totally, at time's mercy, we loved." (*If Beale Street Could Talk* 114) They both were alive only because of their love. They led their whole life with the reflection of their love. Without love they couldn't be alive.

Conclusion

To conclude, the aspect of the novel clearly depicts the rumination of love. Love is life for Tish and Fonny it reflects in each and every scene of this novel. Even love reflects in every body's life. It is there between animals, human being and between animals and human beings. Without love nothing will happen in this world. World should always rotate with love. All should love everything such as Nature, human beings, animals, things etc.; Love doesn't have any limit, culture, language, caste and religion. It is out of everything. If we love others automatically our life will become fruitful and we will enjoy our life with maximum level of happiness. If love is there, there will be very good bonding between people and if anything happened all will be there for support to help us. Love all without any expectation. This is what happened in this novel. James Baldwin has portrayed the reflection of love in this novel, which proves that even though Tish and Fonny were separated they were with very good understanding and confident. It happened only because of their love.

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COMPLEX HUMAN RELATIONSHIP: A CRITICAL STUDY OF AMITAV GHOSH'S SELECT NOVELS

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Abstract

*The literary world crafts several opportunities to understand the society and human relationship. Human relationships are essential to man's life. It is very difficult to think of men devoid of relationship. The literature of twentieth and twenty first centuries provides immense opportunity to know the elite and pathetic condition of societies in the West and East. It clearly explores the complex relationship of men by creating character according to the needs of the society. The complex relationship divides the society to have a confusion state which leads into a pathetic condition. Amitav Ghosh is one of the well established contemporary India writers whose novel maximum have the complex human relationship to show different people from different societies. In his novel, he portrays through his characters the varying human relationship, man-man relationship, man-woman relationship, woman-woman relationship and the relationship between nature and the society. Ghosh's *The Circle of Reason*, *The Shadow Lines*, *The Calcutta Chromosome*, *The Glass Palace* and *The Hungry Tide* reflect a move towards a different and new interest in the of everyday experience. This paper aims to explore the complex human relationship in an anthropological view.*

Keywords: man-man relationship, man-woman relationship postcolonial, west and east, complexities

Introduction

Literature explores different realities to unfold the human relationship in the existing world. In the world, there are several relationships that people share with other people that provide completeness to their identities. These relationships are leading for the complexities among the people. A person may have different relationship such – husband and wife, father and children, mother and child

The complexities of human relationships arise when the people do not accept societal norms. It leads the people are unable to understand one another. When they are caught in critical circumstances, they lose their control over themselves and maintain a distance themselves from the society and then from their own self. In this position, they are forced to have psychological traumas which results in chaos and complexities in their life. People may find peace and harmony by recognising their relationships with others

Amitav Ghosh is one of the well established contemporary India writers whose novels have attracted the readers from every corner of the world. He is known for his historical novels which show always a complex relationship among the characters. He has created several characters reflecting the varied human relationships shared by them. He maximum confirms his characters the varying human relationships such as man-man relationship, man-woman relationship, woman-

woman relationship and relationships among friends, lovers, colleagues, batch mate, employees and employer, and colonised and coloniser. Ghosh's first three novels, *The Circle of Reason*, *The Shadow Lines*, and *The Calcutta Chromosome* creates characters to explore the real human societies to prove his anthropological nature and sense.

Amitav Ghosh's first novel, *The Circle of Reason* reveals human relationships in different forms. In the existing world, human relationships are essential in everyone's life to bring comfort. On the other hand, these relationships generate several situations to have complexities and chaos among the people in the same society. In this novel, Ghosh has depicted different forms of relationships from the hero, Alu, point of view. He goes on forming several relations with people who come in contact with him in his wandering life.

The relationship between Alu and Balam is a complex one. Alu scares of his uncle Balam and Balam also dislike him initially. This complex later becomes an intimate father and son like relationship. Alu always loves his uncle, inspired teacher, so much to carry out any job given by him. He maintains his love with Toru-debi is also a unique. Toru-debi always lives with sewing machines and is unable to understand the child psychology. In the mean while, she understands Alu's reality and his interest towards weaving and stitching.

They both share a complex aunt-newpew relationship in Lalpukur.

Ghosh's creates another two main person, complex characters, to understand the rich and the poor; Shambhu Debnath and Bhudeb Roy. He has given these two characters, one is capable of fathering and the other one is a victim losing his own wife. Parboti-debi, the wife of Bhudeb Roy, has disappeared for a couple of month and later found in pregnant. People of Lalpukur know that he is not capable of fathering another child and so they assume that Debnath is responsible for her child.

The plane was a gigantic chromeplated penis thrown down by the skies to Bhudeb Roy's wife; a sort of metallic, heavenly starch, sent to stiffen Bhudeb Roy's ageing member. (The Circle of Reason 98)

Amitav Ghosh's second novel, *The Shadow Lines*, has complex human relationships of existing third world country. In this novel, readers really find the contradictions in human relationships by in involving different circumstances such a partition, riots and travel. Ghosh carefully develops the characters who maintain this relationship like mentor-follower, grandma-grandchildren, parent-children, cousins, lovers, brothers, and friends.

Amitav Ghosh has interestingly developed the character, Tridib and the narrator to show as a hero and an admirer. On the other hand, they are like a mentor and a follower. Tridib teaches the narrator all the wisdom that he has learnt from the West and the East. The narrator learns to look at the world through his mentor's acquired wisdom by imaginative eyes. Shubha Tiwari correctly observes these two characters and writes; "When Tridib tells the narrator about his childhood at London, the child-narrator tries to imagine Tridib as a small boy and finally..." (Tiwary 23)

The Shadow Lines has beautifully represented the relationship of grandparents with grandchildren through Tha'mma and the nameless narrator. It is understood that the grandparents love their grandchildren more than their own wards. They cast their grandchildren in their ideal and desired mould. The relationship of Tha'mma and the narrator is also unique. It is revealed when the narrator is happily wrapped in her warm protective persona. They both share an intimate relationship to the extent that they comprehend each other more than themselves.

I have never understood how she learnt of the women I had visited a couple of times, with my friends; nor do I know how she saw that I was in love with Ila so long before I dared to admit it to myself. (The Shadow Lines 93)

Nevertheless, their relationship is a complex one in which love and fear reside side by side. She never allows the narrator to meet Tridib. The narrator disobeys his grandma's words and enjoys Tridib's company in spite of the fact that he understands Tha'mma's love dearly and is also quite scared of her.

The Shadow Lines explores a sensible and sisters' complex relationship between Tha'mma and Maya. Though they have good understanding, there is a complexity relationship, most of the time, between them. Tha'mma is a typical middle-class woman. She does not want anything even from her own sister. She has to take up the job of teaching in a school, after her husband's premature death, in order to educate her only son. Ghosh rightly points out to explain this:

I could guess at a little what it had cost her then to refuse her rich sister's help and of the wealth of pride it had earned her, and I knew intuitively that all that had kept her from agreeing at once was her fear of accepting anything from anyone that she could not return in exact measure.

Different profession and circumstances provide a variety of complex relationship in the existing professional world. Amitav Ghosh's *The Calcutta Chromosome* shows his keen interest in the modern professionals and people of different religions to create complex relationships among them. He constructs different characters to show the advanced technology in the highly sophisticated world. Manpower is replaced by the machines to have a life as an easy one. It develops a relationship of growing dependency with it. It reveals complex characters such as L.Muruga, Antar, Ronal Ross, Lutchman, Mangala, Laakhan, Urmila, Sonali, Lucky, Tara, Mrs.Aratinian and Phulboni.

The development of technology has changed man as a lazy and dependent. Ghosh has beautifully created a complex relationship between Antar and his supercomputer, Ava. From the beginning of the novel Antar is shown in relation with Ava. He has been working in Life-Watch Company and performs most of his work with help of Ava simply sitting at home. He totally depends on the supercomputer and is unable to execute any job with it. Thus, his relationship with the computer paves a way for a confusion state and he only thinks Murugan and his search of missing link in the research of malaria.

The complex situation creates several people who spend their whole life for finding a solution for the problems. Their aims become a quest to uncover the hidden or undiscovered realities. Ghosh beautifully

moulds L.Murugan who researches the medical history of malaria extensively. His result of the research is the discovery of the lifecycle of malaria by Ronald Ross was stimulated by some other local people of Calcutta. Moreover, he attempts to find out many links which makes him to meet typical situations and different people. Finally, his complex of eagerness never finds a solution or result instead of an award given by the English Queen.

The novel, *The Calcutta Chromosome*, portrays the mentor-follower or guide-follower relationship through various characters. In the illiterate society, Mangala practises the reincarnation among the people. This practice makes bondage between Mangala and Laakhan share a guide-follower relationship. Laakhan follows Mangala in every respect and obeys her blindly. She most of the time cures the patients suffering from syphilitic dementia. For her research, Laakhan provides her his help without expecting anything her. He does every job that is assigned to him by her.

The Calcutta Chromosome explores another guide-follower between Ronald Ross and Lutchman from different perspective. Lutchman has continuously helped Ross in research and provides him with different samples and relevant materials for his research and experiments. The opposition in the guide-follower relationship, Ross thinks of him as the conductor of the experiment actually follows the secret society through the medium of Lutchman. Ross finally becomes a puppet in the hands of the secret society. Further, Ross has used Lutchman to bring sources from the secret society and finds the result of his research with these illiterates knowingly. Thus, he is

awarded for his research on malaria with the help of illiterates.

Summation

The world consists of different people and different landscape. The relationships of human beings definitely differ from one another which lead to contradiction and complexities. Sometimes, it gets simplified with peace and harmony. Amitav Ghosh's characters and their relationships are totally exempted from other writers. His characters never enter into peace and harmony. They maximum fails in their way or place when they try to complete their duty or journey. This state makes them into a complex world to have complex relationship with one another. Their entire journey becomes a quest up to the end of their lives.

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THEYYAM: REVITALIZATION OF DALITS IN WILLIAM DALRYMPLE'S *NINE LIVES*

R. Sureshrajn

Abstract

*Of all the sprouting trends and innovative approaches for better understanding of literary texts, which have been implicitly influenced by the philosophy of Post-structuralism, among Dalit literature is one of the offshoots of it, that has been persistently disseminating caste system prevailing in modern society, relentlessly promulgating the drastic rights of marginalized which are deprived of them by the higher caste society, besides it propagates the unusual culture and way of life of Dalits. Authentically it has been emerging as branch of study since late nineties but not yet achieve its purpose in cutting-edge. However the concern for marginalized, downtrodden and the continuous misuses of our fellow beings poses on humanity have only recently caught the attention of the writers. It is this sense of concern and itself reflection in literature that have given rise to branch of literary approach called Dalit Literature "to give voice to the voiceless". Hence in this sense of perception this article will argue with some historical facts that how one of the traditional dances of Malayalees i.e. theyyam which helps the so called oppressed caste people to retrieve their (i.e. Dalits) rights from the dominating caste (i.e. Brahmins) in William Dalrymple's *Nine Lives**

Keywords: dalits, dalit literature, caste system, downtrodden and humanity

Introduction

Being a travel writer and modern historian he relates facts which he collected from the pediatricians and victims, all of his writings such as *In Xanadu*, *City of Djinn*s, *White Mughals* and *The Last Mughal* etc. screen the reality prevailing in the society, but among his writings his *Nine Lives* which was published in the year 2009 talks about the different nine characters who come from various walks of lives and pockets of India. Thence Gurcharan Das aptly said Dalrymple creates compelling narratives, reminding us why India is one of the world's greatest storytelling cultures, and reader can easily be enchanted by poignant and magical stories. In this novel he brings out the innermost inexplicable feelings of the characters. His way of delineating the facts is similar to that of Raja Rao's famous technique called '*Harigatha* (Storytelling)' this is perhaps very much exploited by the Indian Post-colonial writers. This narrative technique has been used to portray the condition of reality as well as to emphasis how people are conditioned via social discourses for ages in addition to this is to broadcast and boast up one's own culture. Wendy Doniger quoted 'only a brilliant writer like Dalrymple could bring off this astonishing and unprecedented revelation of the humanity of people on the farthest extremes of religious ecstasy'.

The school of Post-structuralism creating irresistible well-founded influence upon the field of literature, develops questioning attitudes among the vociferous readers, this ism has given birth to several critical thinking which breaks the traditional hierarchy, one among them is Dalits Studies

in Indian context, one of the prolific and leading writers of this ism Jacques Derrida fittingly said in his *Sign, Structure and Play in Human Science* had made philosophical statement that "Henceforth it was necessary to begin thinking that there was no centre, that centre could not be thought in the form of present being". This school of criticism had radically changed the mindset of the present writers. As researcher talked about aforementioned branch of study which demolished socially constructed hierarchical beliefs or systems. Specifically the term 'Dalits' is often associated with indeed certain domain of people who are considered to be uncouth, barbarians, polluted and have to be either marginalized or separated from the main stream of lives i.e. life, social status, literature etc. during late nineties Gayathrisakarvathi Spivak used the term for the colonized and the oppressed people, working class gender and the women whose voice has been muted and even Ranjith Guha also denoted that the term expresses about class, caste, age and gender.

One of the more perplexing mysteries of India is her caste system. The caste system, which exists already for more than 3000 years, seems to have been advanced by the Brahmins (priests) in order to maintain their superiority. Eventually, the caste system became formalized into four distinct classes (Varnas). At the top are the Brahmins, the priests and arbiters of what is right and wrong in matters of religion and society. Next the Kshatriyas, who are soldiers and administrators. The Vaisyas are the artisan and commercial class, and finally, the Sudras are the farmers and the peasant class. These four castes are said to have

come from Brahma's mouth (Brahmin), arms (Kshatriyas), thighs (Vaisyas) and feet (Sudras). Beneath the four main castes is a fifth group, the Scheduled Caste. They literally have no caste. They are the untouchables, the Dalits, which means oppressed, downtrodden and exploited social group.

Dalrymple as a historian projected how Dalits are mistreated in his book *Nine Lives* besides politely he uses 'theyyam' as a lacunae for the oppressed people to fight back for their drastic needs and stand as fellow beings equally to that of other in Kerala. During from December to February Dalits theyyam artists would live life like others (i.e. Brahmin, Kshatriyas, and Vaisyas) remaining days for them is just like living in inferno, habitually they would be made to do some menial jobs, wouldn't be allowed to go inside the temple 'in the presence of the upper caste, Dalits are still expected to bow their heads and stand at a respectful distances (35). In Kerala society, it was always the rule that Pullaya and other low-caste persons should jump in the mod of the paddy rather than obstruct the path of a Brahmin (39)." These kind of cold-hearted attitudes prevail in the cutting-age.

In India there are approximately 240 million Dalits. This means that nearly 25% of the population is Dalit. It also means that in a country, where everybody is supposed to have equal rights and opportunities, 1 out of 5 persons is condemned to be untouchable. In general one can say that being a Brahmin means that you are more privileged. This can imply having a good education and, accordingly, a more powerful position in the society. Being born as a Dalit you will be less off and because of less education you will have a less good job. In daily life it has a lot of consequences of being a Dalit. William Dalrymple's *Nine Lives* relates the life of Hari Das who comes from Dalit background, how is mistreated, the sufferings he undergoes as a Dalit and how he uses theyyam as a forum in which he feels proud about his so called oppressed community and how he breaks traditional caste system so on. 'Hari Das one of the most celebrated and articulate theyyam dancers in the area, is naked but for a white lungi, and he is lying on his back as a young boy applies make-up to his face and body (30).' Continuation of this the author continues to get information about his life as a theyyam artist and Dalit.

Hari Das is now getting to his feet and preparing to put on his own costume. I ask 'is this a full-time job, becoming a god?' 'No,' he replies, a little sadly. 'For nine months a years I work as a manual labourer. I build wells during the week, then at the weekend I

work in Tellicherry central jail. You're a prison warder?' In fact there are two jails around here. One for the RSS [a far rights wing Hindu organization] in Tellicherry, and the other in Kannur for their political rivals, the communist party [CMP]. (30)

Dalrymple projects the dual occupations of Das who has to face as a theyyam artist and a dalit. When he makes scathing comment are you part-time gods? Hence he replies Only during the theyyam season, from December to February. We give up our jobs and become theyyam artists. For those months we become gods. Everything changes; we don't eat meat fish and are forbidden to sleep with our wives. We bring blessings to the village and the villagers, and exorcise evil spirits. We are vehicle through which people can thank the gods for fulfilling their prayers and granting their wishes. Though we are all Dalit's even the most bigoted and casteist Namboodiri Brahmins worship us, and queue up to touch our feet. The traditional inhabitation 's dance *theyyam* changes the setting of the Brahminical society in Kerala wherein upper-caste comes to the level of lower once and the lower-once goes to that of higher one.

Then he brings out the bizarre style of wearing dress even that was witnessed by some of the visitors of foreigners of Kerala that "Kerala has always been one of the most conservative, socially oppressive and rigidly hierarchical societies in India. When the British traveler and Doctor Francis Buchanan passed through the area at the beginning of the nineteenth century he found caste inequalities and restrictions so severe.... (35)" He unremittingly writes how socially oppressed class people were degraded and discarded by the other socially constructed privileged groups in addition to this he describes even the style of wearing lungis will say which caste a person from all these minute details were defined in the followings lines:

A warrior-caste nayyar was considered within his rights instantly to behead and kill a lower-caste man if the latter dared to appear on the same road at the same time. The exact distance that the different castes had to keep from each other were laid down in arcane legal codes, as was the specific way that different castes should tie their lungis or even dress their hair. (35)

These inequalities are the fertile soil from which theyyam grew, and the dance form has always been a conscious and ritualized inversion of the usual structures of Kerala life: for it is not the pure and sanctified Brahmins into whom the gods choose to incarnate, but the shunned

and insulted dalits. The entire system is free from Brahmin control.

The theyyam take place not in Brahminical temples but small shrines in the holy places and sacred groves of the countryside and the priests are not Brahmin but Dalit. The only role for the upper caste is when as land owners the sometimes have the right to appoint a particular family as hereditary theyyam dancers for a particular shrine rather like a village squire in England having the right to choose the parish priest. Then he gives many facts how dalits were treated and killed and constantly relates how few dalits were canonized.

In one theyyam story, for example, a Dalit boy of the Tiyya caste is driven by hunger to steal a mango while grazing the cattle of a high caste farmer. As he is up the tree and in the act of gorging himself on the farmer's fruit, the farmer's niece happens to pass by and sits beneath the tree. While she is there a mango that the boy has been holding falls on her, so polluting her and revealing his theft. The boy a runaway later is caught bathing. In atonement, the dead Dalit is deified and becomes immortal in a local form of one of the great Hindu gods. (37)

Dalrymple like these similar incidents he is quoting ceaselessly and this text fully loaded with sufferings, humiliation and alienation etc. of lower-caste. In this text though he frequently portrays about the Kerala traditional he aims to deconstruct the Brahminical framed fictitious culture. However the Dalits believe that this form of art changes the humanity. When after the performances are over Das said that 'Theyyam turns the world upside down,' he explained. 'if the Brahmins advise you to be pure and teetotal and vegetarian, a theyyam god like Mutappan will

tell you to eat meat, to drink. (39)When the writer questions about the *theyyam* and its function that:

'you think *theyyam* can help the lower castes fight back against the Brahmins?' 'there is no question- that is the case,' said Hari Das. 'Over the past twenty or thirty years it has completely altered the power structure in these parts. The brighter of the theyyam artists have used theyyam to inspire self-confidence in the rest of our community (40).

Dalrymple as Post-colonial writer conveys indigenous' culture outwardly but internally dis continuously discusses caste discrimination, gender equality and socially muted groups and predominantly he brings out the idea that how dalits were treated and how they get re-birth through a kind of dance form called *theyyam* in his nine Lives through a major character called Hari Das.

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CULTURAL DISPLACEMENT IN CHITRA BANERJEE DIVAKARUNI'S *QUEEN OF DREAMS*

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&
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Abstract

Cultural displacement has a significant impact and it takes many forms like migration, exile, and diaspora where the movement is either forced or voluntary. As an immigrant, Chitra Banerjee Divakaruni seems to take pride in being an Indian; the novel Queen of Dreams portrays the American reality, the souring of American Dreams, fears, and anxieties that the Americans are vulnerable to and the immigrant India's response to the emptiness, loneliness and dislocation that haunts the inhabitants of this modern wasteland. The immigrants' dream of wedding themselves to the American soil and becoming Americans, the troubles and tribulations they have to go through for achieving this goal is not withstanding. Queen of Dreams portrays the problems and experiences of the migrant which leads in the transformation and re-formation of their identity, for immigrants the question of identity is a difficult one. Especially of those who are culturally displaced. Immigrants face cultural displacement when they migrate to another country.

Keywords: cultural displacement, diaspora, identity crisis, immigrant experiences, migration

Introduction

Cultural Displacement has a vital impact and it takes many forms like migration, exile, and diaspora where the movement is either forced or voluntary. This feeling of displacement has been extensively explored in literary texts. However the concept of 'displacement' has far reaching effect as it can never be really traced as to when it happened and it is related often to self-perception according to critics, In this world of globalization marked by social integration this process has acquired an added significance.

Explaining the process of displacement and migration, Oliver Blackwell has stated "Both migration and displacement can be understood as processes which bring about changes in people's physical locations as a result transform economic, social and political relationships". (Koser 19) In the twenty first century the quest for economic betterment, better life and position generally is the cause for migration which has been projected in Divakaruni's writings. Instead of the negative 'push' factor it is the 'pull' factor which largely is the reason for migration in Divakaruni's novels, although it does result in a feeling of displacement.

Queen of Dreams is the story of a young woman Rakhi living in California who tries to rediscover her Indian roots through her mother's Dream Journal entries, which opens for her the doors to her past. Dream journal are a record of her mother's life experience which she has never shared with anyone and was discovered after her death. Rakhi feels isolated from her mother's past in India and the

dream world she inhabits and she longs for something to bring them closer. Burdened by her own painful secret, Rakhi finds solace in the discovery of her dream journal. "A dream is a telegram from the hidden world." (QOD 34)

It is through her father with whom she has a cold relationship that she is able to interpret and understands the hidden meanings in the journal. Rakhi's mother's past makes her look towards the future with the better understanding and enhanced acceptability. Stock has mentioned that, "The act of remembering is always contextual, a continuous process of recalling, interpreting and reconstructing the past in term of the present and in the light of an anticipated Future". (24)

In the dream journal, Rakhi's mother regrets her decision of coming to America and yearns to return back to India. She get to know her mother being an orphan, her life in the slums, having the gift of dream-telling, her being taken to the caves by a lady where she was taught the art fully, become expertise in the art. Internalizing American culture by birth and Indian culture through blood, Rakhi trapezes between the two cultures. Rakhi decides to explore the dream-world on her own; she reads Freud's *Interpretation of Dreams* but fails to find her answers. As Pushpa Dixit observes:

For a second-generation Indian-American like Rakhi, the sensation of being in between in particularly accentuated, conflicts typically arise from the cultural clash between American individualism and Indian communitarianism. (4)

The Chai House in *Queen of Dreams*, Where much of the action in the novel takes place is a coffee shop in Berkeley, California, jointly owned by Rakhi, her liberated Sikh friend, Belle. After her divorce, financially it comes to Rakhi's aid by swinging the balance in her favour when she struggles to take possession of her daughter after she got separated from her husband. At the emotional level too it provides Rakhi comfort on the bad days that followed her divorce. Rakhi faces another problem, that is her Chai House is on the verge of closure, due to opening of new restaurant called Java, the fast growing cafe chain, Which is notorious for its policy of opening new stores in the vicinity of existing coffee shops and luring away their customers with low-prices and freebies. Rakhi is afraid, because this does not mean losing her business alone but it also means losing the custody of her daughter. She faces a serious economical crisis in an alien land.

Divakaruni has herself claimed in many of her interviews that the diasporic subjects especially women are concerned about their identity, an identity which they try to reinvent constantly. Their diasporic status changes their lives and consequently they become a hybrid immigrant. Thus the Chai House is the blending of two cultures which is assertively endured in the new emerge materialization of the resplendent coffee shop under the banner Kurma shop. By sharing the culinary secrets with his daughter, the father not only reinforces their relation but also circulates heritage, custom and knowledge.

Rakhi and her customers were attacked by the native people called 'patriots' in the Kurma Shop. Branded as terrorists, for keeping the shop open they are thrown into a nightmare where they start to question their displacement. Obscene words are hurled at them.

Looked in the mirror lately? One of them spits.

You ain't no American? It's

Fuckers like you who planned this attack on the innocent people of this country

Time someone taught you faggots a lesson (QOD 297)

"But if I was not American that what was I?"

Ruminating over these words Rakhi reflects "But if I was not American then what was I?" (QOD 301) All the built in feeling of being American is lost on that day of great loss to many people as they realize that "And people like us seeing ourselves darkly through the eyes of strangers who lost a sense of belonging." (QOD 302)

Rakhi, thus suffers from multiple stresses and forced to construct a gender identity where she has to locate

herself. Though born in America, America does not offer her the passport of being an American. By adopting American ways, Rakhi moves towards success and stability in life, although temporarily she suffers a setback due to doubts about her sense of belonging and displacement.

In *Queen of Dreams* the Indian-American community encounters severe cultural displacement. The conflict of the host land and homeland and the cultural differences creates dislocation in Rakhi's life. She constantly struggle for a stable and unified identity. However in the end she realise that there is no cohesive or unified identity for an immigrant.

However, the end of the novel suggests that Rakhi, who had suffered racial attack, will create yet another identity for her new environment. Though, she does not feel fully at home in America, she knows that it is her home, the world for which she is responsible, which she is born into and which is everywhere around her. Hence, she decides to stay and explore the challenge of belonging, despite disappointments, broken expectations, dislocation and unease. This awareness, however, reinforces the notion that Rakhi's cultural displacement is forever evolving in relation to her surroundings, as the in-betweenness of an immigrant is a space of possibilities.

Summation

Queen of Dreams, explore the ideas of isolation and dislocation not only personal but also cultural. The characters in the work frequently encounter cultural displacement, which is tied to inability to reconcile the American identity with their Indian identity

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PREPONDERANCE OF FACETIOUSNESS IN ISHMAEL REED'S *FLIGHT TO CANADA*

C. Swathi

Abstract

Comicality is the one which makes life fresh and it provides high spirit to people, Ishmael Reed in his fiction *Flight to Canada* has brought out so many situations and characters through which the readers enjoy complete sense of Humor. Even before the fiction starts the writer starts with a small piece of poetry in which the slave who plays the main role in the fiction, explains about what all he did in the absence of his master. He enjoys all these priorities in the master's place with the help of the workers who works along with him. He states about all these after his escape from his master's place. Even after the dangerous situation of escaping from his master's place, he dares to write what all he did through his poetry *Flight to Canada*, which helps him to reach Canada which is the dream place for the slaves in the fiction, they all think that it is the place where they can live free without any fear of getting captured and been dominated. However at last in the fiction the characters think the there is no safe place for them in the world. The author has given a beautiful plot filled with comic characters and elements which induces the readers to read the complete book in one single sitting. This research paper will focus on the comical situations in the fiction and how it helps the characters in the fiction to turn even the dangerous situations in to a very smoother one, the characters who are in the complete domination also enjoy their life because of the sense of humor.

Keywords: humor, love, comic, slaves, domination, escapism, secrets

Introduction

Comedy is considered to be very important in Literature, this type of work in literature will be very amusing and at times it will be satirical in tone, most of the fiction in this genre will be having a happy ending. The main aim of such work will be to overcome the awful situations by implying comic effects. The fiction *Flight to Canada* starts with the poetry which is written by a slave named Raven Quickskill. Throughout this fiction he and his poetry plays the major role, in the poetry Raven talks about his escape from his master Massa Swille. He states that he got escape from his master's house, and with his master's money he has planned to travel to Canada in a plane, he even writes about his enjoyment at the time when his master was away for his business, he enjoys his rich drinks and enjoys in his luxury rooms.

"Last visit I slept in
Your bed and sampled your
Cellar. Had ypur prime
Quadroon give me
She-Bear. Yes, yes"
(*Flight to Canada* 4)

The Master of the house has a different habit of taking two gallons of slave mother's milk, which is given to him by one of his slave named Uncle Robin; he is very obedient to his master. When the master asks to him about the slaves who got absconded he says that , his master's place is his Canada and he feel very comfortable in this place, and he will even state that he does not want to go to any other place. He will remain in the same place.

This shows this character to be very obedient and pitiful in the starting part of the fiction but when the readers come to know about his character in the later part of the fiction, there will be a mindset which will not accept his character. "Canada. I do admit I have heard about this place from time to time, Mr. Swille, but I loves it here so much that ...that I would never think of leaving here" (*Flight to Canada* 19).

Reed has given so many twists in the fiction *Flight to Canada*, and his sense of Humor plays a major role in his fiction. Revista Brasileira is of the opinion that "If there is truth in the old cliché "there is no literature without sense of humor," so teasingly described in that general tone, you may want to consider an inversion of that point of view when conceiving the possibility that humor not only subordinate itself to an art sublimated in conventions and history (as humor and literature would configure statutes able to oppose), but also, inalienable component of human life, it could imbue this nonspecific quality (detectable only by traces and some evidences) which gives a speech the status of "literature."

In a particular chapter in the fiction the author talks about Abraham Lincoln, he comes to meet the Master in the fiction to ask help from him, for the emancipation meeting. When Lincoln says hello and extends his hand to give a hand shake, Swille takes his hand back and says he has only limited time to discuss. When Lincoln talks about war he says it is only for them. When the Master talk's ill about the wife of Lincoln he gets furious and starts to leave the place, but when Swille calls him for a drink, he again

joins him only with little warning.” Now you look here, Mr. Swille. I won’t take your threats. I knew it was a mistake to come down here, you ... you Slave-flogging pea-picker.” (*Flight to Canada* 28).

Even though Lincoln has come to seek help from Swille, he does not want to leave his dignity in front of anyone. He knows completely that he needs the help of Swille in a very requisite manner but even then he wants them to treat him in a very good way. Reed has explained the tenacious situations in the fiction in a very transparent way. At last Swille offers two sacks of Gold to Lincoln for the war chest, Swille informs Lincoln to have good snacks at the kitchen and he further informs him that Barracuda admires him a lot. When Lincoln is about to leave Barracuda enters and takes him forcefully for coffee, this is considered to be a complete irony because when she sings and smiles at Lincoln, he is forced to smile at her back, even if he does not want to do though. By looking at the pathetic situation Swille could not even be able to control his laughter and laughs from his belly.

Lincoln shrugs his shoulders. “Well,” he says, smiling, “I guess one little cup won’t hurt.” She waltzes around with Abe Lincoln, who follows awkwardly. She sings, “Hello, Abbbbbb. Well, hello, Abbbbbb. It’s so nice to have you here where you belong.” The President blushes; he finds it hard to keep in a giggle. Swille and Robin join in, clapping their hands: “You’re looking swell, Abbeeee. I can tell, Abbeeee. You’re still growing’, you’re still goin...” (*Flight to Canada* 38-39).

Moe comes to the kitchen where Robin drinks coffee and busy in phone, at the same time he is also having cake which was prepared by Judy his wife. Moe says to Robin that he thinks that he uses the privilege of phone in a very wrong way, for this Robin says that Moe is also considered to be a slave because even though he dresses in a good way and in spite of being a white, he runs all day saying yes sir and No sir to Swille his Master. “Take yourself, for example. You are a white man but still you a slave. You may not look like a slave, and you dress better than slaves do, but all day you have to run around saying Yessuh, Mr. Swille, and Nossuh.” (*Flight to Canada* 41)

Reed has brought in the circumstances where the slave workers show attitude to the other workers and they do not mind even they are white people. Dean Gloster states that “People with a sense of humor are better liked, and research shows that if we think people have a good sense of humor, we also assume they are more creative, intelligent, cooperative, pleasant, and considerate than

average. A sense of humor is therefore a compressed way to assign a character other positive traits.”

Moe gets angry and warns Robin to speak in the better way, at that time the red light at the top of the kitchen door blinks, which means Swille wants him to come in to his office, in a very hasty way he runs and he spills the coffee in his junior shirt which is wiped by Robin using a stain remover then Moe runs in to the office where Swille is. “Hold on, Mr. Moe.” Uncle Robin rushes to the cabinet, takes out some spot remover and dabs it on Moe’s shirt. The button-down collar’s stain disappears. Moe rushes out of the Kitchen.” (*Flight to Canada* 41).

Johnnella E. Butler stated that “*Flight to Canada* raises the consciousness to the cultural contours of the political struggle, and illuminates the foils of the past in the struggle for liberation, extricating the myths, Black and White, that have so entangled us” Cato the Graffado comes to see Swille and he informs that he knows the place of the hidden slaves, and he knew this through the poetry of Raven Quickskill *Flight to Canada* which is to be published. When he explains about the complete details in the poetry, Swille allots some work to Cato and when Cato goes out of the room he knocks at Robin who was overhearing their discussion and after this Cato talks to him in a very rude and stern way for which Robin tries to soothe him by informing him that he has stain remover in the kitchen and he can make use of it to remove the stain which was caused because of the knocking. “I’m sorry, Mister Cato, but I thought maybe you and Massa Swille would like some ‘freshments.”

‘Freshments, ‘freshments. When are you going to learn? Refreshments. How are we going to gain acceptance if we don’t show that we know Dr. Johnson and them.” (*Flight to Canada* 54).

Reed through his characters explains even they are dominated by the masters they dare to over hear what they discuss, and later if they get caught they use tactics to get escaped from getting in to trouble. Two men arrive to the place where Quickskill is in the Emancipation city, he allows both in to his place, they introduce themselves as Nebraska Tracers, they inform that they have come to take him to Swille, if he is not willing they will force him to come with them. They further inform Quickskill that they are the students of Nebraska school and they do this work to pay their tuition fee. Quickskill offers a tablet to the one who is not feeling well and goes in to the bathroom and escapes through the window then starts running. He could see them from a distance that they are talking in the hall and he ran fast through the streets of Emancipation city.

Quickskill, the property, moved past the bowl, the sink, and to the window. He opened it quietly. He climbed out and jumped, landing on the ground of an alley. He went by the open window, ducking. The men could be seen talking. He started to run. It was easy for him to run, and he was fast. He had burned the fat from his waist running through the streets of Emancipation City. (*Flight to Canada* 64).

Swille sends Robin for business in horse, he dressed in a very good way, Swille says that he should be very conscious with the whips because he is very fond of them. Then he goes in to his very big house after climbing to the second floor he places his ears in his wife's room door, there is complete silence, then he goes into his room and then admires his whips and then he calls Barracuda because it is his time for Siesta. Reed explicates the master's fondness towards his whips because it is the one which he uses in the situations which are troublesome. "And be careful with that whip, Robin. It's my pride and joy."

"Yessir, Massa Swille." (*Flight to Canada* 107).

When Barracuda treats Ms. Swille she calls Bengalang for help. But Bengalang does not close the tap and makes the floor slippery and it causes Ms. Swille to fall down, Benglang states that Barracuda has only instructed to fill water and does not say anything about stopping it, when Barracuda grows furious, she manages to escape and run from the room. Barracuda takes

Ms. Swille like a child and puts her inside the tub and she holds her hair till she become conscious and then using a soap and brush starts cleaning her.

"You tole me to turn it on; you didn't say anything about turning it off," Banglang says in her Topsy voice.

"Were my...?"

But before Barracuda could find an appropriate weapon, Banglang, the little pickaninny, has dashed from under her skirts and out of the room." (*Flight to Canada* 113)

Quickskill and Princess Quaw Quaw meets Carpenter and Quickskill becomes sad after listening to him, because he states that in Canada also slavery exists and he

decides to go back to Emancipation city. Even though Quaw Quaw tries to console Raven and informs him not to take it to his heart, he feels very sad. Carpenter also says good news that is about Swille's death, after listening to him in the confused state he lies on the table stretching his hands. "Finnaly Carpenter got up from his seat. "Well, Quickskill, Quaw Quaw, I have to go," he said, downing his Scotch. "Want to get up early in the morning to strt the journey back to Emancipation. Those people I sublet my apartment to are really going to be in for a surprise." (*Flight to Canada* 161) William H. Coles is of the opinion that "Successful humor in prose fiction most often is embedded in the creative style of the author through a thorough understanding of what humor can do for writing."

Summation

The author through this fiction has brought in so many dreadful things but he has conveyed it in a very humorous way, because of the sense of humor used in the fiction, even the most dreadful situations are projected in to a very simple way, Reed has explained about slavery and freedom but he has explicated both in a way that the readers will laugh loud when reading certain situations. Humor plays a major role in Human life. Reed has taken this in a considerable way and dealt the most serious issues in the fiction in a very luminous way.

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INTERPLAY OF POLITICS: AN ECOCRITICAL READING OF ANITA RAU BADAMI'S CAN YOU HEAR THE NIGHTBIRD CALL?

K. Swathi

Abstract

This research paper investigates the interplay of politics in Anita Rau Badami's Can You Hear the Nightbird's Call? Using the ecocritical approach, the scholar attempts to bring out how politics indulge in very single life in the country and how it affects the resources, including human beings. She brings out three political instances in this novel: the Partition of India and Pakistan, Mrs. Indira Gandhi's assassination, Partition of Punjab and shows how the personal and the political are heartrendingly connected.

Keywords: political ecology, partition, biophysical, phenomenology

Introduction

Ecocriticism is the study of literature and environment from an inter disciplinary point of view in which literary scholars analyze the environment and brainstorm possible solutions for the correction of the contemporary environmental situation and examine the various ways literature treats the subject of Nature. Political ecology is the study of the relationships between political, economic and social factors with environmental issues and changes. Among the contemporary writers, Indo-Canadian Anita Rau Badami, is a promising writer. All her works have been throwing light upon the diasporic sensibilities. The author has taken a totally different view of her works. Her novel, *Can You Hear the Nightbird Call?* released in 2006 and published in several languages is chosen for study. This paper analyses *Can You Hear the Nightbird Call?* in the light of Ecocriticism. The theoretical frame work of this paper is based on Political Ecology.

Theoretical Frame Work

James B. Greenberg and Thomas K. Park insist on the interdisciplinary aspect of political ecology. She states that,

... it is possible to delineate two major theoretical thrusts that have most influenced the formation of political ecology. These are political economy, with its insistence on the need to link the distribution of power with productive activity and ecological analysis, with its broader vision of bio-environmental relationships. (1).

So, political ecology refers to the complementary relationship of the social and political atmosphere with environmental issues. Some authors have interpreted this term with reference to "the phenomenological interaction of biophysical process, human needs and wider political

systems" (Forsyth, 2). Badami in this novel deals with the right to land, how politics indulge in very single life in the country and how it affects the resources, including human beings. She brings out three political instances in this novel: the Partition of India and Pakistan, Mrs. Indira Gandhi's assassination and Partition of Punjab and shows how the personal and the political are heartrendingly connected.

When it comes to land and other resources, access it is not the availability of it, but the command over it that lead to sudden changes in inter-group distribution patterns. Indeed, there are enough examples where, even when there is plenty of an aggregate resource (land, water), people in particular social situation might not have access to, or control over it, thus facing deprivation. Even when the land is rich with resources the people who live there could not enjoy it or the people would be restless due to the social condition. Even though Punjab is rich in resources the people there could not enjoy it, this is portrayed well by Badami in this novel. Satpal furiously tells Nimmo that:

People are getting angry there. All these politicians play games with us and we like fools, keep voting for them again and again. She takes away our river water and gives it to Rajasthan, she cuts up Punjab and creates a Haryana for the Hindus, and now she is planning to give them Chandigarh as well. That city belongs to Punjab. First it was Partition and half our land disappeared. Now our own leaders are chopping it up like a piece of meat. How much more are we supposed to give away? Without Punjab this country would be starving, and look how we are treated-like stepchildren. (220)

The partition of Punjab creates fear in Kanwar and every individual. They become suspicious of every other

people in the village. The land is more important to people than the humans. Her husband has lived for ten years in that village but they were afraid of even their neighbours. Bibi ji, eventhough she is in Canada she worries about the idea of partition.

Last week there was a big fight between the Mussulmans and the Sikhs in Hazara district in the north-west. My husband's cousin escaped with his life and is here with us now. He spends his days sharpening his kirpan and swearing that he will kill any Mussulman who crosses his path ... I too am becoming suspicious of every Mussulman in this village. He has known the mussulmans in our village from the time he was a baby. They are like his family, he says, they will protect us if there is trouble. But I have a bad feeling about this partition business. I am afraid." (49, 50)

Nimmo daughter of Kanwar still has fear buried in her from her childhood. She lost her mother during the riot of partition of Punjab. She couldn't remember her mother's face. But still she remembers the sound, smell she felt at the time when she saw her mother last. Whenever she remembers that fear fills in her.

Political ecology refers to the complementary relationship of the social and political atmosphere with environmental issues. The term 'Political Ecology' refers to "the phenomenological interaction of biophysical process, human needs and wider political systems" (Forsyth, 2).

Thus political ecology, deviating from political economy's deliberate negligence of all that is non – human, expands to inter-relate political and social ambiance with the context of environment that exists not only as a socially constructed one but also an individual entity.

The repercussions of the partition spread far and wide across this massive region, with reactions of the populace ranging from indignation and fury to joy and happiness. This monumental event has been marked in history with bloodstains of a million men, women and children who lost their lives in the partition of India.

Bibi-ji continues to write letters to her sister Kanwar, even after she settles in Canada. The letter written by Kanwar can be taken as an example for how politics affect individual and not only the society.

"The child is due in October and this worries me," Kanwar continued in her letter. "Ever since it was announced that there will be a division of land between the Hindus and the Musssulmans, there has been unrest everywhere. There are rumours that Punjab will be broken into to pieces- one piece of our heartland to stay in India and the other to go to Pakistan. This is the name that Muhammad Jinnah

has chosen for his new country. I do not know which piece we will end up in. Where will my new child be born, I wonder? (44).

India lacked both the administration and the resources to deal with the crisis that destroyed the framework of everyday existence. Imagined nationalisms became territorial realities which forced large numbers to migrate to their perceived homeland only to be encouraged to return to the persecution which had become an everyday reality in East Bengal.

"This," said Dr. Randhawa, unrolling a map of the kingdom of Punjab under the reign of Maharaja Ranjit Singh, "this is the original land of Sikhs. It is our body and it has been cut to pieces by everyone- the Mughals, the British, the Mussulmans, the Hindus. We lie bleeding, but we are not dead yet. Arise, Warriors, and shout with me, *Our Country or death!*"... If such a thing happened, there would be many millions more of displaced Indians- both Muslim and Hindus would be forced out of the new country. (254)

Themes

Political policies, societal harmony and environment are interrelated. A disturbance at any level may perturb the other components of this eco-political web. Susan Paulson's idea is

...all lands of human relationships have political elements, often manifest in the strategic use of position, knowledge or representations to gain differential access to resources. "The political" therefore encompasses not only formal politics but all kinds of everyday interactions as well. (28).

So politics does not involve only the political parties but also affect every individual and family of the country or society. Nimmo's family, Bibi ji all are affected by political indulgence. Bibij's husband Paji dies in the Golden Temple Massacre, Nimmo loses her mother during the partition of Punjab and during the riot due to the death of Indira Gandhi she loses her husband Satpal, son Pappu and her daughter Kamal.

The effects of partition were, and remain to be, ubiquitous, resulting in a vast overhaul of society from the realms of high politics to the grass root community. The Radcliff Line implemented under British colonial authority created two new independent sovereign nations with membership of the British Commonwealth. On withdrawal, Britain left in their wake a crisis which led to the uprooting and displacement of over eight million Indian and Pakistani refugees. Communal tensions ran high as 'humanity was attacked' and partitioned states the Punjab and Bengal suffered the worst effects of migration.

During the exchange of population among communal lines Nimmo was lost. When Bibij heard no news about

her sister Kanwar she came back to India in search of her. When she came there, she couldn't even find her village. It has vanished during the partition.

Dauri Kalan appeared to have vanished, leaving no trace...by January 1948, when there was still no news, Bibiji had become frantic. She contacted government agencies in charge of displaced persons in Pakistan and India. She wandered around the refugee camps in both countries, asking for anybody from Dauri Kalan village. (52-53).

The issue of partition not only affects the people in India alone but also the Indians overseas. Even though they were far away from the country the partition affected them equally. Indira Gandhi was assassinated by two of her Sikh bodyguards, one of whom she had known for years and who was previously unaffiliated with any of the Sikh militants. This led to widespread attacks against Sikhs in India, especially in Delhi. In desperation and fear, Sikhs vanished from the streets and, in traumatic acts of self-preservation, shed their turbans, cut their hair and shaved their beards. The toll around the country remains uncounted and tens of thousands have been crammed into hastily put together refugee camps and a benumbed country is only just beginning to grasp the magnitude of the violence it has inflicted upon itself. In this novel, Pappu's shop owner helped him hiding in his house because people were searching for all the Sikhs as a Sikh has killed Mrs. Indira Gandhi. People killed every Sikh they saw. They burnt them alive in the middle of the road.

Looking around in a panic, Pappu spotted Mohan Lal's old fashioned razor on the sink and grabbed it. He removed his turban and unbound his hair. Gripping his razor, he started sawing clumps of hair, cursing at its thickness... He attacked his face, scraping away at his and moustache, cutting himself all over in his haste. Blood flowered against his skin and flowed down his neck. *Never mind*, he thought, *never mind*. (25).

The migration process created a psychological change in many refugees. The realities of refugee life failed to satisfy idealised expectations of life in West Bengal, resulting in feelings of frustration and fear, compounded by a crisis of identity. Following an escape from the atrocities of East Bengal, migrants often had high hopes of what life in West Bengal could offer, which many assumed would include a warm reception and freedom from persecution. However the reality was far from ideal,

refugees were faced with a 'hell-hole' in the midst of a crisis, and 'the heartless city went about its way, careless and indifferent' to the flood of migrants.

One of the completest cases of ethnic cleansing that entailed the murder of five lakhs to eight lakhs Hindus, Muslims and Sikhs – took place in 1947 in the Punjab Province of British India. The massacre of thousands of Sikhs in the 1984 anti-Sikh riots, also referred to as the anti Sikh pogroms, which took place immediately following Indira Gandhi's assassination.

Conclusion

For many who lived through partition, it is an event which they wish to bury in the past but are unable to do so due to the internalisation of effects which manifested to alter perceptions of self and the projection of individual identity. Partition resulted in a complete overhaul of relations to the state and inverted traditional social structures. Many local and familial loyalties remained but for most, and particularly for the East Bengali refugees, lives and loyalties were changed irrevocably. For millions, partition did not create a homeland, but for those who found themselves on the 'wrong' side of the border, it denied them of their very identity. Thereby, *Can You Hear the Nightbird Call?*, which deals with all these issues of political ecology wisely and apparently, emphasizes understanding of the ways politics and culture interact with environment paving the way to the making up of a society.

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STRATEGIC ESSENTIALISM: A MANOEUVRE OF VOICELESS

T. Thamizharasi

Abstract

Strategic Essentialism is strategy for aphonic communities who are ostracized from the society based on gender, class, caste, race and religion. It is first proposed by Gayathri Spivak, the most influential post colonial intellectual. Transgender community is one among those communities which is doubly marginalized in the society. Redefining Realness is a memoir of a transwoman Janet Mock which substantiates that marginalization is universal irrespective of nation and culture. This paper deploys strategic essentialism as a device for the amelioration of the transgender community through Janet Mock's "Redefining Realness".

Keywords: strategic essentialism, marginalization, strategy, memoir

Introduction

Strategic essentialism is first proposed by the most influential post colonial intellectual Gayathri Chakravorthy Spivak. Spivak has raised her voice for the voiceless people in the society. Her "Can A Subaltern Speak?" has created vibrancies in subaltern study. Her contributions for the subaltern studies are worth notable in the history of literature. This theory Strategic essentialism is tactics for the marginalized people to fight for their rights and identity. Society has marginalized many people in the name of caste, creed, race, gender and so on. The marginalized people can fight for themselves based on shared gender, culture and political identity. Though there are strong differences prevails among the group members it may help them to "essentialize" their identity. They are dehumanized, suppressed and exploited by the abuses in their life.

Transgender is the state of one's gender identity not matching one's assigned sex. It does not imply any specific form of sexual orientation. It is term which is mystic and disgusted at times in the society. This community is ostracized from the hegemonic group based on the gender. The problem is they are not even taken for consideration as marginalized. Hence, they are marginalized from the marginalized. Their existence in the society is under privileged. It has been said that around one million transgenders are living in India but the pathetic condition is that they are devoid of their identity and been doubly marginalized by the society. Transgenders are considered as symbol of shame to the family and they are forced to run away from the native. Transgenders are born with some chromosomal changes in their body and it is innate. They identified their real gender in their teens. For example, a boy loves to play with girls and is interested in doing household activities rather than hanging out with boys. Attraction towards boys arouses a conflict in his

mind. The behavior of the boy like walking, dressing and gestures showcase the original gender to the family and society. The stress given by the society and family add to the complexity. As a result of this, the boy is forced to run away from the family and seek refuge with the transgender community. Each and every transgender faces the above problem in his or her life and finally resort to begging or prostitution for their livelihood. The strange laws of nature have created not only in humans but also in animals, birds and even fishes and reptiles. Ironically, only man the highest form of all creations, is ruthlessly in his inhuman treatment of the transgender. Though science and technology has attained an incredible development, human minds are yet to be civilized in the field of humanism even in this twenty first century.

Janet Mock, a transwoman of Hawaii has written her memoir Redefining Realness. She is an American Writer, Speaker, and a social activist. She is one among those few people in the world who have broken the glass ceiling laid above them. Since she is a transwomen she has faced all kinds of abuses in her life. Memoir is a kind of autobiography in which the writer produces only the significant incidents. Her memoir is very profound and courageous attempt in which she establishes herself as a resounding and inspirational voice of transgender community. It deals with her process of feminization and her path to womanhood. This memoir proves that the problems and abuses faced by the transgender community are universal irrespective of the nation and culture.

Redefining Realness is her path to womanhood and the hardships she had faced throughout the path. It is set as an example about the "transworld." The world is made up of many small worlds. "Transworld" is filled with harshest treatment, exclusion, discrimination and violence. These women stand in between at the intersections of race, gender, class, sexuality and personal economy on

the margins of the society. Janet has faced the first sexual abuse as a kid by her half brother Derek. She took years to understand that it is nothing but molestation. Derek has used her vulnerability of gender to feed his nasty thoughts. She has become a prey to sexual abuse at the age of eight.

“Derek took something away from me when I was only eight years old and left me with a lifetime of murkiness surrounding issues of intimacy, sex, pain, love, boundaries, and ownership of my body” (Mock 47)

In India child sexual abuse rate has been getting higher every year. Most of the kids are abused by the close relations or members of the family. Gender non-confirmation kids are not an exception to this. They have faced the abuses in schools and teachers. The gender chaos of the kid is taken for advantage and they are threatened to not to disclose the secret to anyone. The family acceptance is also a horse horn to transgenders. Janet has never revealed her real identity to anyone not even to her mother. The apprehension that she has that, her real identity may not be accepted by others and she may chuck out of the family. This is a major issues faced by the transgenders across the world. The family which celebrates a daughter who is behaving like a son humiliates the son who is behaving like a daughter. The femininity is always considered as inferior to masculinity. The gender non confirmation kid has been bullied by the friends and family. Family members considered them as a symbol of shame. They even go to the extreme of giving them burnt scars and poisoned them. So when the life is at stake, the kids run away from the family. They find people of same feather and join their hands with them. This change is not a progressive one rather it is just a fly from fire to frying pan. They will lose their education and they have to come to streets for livelihood and many people put an end to their life. In India there are lots of derogatory terms to address transgenders like *ali*, *ombothu* etc. In Hawaii people address them as *Mahu* and in English as *Dyke*, *Nigger*, *queer*, *tranny*, *Sissy* and *faggot*. The verbal abuse starts from their childhood. Janet is used to these words because she as Charles she come across these words from friends, schoolmates and family.

Most of the time, transwomenism is getting confused with dragqueens. Dragqueens are those who act as women for a show but trans womanhood is not performance or costume but their identity.

“Femininity in general is seen as frivolous...meaning that to don a dress, heels, lipstick and big hair in artifice, fake and a distraction....my femininity is more than adornments; they were extension of me enabling to express myself and my identity.”(Mock 147)

In the process of self- discovery, transgenders have to come across the surgery called SRS (Sex Reassignment Surgery). Everyone deserves access to quality health care yet access is challenging for transgenders across the world. In India, it is far worse. The surgery costs much that transgenders cannot afford. The surgeries are not done by doctors rather a skilled person in that. Pre-surgery and Post-surgery treatments are not available in India. It is more like a butcher shop that a operation theatre. But Janet is quite privileged to access the hormone therapy before her surgery. In order to earn the amount, she has taken sex work as her profession. Transgenders either educated or not are not given proper employment from the higher level to low level work. The stigma in the people’s mind make them to take begging, club dancing and sex work as their profession. Janet says,

“My experience mirrors that of the vulnerable girl with few resources who was groomed from childhood, who was told that this is the only way, who was not comfortable enough in her body to truly gain any kind of pleasure from it, who rented the pieces of herself” (177)

The trauma faced by transgenders throughout the life is inexpressible. Now-a-days they are fighting for their rights and identity but the effect and impact is comparatively less. Strategic Essentialism is armor for the transgenders to fight against marginalization. The ostracized people like Dalits, Tribes, and Women can join hands together to demand their rights and to “essentialise” their existence in the society. Though they have difference in their opinions and community the aim is justice for all. So that the vibration becomes stronger and they can find a path of progress. It is the duty of the democracy to make life comfortable for every human being in the country. Unfortunately the voice of this voiceless community it is yet to reach those people who can bring about a change in their life. This humble research paper is a stone thrown into the ocean, a ripple that can draw the attention of the society towards transgenders, who have been, in a way betrayed by God himself.

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FOREST AND CHRISTIANITY: AN INTIMATE CONNECTION

Titus Richard

Abstract

Through the years and in all corners of the sphere, people have looked to trees to make sense of our lives, glorifying their transcendental qualities in diversity. At the spiritual level, trees awaken us towards our connections with something larger than ourselves. In mythology, trees are sometimes depicted as the abodes of nature spirits. We even have a special word — dendrolatry — in reference to the way we worship trees. There are lots such illusions that can be quoted from the Bible. The Bible continually gives much significance to forests which are evident through various verses that are to be discussed. People are being compared to trees and animals which proves the intimate connection between man, forest and religion. Jacob – the father of the powerful nation Israel is compared to a tree. In the bible, Prophet Isaiah says, "In days to come shall Jacob take root; Israel shall blossom and bud; and they shall fill the face of the world with fruit" (Isaiah 27:6). As the German artist Anselm Kiefer brilliantly explains his connectivity with forest – "I grew up in a forest. It's like a room. It's protected. Like a cathedral... it is a place between heaven and earth." All the above justifies the intimate connection between forest and religion particularly Christianity. Using such illustrative, the paper is to be discussed elaborately.

Keywords: *transcendental qualities, spiritual, mythology, dendrolatry, intimate connection*

Introduction

The forest is a shadowy place. In folklores and fairy tales, they are usually inhabited by mysterious individuals, symbols of all risks with which young people must contend if they are to become adults. Forest is a place of challenge, a realm of death holding the secrets of nature which must be penetrated to find meaning. Curiosity breeds contempt. In analytical psychology, the forest represents femininity in the eyes of a young man, an unexplored realm full of the unknown. Forest stands for the unconscious and its mysteries which connects the human race with the same. Wood offers a fascination, beauty and complexity of grain that makes it particularly suitable as an artistic medium. The regard for nature and forests manifested itself most strongly in the 17th century by the Irish poets. They handed down their works in a verbal tradition. Often, their spur came from trees and forests and many of their public performances might easily have relied upon trees for shade and shelter. Some hundred years later, the first book on nature and forests to be printed and published in Ireland was by Samuel Waring of Waringstown, Co. Armagh. It was precisely about the propagation of trees and it is believed to be the most primitive horticultural work to come from an Irish press.

Review of Literature

Christian values towards the environment are diverse. Different traditions, for example, emphasize different aspects of the creation narratives. White's (1967) seminary work in this area focused on branches of the church that emphasize texts such as Genesis 1:26–28. This states

that humans were given a divine edict to have dominion over the earth and increase in number. However, other traditions, especially among liberal and Protestant denominations, teach divinely sanctioned stewardship (e.g., Genesis 2:7–15) where humans are put in Eden to care for and till the earth. To add further complexity, some contemporary movements focus on apocalyptic rather than creation narratives. Apocalyptic beliefs are widely reported in American fundamentalist and Pentecostalist movements. Guth et al. (1995) express concern that the outlook of these churches risks their members becoming disengaged from current environmental concerns as they focus on preparing for the afterlife. Fundamentalist Christian faith may even encourage individuals to welcome growing environmental problems as positive signs of the Second Coming. In support of this assertion, a recent US study found that American citizens most dismissive of climate change were more likely to be Evangelical Christians demonstrating a high level of religious observance. This paper aims in explaining the relationship between Christianity and forest in specific.

Forest and Religion

Forest is significant in many of the world's mythologies and religions, and has been given deep and sacred connotations throughout the centuries. Human beings, observing the growth and death of trees, have often seen them as powerful symbols of growth, death and rebirth. Evergreen trees, that stay green throughout these cycles of growth, death and rebirth, are often compared to the symbols of the eternal, immortality or

fertility. All such proofs led human race to the practice of *dendrolatry* – worshipping trees.

The image of the Tree of life or world tree occurs in many mythologies specifically in Christianity. Sacred or symbolic trees include the Banyan and the Peepal trees in Hinduism, the Yule Tree in Germanic mythology, the Tree of Knowledge of Judaism and Christianity, the Bodhi tree in Buddhism and Saglagnar tree in Mongolian Tengriism. In folk religion and folklore, trees are often said to be the homes of tree spirits. Germanic paganism as well as Celtic polytheism both appears to have involved cultic practice in sacred groves, especially grove of oak. The term *druid* itself possibly derives from the Celtic word for oak. The Egyptian Book of the Dead mentions sycamores as part of the scenery where the soul of the deceased finds delightful rest.

Evergreen tree was an antique representation of life in the midst of winter. Romans decorated their houses with evergreen branches during the New Year, and ancient residents of northern Europe cut evergreen trees and planted them in boxes inside their houses in wintertime. Many early Christians were hostile to such practices. Near the early middle Ages, the fable had grown that when Christ was born in the dead of winter, every tree throughout the world unbelievably shook off its ice and snow and produced new shoots of green which again evident the antique representation.

Forest and Christianity

The Bible comprises of plenty references to trees and wood (over 525) than to any other type of living organism excluding humans. Such references are found from Genesis - the first book of the Bible, which refers to the tree of life in the Garden of Eden (Genesis 2:9) to Revelation - the last book of the New Testament, which refers to the tree of life as a major feature in Paradise (Revelation 22:2, 14). These references prove the strong intimacy between Forest and Christianity.

Both the Bible and the Koran refer to the usefulness of trees for food, animal feed, oil, wood fuel (including charcoal) and construction. Trees are mentioned as a source of food in the book of *Genesis 1:29* of the Bible where God refers to the forest and its hold as 'meat' to eat. A sense of balance between forest and human is revealed in book of *Deuteronomy 20:19-20* of the bible where the importance of trees for food, cutting fruit-trees during the siege of an enemy town was prohibited.

The Bible maintains a state of equilibrium in treating all kinds of trees equally. May it be the Gopher wood that

protected the Noah's ark all through the forty day and night rain or the Cedar wood that King David stored and his son King Solomon used to built a house for the Almighty. This may sound a bit religious but still this is what one can understand from the bible – *'All are equal before HIM'*. Gopher wood is compared to the local papaya tree making the reader understand the durability of an ark that saved the next generation of the earth. It was not rejected because it was weak and unstable. At same time, the Cedar wood is something costly which was again use to built royal palaces, churches, etc. Therefore, Christianity proves and finds the use of forest in an effective and an astounding manner.

Beyond mention of their utility, trees are important in the bible books as symbol and metaphor. As mentioned prior in the abstract, characters in the bible are being compared to trees and animals which proves the intimate connection between man, forest and religion. The Bible explicitly likens great men to trees. Jacob – the father of the powerful nation Israel is compared to a tree. In the bible, Prophet Isaiah says, *"In days to come shall Jacob take root; Israel shall blossom and bud; and they shall fill the face of the world with fruit"* (Isaiah 27:6). His growth is being compared with the blossoming and budding of a plant. His children are being compared to the fruits of the plant. This is strong evident of personification of plants in the bible.

Jesus' cross is referred to as a "tree" and in the book of Deuteronomy 21:22-23: *"If a man guilty of a capital offence is put to death and his body is hung on a tree, you must not leave his body on the tree overnight. Be sure to bury him that same day, because anyone who is hung on a tree is under God's curse"*. In the Christian doctrine of salvation, there are three main trees – tree of life, tree of good and evil and the tree of life in paradise. Of all the three trees, the second one is considered to be a curse which paved way for the fall of Adam and Eve. Jesus taking the curse of the second tree of good and evil removes the curse of the same and leads to the third tree of life in the paradise of God.

Jesus, the son of God is compares the kingdom to a vineyard where the Father is the gardener. He likens himself to vine and his followers to the branches of the vineyard in the book of John 15:1, 2. And bible candidly likens Jesus to a Lamb. John at the very first sight of Jesus says, *"Behold the Lamb of God who takes away the sin of the world"* (John 1:29).

Conclusion

Religious texts such as the Islamic Hadiths, the Judaic Mishnah and the writings of the early Christian ancestors also hold much information on plant knowledge and fable. Apart from mentioning only the utilities of plants, bible also openly likens great men to all forest characters like trees and animals. The bible begins with trees and ends with tree. In short we can say bible is a story from tree (good and evil) through a tree (cross) to a tree (in paradise). All such proof makes a strong evident of the intimate connection between Forest and Christianity.

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CULTURAL GEOGRAPHY OF *WIND RIVER*: AN ANTHROPOLOGICAL STUDY

N. Vanniadoss

Abstract

Wind River, an American neo-Western murder mystery film inspired by true events, revolves around the sexual assault and homicide of a tribal woman. The film is set in Wind River Indian Reservation in Wyoming, U.S.A. Even though the central mystery of the movie is the murder it also registers strongly the state of the tribal community devastated by poverty unemployment, drug addiction, and crimes. The root cause for all these problems are numerous factors which are stimulated by the landscape, culture and society of Wind River reservation. All these factors are of interdisciplinary origins since people and societies are controlled to a greater extent by the environment in which they develop. Cultural geography studies how the interactions between the natural landscape and humans create the cultural landscape. This paper aims to study in general the cultural geography of the setting of the film. Also, the paper aims to do an anthropological study based on the portrayals of the tribal community and the settler community in the movie.

Keywords: cultural geography, culture, sexual assault

Introduction

The haunting opening shot, where a girl partly covered in blood, panting heavily and fleeing barefoot in a frosty night in a barren wilderness, not only sets well the dark tone of the movie but also hints the audience that its surreal setting is a desolate place almost cut off from the rest of the world. The freakish aerial shots, which contrast the vast landscape covered by snow against the clusters of manmade constructions which appear like tiny bits in the movie frame, resonate the fact that everyday life would be a challenge there. The punch line "This isn't the land of backup, Jane, This is the land of *you're on your own*" reasserts the fact.

Wind River is a 2017 American neo-Western murder mystery film directed by Taylor Sheridan. According to Sheridan, the movie was inspired by the "thousands of actual stories just like it" involving sexual assault of women on reservations, his primary motivation for writing the film.

Cory Lambert, a U.S. Fish and Wildlife Service agent, is given a task of hunting a predatory mountain lion, comes across the body of Natalie instead. She was the daughter of Martin, a close friend of Cory. She has been sexually assaulted before fleeing barefoot into the night, until she dies from pulmonary hemorrhage. Years earlier Cory too has lost his daughter seemingly because of same kind of mysterious situations. He, who can dispose of the deadly predators just by following their tracks, teams up Jane Banner, a FBI agent, to hunt the human predators responsible for Natalie's death and to unravel the mystery of what happened to his own child.

Cultural geography is the study of cultural products and norms and their variations across and relations to

spaces and places. Cultural ecology is the study of human adaptations to social and physical environments. Anthropology is the study of various aspects of humans within past and present societies. All the three studies form a nexus and share many common sub-topics which are relevant to each other. Three such sub-topics are landscape, culture and society. Since the problems of the movie are stimulated mainly by these three factors, this paper approaches the movie through the concepts of the above three studies.

At the contextual level the movie is about a mysterious murder of a young girl. But at a thematic level, the movie is a documentation of tragic fate of two fathers who have lost their daughters. They both seem to be on a same plane since they've succumbed to a same fate. But the way they handle with their 'pains' brings out the minute differences which not only define their characters specifically but also exhibit the understanding and connection they have with the landscape and the culture. It might be a co-incidence or deliberate fabrication done by the director that the two father characters, Cory and Martin, are foil to each other. Cory, a White American, belongs to White settler community whereas Martin, his friend, is a Native American. But, interestingly, Cory is culturally enlightened more and seems to have a better understanding of the landscape than any other character in the movie. The dialogue exchange between Cory and his son after teaching him how to care and ride a horse will convey this claim.

CORY LAMBERT. So, what do you think of that, son?

CASEY. That was pretty cowboy, huh?

CORY LAMBERT. No, son. That was all Arapaho

Caressing the horse's neck Casey smiles, understanding what his dad has meant. Cory's divorce with his native wife doesn't stop him to teach his son how to absorb the culture of the reservation and survive in it. But on the other hand Martin fails to take care of his son who becomes a drug addict who involves in crimes. Cory's white hunting gear which helps him to 'blend' with the snow during his expeditions symbolically notifies his adaptability to the face the horrific elements in his surroundings.

Tantoo, Cory's ex-father-in-law, enquires about the well being of Wilma, Cory's ex-wife. Cory tells him "She got a job interview in Jackson. Some hotel, I think" Tantoo sarcastically asks him whether Wilma is planning to leave the reservation and live outside with the "millionaires" Jackson Hole, the place mentioned by Cory has many Casinos. Indian gaming casinos are often considered a potential solution to reservation poverty and unemployment. Like the unruly land, the tribal communities in the reservations too don't have any strict federal rules. They are exempt from many federal and state regulations, including those prohibiting gambling. Tribes are able to operate commercial casinos on reservations. These casinos can provide jobs on the reservation, attract tourists, and bring in money for tribes to fund education, health and social service programs. The revenue collected from the business is used to run a small scale tribal form of governance. But "Problem gambling" also known as "gambling addiction" makes this governance form untrustworthy and capricious because gambling as a hobby is strongly connected to the mentality of the each and every tribal individual. Tantoo's advice to Cory, "Well, Save your money. When the wolves start eating their golden retrievers, that land's gonna go for the pennies on the dollar", implies the direct impact of gambling addiction on the society.

Unemployment and poverty leads to successive series of other problems such as grief, depression, drug addiction, suicide, violence and sexual assault that directly or indirectly prey on almost every character in Wind River. Alcohol and drug addiction are two significant contributing factors to the disappearances, the murders and the sexual violence involving Native women in the US reservations. Chip, Natalie's brother, and his friends are school dropouts and are unemployed. Eventually they become drug addicts and involve in criminal activities. The unemployment rate of Wind River reservation is higher than 80%, and the high school dropout rate is 40% higher than the rest of Wyoming.

As Jane examines the frost bitten corpse of Natalie, she notices stains of blood in Natalie's pants' crotch. Ben, the tribal police chief, affirms Jane's doubt that Natalie would've been sexually assaulted.

JANE BANNER. How experienced is your medical examiner?

BEN. Let's just say he...he stays busy.

While missing person statistics are compiled for every other demographic, none exist for Native American women. The murders and sexual assaults on young girls is much frequent to an extent which makes the community 'numb' towards these crimes which is more terrifying than the crimes themselves.

In the movie the problems of the Wind River reservation are the problems of any other society all over the world. But what intensifies the devastation of these problems is that nobody seems to care about the problems there. Isolated from the world, there aren't any regulations also to monitor these crimes. According to the movie, the reservation has just 6 officers who are responsible for patrolling an area about the size of Rhode Island. Going to jail isn't a big deal for the youth who're accused of committing crimes. Even though Cory Lambert, a U.S. Fish and Wildlife Service and Jane, a FBI agent, eventually solve the crime in the film, they become silent spectators to the remaining issues which are still dangling unsettled. So, the movie doesn't try to provide solutions to the problems of Wind River Reservation. Instead it just attempts to sincerely portray the nature of the people and the land in the reservation.

The following is the reasoning Pete, the antagonist, gives before he confesses his heinous crimes of raping the tribal girl and the homicide of her boy friend. "You know what it's like out here in this frozen hell? There's no nothing to do. No nothing. Ain't no women. No fun! Just this fucking... this fucking snow...and the fucking silence. That's all!" Chip's reasoning for his self-harming mentality which is "It's this place, man. Look what it takes from us". Even though their appalling behaviors are deliberate and conscious the reasoning given by them can't be ignored as a blame game done by the antagonists on their situations and surroundings. The real killer is the frigid land itself.

In the climax scene, Cory utters these lines before he squeezes out the confession from Pete, the rapist and murderer. "My family's people were forced here, struck here for a century. That snow and silence, it's the only thing that hasn't been taken from them." The line comes as a subtle advice how to survive the conditions of Wind River. To put in other words, to escape the landscape's

frigidness the characters have only one option; to become one with the land itself.

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