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Since 1881

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***), a peer-reviewed international journal, 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, third, fourth, fifth, and sixth volumes were published in 2013, 2014, 2015, 2016, and 2017 respectively.

Keeping in mind the twin aims of the founding fathers of the *ACJELL*, the reviewers have selected ***54*** articles from both literatures and language for the current issue. The twin aims are to inculcate quality 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. As in the previous volumes, postgraduate students have also contributed some articles in the present volume.

Quality 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 for presentation and publication of research articles. The editorial board has to balance between quantity and quality since both are complementary. Technology, especially Whatsapp, facilitated the editorial board to stay in touch with the contributors as frequently as necessary in exchange of comments from the peer-review committee on an hourly basis for the improvement of their 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. The idea of making *ACJELL* a biannual is also in the pipeline with a view to providing more space to young researchers. We hope that CARE will take care of *ACJELL* in the coming years.

The Editorial Board gratefully acknowledge the invaluable service rendered by ***Dr. B. Suresh***, Librarian of Madurai Kamaraj University in getting all the articles plagiarism-checked on the UGC-recommended software URKUND. ***Dr. N. Vasantha Kumar***, Librarian, Daniel Poor Centenary Library of the American College, Madurai deserves a special mention for it is he who facilitated the contact with University Librarian.

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

CONTENTS

S. No.	Title	Page No.
1	**Paranormalism in Edgar Allan Poe's "The Black Cat" and Toni Morrison's *Beloved*** AAKHILA NASEEM, S	1
2	**Can English Teachers Facilitators in Indian Classroom?** ABARNA SRIPREETHI, K	3
3	**Enhancing Socio-linguistic Competence through Language Testing** ABINAYA, R	7
4	**Influence of Psychology in English in English Language Teaching** ABUKANIBA MEERA, P	10
5	**Updating English Vocabulary through 'Know your English' of *The Hindu*** ALIS SOFIA, A	12
6	**Text-Context Oriented Stylistics in Chimamanda Ngozi Adichie's Half *of a Yellow Sun*** ALOYSIUS ALBERT, S	15
7	**Where is the home of (for) Homosexuality? An analysis of Shyam Selvadurai's *Cinnamon Gardens*** AROCKIA NIRMAL DOROTHY, S	19
8	**Plight of Dalit Women in Bama's *Sangati*** ASLIN JERUSHA	21
9	**A Feminist Reading of Mulk Raj Anand's *Coolie*** BANUMADHI, G	24
10	**African American Transcendence and Transculturalism in Rita Dove's *The Darker Face of the Earth*** BEULAH, G	28
11	**Who Really Feeds and Who Really Pretends to Feed the World?** BLESSY SORNA PUSHPA, N & RANI PRIYADHARSHINI, V	32
12	**Complementarity and Interdisciplinarity of Applied Sociology and Theoretical Linguistics: A Study in Sociolinguistics** CHELLIAH, S	34
13	**Image of Women in Indian Context: A Study of Ruth Prawer Jhabvala's *Esmond in India*** CHITRA, R & GANESAN, M.P.	39
14	**Food as a Tool of Ostracism in "They Eat Meat!"** CHITRA, V.R	43
15	**Monica Ali's *Brick Lane*: A Cross-Cultural Study** DAFFNY ORANGEMARY, S	46
16	**Selfhood and Estrangement of Immigrants in Jhumpa Lahiri's *Namesake*: A Postcolonial Study** DAFINISHA, D.S., LINDA CHELLA, R & SAJEETHA, B	50
17	**Inherent Gender Disparity in Patriarchal Social Order: Representation in Select Novels in English** DEVIKA, S	53

18	**Estrangement of the 'Father' in Dilip Chitre's "Father Returning Home"** DINAKAR, A	57
19	**Aesthetics of the Indian Diaspora: A Study** DOMINIC SAVIO, G	60
20	**Teaching Descriptive Writing through INSTAGRAM** EMERALD JACQULINE, S & SHANMUGATHAI, M	63
21	**Personal Victory and Communal Failure in John Edgar Wideman's *Brothers and Keepers*** EVANGELINE SWEETY	68
22	**Promoting Cognitive Thinking through Contextual Learning** IRUDHAYA JESINTHA, E	72
23	**Glocalization of Culture in Anita Rau Badami** JASMINE ISAAC	75
24	**Quest for Multi-ethnic Culturalism and Self-Identity in Mordecai Richler's *Son of a Smaller Hero*** JEYA JEEVAKANI, G	78
25	**Love, Marriage and Sex in Ruth Prawer Jhabvala's *A Backward Place*** JEYARAMAN, C.S	81
26	**'To Adopt' or 'To Adapt to' Collaborative Learning?** JEHOSON JIRESH, J	84
27	**Research Potentials of English Studies in India: Reflections on Renovation-before-Innovation** JOHN SEKAR, J	89
28	**Technology in Language Teaching and Learning** JUDE LIVINGSTON, T & RANI PRIYADHARSHINI	94
29	**CLT for Pronunciation Teaching and Testing** KALAIMATHI, S	96
30	**An Ecocritical Reading of Judith Wright's Select Poems** KARUNYASUNDARI, V	99
31	**Socio-Political Condition in Nayantara Saghal's *Storm in Chandigarh*** MARGARET KARUNYA, R & GANESAN, M.P	102
32	**Perplexities in the Second Language Syntax: A Study** NIVETHA, S	105
33	**Mismatch between Outcomes and Assessment in Engineering College English Curriculum** PARVATHAVARTHINI, S	109
34	**Voice of the Self in Helen M Buss' *Repossessing the World: Reading Memoirs by Contemporary Women*** PAUL JAYAKAR, J	113
35	**India in Transition: Dismantling Cultural Hegemony in the Novels of Manju Kapur** PONMARI, V	116
36	**Changing Patterns of Life in Ravinder Singh's *This Love that Feels Right*** RATHIKA, B	120
37	**Essentials of Identity in Maya Angelou's "Still I rise," "Caged Bird," and "Arkansas"** REXMART, R	123

38	**Enhancing Language Learning through ICT** ROJA, K	125
39	**Ru Freeman's *A Disobedient Girl*: A Marxist Feminist Reading** ROJA, K	128
40	**Madame Neilsen: A Missionary to Visionary Matriarch in Lorraine Hansberry's *Le Blancs*** SANGEETHA, V	130
41	**Translanguaging as a Pragmatic Disourse: Advantages and Complications** SATHIAN DANIEL PERIYASAMY, S	133
42	**Contemporary Challenges and Opportunities for ELT in India** SHARON MILTON	137
43	**Flow of Thoughts in Virginia Woolf's "The Mark on the Wall"** SHARON SUSANNAH, V	140
44	**Psychological Wellbeing of English Language Learners through ICT** SHEEBA ROOBAVATHY, S	142
45	**Employees' Problems in Speaking English and Strategies to Overcome** SHILOH JEYA JEEVAN, R	145
46	**Truth vs. Hype: A New Historicist Reading of Manu Joseph's *Miss Laila Armed and Dangerous*** SHIVANI HARIHARAN	147
47	**Eastern Americanism as Pure Form of Ambivalence in Amy Tan's *The Hundred Secret Senses*** STANLEY, J.E & VIJILA, K	150
48	**Role of Class, Caste and Gender in Bharati Mukherjee's *Desirable Daughters*** SUGANYA, S & KALAIVANI, G	152
49	**Economic Challenges of Subaltern in Amitav Ghosh's Select Novels** SURESH, E & JOHN SEKAR, J	156
50	**Transliterated Advertisements and their Effects on Ad Liking** SUSAN MATHEW	158
51	**Exploring Content and Language Integrated Learning (CLIL)** SWATHI, K	162
52	**Journey towards Aboriginality in Sally Morgan's *My Place*** SYED ALI FATHIMA, A	165
53	**Visuals to Dissuade the Fear of Writing** TITUS RICHARD	168
54	**Enhancing Reading: An Assessment of Reading Habits of Arts College Students** VIJAY HARISH	171

Paranormalism in Edgar Allan Poe's "The Black Cat" and Toni Morrison's *Beloved*

AAKHILA NASEEM, S

Abstract

Paranormalism or paranormal activities are found in literature right from the ancient times to the present times. Though paranormalism is considered a unique branch of psychological studies by doctors and psychologists, as delusions and hallucinations, it is mostly believed to be something supernatural particularly of the evil aura. It is a universal fact that paranormal fiction includes some of the elements such as haunted houses, creepy characters, spooky ambience, ghosts and spirits. Although this abnormal attitude is a bit of a cliché, what keeps the interest of the reader undamaged is its curiosity. This paper deals with the paranormal concepts in the short story The Black Cat by Edgar Allan Poe and the novel Beloved by Toni Morrison.

Keywords: paranormal activities, psychology, haunted houses, spookiness, curiosity, dark energy

Introduction

Every individual believes that life is quite monotonous and normal unless they are encountered with some strange incidents which disturb them. It is always not that the ghosts and devils are the only disturbing factors, but sometimes even small creatures can scare people to death. For instance, in "Raven" every other detail such as the raven, the wind, the atmosphere account for its dreadfulness. These characteristics play with the emotions of the reader causing them to enter into a world of dark fantasy. Poe's "The Black Cat" (1843) is a ghost short story that tells the story of the life of a man who is going to die the very next day for his inhuman crime of killing his wife. He decides to write about it to unburden his soul just a day before his death. The Black Cat which is named as Pluto in the short story represents the black soul of the narrator. The reappearance of the dead Pluto gives a haunting effect to the story. Similarly this haunting effect is seen in the novel *Beloved* when a girl named Beloved arrives at 124 Bluestone, claiming that she knows everything about Sethe, who is the central character of the novel. Interestingly, in both the works the horror quotient is very much a symbolism to emphasize something that has long been haunting the central characters.

History of Paranormalism

It is believed that the paranormal elements in literature are found from time immemorial. There have been a lot of books and articles about ghost stories and it is found in all kinds of literature ranging from traditional folklore to modern horror stories. Though horror stories are considered as taboo in some parts of the world, many people show a great amount of interest in this genre as it provides suspense and evokes curiosity. The writers from the past have produced many nerve chilling books that are being read even today for the paranormal factors. Chaucer's "*The Nun's Priest's Tale",* Shakespeare's *Hamlet* are some of the good examples of the paranormal in literature. During the Victorian era the concept of ghosts, fairies and witches were widely used by authors in literature. People during that period welcomed this genre. Although this super natural idea was quite popular that time, the stories which speak of ghosts aree more popular than the stories which speak of fairies and angels. It is obvious that Victorian era was an era of religious revolution. The Catholics and the Protestants had different perceptions about the existence of ghosts and spirits although both believed in them; the former believed that ghosts were the wandering spirits those could not reach salvation, whereas the latter believed that ghosts were pure evils which deceives humans.

The concept or the existence of ghosts and spirits were recorded initially in religious books. One of the best examples would be Milton's *Paradise Lost*, which narrates the adherence of Satan's words by man against the will of God. Although religions in general could have difference of opinion in common, it refers to ghosts, spirits and demons as pure forms of evil, as a general view. After the advent of various philosophical theories such as Existentialism, Marxism and New Historicism the supernatural beliefs

about god and ghosts were questioned. Irrespective of those rational thoughts many people believed in the existence of spirits. The concepts of good spirits reaching heaven and the bad spirits reaching hell were quite commonly believed without disbelief. Some of the books such as *The Signal-Man* (1866) by Charles Dickens, *The Open Door* (1882) by Charlotte Riddell were some of the famous ghost stories in the nineteenth century. The taste of paranormal sense in literature is still prevalent in the present times also. Books such as *The Woman in Black* by Susan Hill, *The Shining* by Stephen King and *The Apparitionists* by Peter Manseau are few of the examples of the ghost stories of modern times.

Elements of Paranormalism

The aspects such as *the setting/atmosphere, mood*, *the evil character, technique of foreshadowing along with curiosity* and *the required amount of thrill and suspense* are the major elements that deliver the paranormal attributes to any horror story. In the short story *The Black Cat,* Edgar Allan Poe uses both the colour of the cat and the cat per se a scary image adding a dark energy to the story. The colour black also symbolises the soul of the narrator. The feline theme which is considered to be an important feature in Halloweens is adapted effectively into the short story, which is one of the best ways to scare the readers who read this story. There has always been a notion in ancient times that black cats are regarded as witches. "In speaking of his intelligence, my wife, who at heart was not a little tinctured with superstition, made frequent allusion to the ancient popular notion, which regarded all black cats as witches in disguise*"* ("The Black Cat").

Fire is again one of the elements of horror in "The Black Cat" as it happens to be a foreshadowing symbol of the unpleasant future that is nearing the destruction. The wall adds mystery to the story too. After the narrator kills the cat he finds it in his chamber slightly raised from the wall, with a rope around his neck. Even though the narrator hanged it in the garden, he is very much puzzled to see it in his chamber. "I approached and saw, as if graven in bas-relief upon the white surface, the figure of a gigantic cat." This apparition scares him and the narrator is both mentally and psychologically disturbed.

In the novel *Beloved* the existence of the spirit in the house that causes chaos is considered as a disturbing factor. It seems to be the one which Sethe had murdered earlier."People who die bad don't stay in the ground" (*Beloved)*. The ghost (Beloved) which visits back Sethe is demanding of her mother's love and takes total control over her mother and the house. All the characters except Sethe and Denver are scared of the house. Since the haunted house is one of the distinguishing characters in the novels of this particular genre, it has the abnormality which is full of horror and scary events. As the ultimate intension of Beloved is to attain her mother's love she makes her moves in such a way it causes trouble to the other housemates. Her initial target was to get rid of Paul D who lives with Sethe; as he could be a barrier between herself and her mother. After Paul D leaves 124 Bluestone, Beloved becomes more comfortable. Sethe becomes a victim of not only society but a victim of her own self as the murder of her child haunts her.

It is evident that the ghost in Morrison's *Beloved* is a conventional one because it revisits only for the things which it was deprived of, which the other babies of Sethe could enjoy. Though the act of filicide is justified, the one who got killed is not ready to rest in peace. The reason for Beloved visiting Sethe could be twofold because it could be taken either in the way that she visits for the love of her mother or to cause an attempt to matricide.

Conclusion

In both the short story and the novel the dead creatures the black cat and the baby are the most important characters. The dead has one thing in common; revisiting. The journey of Pluto in "The Black Cat" and Beloved in the novel *Beloved* is marked by an insistent goal to haunt and possess respectively what they want from their loved ones. There is also a strong sense of denial in returning back to their world as it distanced them from reaching their goals.

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Can English Teachers Facilitators in Indian Classroom?

ABARNA SRIPREETHI, K

Abstract
Teaching is an artistic act of transformation. The task of teacher is not to transfer knowledge from textbooks to students, but create space for creativity and innovation in students. It, in turn, can enhance teachers' knowledge on the subject. Here teachers become learning-facilitators. Facilitators in English language classroom should be ever ready to unlearn a few and learn something new. Facilitator, an idea originated in the context of communicative language teaching, appears to be non-viable in the Indian classroom context because 'Guru,' the teacher is believed to be the source of knowledge. Therefore, both teachers and learners find it difficult to comprehend the role of a facilitator. This paper intends to analyze the challenges faced by English language teachers and learners during the process of Indianizing the term 'facilitator.' Further, it would also explore the characteristics of a facilitator with specific reference to English Language Teaching.
Keywords: facilitator, Indian classroom, Indianizing, teaching, transformation

Background of the Study

During Vedic period, 'gurukul' system was the dominant mode of education or knowledge transformation in which the teacher or Guru delivered lectures standing in front of the class and students (Shishyas) remained as passive listeners. The traces of this way teaching and learning are still found in the Indian classroom irrespective of the subject being taught. In English language classroom this method is not effective. In other words, teachers talking and students listening would not help students develop communication. According to Piagetian theory, humans cannot be 'given' information which they instantly understand and use, they should 'construct' their own knowledge through experience Piaget (1989: 23 -34). To attain this knowledge, people should interact with others in their community.

An old Chinese proverb affirms succinctly the significance of interaction: "if you listen, you forget, if you see, you remember, and if you do, you learn." Hence the modern educational system advocates teacher being a facilitator. Facilitator is the senior most learner in the class, who motivates the learning process. It is said that 'there is no lesson (which) can be done without interaction in the classroom.'

Earlier teaching and learning was considered a task in which teachers were assumed as experts and they transferred knowledge to students. But now, the method of teaching and learning is entirely different from those days. Teacher is not only the source of knowledge, but a facilitator, who motivates learning. The facilitator is considered an inspirer who inspires learners by constructing a favourable environment to acquire knowledge.

John Dewey, an American philosopher, gestated the learning process as a 'shared activity' in which 'the teacher is a learner, and the learner is, without knowing it, a teacher.' (p.156) In the Indian context, it is difficult for an English language teacher to be a facilitator because one cannot reduce teacher's talking time. Moreover, both teachers and students cannot visualise a teacher being a facilitator. Only when teachers step down from the pedestal of a teacher, they can be facilitators. When they become facilitators, learners should play the role of an active participant by performing various experimental- and interactive-based tasks stimulated by teachers or facilitators.

Further, Yan & Zhang (2002) describe the three basic roles of a teacher: "lecturer," "teacher," and "facilitator." They made distinctions among the three based on the theory of affective factors. "Lecturers" are those who solely consider their professional skills but neglect teaching methodology. "Teacher" here refers to those who possess professional skills and teaching methodology but seldom care for students' affective experience. "Facilitators" are like those who not only take characters of the former two but also care for students' affective state and learning process to help them in language learning by self-consciousness-raising. It is quite evident that the first two categories or roles lack flexibility and mobility. Therefore, it is vital that an ESL/EFL teacher plays the role of facilitator and this paper intends to discuss the problems faced by Indian ESL/EFL teachers in being a facilitator in the

classroom and further will trace the traits and characteristics of a facilitator in the Indian classroom context.

Review of Literature

A study on existing research findings on the role of English language teacher as a facilitator throws light upon the significance of the instructor's role as a senior learner rather than being a monotonous authoritative teacher. Creating a low-anxiety classroom atmosphere is clearly an important prerequisite to language learning success. Language classrooms are "inherently face threatening environments" Dornyei (2001) as learners are expected to communicate using a "severely restricted language code" (p.91). Therefore, teachers need to encourage students to recognize their language learning fears and situations that provoke anxiety for them, especially as constant error correction serves as "a form of mild public humiliation" Tsui (1996: 146). The teacher who can build confidence is to act more as an advisor, or even a friend and "less like an authority figure making them perform" Young (1991:432). Instead of viewing herself/himself as the expert whose task is to transmit knowledge and leaving learners "silenced and powerless," Auerbach (2001:145), the teacher can adopt the role of facilitator, in order to empower learners to take charge of their learning.

Objective of the Study

This paper intends to discuss the need for being a facilitator in an English language classroom and further attempts to portray the characteristics of an effective facilitator

Research Questions

The following questions were kept in mind while investigating the issue:

1. Why should teachers be facilitators in English language classroom?
2. What are the barriers faced by teachers from being facilitators?
3. Do teachers really want to become facilitators?
4. Do students accept teachers as facilitators?
5. What are the qualities of a good facilitator?

Discussion

Language can not only be learnt inside the classroom but also acquired outside the classroom. So when a teacher becomes a facilitator, he or she cannot control the activities of the learners, rather the teacher creates a space for the students' creativity and innovations. By getting students involved in active participation, learning becomes comprehensive. Only when a teacher becomes a learner and thinks from learners' perspective, he or she can attract the attention of the students. When a teacher becomes a facilitator, personal growth is flourished in the classroom or among students. The teacher who facilitates personal growth in students are unique, extraordinary and worthy.

The main reason for the failure of English language teaching in India is that there are no immediate goals. Students are not aware of the implication of knowledge that they have acquired. More often than not they don't find contexts to use their knowledge of the language. When teachers fail to provide students' with real life situations students' become clueless of what they have been doing. Hence, it is quite evident that a teacher should not confine themselves to be mere spokespersons of language content.

There are several obstacles or barriers faced by teachers from being facilitators. First, if the authoritarian setup of a teacher is changed to activity-based one, students tend to misuse the liberty provided by the facilitator. Second, teachers are frightened about the classroom control if there is no classroom control, people will feel bad about the teacher. Third, teacher is paid, so he or she should deliver lecture and students should listen. If a facilitator directs students to perform activity, students do not bother to perform. People are basically unmotivated. So, if students are allowed to choose, they choose to do nothing. Fourth, teachers tend to teach the way they were taught, they do not possess the thought of implementing new ideas inside the classroom.

However, English language teachers should understand the difference between 'teaching' and 'facilitating.' By teaching, teachers impart knowledge, but by facilitating, facilitators provide an environment for the students to acquire knowledge. Teachers are not ready to step down from their comfort zone to become a facilitator. One must change his or her mindset to become a facilitator. A teacher should not be self-centered, thinking or developing his or her own understanding, rather a teacher should transform as a facilitator to lead the learners towards new understanding. The facilitator should stimulate thinking, encourage exploration and motivate the learning process. This can be done only when a teacher becomes a facilitator and accepts that he or she is the senior most learner of the class.

The facilitator expects students to interact in the class, produce output that are concise, coherent and appropriate. The facilitator then provides feedback on their output. It is because of this, many learners feel inferior, they are afraid to expose themselves.

Characteristics of a Facilitator

The researcher has identified the following four traits as the characteristics of an effective facilitator:

Approachability

The teacher should step down from the pedestal as a teacher and should become one among the learners of the classroom. Facilitator must understand that learning takes place at different stages: from teacher to student, student to another student and student to teacher. If a learning strategy is implemented today, and if it fails, the facilitator ponders over the reason for it and the next day he or she learns the reason from the students. Hence, learning takes place at different stages.

One must acknowledge the fact that knowledge is a social device which does not belong to one particular person. Nobody can own knowledge. For example, if a teacher gives five idioms and its usage daily, students will learn and repeat. If teacher asks students to share an idiom and its usage, even the slow learners will understand that idioms are not only taught by teachers, but it is also available somewhere. Now teacher's knowledge of idiom becomes anybody's knowledge. On the whole, by being approachable the facilitator can create a stress free less anxiety ambience in a classroom

Availability

Knowledge resources are available even outside the classroom. Teacher's intervention with the students inside the classroom is less. English teachers are allotted only few classes for other major students. So the availability of teachers outside the classroom personally or through social media students matters a lot in the learning process. Teachers can connect with their students through social media in the contemporary context and they can also connect with other teachers through platforms like global staffroom.

Adaptability

The facilitator should understand the need and capability of students. The facilitator provides information and tasks for the students to acquire knowledge. The facilitator must list down the obstacles faced by the learners and should transform those obstacles into resources. Adopting communicative language teaching and task based approach will result in failure, so one should adapt to it.

Ability

The competence of the teacher with teaching which is converted into performance is ability. Teachers should have continuous professional development, and they should not stop with academic qualifications conferred by universities. Rather, they should have an interest to acquire knowledge from all available sources. The facilitator should possess extensive knowledge of the subject taught. Continuous professional development not only means formal education, but it can be an experience gained by attending workshops, conferences, webinars, seminars, and by learning from youtube videos.

Conclusions

An English teacher should certainly be a facilitator. Practically, it is not possible, but it is high time we realize that the teacher should step down from their stature to accept that they are also one among the learners, facilitating the learning process. This is because one cannot be sure of the product of learning, but only thing that one can be sure about is the process of learning. The teacher does not have control over what the students receive, but teacher can have control over what he or she teaches. Only when a teacher becomes a facilitator, he or she can control the learning process.

Western theories like communicative language teaching, task based learning, flipped classroom, collaborative learning, dogme teaching and blended learning can be exploited effectively in an Indian classroom, only when a teacher becomes a facilitator. Most of the theories of language teaching will remain only as theories and will certainly be a failure without the effective execution and presence of facilitators. Thus it is important that teachers of English language start visualizing themselves as facilitators and must work in tandem with the learners' of English.

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Enhancing Socio-linguistic Competence through Language Testing

ABINAYA, R

Abstract

The study of mechanics of language testing is a part of Applied Linguistics. It is a rapidly growing area of research, where researchers are still trying to construct an inclusive way of testing that will benefit learners and the learning process. Tests should work in accordance with the objectives of the course and must enable learners to execute their knowledge into performance. Enhancing communication is the promised mantra in all General English courses. However, there is a mismatch between curriculum and testing methods. There are many aspects that need to be clarified before developing a test. Specifications such as Test content, Test construct, Test method are most crucial in creating a useful language test. This paper concentrates on the considerations in developing useful language test that will enhance the socio-linguistic competence.

Keywords: socio-linguistic competence, test-criterion, target language use domain

Background of the Study

Amongst the varied challenges in an ESL classroom, Testing is one that is under non-observance and performed as a ritual that's unavoidable. The age-old process of testing has been ceremoniously practiced to award learners who are highly proficient in English, and to detect some who are less proficient in English. Test is seen as a means of producing 'results' ('results of what?' is least thought of) awarding scores, and achieving pass percentage. The results are often not the reflections of the individual's language ability. Tests often fail to help the language learners enhance their socio-linguistic competence. This paper aims to throw light upon those aspects that need to be given prime importance in order to develop a language test that will promote language use in the real world.

Test Method, Test Content and Test Construct

Test method, Test content and test construct are considered to be "Threats to test validity" (McNamara, 2000, p. 50). Test method includes the test design to which the test takers interact. The most important of them is the required response format. Responses may be of two types – Fixed response and Constructed Response. Fixed response is often used in discrete point testing where grammar or vocabulary is tested using multiple choice questions. Tests on listening and reading may also require fixed response where the responses are already anticipated, or in other words the tests are paraphrased form of the materials received. "It is literal matching of similar words or phrases in a text and the question rather than an understanding of the meaning of the propositions involved" (McNamara, 2000, p. 30). Constructed response formats are complex ones like the cloze test, and tests that requires oral or short answers. These tests reduce "the effect of guessing", and they are "more demanding and more authentic" (McNamara, 2000, p. 30). Test Content is what the test contains. This is more relevant to the relationship between promised outcome of the course and the modes of testing. Test construct is the ability or the skill that the test tries to measure.

Considerations before Constructing Test

There are a few test specifications that need to be studied before constructing any test. The first stage of test development involves the knowledge of the test construct (the underlying skill to be tested) that is intended to be evaluated. The test construct must correspond to the outcome of the course. That is, the course that promises to equip the language learners to communicate fluently in English must test the learners in communication skills. Secondly, when it comes to analysis of a test construct, Test developers must be careful of the content that is delivered to the learners during the process of learning. The content must enable the learners to perform the required ability.

When the content focuses only on the elements of language and not skills, then this cannot be achieved. The incongruence between the course content, test content and the goal aimed will lead to fruitless learning. McNamara (2000) rightly points out that "the approach to training will determine the approach to assessment" (p. 25). The Test content should be relevant to the delivered course content that is given during the course of learning, and the course content must correspond to the objectives of the course. In other words, right choice of content is

important to satisfy the promised outcome of the course. Only then, the test takers can be expected to exhibit a particular construct.

For instance, an undergraduate English course that promises to enable the students to communicate fluently in English cannot only comprise of the fundamental elements of language such as grammar and vocabulary. If it does, it can only test the learners in those aspects of language. Teaching and testing the learners in the knowledge of language will fail to satisfy the Communicative objective of the course. "Establishing test content involves careful sampling from the domain of the test, that is, the set of tasks or the kinds of behaviours in the criterion setting…It can be defined operationally, as a set of practical, real-world tasks" (McNamara, 2000, p. 25). Therefore, the content of the course must give prime importance to sociolinguistic tasks that includes speaking and writing activities, as they are important ways of communicating. Knowledge of elements of language must serve as an aid to achieve this goal, rather than being the core of learning.

Test-Criterion Relationship

In developing language tests, it is important to construct the criterion to which the test tasks serve. Criterion is the expected real-life performance. Tests are rehearsals of real world behaviour. Test simulates the communication in real world through artificial means. Tests are observed performances representing the abilities. Criterion is the unobserved, assumed behaviour that is possible in the real-world situation. Criterion is therefore "relevant communicative behaviour in the target situation". Therefore, tests can never accurately judge the ability of the individual in their criterion performances, it can only produce results of test performances. It may or may not extract the real potential of the learners. Morrow (1981) right said, it is assumed that knowledge of elements of language is equivalent to knowledge of a language" (p. 10). This approach which considers, "Performance in the criterion as an essentially cognitive activity will understand language use in terms of cognitive constructs such as knowledge, ability, and proficiency" (McNamara, 2000, p. 10).

However, the more the test tasks are criterion-related real-world tasks, the more flexible and realistic the performances become. This will reduce the monotony of testing the elements of language alone, that fails to enable the learners to communicate. This approach "which conceive of criterion performance as social and interactional achievement will emphasize social roles and interaction in test design" (McNamara, 2000, p. 10).

Target Language Use Domain

Test tasks engage the language ability of the test taker. The use of language tests largely depends upon the language test task and its close association with language use task (real-world language use situation). John B. Carroll defines task as "any activity in which a person engages, given an appropriate setting in order to achieve a specifiable class of objectives" (qtd in Bachman & Palmer,1996, p. 43). A task is situation specific, goal oriented and it requires active participation of language users (Bachman & Palmer, 1996, p. 44). Language test tasks make inferences about the language ability of the learners in particular language use domains. Therefore, Bachman and Palmer (1996) defines Target Language Use (TLU) domain as "a set of specific language use tasks that the test taker is likely to encounter outside of the test itself, and to which we want our inferences about language ability to generalize" (p. 44).

The most important aspect of developing a language test is to locate the Target Language Use domain. This will help the test developers to create TLU tasks in the test. TLU domain differs from learner to learner according to their required language use. McNamara (2000) says "The problem is that the inferences we draw about candidates based on test designed for one purpose are not necessarily valid for another unrelated purpose, particularly where test content reflects the original test purpose" (p. 48). Therefore, it is essential to identify the language use domain, before constructing a test, because the language use domain varies from person to person.

For instance, the identified TLU domain for students of Visual Communication might be Animation sector, Cinema and Visual arts. The required language use in these areas will be marketing their productions, creating contacts and exchange of ideas. Therefore, test tasks with test content that corresponds to the target language use will be more relevant than the general language tasks. Bachman and Palmer (1996) discuss about the "degree of correspondence between TLU tasks and test tasks" (p. 46), in which they conclude that instead of creating "test-motivated discourse analysis" it is better to create a "discourse-motivated test design and analysis" (p. 46). This will enable the language learners to be effective language users in the language use situation.

This was a process followed in Britain, where the Royal Society of arts developed test tasks in English as a

foreign language with innovative real-world tasks. This process carefully studies the communicative role that the students would face in Britain and takes it as the basis of test design (McNamara, 2000, p. 17). This work of identifying the tasks that the learners would encounter in the real day life will help in construction of test design that will elicit sociolinguistic competence of the learners, thereby enhancing it.

Conclusions

A test needs to be more specific to the language use. General test will be least helpful for the learners in developing their sociolinguistic competence. Contextualizing assessment is the need of the hour. Test developers must consider the Test-criterion relationship, Target language Use domain and carry out the process of job analysis before designing a test. Tests are not judging spots of the given performances, rather "performance reveals the potential for subsequent performances in the criterion situations" (McNamara, 2000, p. 9). Thus, creating a more context specific test design will make testing to be a productive learning process.

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Influence of Psychology in English in English Language Teaching

ABUKANIBA MEERA, P

Abstract

English language learning and teaching is a bandwagon that everybody wants to join in. Across the globe, this phenomenon is gaining momentum day in day out. Witnessing the proliferation of the language, the number of aspirants is growing rapidly. Yet, it is a question that whether all the aspirants come out with flying colours. In classroom teaching, the teacher should be a competent one, besides he should also be a psychologist to some extent to transport the knowledge to the target group. This article sheds light on this factor.

Keywords: teaching learning process, psychology, counseling

Introduction

The English language, among other languages, stands out with its unique features. Considered the language of library, aviation, it has been attracting learners across the age and across the globe. In spite of the growing influence of the Queen's language day in day out, there are short comings in the actual learning and teaching of English. There are very many factors that influence language learning ambience.

English language teaching poses great challenge to both teachers and learners. One of the reasons for its above-mentioned characteristic is that English is only a second-language to Indian learners. Moreover, compared to other languages, it is quite unique with its ever-expanding vocabulary, spelling and pronunciation. While this is one aspect of English, the other aspect is its aspirants i.e. learners of English. In classroom set ups, English learning and teaching needs criterion more than its methodology or mode of teaching.

The twenty first century sees students/learners with different mindsets, attitudes and they are from various different backgrounds such as rural, urban background, rich, poor and the like. Besides all these above-mentioned characteristics, students, these days, by and large, are sensitive. Irrespective of gender, students are shrinking violets in the era of nuclear family system. Students have their own problem that has its origin either from their home or of their age.

Besides these factors from students' perspective, there are students who undertake part-time employment opportunities before and after the class hours. Such students, sometimes, appear, with laidback attitudes. They are often tired and do not pay enough attention, if not undivided attention. Moreover, there are students who pursue their course at the behest of their parents. It goes without saying the kind of mentality these students have.

Considering all these aspects, teachers' role in English language teaching is essential, though, at least, as a facilitator. Here, teachers should understand the nature, attitude, background and age of the students. It is the responsibility of the teachers to understand the younger generation of the twenty first century. Teachers should put themselves in the shoes of the students for a complete understanding of the latter in a better way. Besides the routine responsibility of teachers such as helping students become expertise in reading, writing, arithmetic or science, teachers are highly expected to transfer knowledge into another person or students. There is no point in being a mere subject expert without the ability to communicate with his students.

When teachers and students are aware of the respective roles i.e. teaching and learning respectively, there is progressive for sure. They are like railway tracks which must go hand in hand for smooth running. When students lag behind or trail, teachers should give them a hand to put them on track again. In learning and teaching process, psychology plays an important role. Psychology is the scientific study of mind and behaviour. It helps one understand human behaviour such as thoughts, feelings and actions. A person with knowledge of psychology has the ability to understand others' attitudes, personalities and character.

Educational psychology is the branch of psychology concerned with the scientific study of human learning. Educational psychology is important that it is applied in order to understand the aspects and components that are involved in the life of the learner. Psychology in Education is important because it lays down

the proper foundation and principles of an education. Education psychology is mainly important to understand the mind of the children that in what ways he/she can develop their learning and education skills effectively. It creates a great bond between students and teacher and hence encourages the student to behave in a mannerly way with their teachers and elders. Psychology in Education is also important for the child because it makes them problem-solving not problem creating. The most important purpose of educational psychology is that it is mainly used for encouraging and promoting the teaching and learning methods. It also nourishes the learning methods of an individual. Educational psychology helps teachers to understand the mental power and his/her strength in teaching. So the main purpose of educational psychology is the promotion of teaching and learning methods.

Educational psychology is a new field of study. Despite the fact that it has been available since the days of Plato and Aristotle, it is not identified as a specific practice. Educational psychology has seen rapid growth and development as a profession in the last twenty years. In everyday teaching and learning the individuals have to think about individual differences, assessment, development, the nature of a subject being taught, problem solving, and transfer of learning are the components of educational psychology. These features are important to education which in turn helps in understanding human cognition, learning, and social perception. In a nutshell, educational psychology throws light on the fact on teaching and where to pause and consider what learning really means.

Counselling is an essential part of psychology. It is a planned, structured dialogue between a counsellor and a client. In classroom teaching parlance, it is between a teacher and a student. It is giving assistance and guidance to persons with psychological or personal problems towards resolving it. The bottom line in giving counselling is that it helps gain mental strength and wellness to individuals and families. It is different from giving advice. In the latter, one tells someone to do something. If mere telling solves many of human problems, the world would be a utopia to live in. On the other hand, counselling is giving assistance and guidance with technical knowledge psychology. Attending, listening, empathizing and communication skills are essential skills of a counsellor.

Teachers should be good counsellors. A teacher with psychological knowledge transports or imparts knowledge on his students easily. Teachers should know that the attention of students should not be diverted from learning. In order to keep students' attention intact, teachers should be aware of psychology and its influence in language learning and teaching. When a student pays no attention and the teacher scolds him, the student may not like the teacher and he may develop an aversion against the teacher. Whenever the student in question comes across the teacher, the former throws his enmity in any form at the latter. Such situations could be avoided when the teacher has his approach with psychological tipoff. The bottom-line is that students will not get their attention diverted.

Teachers should know the ways and means of how people gain and absorb knowledge. In order to form a habit, according to psychologists, it takes a month to stick on to the habit. This is the point at which a habit becomes regular. In learning-teaching process, the same formula works. Another important point that the teachers should understand is that there are at least three types of students. They are as follow: type 1 is like camphor who grasps things easily. Type 2 is like coal that takes some time to absorb. The third one is like plantain stem that it is very difficult to impart knowledge on students of such kind. The teacher should know this factor, for which he should know psychology. He should also understand that there are individual differences intelligence, cognition and motivation.

Conclusions

Thus, the importance of teacher being a psychologist is emphasized in this paper. More than the teachers being a mere subject expert, they should be a successful transmitter of knowledge. When this happens, real learning takes place in every class rooms.

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Updating English Vocabulary through 'Know your English' of *The Hindu*

ALIS SOFIA, A

Abstract

Language plays an important role in human life. Among all the languages in the world, English is considered important and many people attempt day in day out to learn it. A person needs to know fluent English to make his personality a smart one. Fluency here does not mean to speak very fast but to speak without fumbling for words. When one has enough vocabulary, one can speak English fluently.

Keywords: vocabulary, know your English, newspaper

Introduction

'Without grammar very little can be conveyed, without vocabulary nothing can be conveyed'. This is how the linguist David Wilkins summed up the importance of vocabulary learning. His view is echoed in this advice to students from a recent course book. 'If you spend most of your time studying grammar, your English will not improve very much, you will see most improvement if you learn more words and expressions. You can say very little with grammar, but you can say almost anything with words!' Teachers emphasize the importance of having an extensive vocabulary in the sense of knowing many words. But what does it mean to *know* a word? At the most basic level, knowing a word involves knowing:

- Its form, and
- Its meaning

However, knowing a word means more than knowing its meaning. One must remember, while learning a word, to learn a word's pronunciation, meaning, parts of speech, spelling, collocation and usage. Only when learners learn all these above-mentioned aspects, he can say that he knows the word completely. Knowing only the meaning of the word will not be accounted for one's wardrobe.

English vocabulary is a unique one. This is because of its nature. It is often said that English vocabulary is colossal. The words in English are growing on a daily basis. On an average, there are two words added in the English language every two hours. It is unbelievable but true. Such is the pace at which English grows. There are very many reasons why English words are colossal. One of the reasons for the rapid pace of growth of vocabulary is that English is the most flexible language. It borrows and embraces words from other languages. Globalization and colonization are other reasons to mention with regard to the reasons for the growth of English vocabulary.

There are umpteen of English dictionaries available with regard to learning English. To be precise, there are exclusive dictionaries for phrasal verbs, idioms, and collocation and the like. Despite these factors, it is difficult to contain all the words of English language in one single book/dictionary. Having this fact in mind, dictionaries are updated based on corpus. Corpus determine whether a word to be added or retained or removed from the dictionaries. Based on corpus, dictionaries are updated once a while, and not annually or bi-annually. With the rapid pace of growing vocabulary and the dictionaries updated once a while, it is difficult to keep abreast of the words that are added in the English language every day.

Real lovers of language and voracious readers will be quite unhappy about the pace of English words. With these things in mind, The Hindu newspaper is in fact doing a service to the society by publishing a column about English in its Monday edition with the supplementary Edge. With dictionaries are updated once a while based on the corpus, lovers of English language may not be able to keep abreast of the latest additions in the language. 'Know Your English', a weekly column in *The Hindu* newspaper, comes in handy with regard to updating one's vocabulary power. The Hindu newspaper has been allowing this column to be published for more than 20 years. This column has been written by Dr. S. Upendran, Professor of English at English and Foreign Languages University, Hyderabad.

The column 'Know Your English' discusses usages in English, grammar, pronunciation, spelling and vocabulary. This column, often, discusses vocabulary in detail. It discusses phrasal verbs, idioms and single lexical. Besides these above mentioned facts, 'Know Your English' discusses coinages, new expressions, usages and the latest additions of words in the English language. One who

reads 'Know Your English' regularly can update one's knowledge of words.

'Couch potato' is an old expression meaning, to put it simply, a lazy person. This expression has paved way for another expression, 'mouse potato'. Couch potato is one who sits in front of television simultaneously eating something and does nothing else. On the other hand, mouse potato is one who sits in front of computer, clicking and browsing or seen online most of the time. In both cases, these two people are sluggish and idle their time away. 'Fax potato', a not a very common expression, is another offshoot of couch potato. One who sends fax often is called a fax potato. Such expressions will take time to feature in dictionaries. However, 'Know Your English' features these new expressions to help language lovers to update with their English.

In addition to these above-mentioned, there are other expressions coined every now and then. Hungry and angry are two words that are quite common in English, for, they are older words. 'Know Your English' popularizes a word called 'hangry' that comes out of the words 'hungry' and 'angry'. Hangry is a portmanteau word meaning 'getting angry because of hunger'. So, one can say that someone is hangry when he forgoes his launch in time.

Another new word one can learn through 'Know Your English' is wordrobe. The word 'Wardrobe' is common to mean an almirah to keep one's dresses. Wordrobe, on the other hand, is an imagery place, believed to be in one's brain, to store words. So, one can use this word like the one used in the following sentence: 'If you want to improve your English, you must expand your wordrobe.' Yet another offshoot from wordrobe is chairdrobe. It is a word that reflects Indians' habits. One used to put the clothes/dresses on chairs instead of on the hangers or the wardrobes. This new word is brought to light by 'Know Your English'.

One of the habits of Indian people is to sleep for some time after their lunch. It is a natural sleepy feeling one gets after one's lunch. This above-mentioned sleepy feeling is called eater's coma. The following shows the expression in a sentence:

"People in Tirunelveli have eater's coma after their lunch".

When dictionaries do not feature these expressions, 'Know Your English' does in helping the language lovers to keep abreast of the additions in English. Besides introducing and popularizing words and expressions, 'Know Your English' helps one to clarify one's doubt and misunderstanding with regard to the usages of English.

Indians are quite fond of using the word 'prepone', which, Indians consider, is opposite of 'postpone'. However, 'Know Your English' tells the correct opposite word, i.e. 'advance'. Hence, the opposite of postpone is not prepone, but 'advance.' Yet another common expression used in India is 'to have soft corner for someone'. However, native speakers of English say that they have soft spot for someone. Such expressions are quite common in the weekly column in *The Hindu* newspaper.

The expression 'pin drop silence' is another expression that is considered Indianism. Native speakers of English don't use it. They normally say 'hear a pin drop'. Everyone was so stunned by the announcement; you could have heard a pin drop. It was pretty scary, actually. Some use 'fall' instead of 'drop'. When John asked Clara to marry him, she didn't say anything for few seconds. The silence was deafening – one could have heard a pin fall. Selficide is a new word that is becoming quite common these days. With the advent of cell phones and the recent mania called selfie, the new expression 'selficide' comes into existence. Selficide is, more often than not, an accidental death when people try to take selfie, usually standing in dangerous places.

Most of us use the 'crutch' to refer to the stick that people use in order to support themselves when they have injured or broken their leg. The word can also be used disapprovingly to refer to something that about using someone or something as an 'emotional crutch'. In everyday conversation, we slip in meaningless words or 'crutch words' to keep the conversation going. Some people, for example, keep saying 'you know' when they cannot think of the right word. 'Basically', 'actually', 'like' and 'I mean' are some of the other crutch words or 'filers' frequently used in English.

'Raja is… you know... very reserved'

The word cellfish is a combination of 'cell phone' and 'selfish'. When people get a call on their cell phone, they sometimes get so involved in their conversation that they forget their surroundings. We have seen drivers stop their vehicle in the middle of the road to answer the phone — ignoring the honking and swearing of their fellow drivers behind them. In our country, some people, as soon they board the train, take out their cell phone and proceed to talk loudly. These individuals are not really bothered if they are disturbing those around them. Using the cell phone in this manner, when you completely disregard the wishes and feelings of those around you, is described as 'cellfish'.

I told the idiot in the opposite berth to stop being cellfish. Who wants to listen to his marital problems in the middle of the night?

Besides all these above-mentioned expressions published in 'Know Your English' that updates language lovers' thirst for learning, this column sheds light on nuances of words. The expression 'enclosed herewith' is found in letters written by job applicants, not just in our country, but all over the English-speaking world. Careful users of the language, however, object to the use of 'herewith'. They contend 'enclosed' is enough. 'Enclose herewith' is a redundant.

I am enclosing (herewith) a cheque for Rs.1,000 along with the documents.

We are (herewith) enclosing a copy of the contract.

'Know Your English' is a weekly column that helps teachers and guides the lovers of the language tremendously. It is, by and large, a stumbling block when the column 'Know Your English' is not available. It is a great service done by *The Hindu* newspaper for the society.

Conclusions

The column 'Know Your English' discusses usages in English, grammar, pronunciation, spelling and vocabulary. This column, often, discusses vocabulary in detail. It discusses phrasal verbs, idioms and single lexical. Besides these above mentioned facts, 'Know Your English' discusses coinages, new expressions, usages and the latest additions of words in the English language. One who reads 'Know Your English' regularly can update one's knowledge of words. Learning vocabulary is a very important part of learning language. The more words one knows, the more one will be able to understand what one hears and reads; and the better one will be able to say what one wants to when speaking or writing.

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Text-Context Oriented Stylistics in Chimamanda Ngozi Adichie's *Half of a Yellow Sun*

ALOYSIUS ALBERT, S

Abstract

Stylistics is a subject of literary discourse studied from a linguistic perspective. It comprises linguistic stylistics which deals with texts and literary stylistics which deals with texts in relation to contexts. Formalists' forms, Structuralists' signification and Poststructuralists's deconstruction paved the way for the analysis of textuality of the discourse from linguistic angle whereas pragmatic stylistics leads to conceal the historicity of the texts in contexts. The anti-colonial struggle, blend of fiction and history in narrative, portrayal of women in texts, Igbo-cultural view point, satire and irony are the some of the pragmatic and contextualized stylistics adopted by the young Nigerian writer Chimamanda Ngozi Adichie in her novels. Thus the paper presents the text-context oriented stylistics in Chimamanda Ngozi Adichie's Half of a Yellow Sun. It analyses the text from the point of view of social, political and historical forces influencing its production. It also discusses the world in the text (text), the world behind the text, that is, Biafra War, (context) that to enable the reader comprehend the world beyond the text (metacontext).

Keywords: stylistics, pragmatic, textuality, historicity, context, metacontext

Introduction

No text can exist without the aid of language. No text can exist in vacuum either. A text exists in context. A real meaning of a text can be grasped not only with a close analysis of the language of a text but also embedding historical, political, social, economic, religious, ethnic, racial, artistic, aesthetic and kinesthetic meaning of a text. For this process of scrutiny and understanding of a text, stylistic studies helps readers concentrate on lexical, grammatical, syntactical, semantic, and contextual perspectives. Stylistics forms as a subject of literary discourse comprising linguistic stylistics which deals with texts and literary stylistics which deals with texts in relation to contexts.

Mackay observes that formalism disregards "the way literature functions in context," (Mackay 81) taking into consideration only the form of a text. Formalism uses the concepts of 'defamiliarization' which deals with usage of words in a particular way and their deviations in the text of literature and 'literariness' which refers to the structure and elements of the text (Akwanya 118) as expounded by Roman Jakobson and Viktor Shklovsky. Structuralism, an offshoot of formalism, studies a literary text on a scientific basis analysing motifs, devices and techniques (Brewton) publicized by Ferdinand de Saussure.

Discussion

The African continent has been exposed to generations of violent colonization, racial discrimination, forced assimilation, strained acculturation, heightened slavery, traumatic legacy and mass incarceration down the centuries. Written African literature is responsive to social phenomena providing discussions over themes from historical, socio-cultural to political issues. It is characterized by linguistic diffusion and significant cultural diversity within regions and countries. In the twentieth century most African writers preoccupied themselves with the use of English in their works following the postcolonial discourse.

Modern African literature is much socialized. The literature is different from that which focuses on the individual. It identifies the ideological implications of specific narrative techniques, including the strategic deployment of narrative structure, voice and linguistic experiment with Standard English. Chimamanda Ngozi Adichie has adopted the variety of stylistic approaches considering her writing in English. Chimamanda Adichie has earned reputation as a master story-teller with a fresh, lyrical and irreverent voice. As an acclaimed contemporary African writer, Adichie has written three novels: *Purple Hibiscus* (2003), *Half of a Yellow Sun* (2006) and *Americanah* (2013) and a collection of short stories *The Thing around Your Neck* (2009). In *Half of a Yellow Sun*,

Adichie describes the historicity of the text based on Biafra War. As Hawley has observed that not many Nigerians, living now, know much about the Nigeria-Biafra War:

> Today's Nigeria is a young country in several striking ways, and the most telling is the age of its people: well over half are less than thirty; an amazing forty-four percent are under fifteen years of age. The Biafran War ended thirty-seven years ago and so was not experienced by most living Nigerians; indeed, for many Nigerians it figures much as "Vietnam" does for most Americans: as a symbol of a bad time that our elders went through ... (16-17)

The term, 'text-oriented' stylistics refers to stylistic practices that pay more attention to issues of linguistic form rather than contextual or thematic issues raised in a text (Halliday 23). According to Carter, "Literary stylistics is more concerned with providing the basis for fuller understanding, appreciation and interpretation of avowedly literary and author-centered texts (Carter 10). For Carter, "…if the 1960s was a decade of formalism in stylistics, the 1970s a decade of functionalism and the 1980s a decade of discourse stylistics, then the 1990s has become the decade in which discursively based sociohistorical and sociocultural stylistic studies are the main preoccupation" (qtd in Zynger 378). Fulton is of the opinion that "Stylistics has become dissatisfied with studies which describe patterns in grammar and lexis but pay scant attention to the kinds of contextual issues raised by Feminists, Marxists, historicists and poststructuralist critics." (8)

Adichie leads the reader to believe that the book is written by Richard, a British man who has come to do research in tribal Igbo-Ukwu art, and write a book on the title *The World Was Silent When We Died*. He would write it after the war, a narrative of Biafra's difficult victory…" (HYS 375), but we learn towards the end of the book that it is Ugwu who was writing the book; "Ugwu was writing as she spoke, and his writing, the earnestness of his interest, suddenly made her story important, made it serve a larger purpose that even she was not sure of…" (HYS 210).

The title of the novel *Half of a Yellow Sun* symbolizes the glorious future. "She taught them about the Biafran flag...what the symbols meant. Red was the blood of the siblings massacred in the North, black was for mourning them, green was for the prosperity Biafra would have, and, finally, the half of the yellow sun stood for the glorious future" (HYS 352). Adichie uses orange, beer, bread, cans, chicken in the fridge as images which suggest good times when one is enjoying life (HYS 6). Adichie used flies, mat, dirty wrappers as images. These suggest her environment, how the northern areas are during the Nigeria-Biafra War: "Flies flew over the sores on children's bodies. Bedbugs and *kwalikwata* crawled; women would untie their wrappers to reveal an ugly rash of reddened bites around their waists, like hives steeped in blood" (HYS 390). Her down to earth images are very visible in her saying: "She [Olanna] watched the outline of the mango trees in the next yard; some of them had fruit drooping down like heavy earrings" (HYS 185).

The novelist used language as a means of communication and identification in *Half of a Yellow Sun*. The Igbo characters in the novel use the Igbo language to communicate with members of their own tribe. There are forty-one Igbo expressions found in the novel. This shows the renewed spirit of African renaissance. Ugwu thinks in lucid prose, translated from his own language into English. Thus, images, symbols, techniques, devices, and Igbo language prove the structural world in the text which gives only partial meaning to the text. Only the historicity of the texts proves to be the worth of the text.

The novel describes a time in history, a particular period when a community or a nation has witnessed a war. The characters are preoccupied with the preparations for, or recovery from, war. Though the novel deals with historical facts, it is still artistic creation, relying on the story-telling techniques of the novelist. Thus the analysis finds how close or otherwise the texts are to the real historical Nigeria-Biafra War. The novel seems to be moving occasionally from the factual (history) to the fictive (story-telling). The fictive characters of Odenigbo, Olanna, Kainene, Ugwu, Richard have been woven around some incidents that happened in Nigeria and 'Biafra' at certain points in history.

Adichie's own story seems to match with actual historical information: she uses real names of some towns and eminent personalities of the war. However, there are other fictitious sides to Adichie's story. For instance, she writes about a rail station at Nsukka, but in actual fact, it does not exist. Adichie's *Half of a Yellow Sun*, in particular, have employed a lot of traditional Nigerian/ Igbo proverbs (indigenous knowledge), Igbo/ English translations and, generally, an interesting assemblage of English, Nigerian Pidgin and Igbo languages (code-mixing/ switching).

Adichie's *Half of a Yellow Sun* takes its title from the Biafra period (1967-1970), the breakaway state in eastern Nigeria that survived for only three years, and whose name became a global byword for war by starvation. Nigeria has never been a homogeneous country. When the British unified the tribes that lived in what is today called Nigeria,

there was no common language, religion or culture. The British took advantage of traditional distrust amongst neighbours to keep the people from uniting against them. This is the contextual basis on which Adichie contents her view of third space and establishes the actuality of war and its repercussion to the later generations.

When Nigeria won its independence from Britain in 1960, the country was still driven with ethnic distrust. Following seven years of uneasy peace, the Biafran war broke out on 6 July 1967. The region that is currently known as Nigeria has been a British colony from 1914 until October 1, 1960. The Northern and Southern region of Nigeria were amalgamated by the British to secure their colonial rule on the area. By doing this the British united three different groups of people: the Hausa from the north, the Igbo from the southeast, and the Yoruba from the southwest. These three ethnically diverse groups had different dialects, customs and traditions and had not much in common and the merger of these groups did not prove triumphant in creating a united Nigerian nation.

The colonial government in Nigeria made little effort at genuinely uniting the different ethnic groups in the country. This heightened the divisions among these ethnic groups. Abubakar Atofarati says, "The colonizers executed a system of colonial rule that extorted the many cultural, social, religious and linguistic differences between the various groups" (Atofarati 3). It has been estimated that about three million souls perished in that war, a reasonable percentage of that from hunger and disease. Most of the casualties are from the Biafran side. Since the end of the civil war, creative artists who participated in, witnessed or heard stories of the war have tried to recapture their experiences in many literary genres, especially the novel. Nigeria-Biafra War is depicted in a way adhering to Adichie's background, as she is Igbo herself. The focus lies on the representation of Adichie's own post-memory of the Biafran War, as she inherited it from her parents. Adichie also chose to engage with the confusion and disconnection that war can generate by using interchanging timeframes.

Basing this context, Adichie in the text *Half of a Yellow Sun* recounts the ghastly historical events of the Nigeria-Biafra war. The central characters in the novel are Ugwu, the twin sisters: Olanna and Kainene, Odenigbo and Richard. To a large extent, *Half of a Yellow Sun* is Ugwu's story, but, the chapters are written in turn from the point of view of Ugwu, Olanna and Richard. The action in the novel moves between the early and the late nineteen sixties.

Sexual violence was perpetrated and used as a powerful weapon during the civil war: "During the 1966 Biafran war, their young Igbo girls were first gang raped by scores of men and then carried to Leper colonies to be raped by leper patients before being killed; the Biafran nursing mothers had their breast cut off; while their men when caught are buried alive" (Obinna et al.1480). Through Odenigbo's affair with Amala, a servant girl and Ugwu's raping of a girl, Adichie brings out the sexual atrocities perpetrated against women in Nigerian society. Adichie has also portrayed strong women in her text – the twin sisters, Kainene and Olanna, and Odenigbo's mother, among others. These women are seen to be in charge of their destiny and those of the men folk around them. In the university community, just before the war, it was the university women that organized "In Case Of War" seminars, instructing people on actions to take to safeguard their property and certificates (HYS 169).

There are elements of satire/ irony in the text – children playing war games, not knowing that their condition has been brought about by the war; the families of the very senior officers in the army live in plenty, as against the suffering masses who die every day of lack of basic necessities. The whole issue of "Biafrans fighting the war" is mere play, just like the children's play. Adichie describes: "Some little boys in the Biafran Boys Brigade were practicing on the street, with sticks shaped like guns, doing frog jumps, calling one another captain! and adjutant! in high voices" (HYS 199).

Adichie tries to make a point about who history belongs to and who should write about it. Richard becomes a symbol for the ongoing colonial relationship the West has with Africa and African people as he cannot move beyond his colonial background. As Novak comments, "Ugwu becomes the chronicler of trauma as the colonial voice that Richard represents fades into the background, marking the exit of the Western subject from narrative control" (40). Adichie sets up Richard's character as an embodiment of both British superiority and white guilt. Richard's character is synonymous with the colonizer exercising power over the colonized. The readers understand the metacontext of the author by analysing linguistic and literary stylistics.

Conclusion

The context-oriented stylistics refers to the sub-types of stylistics which are not only interested in the language of a given text, but are also interested in the non-linguistic or experiential situations surrounding the text (Zyngier 371).

Adichie has rightly contextualized her text and considered literature as an event within a specific situation. Her text remains a base structure on which she builds a super structure with context so that text and the context can be rightly understood by the metacontext (readers) of not only Nigeria as it stand for young nation but also a wider spectrum of English world.

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Where is the home of (for) Homosexuality? An analysis of Shyam Selvadurai's *Cinnamon Gardens*

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Abstract

People live in society that understands everything and everyone in terms of power relations. This power relation does not exclude sexuality. The very terms 'sex' and 'sexuality' bring in different notions to individuals. They have been streamlined into certain ways of thinking that is very difficult for the human hardware to undo commands. Discussions regarding sex and sexuality are an on-going process. The term 'desire' and 'pleasure' are associated with sex and is related to body whereas 'identity' is associated with sexuality and is related to 'gender'. The consumerist, capitalist society in which we live tends to promote heterosexuality for want of consumers. Homosexuality, on the other hand, is a big threat to progeny, therefore to be eradicated. Church and State have been imposing resistance on homosexuality for a long time. It involves a lot of trouble and struggle for the individual to establish his/her identity as a homosexual. During the struggle, the individual along with his identity becomes invisible. The novel taken up for study is Shyam Selvadurai's Cinnamon Gardens. This paper purports to portray the struggle of the individual who successfully surfaces the entire encumbrance.

Keywords: social energy, ethinic problem, massacre, curfew, disappearance, minority, referendum

Introduction

The world exists in power. Power operates inextricably in all walks of life. Understanding the workings of power leads to exposure of corruption. Legalisation of norms gives a sigh of relief to many for it avoids unnecessary repercussions with the so-called powerful. Recently, Indian legal system has streamlined homosexuality. The vicious circle which we have created around us blurs our eyes to see what lies beyond. Stripped of religious bias and analysing Shyam Selvadurai's *Cinnamon Gardens* with Foucault's idea of power will enhance our understanding of the system better.

Foucault's idea of power does extend beyond the state to the little intricacies of the family which exists, "between every point of a social body, between a man and a woman, between a master and his pupil, between everyone who knows and every one who does not, there exist relations of power which are not purely and simply a projection of the sovereign's great power over the individual" (PK 187). At the wake of capitalism, since eighteenth century, the forms of sexuality are narrowed down to reproduction

> To ensure population, to reproduce labor capacity, to perpetuate the form of social relations. In short, to constitute a sexuality that is economically useful and politically conservative (PK 36-37). . . . From then on, saying no to unproductive activities, banishing casual pleasures, reducing or excluding practices whose object was not procreation, have become a common, quantitative phenomenon. breaking the rules of marriage or seeking strange pleasures from activities like homosexuality, incest, adultery, infidelity, sodomy have brought an equal measure of condemnation (PK 38)

Thereby modern society has attempted to reduce sexuality to the couple-the heterosexual and, in so far as possible, legitimate couple. (HS 45) In this reproductive realm, same sex desires and practices are a problem to be dealt with and are considered aberrations from the procreative norm. In Foucault's words, "Homosexuality appeared as one of the forms of sexuality when it was transposed from the practice of sodomy onto a kind of interior androgyny, a hermaphrodism of the soul. The sodomite had been a temporary aberration; the homosexual was now a species" (HS 43).

Discussion

To consider Selvadurai's *Cinnamon Gardens* in this light might add new dimensions to this novel. Having been caught in this mire of societal norms, the word 'homosexual' has become an aberration to the Mudaliyar. Bala's gay partnership with Richard Howland is another major thread of power woven around the mainstream of the novel. When the Mudaliyar learns about their partnership through an anonymous note he immediately barges into their room in London and threatens Richard to discard their relationship. According to the Mudaliyar, heterosexual relationship is a natural process and he takes

it as his responsibility to sever the bond between the two. His sudden entry into Bala's room and the subsequent closure of their relationship for another twenty years is the result of his staunch belief in heterosexuality.

The Mudaliyar has successfully changed the mindset of his son that heterosexuality is a natural one and even convinces his son in such a way that Bala has felt grateful to his father for saving him. The moment he pronounces Richard's name to Bala he senses changes in his son. Even after twenty years, while encouraging the reestablishment of this friendship for a personal reason, the Mudaliyar still retains a keen eye on his son and his attitude. He rejects such a notion that would encourage his reunion with Richard. The warmth from his wife and the joy from his son are more important for him than the mere pleasure. Such a mindset suffers a reversal effect when he meets Richard Howland. Their trip to Bala's estate reaffirms their love for each other. On his return, Bala senses changes in the air. The attitudes of both Sonia and the Mudaliyar have affirmed him that their suspicion has come to the surface. When he goes to meet his father at Brighton, "he saw that his father was finding it difficult to look at him." (CG 203)

The surrounding atmosphere has created "fear in the pit of his [Bala's] stomach. Yet, he reminded himself of his son, his father, his wife, his life here in Ceylon, and this steadied him for the encounter with Richard" (CG 205). The fear forces him to comfort Richard to such an extent he says, "I'm married with a child. How can you compare what I have with what you have." (CG 207) "As for the type of love Richard and he had had, he accepted that it was part of his nature" (CG 38). In Foucault's *Genealogy of Homosexuality,* Ladelle Mcwhorter's opines that "Repressed sexuality is self-destructive, debilitating, unhealthy; confession is healthy, liberating, and self-affirmative" (46). This enlarged vision of sexuality enhances one's understanding of Bala's position in the novel and the author's stand point. Bala's visit to India has enlightened him about his father. To quote Foucault would suffice at this juncture:

> Power is essentially what dictates its law to sex. Which means first of all that sex is placed by power in a binary system; licit and illicit, permitted and forbidden. . . . power's hold on sex is maintained through language, or rather through the act of discourse that creates, from the very fact that it is articulated, a rule of law. (HS 83)
>
> . . . . . .
>
> It seems to us that truth, lodged in our most secret nature, "demands" only to surface; that if it fails to do so, this is because a constraint holds it in place, the violence of a power weighs it down, and it can finally be articulated only at the price of a kind of liberation. Confession frees, but power reduces one to silence; truth does not belong to the order of power, but shares an original affinity with freedom. (HS 60)

At another point he records, "it is in the confession that truth and sex are joined, through the obligatory and exhaustive expression of an individual secret" (61). The moment of freedom comes to Bala when Seelan was ill treated by his father. Having known the true sexual self of the Mudaliyar, and having forbidden him from leading a life of his heart's desire, the bottled up emotions burst out to his father and thereby finds its freedom. It is narrated as follows:

"Why didn't you leave me alone in London? I was content then."

> "I saved you from that… degradation. Look at what you have now. What would you have been in London? Nothing."
>
> "Yes, Appa," Balendran said with gathering strength, "but I might have been truly happy." He took a deep breath. "I loved Richard. That would have been enough."
>
> "Stop," the Mudaliyar cried, raising his hand as if to shield off his son's words. "I forbid you to speak such filth in my house. Apologize immediately."
>
> "No, Appa. I cannot, for this is how things are with me. And there isn't a day that goes by that I don't live the pain of knowing this and not being able to do anything about it" (CG 367).
>
> . . . Bala did not respond; he simply watched his father. He saw that by confronting his father with his true nature, unashamed, assured, he had taken something away from him. He had come looking for his nephew's freedom and, unwittingly, he had achieved his own (CG 367-368).

Ladelle Mcwhorter says,

> Heterosexuality, the norm, is a construct that did not exist prior to the conceptualization of homosexuality, but the two taken together are now believed – by most Americans at least – to exhaust the sexualities of the human species . . . Those who are homosexual are compelled to confess and endure punishment or to spend life in silence and emotional exile from their families, neighbours, and colleagues. Those who are not homosexual are compelled to confess that they

are not or to endure the punishments inflicted upon those who are (55).

Summation

Since sexuality is maintained as an epistemological issue, as a question of truth, Bala asserts his episteme of homosexuality by undermining his father's heterosexuality. This is well proven in his letter to Richard Howland through which he tries to re-establish his friendship. Having realised the political underpinnings, what is needed is to respect the individual and his space.

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Plight of Dalit Women in Bama's *Sangati*

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Abstract

This paper discusses the hardships and struggles faced by dalit women in the novel `*sangati* `which is Bama`s second novel. The book '*sangati'* is based on sufferings of each dalit woman from their birth to till their death. A few female characters such as Mariamma, Thaayi, Maikanni are discussed in detail. This entire paper discusses the pain of dalit woman and finally hoping for the day to arrive to live without pain or suffering.

Keywords: struggle, hardships, oppression, discrimination, manual cleaners, marginalization, sexual assaults, dark skinned

Introduction

Indian literature is produced in India before and after independence 1947. It unites many languages, cultural heritages etc. India has twenty two officially recognized languages. Each Indian language brings out literature which is collectively known as Indian literature. Indian literature gives more importance to family. Family matters much. The most important legacy left by British in India is the English language, which helps to unify India through literature, education, and administration.

Indian Dalit literature began in 1960s. It began in Marathi literature and appeared later in Hindi, Kannada, Telugu, Malayalam and Tamil literature. Dalit literature expresses how the socially and culturally marginalised section of Indians who long for their identity. This word `dalit` at the beginning used as lower caste and is made popularized by Dr. Ambedkar. He is the one who fought for those voiceless souls. Dalit literature mainly portrays the suppressed class people whom suffer for their basic common needs and their livelihood.

Among many dalit writers, Bama is the one who rose to fame with her autobiographical novel *Karukku* (1992) which depicts the happiness and sorrows experienced by dalit Christian woman in Tamil Nadu. She also wrote two more novels *Sangati* (1994) and *Vanmam* (2002) and also two collections of shortstories *kusumbukkaran*(1996) and *Oru Tattvum Erumaiyum* (2003). Bama is a representative novelist of dalit feminism.

Mostly Bama`s novel focus on caste and gender discrimination. She portrays the caste discrimination in religions such as Christianity and Hinduism. It empowers the dalit feminism and also lifts or praises the strength of dalit women. "Oppressed, ruled and still being ruled by patriarchy, government, caste and religion, Dalit women are forced to break all the structures of the society **i**n order to live" (*sangati*)

Discussion

The caste system in India raises due to the discrimination of their work which helps them to earn and survey. These low caste people work for high caste landlords and also work as manual cleaners ("scavengers"), cobblers and sweepers. These works make them portray as `impure`. This word 'impurity' is made on them only by the upper caste people. Discrimination extends among dalits too. Dalit women are neglected or discriminated even by dalit men.

Bama`s *Sangati* which deals with the discrimination and the struggles faced by dalit women. Bama, the author bringsout the inner liveliness in the community when the reader reads it, the word 'sangati' means news which purely brings the news to the readers about the sufferings of dalit women. This struggle of dalit women not only present in *Sangati* still happens around us. Number of dalit women who are not able to raise their voice against their sexual assaults and their regular hardships. *Sangati* points out only few of those women who suffer in their own community and also in the hands of upper caste people. There are many women who remain silent and unnoticed. It is a cry of single women to the entire community.

This struggle begins from the first page of the text. The text begins with the birth of the author. When a girl child is born they are never cared as boys because boys are considered superiors. The birth of the author made her mother rejoice but not with full heart because the girl child is dark skinned. Even today, this colour discrimination prevails in the minds of our society. Then, another scenario is that in play time also girls are not allowed to

play games like kabbadi because it is always mentioned as boys` game. If a girl child plays any of those mentioned boys` games then she is portrayed as if a whore. Not only in games, even in breast feeding boy child are fed for long but for girls they are made to forget it as soon as possible. "When they are infants in arms, they never let the boy babies cry. If a boy baby cries, he is instantly picked up and given milk. It is not so with the girls. Even with breast feeding it is the same story; a boy is breast fed longer. With girls, they wean them quickly, making them forget the breast" (Bama`s *Sangati* pg 7)

This kind of sufferings never comes to an end in childhood it reaches its peak in marriage life and during their pregnancy time. The characters such as Mariamma, Thaayi, Maikanni all are no exception to it. They all suffer from their childhood till their death. Mariamma one who gets a bad name for what she has not done. The trick of landowner to save himself, he made Mariamma as a scape goat. This results in the destruction of her entire life

Thaayi, another woman who looks like a upper caste woman but who never for a day go by beaten up by her husband. He is a furious animal who always treats her badly. On the extreme he has cut off a bunch of hair from her head and hung on his house door. This fate of woman makes the researcher reduce into tears. Maikanni, a eleven years old girl, who is the eldest in her house followed by five younger children. Maikanni before dawn breaks she goes off to neighbouring town to work in match factory. This little child has never seen any playtime in her life time. Her family runs by her wages. All these characters such as Mariamma, Thaayi and Maikanni suffer throughout their lifetime. Every woman especially dalit woman is treated as a slave and even worse than animals. They are not given even the basic rights which they are ought to have. All these endless struggles still happen in this current society.

Conclusion

'Women can make and women can break' (*Sangati* 123). This is the final hope left by author in the text and it is hoped that some day all women would be treated without inequality. Let women raise and shine without any discrimination. "I am hopeful that such a time will come soon" (*sangati* 123) is the optimistic, final line of the novel. It is not only a line or few words, but it is the entire hope which author assures for the future generation. It is a duty which lies on the hands of every individual.

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A Feminist Reading of Mulk Raj Anand's *Coolie*

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Abstract

This article is a feminist reading of the gender stereotypes portrayed in Mulk Raj Anand's *Coolie*. While considering constantly evolving developments in literary studies, feminist criticism emphasises the growing diversity of feminist theories. In such a context this paper analyses *Coolie* which is androcentric. The images of women sketched structure the reading experience differently on the basis of the gender of the reader. The novel *Coolie* relates a series of adventures in the life of Munoo, an orphaned village boy from the Kangra hills, who sets out in search of livelihood. He is tossed from pillar to post and in each episode women cross his life and wreck havoc on him. A feminist reading probes the lives of these women characters who lack *self*. They always appear as objects of man's desires or fears- metaphorical virgins or whores – but never complex autonomous individuals. A feminist reading analyses the factors for such conditions of women.

Keywords: feminist reading, marginalised, patriarchal modes, female sexuality, emasculation, bisexuality

Introduction

There is always an ambivalence in theories related to 'reading a text' as to where the meaning of a work of literature comes from. Some state that the meaning emerges solely from the text, but reader-response theory and feminist criticism refute this claim and state that meaning comes from readers themselves. This means that a text holds not one meaning but has multiple meanings. These different meanings are influenced by the experiences based on one's race, class, religion, citizenship and culture. In all these meanings it lacks something and that is the woman's perspective. Without their views there is a whole interpretive community that is being ignored. Feminist criticism looks at the role of women as writers and readers. Patrocinio Schweickart in her essay "Reading Ourselves: Towards a Feminist Theory of Reading" states that "reader-response theory needs feminist criticism" (Schweickart 210). Since feminist criticism calls for a more multifaceted approach of interpretation that revolves around how a female reads and writes and how female reading and writing differs from the "Universal" male reading and writing. Literature that depicts females in restrictive, inimical roles may limit women's aspirations and success and change the way men view women. The purpose of this paper is to unearth the female psyche in literature and contribute to the existing body of knowledge needed to address the problem of limited portrayal of female characters in the novels written by men. As such this article is a critique on Mulk Raj Anand's novel *Coolie* which is prescribed in many places of study.

Mulk Raj Anand is acknowledged for his socially realistic novels which are related to India and Indians. One among the triumvirates, he is reputed for his poignant portrayal of the marginalised. He highlights the exploitation of the down trodden and the protagonists of his novels are not kings and nobles, but the sweeper, the coolies, the peasant, the plantation labourer and so on. His novel *Coolie* (1936) shares with *Untouchable* (1936) not only Anand's social angers but also a new morality of need to alleviate the humiliation heaped on the poor.

The novel *Coolie* narrates in an episodic manner the happenings in the life of Munoo, a hill boy. He has to leave his idyllic surroundings so that he may work and see the world. His several roles include working as a domestic servant in the house of a bank clerk in Sham Nagar, next he arrives at a primitive pickle factory in a feudal city and a Coolie in the bazaar of Daulatpur. From there he has to move out and reaches Bombay and works as a labourer in a cotton Mill, fate pushes him to land in the hands of an Anglo-Indian lady Mrs. Mainwaring who takes him to Simla and there apart from being a domestic servant he is made to pull rickshaw, the rigours of the work bring on swift consumption and an untimely death of Munoo. He represents the innumerable victims of the world's cunning ways of exploitation.

The story unfolds through the eyes of Munoo, the mouthpiece of the novelist. The careless reader viewing the world through the eyes of Munoo and relying on the

tantalising realistic portrayal will fail to notice the subtle depiction and point of view on the author's part regarding the delineation of the women characters. While Anand's focus is the subaltern, there is a lacuna in the images of women sketched.

Simone de Beauvoir in her monumental book *The Second Sex* highlights how great thinkers, philosophers and revolutionists strived hard for social uplift but these people who were instrumental in bringing radical changes in the society did very little to change the lives of women. After the French revolution when society underwent reorganisation, the woman was firmly enslaved anew, "the code Napoleon", fixing her lot for a century, greatly retarded her emancipation. (110) Like all military men, Napoleon preferred to see in woman only a mother; but as heir to a bourgeois revolution, he was not one to disrupt the structure of the society and give the mother pre-eminence over the wife. Likewise Balzac, the French novelist, Saint-Simon, Fourier and Cabet who strived for Socialism confused the emancipation of women and restricted women's share in politics and social events confining her to the domestic circle.

Similarly Anand's focus on the marginalised does not include a full fledged portrayal of his woman characters, whose archetypal portrayal reveals patriarchal attitudes. The few women characters whom Munoo comes across appear in a malevolent framework, except a few who appear to be kind but are not drawn largely in the canvas of the novel. The patriarchal modes of thinking subordinate women to men in religious, political, legal, economic, social and artistic domains. This patriarchal ideology teaches women to internalise the gender roles in the process of their socialization.

A gender role is a set of societal norms dictating the types of behaviours which are generally considered acceptable, appropriate, or desirable for people based on their perceived sex. Almost all women sketched in the novel fit into such gender stereotypes: Munoo's aunt Gujri, Bibji in Sham Nagar, Parbati, Prabha Dyal's wife, in Daulatpur, Lady Todar Mal, Lakshmi in Bombay, Mrs.Jimmie Thomas and Mrs. Mainwaring.

The women whom Munoo comes across wreck havoc on him except Prabha and Lakshmi. His always abusive aunt wants him to earn money and sends him away. Though Gujri is portrayed as a cruel woman she is not outright cruel as Munoo observes later in Sham Nagar

> The only quarrel between himself and his aunt, he realised that she could not have children, and people shamed her for her barrenness. Otherwise, he remembered how often she had taken him in her arms and kissed him, and how often he had gone to sleep embracing her. (41)

It is this cultural constraint that oppresses Gujri. The social stigma for not giving birth to a child weighs heavily upon women than men. In the world's most populated country, India, giving birth to offspring and the reproductive role of a woman is still considered significant. The flourishing fertility clinics are sure evidence for this attitude. As Beauvoir states, "It is in maternity that woman fulfils her physiological destiny" (484). When they are unable to reach this destined position their frustration makes them to explode. "Women are defined in terms of the functions they fulfil in an androcentric society: (reproduction) what separates out a particular individual from other individuals as a 'woman'" (Ann Jefferson 209).

When Munoo goes to Bibji's home for the first time with his uncle Daya Ram sees her as a shrewish and vindictive housewife, Anand describes how she is constantly interrupted by the loud, piercing shrieks of her younger child. It is this role of a mother and constant household work that hedges in. Bibji constantly abuses and scolds Munoo but a close observation reveals that she is of the stereotypical female who is consciously playing the role of a caretaker, responsible mother and dutiful wife and is often reminded of her duties. Her brother-in-law indicts that it is tea time and yet they have not been served tea. With Munoo not clear about his work she had to give him instructions and carry on with her other duties. She fumed in exhaustion and shouted, "Don't eat my head! And don't mention my name in vain. I am getting tea ready." (30) These hysterical outbursts are the expressions of an exhausted woman who continues with endless household chores and the great tiring job of babysitting. To quote Beauvoir:

> Few tasks are more like the torture of Sisyphus than housework, with its endless repetition: the clean becomes soiled, the soiled is made clean, over and over, day after day. The housewife wears herself out marking time: she makes nothing, simply perpetuates the present..... Eating, sleeping, cleaning---- the years no longer rise up towards heaven, they lie spread out ahead, gray and identical. The battle against dust and dirt is never won. (451)

The same Bibji, Munoo notices to have calmed down after the little child Lila had slept. Women are not rash and impulsive always; it is the situations in which they are, the endless chores in which they gyrate that drive them crazy. The same woman would appear pitiable had they been

portrayed by a woman writer. As Patricia Meyar Spacks observes: "There seems to be something what we might call a woman's point of view; an outlook sufficiently distinct to be recognisable through the centuries." (4-5)

Munoo goes into the hands of Prabha Dyal and Parbati who take care of him as a son. Parbati appears as a weak and weepy woman who could not face life boldly. She is helpless, groomed in a passive condition, she is a pitiable dependent. Almost all these women are delineated as a foil to their husband. They reflect the temperament of their husbands. Like the kind hearted Prabha Dyal his wife Prabha too is warm, gentle and tender hearted. The proud and haughty Todar Mal's wife is equally haughty and abusive like her husband, being an illiterate woman she must have taken the habits and tutoring of Sir Todar Mal.

In the Indian context women were groomed in such a fashion to reflect the ideologies of their men, they did not have thoughts of their own. They happily embraced the identity of a wife and erased their individuality. Though now conditions have changed, for girls are educated and well informed it is only a privileged few, still a vast majority trod on the beaten track and remain oppressed. Even the learned few reading such texts will be confused with the pictures of women presented.

In the novel Mrs. Mainwaring is the only character described elaborately. She appears as a snob, a hypocrite and a nymphomaniac. But from the words of the author one could infer that truly she is not so. She had developed a tremendous inferiority complex about her origin. This disappointment is a blow to her and she pretends as if she is a 'pukka' English woman. Though her schooling in the Convent of the Sacred Heart had instilled into her mind a horror of sex, she flirts with many. The fundamental contradiction in her nature resulted in perversity. She indulges in a strange, furtive, surreptitious promiscuity. She gives herself to people at the least felt impulse and, of course invariably regrets for having done so afterwards.

> If her mind had not been reacting against the deep-rooted belief in the sin of sex, she might have had an integrity of character which would have saved her from the onslaughts of all these men, but vacillating between a belief she felt to be wrong and a desire which was continually insistent, her status degraded to a level of "a bitch to all the dogs that prowled round her bungalow" (288).

Mrs. Mainwaring herself feels that she is a much misunderstood woman. "Why didn't the world understand", she said "how a woman gave herself in love, in hate, in pity, in tenderness, in playfulness and in a hundred different moods? What right had people to judge one? (294). Society deprives women of all means for expressing themselves especially when it comes to female sexuality. Lakshmi a young woman married to an elderly man Hari appears like an illusion until she seduces Munoo. She fulfils her physical needs and as Munoo feels, fulfils his needs too with a mother's intuitive understanding. Such portrayals of women reveal their non-presence. Anne Wilson Schaef wonderfully interprets this: "Women see sex as a medium for contact and closeness. Women's sexuality seems more intimately connected to relationships than men's, and sex for women can be difficult or even unpleasant outside the context of a meaningful relationship" (48). The woman is separated from her own body and her own desires. It is this mental proximity which these women long for which is lacking in their life that they try to seek it elsewhere.

Freud sees female sexuality as a 'dark continent' that has not yet been explored. Sex has traditionally been considered the prerogative of men. They are supposed to know and understand everything, women let them set the ground rules. It is to be seen that the author reflects these great collective myths. The woman is doomed to immanence and through her passivity she has to bestow peace and harmony but if she declines this role, she is seen as an ogress. In any case she is the other defined according to the particular manner in which the male writer wishes. When he describes woman, each writer discloses his general ethics and the absence or insignificance of the feminine element throughout the work of an author is in its own way symptomatic.

Conclusion

While reading such writings Judith Fetterly says "As readers and teachers and scholars, women are taught to think as men, to identify with a Male point of view, and to accept as normal and legitimate a male system of values, one of whose central principles is misogyny. (430). The woman reader feels *immasculated*, a term used by Schweickart to refer to the powerlessness of women readers from not seeing one's experience articulated, clarified and legitimized in art. These texts convey the message that women lack a self and trying to mimic men will doom their lives; they always appear as objects of men's desires and fears as Virgins or Whores but never as complex autonomous individuals. The solution for such a masculine practice of writing would be to break the rigid law of individuation and as Helen Cixous suggests the move "to a reconsideration of bisexuality. To reassert the

value of bisexuality"(148) which will enable men or women as writers or readers to give and have a complete understanding of the other sex especially to instil a deeper understanding of the female psyche and develop a more sensitive appreciation of women as positive forces for a better Universe.

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African American Transcendence and Transculturalism in Rita Dove's *The Darker Face of the Earth*

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Abstract

The Pulitzer Prize winner and the two term Poet Laureate Rita Dove's works have strong roots in African American literary forms. Dove amalgamates African American history and Greek mythology to have a transcendental and a transcultural hero encompassing both African and American cultures with her creative genius. Unlike other African American writers, Dove clearly presents her heroes (both Hector and Augustus) as admirable, commendable, and venerable personalities, the transformed champions. According to Pereira the basic concepts of cosmopolitanism are "universality" and "personal experience" both of which find place in the works of Dove. Dove adopts ideas and methods beyond her "race and class lines" in the first place to assert "the universal" in her**.** Through Augustus, Dove proves the natural cycle of destruction which brings a new creation and which is believed by the vision of Yoruba philosophy and the philosophy of many optimistic people of Africa. The final action of Scylla setting fire to the house is designed in such a way as to leave a message that their sufferings come to an end with their freedom. Dove's vision also joins with Martin Luther King's in pursuing freedom for the African American people. She puts an end to the struggle in her play as a mark of forecasting today's freedom and equality of her race in America.

Keywords: new black aesthetic, cultural mulatto, transcendental, transcultural, eclectic inspirations

Introduction

The Pulitzer Prize winner and the two term Poet Laureate Rita Dove's works have strong roots in African American literary forms interpolating Negro folklore, blues, jazz, gospels, sermons, and storytelling adhering to the traditional standards of correctness. Despite Dove's use of folk-forms, spirituals, and blues to appreciate the formal literary genres of the African Americans in the line of Langston Hughes and Sterling Browne, the leading literary mentors of the black literary forms, Dove crosses the narrow boundaries of black ideology as an African American writer. Dove's approach is not to hide her black identity, the pride of her being, but to ensure her rich literary heritage which she possesses on par with other American writers. In the words of the American critic Pat Righelato, Dove has "stepped through doorways, tested herself, and explored what is beyond as an international poet at home in symposia in Berlin, Brazil, Israel, and South Africa, a much-traveled cosmopolitan figure welcomed and admired in many countries" (Righelato, *Understanding* 1).

Her handling of themes announces her cosmopolitanism, universalism, and her innovative techniques in her use of forms. Dove's verse play *The Darker Face of the Earth* is filled with songs which are the base of the dramatic structure, and narrative voicing with explicit character development, plot development, and theme development. The narration, dramatic structure, and her fabrication of characters are the evidences of oral tradition, the unique feature of African American literature. Dove as a black poet seems to have taken the ideas of the white literary world and to interpret them in the culture of the black people. Dove is noted for her great earnestness in reading the works of the canonical writers. As a controlled and trained writer, "Dove shuns sentimentality and keeps a cool eye when it comes to racial or political stances. Wary of the trap many black writers find themselves in, she continues to keep all options open. Hers is an innovative voice that speaks with sonority, not stridence" (Russell 173).

Malin Pereira has pointed out Trey Ellis' "the New Black Aesthetic" ideology which culminates that "the new black aesthetic is not at all "new."" The idea of a cultural mulatto black artist is born out of the "interracial cultural miscegenation" in the mixed American scenario: (i) "get along fine with" their white neighbours, (ii) are "educated by a multi-racial mix of cultures and navigate easily in the white world," and (iii) have their identity as cultural mulattos with individualism and universalism (Pereira 75).

The play progresses through oral performances, chants, oration, and decoding of a sign system.

Dove amalgamates African American history and Greek mythology to have a transcendental and a transcultural hero encompassing both African and American cultures with her creative genius. Augustus Newcastle the 'hybrid' character is "a tall, handsome young man with caramel-toned skin and piercing eyes. His righteous anger is thinly concealed behind his slave mannerisms" (*DFE* 47). He has his spirit of knowledge to handle everyone and his human concern to understand the human emotions. He survives the attempted infanticide. He returns to Jennings Plantation as an "educated nigger," "the most talked about nigger" (*DFE* 43), "smart" (*DFE* 44), "wild nigger" (*DFE* 46), "mighty tough" (*DFE* 46) who knows Greek mythology, the Bible, Milton, and the world. He can read, write, and count. After twenty years, Augustus is back to the pavilion as a transformed, experienced, and matured hybrid hero with ""Twenty Two / acts of aggression and rebellion." Twenty two separate acts!" (DFE 44). The hero gave a powerful speech to create awareness among the illiterate and ignorant slaves. As in Ralph Ellison's *Invisible Man* which had brought the recreation of mythologies and the indigenous oral tradition, Dove also reflected the classical myth of Oedipus with the African American theme of slavery with a new insight. In *Oedipus Rex*, Oedipus' fate was already set at birth and the audience knows this fate before the drama begins. Dove has fused this theme of oedipal taboo with the age old theme of American slavery and the miscegenation since the civil war period and the oedipal relation is between the white plantation owner Amalia Louis and her mulatto son Augustus Newcastle, the son of Hector, who is the freed black slave of the plantation. Dove's sole purpose is to champion the black race with new mode of values to proclaim her theme of freedom with Augustus' hard struggles to find freedom for the comrades from white oppression. Dove's *The Darker Face of the Earth* is surely in the tradition of Eliot's "historical sense, which is a sense of the timeless as well as of the temporal and of the timeless and of the temporal together" (Eliot 44) and the play pronounces "a perception, not only of the pastness of the past, but of its presence" (Eliot 44).

Discussion

The play takes the problem of the inability of succeeding generations of Africans to respond to the tragedy of Hector, who madly killing all the snakes in the swamp so as to put an end to the original sin. The culminating point is that the more he kills, the faster the breeding. Yet Augustus, the second generation, the inspiring warrior is vibrant with moral courage to challenge fate. At the end of the play, the protagonist had killed his own father Hector as he came to know of the conspiracy and his threatening words to inform his love Amalia; falling in love with his own mother Amalia, killing his own white father Louis; and attempting patricide. Steffen says that "The brutal system of slavery traps both Amalia and Augustus as they play out their fateful love against a vast, bloody slave uprising." As his aim is to get freedom for his comrades, he never fails in his responsibility as a chieftain. Augustus releases the curse on the land by killing all the three: Louis, Hector, and Amalia, the triangular force.

Unlike other African American writers, Dove clearly presents her heroes (both Hector and Augustus) as admirable, commendable, and venerable personalities, the transformed champions who are standing as direction providers, far from the black community to adore the world and to prove their distinctiveness or uniqueness. Dove never underestimates her heroes and heroines. Hence Dove identifies her hero with a king's name Augustus (the name of a king), and Hector, a mighty warrior (abandoned by the Gods). Her characters are not very submissive, but are protesters. They never consider the deplorable predicament of their race as a hindrance to achieve their success. Augustus the mulatto is richly endowed with double heritage; he is willing to give resurrection to his race. The derogatory term "mulatto" becomes a "cultural mulatto" with such special qualities of manifestation by Dove.

Augustus elaborates on the history of the Haiti revolution and how the slaves were shouting three words: "*Liberte!*" (we shall be free), "*Egalite!*" (equality between master and slave), and "*Fraternite!*" (brotherood) (*DFE* 75). Augustus prepares the people for such a revolution with his art of speaking.

They came down the mountains
to the sound of tambourines and conch shells.
…they chopped white men down
like sugar cane. …then the sun
broke through the smoke and shone
upon a new nation, a black nation –
Haiti! (*DFE* 75)

Dove calls Augustus the "warrior of righteousness" who strove hard to get freedom for the black people. His personal life was sacrificed in the process of getting success. The African American stereotypes characters are given "transcultural enspacement" to have physical,

emotional, mental, moral, social, and spiritual responsibilities.

"New Moon, skies clear.
The wheel's stopped turning:
Redemption's here" (*DFE* 127).
"To night's new moon; skies are clear.,
Destiny calls!" (*DFE* 128).
"The nights' perfect:
Clear skies, new moon" (*DFE* 131).

The words "new moon," "clear skies," and "Redemption's here" are her optimistic view despite their plight of slavery. The conspirators become the voice of the voiceless. They fight for their cause and take revenge for the injustice meted out to their people. So they involve themselves in violence to proclaim to the world that they are also the sons of the soil. Their fight is against the racial society.

According to Pereira the basic concepts of cosmopolitanism are "universality" and "personal experience" both of which find place in the works of Dove. Dove adopts ideas and methods beyond her "race and class lines" in the first place to assert "the universal" in her**.** Like Oedipus, Augustus is a charismatic leader, viewed by his people as a redeemer of the people like the Biblical Moses. In the Prologue, Augustus was kept in a basket to save his life from the white father Louis and was sent to Charleston in a basket like Moses. Finally, Augustus becomes a hero of redemption as Moses relieving the Israelites from the mighty hands of the Pharaoh. Dove destabilizes the traditional notion of myth through which she would like to bring a new order of African American establishment. Dove finally transcends racial concepts that frighten to define her works, and enters into "the New Black Aesthetic" crossroads with her cosmopolitan identity.

Dove's creation of the white woman Amalia is shown as "an attractive white woman … who exhibits more intelligence and backbone than is generally credited to a Southern belle" (*DFE* 145). She has a "cool, sweet look" (*DFE* 117,160). She learns the job from her father to calculate inventory. Amalia loves both the black heroes. Hector is admired and loved by the plantation Mistress Amalia. Racialization is a class and age generated phenomenon for Amalia. She grew up playing with slave children, as was customary in the antebellum south. She was attracted by the slave Hector (the first hero) and fell in love with Hector. Hector was once a young lover. She could find a kind of respect in Hector which was absent in her own husband Louis. She was ready to lose her husband for the sake of her nigger child. The child was born out of their unification of love and not out of slavery. Amalia loved the child very much, but situations compelled her to break her relation with her new born black baby. She had to save the life of the new born baby. The oppression is not only for black women but also for white women. Though Amalia belonged to the white community, she couldn't run away from the common male domination and couldn't bring up the child as she dreamt. Dove's universal appeal makes all her works the best creation of the world.

Through Augustus, Dove proves the natural cycle of destruction which brings a new creation and which is believed by the vision of Yoruba philosophy and the philosophy of many optimistic people of Africa. The end of the drama highlights the real freedom expected by Martin Luther King, who aspired for freedom in his "I Have a Dream." He had a clear vision of freedom:

> With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day. This will be the day when all of God's children will be able to sing with new meaning- "my country 'its of thee; sweet land of liberty; of thee I sing; land were my fathers died; land if the pilgrim's pride; from every mountain side, let freedom ring"- and if America is to be a great nation, this become true. (*NA* 82)

Dove has the freedom of thought and freedom of writing celebrated in her play with the same vigour. All the slaves shout "freedom, freedom, freedom…" (*DFE* 150) carrying Augustus on their shoulders with the torch bearing woman (the narrator) standing at the door as the indication of light, though Scylla sets fire to the window's billowing curtains to put an end to their cry. The fire cleanses the curse of the land and leaves them a new land to live as liberated souls.

Ellis says "the New Black Aesthetic" artists have "changed, crossed, and flouted existing genres according to their own eclectic inspirations" (Ellis 243). The final action of Scylla setting fire to the house is designed in such a way as to leave a message that their sufferings come to an end with their freedom. This can be compared with the words of Martin Luther King whose vision prophesied this freedom of today in his 1963 speech in front of the Lincoln Memorial on August 28, ("I Have A Dream") at the March on Washington: "when all of God's children – black men and white men, Jews and Gentiles, Catholics and Protestants – will be able to join hands and sing in the worlds of the old Negro spiritual, "Free at last,

free at last: thank God Almighty, we are Free at last (*NA* 83)."

Conclusion

Dove's vision also joins with Martin Luther King's and other African American optimistic writers in pursuing freedom for the African American people. She puts an end to the struggle in her play as a mark of forecasting today's freedom and equality of her race in America. Her aim is to bring out more personal experiences and to continue to universalize those experiences often separated by race, gender, and class. The then President Barrack Obama is a living example for the dreams of writers like Martin Luther King and Rita Dove.

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Who Really Feeds and Who Really Pretends to Feed the World?

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Abstract
Food which sustains life on planet earth has emerged as the leading cause of some of the biggest health problems in the world today. The industrial agriculture that claims to feed the world only produces commodity which does not provide the nourishment a food does. It is merely a profit-making business which has resulted in malnutrition and numerous diseases like cancer due to the poisons in our food. Eco-socialism theory employs in eliminating such capitalist corporations by encouraging agro-ecology. According to the survey done, it is the agro-ecology that feeds seventy five percent of the world, working harmoniously with the environment without degrading it.
Keywords: industrial agriculture, agro-ecology, eco-socialism, capitalism

Introduction

The polemical title brings into our minds multiple thoughts, building on the instability of our own life systems which are at threat. Who really feeds the world and who believes who feeds us all? Vandana Shiva is a world-renowned environmental thinker and activist, a leader in the International Forum on Globalization and of the Slow Food Movement. She is the Director of Navdanya and of the Research Foundation for Science, Technology and Ecology, and also a tireless crusader for farmers,' peasants' and women's rights. She brings into light the truth and gives a clear-eyed assessment on the reality of the commodity called food whose real purpose is to provide nourishment for the growth of each individual.

Food which sustains life on planet earth has emerged as the leading cause of some of the biggest health problems in the world today. Nearly one billion people suffer from hunger and malnutrition; two billion suffer from terminal diseases including cancer, caused by the poisons in our food. Food has been transformed into a commodity, a mere profit-making business. The first half of the title "Who really feeds the world?" is taken from the title of the book by Vandana Shiva while the second half of the title is a moment taken to question ourselves, dismantling the myths that surrounds us by putting before us the bare truth of who really feeds us. In this technological world we are constantly fed by the advertisements with the information they want us to hear for the profit-making of their own company. As consumers one is sub-consciously fed by such advertisements as a result of which one ends up feeding oneself with unwanted junk which are not necessarily needed for one's nutritious growth.

There are two paradigms that claim to feed the world. Vandana Shiva speaks about the paradigm of industrial agriculture. She says that according to their perception every insect is an enemy to be exterminated and so pesticides, herbicides and genetically engineered pesticide-producing plants are being constantly sought. When technologies which are sophisticated are sought more, the knowledge of ecosystems and biodiversity is continuing to shrink. The deeper the ignorance of planet's rich biodiversity and ecological processes the greater is the arrogance of corporate entities that destroy, while claiming to create.

The industrial agriculture claiming to feed the world, promise huge produce and thus introduce into the fields of agriculture GMO seeds, genetically engineered crops and seeds and fertilizers. Tools that harm people's health and environment are marketed as agrichemicals and are made to believe that farming is impossible without them. When all these chemicals that are rooted in violence of war by militarized minds only brings violence to one's fields, plates and bodies. At the heart of this model of industrial agriculture is the Law of Exploitation. These are the corporate industries that claim to feed the world.

In fact Green Revolution is itself a misleading name given to a chemical- based agriculture model that was introduced to India in 1965. After World War II, chemical companies and factories were desperately looking for a new market to sell their synthetic fertilizers that were made into explosives. Indigenous varieties of crops rejected

these artificial fertilizers and so they redesigned the plants as dwarf varieties to allow them to accept and become dependent upon these chemicals. This new seed-chemical package was ready to be exported to countries in the Global South under the label of Green Revolution. This false narrative of Green Revolution that claims to have put an end to starvation in fact has left behind desertified soils, depleted aquifers, disappearing biodiversity and indebted farmers.

However, the reality is that only thirty percent of the food that people eat comes from large-scale industrial farms while the lion's share is produced by small farmers working on small plots. Seventy five percentage of the ecological damage is done to the planet by these industrial farms is concealed and the myth of them claiming to feed the world is promoted. But these industrial farms that try to displace these small farmers, who form the social foundation of farming cannot truly feed the world. Corporations shape the lifestyle of the youth inducing their psychological desires by promoting unhealthy products. Corporations suck the sources of water of the third world countries to make their own unhealthy drink and food and market it world-wide. The farmers who own small plots run out of water for their indigenous farming which has resulted in the death of nearly twenty seven thousand Indian farmers in the last decade. Large scale industries produce only commodities and not food. It is the small farmers that feed the world. The commodities are not just ruining the small farmers, they are ruining the land and climate and they are not providing the nourishment a food must bring.

Vandana Shiva clearly states in her book 'Who really feeds the world?' that according to the data collected, it is actually the small scale indigenous farming that actually feeds the world. It is they who actually produce food which provide nourishment. Seeing this from the Eco-Socialistic point of view it brings into light the cancerous growth called capitalism. Eco-socialists' main aim lies in dismantling of capitalism. Eco-socialism also known as green socialism disagrees with the elite theories of capitalism, which tend to label a specific class or social group as conspirators who construct a system that satisfies their greed and personal desires. They believe in the emancipation of mother earth from the cancerous growth called capitalism. The alarming increase in serious ecological problems poses the question of the theoretical limits to capitalistic growth and consequently capitalistic degradation of the environment.

Then there arises a question in one's mind of who then really feeds the world without actually destroying the environment. The answer to this question lies not in industrial agriculture but in agro-ecology and ecological farming. Food is produced when natural elements like the soil, seed, sun and water are combined with the expertise of the farmer. This agro-ecology works in harmony with nature governed by the Law of Return, where all living beings give and take in mutuality. This paradigm is based on life and its interconnectedness; it is centered on the earth, on small farmers and especially women farmers. It is in this people are co-creators and co-producers with mother earth. The contest between these two paradigms of food is a contest between two ideas. The first paradigm based on the Law of Exploitation and domination is beginning with war against soil and is rooted in violence. While the second paradigm is embedded in agro-ecology which is based on the Law of Return, which follows the art of giving back to the society, small farmers and the earth. It embodies the values of sharing and caring pushing away selfishness and greed.

Conclusion

Thus one can figure out that it is the agro-ecology that feed the world with food that provides nourishment while industrial agriculture only claims to feed while degrading the environment.

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Complementarity and Interdisciplinarity of Applied Sociology and Theoretical Linguistics: A Study in Sociolinguistics

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Abstract

The article titled "Complementarity and Interdisciplinarity of Applied Sociology and Theoretical Linguistics: A Study in Sociolinguistics" attempts to explore how social dynamics and linguistic subtleties act and interact in real-life situations. There is striking resemblance between the various languages in their basic structure. Linguists are objective observers rather than participants who try to analyze, explain, illustrate and evaluate linguistic phenomena. In fact, sociolinguistics, a highly specialized domain of linguistics foregrounds the incessant, interdisciplinary interactions between the ever-changing social life and the constantly evolving language. Sociolinguistics, a specialization and an extension of linguistics came into prominence owing to the intense interest evinced by sociologists in linguistics. The article draws the distinction between sociolinguistics and the sociology of language. There is a dynamic development of society naturally promoting linguistic refinement and regeneration and vice versa. Moreover, the article incorporates the characteristic Saussurean perspectives of linguistics as well. Sociolinguistics assumed unprecedented prominence when the conventional judicious applications of widely-accepted linguistic parameters failed to scientifically explain certain mutations which occurred as a result of the vigorous interactions between society and language.

Keywords: sociolinguistics, sociology of language, Saussurean perspectives, formal linguistics, speech community

Introduction

On deeper investigation it becomes apparent that most of the linguists endorse that language is a phenomenon evolved by humans for personal communication and social interaction. The article is concerned with sociolinguistics which analyses variation within a language. It takes a look at difference between speech and writing and at variation in pronunciation between different social classes. It also outlines divergence between men's and women's language. It also highlights the three major methodological research strategies such as the application of 'quantitative', 'qualitative', and 'social networks' approaches in Sociolinguistic investigations. In sum, the article is an attempt to generate in scholars, academicians and researches a penchant for deeper analysis and investigation into the interconnectedness and interdisciplinarity of language and society.

Language is inextricably interlinked to the existence of man. There is a surprising similarity between all languages especially in their basic structure. Children all over the world start picking up words approximately at the same age and both psychologically and sociologically pursue similar paths in their speech development. In *Linguistics,* Jean Atchison observes, "Language and abstract thought are closely connected and many people think that these two characteristics, above all, distinguish human beings from animals." (4) A fast-changing subject linguistics which is a systematic study of language has continued to expand, for, and increasing number of psychologists, sociologists, anthropologists, teachers, speech therapists and computer scientists have stressed the need to study language more profoundly. As a scientific study of language, linguistics is descriptive, and not prescriptive. Linguistics focus on what is said, and not on what they think ought to be said. They describe language in all its complexities but do not prescribe any rigid rules or regulations.

> In *A Dictionary of Linguistics and Phonetics*, David Crystal defines Sociolinguistics as: A branch of linguistics which studies all aspects of the relationship between language and society. Socio-linguistics study such matters as the linguistic identity of social groups, social attitudes to language, standard and non-standard forms of language, the patterns and needs of nation language use, social varieties and levels of language, the social basis of multilingualism, and so on (422).

Sociolinguistics is defined as the study of the on-going interaction between language and society. Linguistics in general, concentrates on identifying the unity beneath the diversity of human language. Sociolinguists, in fact, try to analyze the social factors which lead to this diversity. In sum, sociolinguists explore language

difference and the dialectical and other variations within a particular language.

There is subtle distinction between sociolinguistics and the sociology of Language. While sociolinguistics deals with the linguistic explications of the subtleties of the use of language and the way language interacts with the other aspects of the society, the sociology of language is concerned with the significance of the social aspects of the application of language. In the chapter entitled "Socio-Linguistics" by Floxian Coulmax included in the *Handbook of Linguistics* edited by Mark Aronoff and the Janie Rees-Miller, the author posits:

> Socio-linguistics is the empirical study of how language is used in society. Combining linguistics and sociological theories and methods, it is interdisciplinary field of research which attaches great significance both to the variability of language and to the multiplicity of language forms in a given society (563).

In fact Socio-linguistics is an investigation into the interdisciplinary interactions of language and society and how language pertains itself to social class, sex, age, gender, ethnicity, speech situation etc.

Every language is the direct offshoot of vigorous social interactions and every society evolves itself through the judicious use of language. Socio-linguistics as an independent discourse centers around live language issues which arise in the given social context. Theoretical linguistics deals with language as a scientific construct whose behavior can be measured, analyzed and predicted. Sociolinguistics, on the other hand, tries to contain the looseness of language as a social phenomenon. It conceives language as a flux. Ferdinand de Saussure, a celebrated structural linguist considers language as a 'social fact.' He insightfully interprets the characterization of language and keeps its social aspects under scanner to initiate a scientific inquiry into the interplay of social dynamics and linguistic subtleties. The major distinction between formal linguistics and sociolinguistics is that the former explains language as an immanent, self-contained structure and the latter identifies change and various as the centre of tits deliberation.

Of yore, linguistics was conceived of as part of natural science. Then the sociological dimensions of language were interpreted in terms of natural laws especially the laws of sound change. For a pretty long period linguistics and historians of language stuck to this approach which identifies natural processes beneath historical and sociological transformations. They subjected to investigation only those linguistics transformations which could be reduced to natural processes, satisfying the parameters of natural science. As knowledge of linguistics grew it became imperative to find a logical answer to the questions of why and how languages change. Even highly intelligent linguistic interpretations fail to find the reasons for change in linguistic structures in a given social situation. On analyzing sound change, linguists found it difficult to satisfactorily fill gaps in the sound system. But they noticed that the new ones were in a logical way better than the old ones and that the mutations observed in the language were an improvement on the existing pattern of sound system. Quite naturally linguistics were impelled to engage themselves in search of the cause of linguistic transformation with the result that they identified that these take place not within the province of language but in the territory of vigorous social interactions.

Noam Chomsky, the most cited writer in the humanities, has revolutionized the field of linguistics, and has dominated many other disciplines including politics and the philosophy of mind and human nature. He has also contributed significantly to our understanding of the abuse of power and of the controlling effects of the mass media. Chomsky's obvious contention is that language is a natural phenomenon. His naturalistic enquiry into language which is similar to Descartes' investigation into cosmology, physics, optics and neurophysiology has incited a similar opposition from expert linguists and philosophers. Linguists who are the detractors of Chomsky see language in terms of its use. For them language is the product of a set of social practices, a bunch of tools the humans have made to communicate. The majority of linguists and philosophers endorse one or another form of the idea that "language is an institution created by humans to communicate – a 'practice' a product of history, a set of habits, an 'interpretative medium', a mode of communicating a speaker's intentions".

The variation in language within a speech community is the result of innumerable factors. They are geographical location, age, occupation, socio-economic status, ethnic group and sex. But the greatest difference in variation can be identified in terms of dialects. The Oxford Advanced Learner's Dictionary defines a dialect as: 'the form of a language that is spoken in one area with grammar, words and pronunciation that may be different from other forms of the same language' (422). A dialect is very often associated with a particular geographical area. The dialectical difference is in no way restricted to the area of pronunciation alone. For instance, the Lancashire dialect

differs from standard British English in sound system, syntax, vocabulary and in phrases.

In some cultures, specialized speech styles are carried to the extreme. In some social situations people may follows a high or formal style whereas in some others they may resort to a highly localized, low, informal style. Not only that, even the same person might react in different ways to a similar situation. Depending on the variation in the circumstance he/she might say:

I would be grateful if you make less noise.

Please be quiet.

Shut up!

Here the reaction varies from high or highly to low or provocatively informal and the appropriateness of each utterance is basically related to politeness too. In fact, communicative competence is knowing 'when' to speak and 'what' to speak. Thus it follows that putting significant utterances to linguistic analysis would bring to light the factors which facilities the socio-linguistic study of a language.

It has to be borne in mind that the notion of language cannot be defined geographically or in terms of nationality. As Jean Atchison remarks in *Linguistics:*

> Mutual intelligibility is of little help, since a Glaswegian and a Cockney are likely to find it harder to understand one another than a Dutchman and a German who are considered to be speaking distinct languages. And there is no objectives linguistic criterion which can be applied. Dutch and German are not only mutually intelligible; they are also structurally more alike than some of the so-called dialects of Chinese (114).

As they are confronted with this dilemma, the sociolinguists begin their study and analysis with the nation of a 'speech community' and not with that of a 'language'. A speech community is a group of people who regarded themselves as using the same language for communication. So, Dutch and German must be considered as two distinctive languages since despite their similarities the Dutch consider that they speak Dutch and Germans consider that they speak German. Similarly, all the Chinese dialects must be taken as the Chinese language, for, inspite of their remarkable difference, the speakers consider themselves as speaking Chinese.

Sociolinguistics is divided into two research divisions-micro and Macro research. Microlingustic analyses are centered around very specific linguistic items or individual differences in the use of language and investigate into wide-ranging linguistic and social implications whereas Macrolingustic studies, according to Wardhaugh, 'examine large amounts of language data to draw broad conclusion about group relationships'. (17).

As sociolinguistics is concerned with variety language, it can easily be approached from various angles. For instance, it can be undertaken by inquiring into the reasons for the variation in which situation they occur and the distinctive approach which can be resort to for analysis. There are, in fact, there major approached the data collection and analysis: 'qualitative', 'quantitative' and 'social networks' which act as a bridge between the two earlier modes. There are language features which vary from speaker to speaker. For instance, in some British English accents there is the feature of the dropping of the /h/ which occurs at the beginning of words like 'hammer'. Similarly, the dialectal form 'we be' is replaced by the Standard English form 'we are'. Changes such as these are known as linguistic variables. In analyzing linguistic variables, linguists make use of tools such as orthographic and phonetic transcription, and they depend on the research techniques of conversation analysis, phonetic, phonological and structural analysis and discourse analysis. The reasons for and the cause of linguistic variation are known as 'extra linguistic variables'.

Labov who is known as the father of Sociolinguistics tried to establish that it is possible to identify language change in progress, if one knows where to search for it. Moreover, the variability in language use found within a community of speakers, and uncertainly about what constitutes acceptable usage, often offer clear indications as to what aspects of language may undergo variation in future. For instance, Labov cited the change in the usage of post-vocalic 'r' in New York City. In due course it was almost lost, but it had suddenly come into currency during the 1950's. However, Labov found that the sudden popularity gained by the usage of post-vocalic 'r' was the result of the social prestige attached to it. In *Projects in Linguistics* written by Alison Wray, Kate Trott and Aileen Bloomer, the authors observe:

> Labov's work revealed that the 'prestige' pronunciation was spreading as middle-aged, lower-middle-class women adopted it as a way of elevating their perceived social status. In the process, they displayed 'hypercorrection,' and ended up using the form more than speakers in the social groups above them whom they were trying to imitate. The 'Labovian paradigm' is the name given to Labov's framework and classification which identifies such concept as linguistic and extra linguistic variables, co-variation,

the observer's paradox and language change in progress, and provides a methodology for sampling speech styles (92-93).

Quantitative Approach

One of the major characteristic features of linguistic variables is they can be counted or quantified. This makes the quantitative approach to research really significant. For instance, a group of speakers' pronunciation of /t/ in words in like 'better' and 'bottle' can be identified by analyzing whether or not they use the RP/t/, the non-standard glottal stop or something in between. The variation in pronunciation of different sexes, of people who belong to different social backgrounds or age groups can be kept under scanner and conclusions can be arrived at based on the consistency or inconsistency in patterns of usage by different groups. In fact, Labov devised a strategy to elicit five different speech styles in the interviews conducted by him. Similarly the methodology devised by Trudgill based on the Lobovian paradigm was also quantitative in nature. In *Projects in Linguistics*, the authors observe:

> Trudgill gathered subjects' responses to recordings of particular words, pronounced with accents ranging from RP to broad local ones, and compared these to the tally of feature in their own spontaneous language. He was able to demonstrate that women often: 'over-reported', claiming that they used pronunciations that were nearest to RP more frequently than they actually did, whereas men often 'under-reported.' (93)

A serious and genuine research scholar in Sociolinguistics may focus on the study of one or two features of the pronunciations, grammar or syntax of a chosen variety of language in order to identify and classify the variations in the areas concerned. Or else he/she may initiate a study into the subtle differences in pronunciation or dialectal variations of a given group of speakers by eliciting samples of language from them using a unique methodology in line with the established Labovian paradigm. The researcher may also resort to a comparison of two varieties of international English, taking into serious consideration the diverse social, linguistic and historical factors which have brought the differences. He/she may look into the extent to which the newly evolved variety of English differs from the standard variety of it and whether the differences are more distinct in younger or older speakers and in men or women.

Quantitative Approach

In Sociolinguistics, the qualitative approach signifies the description and analysis of data rather than, for instance, the counting of features. It is a scholarly endeavor similar to the linguistic analysis of discourse, conversation or pragmatics. Here the focus is on exploring the types of strategy or the qualities which are used in the data and identifying the reason why particular speakers used them in specific contexts with particular people. In other words, the strategy hinges on how the idea is floated or the question is thrown rather than the quality of the content it carries. The authors of *Projects in Linguistics* remark:

> This kind of research often involves longer-term observation, very detailed and close perusal of the relativity small numbers of subjects. Findings can therefore only be said to hold true for that particular group until comparative work can be undertaken with other groups. Some researchers feel that purely qualitative approaches lack the vigor of research which can be supported by figures to show how commonly or frequently certain patterns crop up. (96).

There are instances in which the feasibility of the qualitative and quantitative approaches are hotly contested. But it would be beneficial for the researches to have a judicious combination of the strength of both these methods. While the qualitative approach would help the researcher in documenting a pattern, the quantitative approach might help him/her in establishing how frequently the features occur.

A researcher who intends to adopt the qualitative method may, for instance, document the key daily routines in the lives of immigrants to his/her country or region. He/she may identify the party played by language in carrying out the routines. The researcher can inquire whether the immigrants make use of special registers of language for specific activities such as religious worship, speaking to elders or while interacting with the natives in order to satisfy their personal and social needs. The study can be extended by focusing on diglossia and analyzing the way in which individuals switch between language during the day according to where they are and what they are doing. Researchers who resort to this strategy may also investigate the phenomena of 'code switching' – where bilingual speakers switch between their two language on the basis of topic and addressee- and 'code-mixing'- where they mix language within a single conversation or even a single sentence. A sociolinguist who has a penchant for research may also make a study

of a language (such as Sanskrit in India) or a language variety which is under threat from a dominant surrounding language or variety

Social Networks

Social who invoke the notion of speech communities draw on the idea of speech communities draw on the idea of social networks. It is a concept associated with the work of Lesley and James Milroy. In *Introducing Language in Use: A Coursebook,* the authors state about social networks.

> In brief, it is a method of describing how the various members of speech communities are interconnected. There are two main dimensions of connectivity: one which relates to how many people know how many people; and one which relates to the ways in/through which people know each other (299).

The concepts of 'social groups', 'speech communities' and of 'social networks' were terms borrowed from the social sciences by sociolinguists such as Gumperz. His objective was to find ways of showing how one's association with clearly defined social groups such as adolescent peer groups and unusually tight-knit communities rather than 'classes', was linked to language use. Speakers very often, knowingly or unknowingly transmit their social identity so much so that members of a group may sound alike in their speech thereby helping groups to develop distinctive identity when compared with others.

There are linguistics who assert that every language has distinctive universal properties while some others argue that individual human language have unique systematicity. In this context the remarks made by Mark Aronoff and Kirsten Fudeman in *What is Morphology?* Seems to be pertinent:

> One of the fundamental assumptions that go back to beginnings of modern linguists have stressed the importance of universal properties that all languages have in common over properties of individual languages, but not even the most radical universalists will deny the systematicity of individual human languages (ix).

In the final analysis, the interconnectedness and the interdisciplinarity of the two domains of knowledge such as Sociology and Linguistics throw up infinite possibilities of Socio-linguistic explication.

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Image of Women in Indian Context: A Study of Ruth Prawer Jhabvala's *Esmond in India*

CHITRA, R & GANESAN, M.P.

Abstract

"The Image of women in an Indian context" examines Indian women's role and image in Indian society and how they are treated by men as mere sexual things and denied of basic human rights and values. Jhabvala's treatment of Indian women in her novels is a concrete and commendable achievement. It shows her keen Indian sensibility even though it happens to be an outsider-inside. In fact, in her novels, she has not dismantled the stereotyped construction and concept of an ideal Indian woman. In *Esmond in India*, Esmond is married to Gulab but after the initial attraction is over, he is repelled by her presence. After five long years, everything India has become abominable to him. He no longer adores Gulab; rather he abhors her for her manners, her slovenliness, her food habits, and her Indianness. He feels that he has been trapped in her stupidity, in her dull, heavy, alien mind. He also seduces Shakuntala while dreaming of Betty on his hands. This paper focuses on Indian women taking pride in service and self-sacrifice.

Keywords: silent-sufferers, conventional, unconventional, submissive, simple, docile, affectionate, service-minded

Introduction

In Indian fiction in English, women are portrayed as silent-sufferers. They are presented as upholders of Indian culture. They are expected to play various roles as mother, wife, daughter, sister, lady love, prostitute and so on. This is mainly due to the prevailing patriarchal society. Indian women took pride in service and self-sacrifice. They followed the images of Sita, Anasuya, Kantari and so on. However, Indian woman's freedom from all the shackles of illiteracy, subjugation, and ignorance heralded the dawn of independence for them. The western education served as the transitional phase, when the Indian woman had to face the struggles between tradition and modernity. Later, due to education, they began to present the realistic image of woman, her sense of frustration and her alienation. The transition from the old to the new / modern presents the conflict created by the opposing forces of modernity and tradition between romantic aspirations and the reality of life and between the personal fulfillment and duty towards family. In fact, the conflict between emotion and reason becomes a complex one as women are tossed between the desire and submission to the patriarchal set up. Women writers have analysed the socio-cultural modes and values that have given women their image and role towards themselves and the society. In order to achieve the harmony of relationships, the women writers have analysed the psychic and moral dilemmas of their women characters.

Women's narratives in India revolve around the institution of marriage. The institution of marriage is the most glorified and sacrosanct pattern of existence socially, religiously and sexually. The virtues of an ideal wife are encoded. Fidelity to her husband, ungrudging service, and enduring hardships for his welfare, ready obedience and sacrifice of her own interests are the essential duties of 'bharya', the wife, towards the 'bharta', the husband. The 'Pativrata' ideal is grounded in Indian psyche and is subtly exploited by man in the dialectics of sexual relations to control woman. In the mythical tales of Savitri-Satyavan, Damayanti-Nala, Sita-Rama, Gandhari, Arundhati and Ahalya, women are seen in the contexts of their husbands as paragons of chastity, faithfulness and devotion.

The problems like adjustment and personal fulfillment led to friction and resultant frustration among them. Hence, the new woman voiced a note of dissent and resented to be stifled under the oppressive restrictions. Promilla Kapur in Love**,** *Marriage, Sex and the Indian Women* observes "women's education, her rights of citizenship and other legal rights and above all her gainful employment and economic independence have tremendously influenced her outlook on conjugal relationship and attitude towards marriage" (194).

Indian women in general can be divided into three groups according to the image of a woman: the first group of women are traditional in approach and most of them are uneducated; the second group of women consists of

women who are filled with those, who realize what is good in life but are not able to come out of the traditional roles and images; and the third group has women who are rebellious one consisting of educated, self-willed and independent women.

Esmond in India (1958) depicts the images of four families and the fortunes of their members. The story of the novel revolves around two friends: Har Dayal and Ram Nath, who had completed their studies at Cambridge. Har Dayal's daughter, Shakuntala is an idealist. She says: "Daddyji! too had changed his style of dressing... It was a change which it had taken her quite some time to get used to. Before-before 47 - all-her father's friends had looked just like... Indian congress men" (52). Ram Nath dedicated his whole life to his country. He is an idealist. Ram Nath struggled hard before independence to live a comfortable life in free India. Her Dayal's daughter, Shakuntala praises Ram Nath:

> He was not elegant and charming and witty and cultured like Daddyji. He was small and thin and old and spoke in a weak, piping voice; and his clothes were not only simple, they were even shabby. But everybody knew that he had spent many years in prison, had addressed huge meetings, led processions, been beaten by the police of course, all that was history now, it had happened before '47, when everything had been different. (53)

In *Esmond in India,* Uma is devoted to her husband and Gulab's father. Uma's husband is always fond of delicious food and has a good personality. Uma explains: "He had always given the impression of being larger than life. It was strange to think of such a man dying after a hunger, strike" (229)

In *Esmond in India,* Gulab has fallen in love with Esmond and gets married with him against the wishes of her parents. Gulab's habits, tastes, and temperament are resented by her British husband. Esmond shows his indifferences, antipathy and annoyance with his Indian wife. Although he is in love with Indian culture, he is unable to put up with such oddities. He actually hates her, despite her physical attraction and devotion, for spending much of her time with her mother and showing indifference to the food habits of her child. The dependence of the Indian woman on her mother for guidance in all matters pertaining to conjugal life makes him feel uncomfortable as he feels neglected by his wife / consort. Consequently, he drifts towards Betty, who was light, modern and airy and being with her is nothing but existing and being in England.

It is through the Indian experiences that Jhabvala presents the image of Indian women characters. Women in her novels encounter a male dominated, tradition oriented and dogma bound society. She has to remain as an Indian woman essentially. Shanta Krishnaswami in *The Woman in Indian Fiction in English* admits that "Despite the changes in the norms, the variations in taste, in standards of judgement, the impact of western culture and alien mores, economic and educational progress, she is essentially Indian in sensibility and likely to remain so" (340). Further, Shanta Krishnaswami relates:

> Passive or assertive, traditional or modern, the woman reflects her insecurity, isolation, fear, bewilderment, and emotional vulnerability. Even when she chooses to withdraw from Indian society and seeks escape abroad, even in such a negative approach, the woman becomes a mirror image of the author's own predicament. (340)

Jhabvala's approach is equally powerful and meaningful when she delineates the Indian women in her novels. Her Indian women characters evolve from simple peasant type heroines towards complex, articulate, introspective women engaged in concentrated exploration of their lives. There is a definite movement from frivolous women like Amrita and Shakuntala towards neurotic, emotionally unbalanced and maniac ridden women like Astha. Indian women are divided into two categories: In the first category come those women, who are deeply influenced by the Western culture and the Western ways of life. They imitate superficially the manners and modes of Western people and ultimately come to ruin. This class is represented by ladies like Asha, who is given to smoking and drinking and is always in search of sensual pleasures; and In the second category comes that woman, who is contented with their lot in India and have compromised with the circumstances. Jhabvala's depiction of Indian woman presents a realistic panorama of the various aspects and stages of her life. She is deeply concerned about the Indian woman's oppressed and humiliated state. She keeps on thinking incessantly on the causes of long drawn-out social tragedy of Indian womanhood. Though her powers of tolerance and accommodation have always been challenging, the forces of humiliation and oppression, social prejudices combined with enforcement of ill practices like early marriages, dowry, purdah and joint family system obligations have kept Indian women away from the benefits of higher learning though liberal education has never been denied to them either by law or religion.

In *Esmond in India,* Gulab is the daughter of Uma. Uma is the sister of Ram Nath and a wife of an active freedom fighter. After the death of her husband, she is worried about her daughter, Gulab, and her grandson Ravi. Gulab is married to a European, called Esmond Stillwood. However, in the course of the novel Jhabvala shows Esmond's inefficiency to love Gulab as he likes Betty, another European mistress. Jhabvala details: "His feat was so light modern, and airy, she herself so light, modern and airy. Being with her was almost as good as being in England – which was the one place where he wanted most passionately to be" (50).

In *Esmond in India,* the relationship between Gulab and Esmond is a strained one. There are differences between them in many aspects like sleeping, eating and dressing habits. It is a sheer wonder how Esmond has agreed to many Gulab, an exact image of a village woman. Gulab maintains her Indianness even after five years of her marriage with Esmond. She is a typical image of an Indian woman, who never changes herself. She is considered an animal. She has no idea about her works as a housewife. She wakes up in the morning and always waits for her husband, Esmond, to go out; so that she can eat food all the time. She can also go to her mother's house and enjoy eating all the time. Commenting on her attitude and "The possibility of seeing her mother or of eating food from her mother's house", Jhabvala writes that "She did so, very slowly and languorously, and had a luxuriant strength. The sari slipped from her shoulder suddenly revealing her magnificent breasts, two under the armhole…" (19). Gulab always like spicy dishes. Gulab's mother sends to her daughter from time to time, carrot halwa, gram, tomatoes and potatoes swimming in red curry, and chunks of meat choked in curds. In *Esmond in India,* Jhabvala as a social realist, details not only marriages and their proposals in a realist a manner but also realistically details food items. She tends to give much attention to food and eating modes. She presents the food habits and their sense of intense enjoyment of spicy food preparations and so on. In fact, the love of spicy food becomes an aspect of the sensuous pleasure-loving characters or individuals. Gulab is very fond of spicy food items and dishes, which, she devours/ consumes and so on. On the contrast, Esmond prefers salads and cheese. It is ridiculously made fun by Uma's maid, Bachari: "What sort of a man is that, Bachani said, for she had always entertained the greatest contempt for Esmond's dainty light lunches, who eats grass for his food" (123). Jhabvala not only realistically differentiates the food habits but also points out the comforts at home. It is her social realism. Esmond's house is fully decorated with beautiful colours and costly furniture but Gulab feels very uncomfortable. She feels much tensed in her house. Basically, she feels comfortable on the floor. "But here, in her husband's flat, she was hemmed in by furniture; there was no room to lie down, no room to move at her ease" (20).

In *Esmond in India*, the comparison between Har Dayal's wife, Madhuri and Ram Nath's wife, Lakshmi is also different. Madhuri's nature is more or similar to her husband's, Har Dayal's, in enjoying all the luxuries. While Lakshmi enjoyed all the luxuries in the past, at present, she criticizes the way in which they are living. Madhuri has two sons and a daughter. One is Amrit and the other one is Raj. Amrit is well-educated. Raj, who is studying abroad, is recently engaged to a European girl. Shakuntala has completed her college education and is waiting for a new life. Lakshmi has only one son, who is a doctor and follows his father's footsteps and wishes to live in the village. He wants to serve the weaker sections of society.

In *Esmond in India*, Jhabvala portrays Har Dayal's wife, Madhuri, as a woman who adopts western culture and maintains a style and position in a society. She is very sensitive and cared by her loving husband, who will serve her morning cup of chocolates with an air of elegance and refinement. Madhuri is a typical rich woman of Indian society, who is punctual and dedicated to her daily works. Madhuri enjoys all the comforts of her life. She tells Uma:

> Why is there nothing for us when all the others are now getting the prizes? All of them – look at Maher Chand, who comes from a not very good family and his wife from even worse, now he is a minister, they have given him a big house in New Delhi with a sentry standing outside and he has … Look at Har Dayal and Madhuri – what did they ever do, what jewels did she have to sell, has he ever seen a prison even from the outside? … and received nothing in return. (41)

Uma, Ram Nath's sister, is an image of a typical Indian middle-class housewife. "Uma knew no such schedule. Her days were long and rambling and unpremeditated, mornings, what she was going to do, whom she was going to see." (121) She is the mother of Gulab who is an old traditional Indian woman, who follows ancient customs. She wants to adopt Indian ways in bringing up the child Ravi, son of Gulab. Her intention is to give him a nutritious meal every day. She tells Esmond: "He needs such food and also he needs to have his legs rubbed with oil to make them strong and his hair must be shaved so that it may grow luxuriant… and in the night he

must sleep with his mother so that she may comfort him if he wakes with bad dreams" (148). On the contrary, Esmond wants Ravi to have a light and diet food. He hates shaving the head of Ravi frequently and strictly opposes Ravi sleeping with his mother as it will make him pettier. "He had insisted that Ravi should sleep in his room. He has now trained Ravi not to wake up in the night or if he did wake, to keep quite still and not disturb his father" (44-45)

In *Esmond in India* in contrast to Madhuri's character, there is another character called Lakshmi. She is the wife of Ram Nath. Lakshmi sacrifices all her comforts for the sake of her husband, who is an idealist. At the same time, in *Esmond in India* Shakuntala's love for Esmond, 'the Don Juan' is sentimental. A romantic straight out of college and very much Bohemian, fed on Byron and Shelley, she is in love with the idea of freedom. She permits herself to be seduced by Esmond in his hotel room. She is so infatuated with him that she raises him to heroic proportions even where he is irritated and embarrassed. She calls the loss of his shoes at the Taj Mahal a monumental tragedy. She is portrayed in the image of a free-woman, who never bothers about society and its expectations.

In Jhabvala's portrayal of the image of Indian woman in her novels, the present and part are inextricably interwoven with Jhabvala's in Jhabvala's conception of the image of Indian woman in her novels. Most of her women frequently lose themselves in the memories of their early childhood life. Jhabvala captures these precious and enduring and endearing moments of value in her Indian women characters with perfect precision but not with good-humoured irony and cheerful, tolerant passions. One may note that these flashes of early days are part of her narrative art. They are also her artistic strategy to position her characters in the context of a distant time and space and watch with glee how they emerge from there to become what they are now. Generally speaking, a deep and seemingly unmanageable psychological stress or crisis triggers or precipitates the propensity in weak-minded women characters of Jhabvala. Jhabvala makes this ingenuous use of this psychological aspect of human conduct in highlighting the precious desperate and momentarily imbalanced mental state or situation in her Indian women. At the same time, one has to admit that Jhabvala's major concern in showing the image of an Indian woman is to show that a woman, who has slipped inadvertently or deliberately into an unethical, immortal relationship and loses her chastity, cannot live in peace, given the rigid, inflexible, throttling cultural values in the Indian social system. Such a woman cannot escape social antagonism and chastizement. She cannot make compromises with her barking conscience-an Indian woman's conscience, which is always lurking and wounding her. In the novels like *To Whom She Will, The Nature of Passion, Esmond in India, Get Ready for Battle,* and *Heat and Dust***,** Jhabvala's image of women, particularly in love-hate relationship, is the male propensity to adopt an aggressive sexual posture, taking advantage of female vulnerability.

Conclusion

Jhabvala's treatment of the image of Indian women in her novels is a concrete and commendable achievement, showing her keen Indian sensibility even though it happens to be an outsider-inside. In fact, in her novels, she has not dismantled the stereotyped construction and concept of an ideal Indian woman. One may say that Jhabvala's treatment of the image of an Indian woman is a sort of balanced meditation, contemplation on and comprehension and realization in terms of fiction of the variegated and diverse facets of womanhood the most submissive, sprightly, conventional and unconventional, submissive, simple, docile, affectionate, service-minded women of India and its social system and custom. Through Jhabvala's treatment of the image of Indian men, Jhabvala subtly suggests that men should develop a receptive and sensitive mind and to listen to the voices of women in general.

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Food as a Tool of Ostracism in "They Eat Meat!"

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Abstract

This paper attempts to trace the culturally imbibed and transmitted notions of ostracism towards the subaltern, targeting them on the basis of their food habits. The maxim "You are what you eat" takes on a completely different and political spin when one is oppressed on the basis of their choice of food. Food taboos have been part of different cultures since time immemorial, based on religious or health concerns. But in the recent years, the adversity towards meat-eating seems to be grounded on deep-rooted, ulterior motives on keeping the caste divide alive. The politicization of food and the taboos and bans targeting certain communities threaten to denigrate the very identity of the subaltern. The work chosen for analysis is a part of a collection of short stories titled *The Adivasi will not Dance* by Hansda Sowvendhra Shekhar. Through this short story, the author has tried to explore how certain prejudices would continue to haunt the marginalized, even if they are well-educated and well-placed in life. This paper is an attempt at finding out the cause and nature of the oppression meted out to the marginalized in the name of food.

Keywords: food taboos, subaltern, oppression, marginalized communities, dalit writings

Introduction

Food taboos have been a part of cultures from across the world and for reasons widely varied like health concerns, the over or under utilization of resources and are more often related to spiritual or religious beliefs. Certain food items are considered poisonous and injurious to health in a particular ethnic group while the same items would be deemed edible and accepted in certain other groups. Conformity to the food taboos of an ethnic group is essential in order to identify oneself as part of it and therefore belong to it and hence those who are not in compliance with the food code, as in any other code of conduct are pushed out of the system and viewed as outsiders. While the health concerns and even those taboos related to the availability or the lack of food items can be rationalized for those very reasons, what evade reason and render themselves questionable are those taboos pertaining to religion and spirituality.

In a country like India where religion and caste are the major determinants of an individual's life as well as the country's politics, food taboos are markers of difference between the acceptable and the ostracized. This paper focuses particularly on the origin of such taboos and the impact it has on the marginalized communities. The importance of such a study is in examining how they act covertly in perpetuating hatred and in re-instigating violence in an already stratified society. The attempts by various political and religious groups to portray the country as a vegetarian Hindu state as opposed to its secular fabric are a violation of the constitution and yet pass freely as patriotic fervor and ancestral pride.

The treatment of meat eating, beef eating in particular, as a taboo dates back to the establishment of Brahminical supremacy and is widely prevalent to this day, even among the educated urban populace, primarily because caste is still a forceful element in the society. In his essay titled *Untouchability, The Dead Cow and The Brahmin,* Dr. B.R Ambedkar establishes a veritable link between beef eating and untouchability. He is able to link the four tier *varna* system with the three kinds of eaters – vegetarians, meat eaters but those who do not consume beef and beef eaters. The Brahmins who occupy the highest strata of the *varna* system are steadfast followers of vegetarianism and refrain from touching or even bringing meat into their households. This, they claim, is to maintain their purity. Beef eating is considered blasphemous as the cow is regarded the sacred mother, the '*gomata*'. But in the essay, Ambedkar revisits canonical Hindu scriptures such as the Vedas and Smritis to point out that the sacrifice of cows was widely prevalent and was crucial to certain rituals. In fact, he even finds references to the choice of particular breeds to appease each God's taste. Thereby he enunciates that the Brahmins consumed beef in their early days and in large quantities too as part of sacrificial feasts.

The reason behind the total abstinence of beef and meat of any variety by the Brahmins, Ambedkar concludes, is an attempt to overcome the supremacy of Buddhism.

The validity of the statement is debatable yet what further follows is of prime importance in order to understand the politicization of food and the inherent power relations that led to the discrimination of Dalits. What was merely a difference in taste accelerated into a culture of hatred towards a community solely because instead of treating what one eats as a secular matter concerning one's own interest, it was treated as a religious matter. The cow being held as sacred by the Brahmins made beef eating a sacrilege. This illustrates how the current taboo towards beef eating emanated and what role it played in marking clearly the boundaries of caste.

Discussion

The term 'Dalit' means broken men and in an interesting article titled "The many meanings of Dalit food," Vikram Doctor traces the etymology of the word to *Dhal*, the term for pulses meaning 'split.' He points out that writers like Namdeo Dhasal popularized the usage of the word 'dalit' which essentially means broken men crushed by the society's oppression. Food is an important theme in dalit narratives or at least the lack of it. The pangs of hunger that is never satiated as in Dhasal's poem *Hunger* and the drudgery of contenting oneself with stale leftover food are recurring themes in most dalit writings.

The politics of food, even when operating explicitly right before our very eyes, goes unnoticed because ignorance is easier than empathy. The slogans "Untouchability is a sin" "Untouchability is a Crime" "Untouchability is Inhuman" occupy the first page of school textbooks in Tamil Nadu and yet two years ago a report in *The Hindu* blew the lid off the prevalence of two tumbler system in a village in Madurai. The fact that there are very few discussions on dalit food proves that its major role in ostracizing the community is still not recognized and thereby goes unaddressed. While enough and more mention of dalit food can be found in the writings of well-known dalit writers like Bama, Dhasal, Baburao Bagul and the like, writings solely focusing on the different varieties of dalit food and its underlying significance is an area that had remained unexplored for too long. When a marginalized person holds onto his/her food habits, he/she is also holding onto their culture and it is a way of asserting their identity instead of trying to merge with the powerful majority. But when they are constantly admonished and avoided for being what they are and for eating what they like, they are victimized and stripped of the basic rights that are promised to them. Like Dhasal in his poem *Cruelty*, every dalit would have been forced to scream at least once these very words "Release me from my infernal identity".

The short story chosen for analysis, *They Eat Meat!* attempts to establish a clear connection between the subtler, more dangerous covert racism and food habits. It is part of a collection of short stories titled *The Adivasi Will Not Dance* by Hansda Sowvendra Shekhar. The book was the object of much furore and protests for allegedly portraying the Santhali women in a distasteful way. But the author has successfully given a closer and deeper look into the lives of people belonging to the Santhal community, people from different walks of life, occupying different strata of the economic ladder. Perhaps he being a member of the community had helped him in his task. The chosen short story for instance, has an educated central government employee and his wife as the protagonists. How even such a well-placed man isn't spared from the ostracism of the society solely because of his tribal identity is the central theme of the story.

The story begins with Biram Soren's transfer to Gujarat and the immediate concern that his friends and relatives flood him with is that what would he and his wife eat in a state that is predominantly vegetarian. A piece of information just to illustrate the gravity of this fact, in 2017 the then chief minister of Gujarat Vijay Rupani went on to declare that they'd make the state *Shakhahari,* a vegetarian state. So it's understandable that Soren and his wife Panmuni panic about the shifting and the settling down. Soren's first meeting with the owner of the house is the first indicator of the trials that they're about to face. Mr. Rao finds out that Biram is a tribal from his surname and the condescending tone of the conversation shocks Biram into silence and he is uncomfortable. The final nerve is hit when Mr. Rao requests him not to cook meat or eggs in his kitchen. He also warns him of the neighborhood and how being an outsider fills one with a constant sense of apprehension and advises Soren that he'd rather not reveal that he belonged to a tribal community. He confesses his own meat eating in the past and how he'd given it up in order to settle down. He says, "Because this place is so neat and tidy, we had to pay a small price" (7).

The tendency to associate cleanliness and purity with vegetarianism is often pointed out in the story. For instance, Mr. Rao draws analogies while saying that people in Vadodara believe in purity and hence do not approve of those who eat non-veg. He takes it a notch up as he makes the next statement which pretty much sums up society's attitude towards equality and brotherhood. He says, "Tribals, even lower-caste Hindus, they are seen as

impure" (6). This motion of attributing impurities to people because they consume certain food items is exactly the association that Ambedkar traced in his essay. Throughout all the descriptions of Gujarat in the story the author has emphasized the aspect of cleanliness. Everything from the roads to hotels are spick and span to the complete satisfaction of Panmuni-jhi. In order to be accepted into the folds of this ultra clean place, like the Raos, the Sorens too abstain from cooking meat but they do secretly cook eggs bought discreetly from a small shop and cooked with special care to waft off the odour, burying the egg shells in the garden. All this trouble for the sin of craving something used to be a staple in their diet.

While they do settle down quite happily in the new place and even brave a riot, which unites the entire neighborhood against the attackers, the Sorens never really fell at ease in their own home. The author has deliberately used these words to drive home his message. "In Odisha, Panmuni-jhi could be a Santhal, an Odia, a Bengali. In Gujarat, she had to be only a Gujarati" (14). The author has used a set of terms in his native tongue referring to particular dishes of the Santhal tribe and does not explain what exactly they are. Words like *Haku, Sim-jill, Daka, Katla-machh, Jill-leto* appear randomly in the text and a bit of enquiry into the Santhali cuisine reveals that these are dishes made of meat and fish, the traditional ones that are uniquely theirs.

The key to the Sorens' successful survival is conformity and this conformity comes at the cost of making significant sacrifices. Food carries a lot of cultural significance and is part of the identity of not just an individual, but a community, as the Soren's represent the Santhals in the story. Although there aren't dramatic instances of suffering endued by the family in Gujarat, the lack of freedom and privacy to simply eat what they like is illustrated by the contrast at the end when the Sorens shift to Ranchi. The closing lines of the story are "'No one minds what we eat here,' she would say, marinating a silver carp with salt and turmeric powder, without a care in the world. 'And we don't mind what others eat'" (27). This simple freedom is precisely what was lost to them in Gujarat.

Conclusion

When a powerful majority proclaims something as a taboo, it immediately becomes a rule of law and is dutifully followed by the members of the majority but it gets troublesome when these taboos are forced on the marginalized, subjecting them to discrimination and ostracism. Food is integral to the culture of a community and is not just something to satiate oneself. The simplicity of the text belies its profundity as it does not try to offer any solution nor does it resort to blame games. Instead, it simply and subtly implies that instead of building up walls of segregation, there should be bridges of acceptance and cordiality, just as how Panmuni-jhi learns to make spicy egg fry from Mrs. Rao, who in turn develops a taste for the Santhali dishes.

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Monica Ali's *Brick Lane*: A Cross-Cultural Study

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Abstract

Language is one of the main sources to transmit culture from one generation to the next. It uses literature as a medium for the same purpose. There is a relationship between culture and literature. As literature gives the account of lifestyle, culture, historical report, geographical description of different countries across the world, one can easily understand various cultures. This paper is a cross-cultural study Monica Ali's *Brick Lane* with a view to diagnosing the fact that a literary text is endowed with information about the culture in which the literary text is set. It also helps to understand the relationship between the culture and the literary text.

Keywords: culture and literature, cross-cultural study, cultural conflict, Diaspora

Introduction

Literature helps to identify the life style, culture, folk, character and problems of the people from different regions of the world. It plays the role of a representative which carries information about culture from the past to the present and to the future. It cannot be explained without culture and vice versa. Literature and culture are inseparable. One's identity is based on the culture where one lives in. If a person is caught up in society where more than one culture is followed, cross-cultural conflicts will arise and there will be a confusion and conflict in following a culture.

Cultural conflict induces alienated feeling inside the person who is experiencing the conflict. Mostly, the immigrants suffer from this kind of conflicts. Because of the cultural conflict and the isolated feeling, the immigrants will search for their identity. In this novel *Brick Lane,* the author goes behind the closed doors of a segregated community situated in the centre of the British capital, London to portray the cross-cultural conflict faced by the immigrant characters in the novel.

Situated at the heart of London, side by side with the financial centre of the city, the geographical area around Brick Lane (the street) is nevertheless still

conceived as a segregated space for the underprivileged. Although this

segregation, this sense of separation from the rest of society, means that it is increasingly perceived as a tourist attraction, the area is still associated with stereotypes and myths of backwardness, delinquency and social nonconformity. (Hiddleston 58)

The culture of the place is explained in the above lines. Brick Lane has been 'a home for those who have pushed out of their homes.' It also becomes a site of cultural conflict, and the number of racist attacks has continued to grow. The immigrants are fighting for their cultural identity. The whole community is affected by the identity crisis.

Nazneen, the protagonist and her family is centrally portrayed in the novel. Some characters accepted the foreign culture in order to survive, and some returned to their Home because they had the 'quest of identity' within them. As immigrants, they are facing the pangs of alienation. Due to cultural conflicts, they have the quest for identity and quest for freedom. Nazneen gets married to Chanu at eighteen. To her, it is a challenge that she has to live in an unknown society with her stout husband, who is twenty years older than her. She is not matured enough to run a family in London as a village girl. She quests for identity within her. For her, everything is new. When Nazneen and Chanu arrive at London, she feels alone in their house as she confines herself inside their house. Like Chanu, She cannot earn by going out for job. She does not know English except the words 'Sorry' and 'Thank you'. Her husband does not teach her English. He says that it will come automatically. She always looks behind her past identity as a village girl and peeps through the window. Once, she cuts her fingers when doing household chores and it starts to bleed. She finds no one to nurse her. "What she missed most was people. [...] Everyone in their boxes, counting their possessions. In all her eighteen years she could scarcely remember a moment that she had spent alone until she married." (24) In her major culture, people intermingle with their neighbours and share their joys and sorrows to each other. But in her minor culture, people do not know who is living in the next door. If Nazneen were in

village, people would have come running to help her. Now she is helpless in this situation.

But later, Nazneen starts to do the sewing job at home. She slowly starts accumulate the new cultural values that do not belong to their culture, after she talks with the people living in their Bangladeshi community who get westernized. She gets totally changed in her thoughts when Karim enters her life. She admires his intelligence and courage. She lost in wonder seeing Karim knowing about everything about Bangladesh as well as about England. She admires him because he is young. She develops an illicit relationship with him, which is not allowed in their mother culture. She is ready to accept the western culture, in order to get a self identity. She wants to go back to Bangladesh before she accepts the western culture in her mind. But later, whenever Chanu talks to her about going back to their Home, she feels a little hesitant. She often thinks about Karim. Even when Chanu gets the air tickets to Bangladesh, She does not want to go back, with the thought of remarrying Karim. "If she stayed here, then what alternative would she have but to marry Karim? The thought flooded her with so many conflicting emotions it was a wonder she retained control of any of her bodily functions"(404). She is obsessed with Karim. Towards the end of the novel, she stays in England along with her daughters, whereas Chanu returns homeland.

Chanu gets his job even before his marriage. Even though he works in London, he marries a girl who belongs to his culture and his own country. He does not assimilate the foreign culture. He always wants to go back to his motherland after getting settled in life. Dr. Azad, one of the immigrant characters in the novel refers to this kind of recurring thought as "Going Home Syndrome." Because of the cultural conflicts and unacceptability of the foreign culture, Chanu craves to go back to his motherland.

When Chanu and Nazneen get a boy baby Raqib, Chanu starts to plan about his future. He just wants to frame a path to get him an Identity. "For him the baby was a set of questions, an array of possibilities, a spark for debate and for reflection."(83) As a father, he has a vision for his son. He does not want his son to suffer like him, searching for his own identity. He utters the word "Home grown" (83). Here, the word 'home' does not signify the building, but their 'Mother land', that is their 'Home land'; So that, Raqib will not face any identity crisis. Chanu says, "We will be in Dhaka before Ruku is in danger."(110) [Chanu calls Raqib as Ruku]. When Raqib is ill, Chanu says, "This is the tragedy of our lives. To be an immigrant is to live out a tragedy."(112) Chanu wants to bring up his child in Bangladesh. So that his son will follow their own culture and will not face any cultural conflicts. But unfortunately the character Raqib dies.

When Mrs. Azad is talking about their life's story in London, Chanu comments that, "[...] behind every story of immigrant success there lies a deeper tragedy." (113) When he is asked to explain that tragedy which he undergoes, he explains to them the cultural clash that he faces. The words of Chanu are so powerful and they give us the central theme of an immigrant novel. It also gives us the plot of an immigrant's life. Chanu says,

I'm talking about the clash between the western values and our own. I'm talking about the struggle to assimilate and the need to preserve one's identity and heritage. I'm talking about children who don't know what their identity is. I'm talking about the feelings of alienation engendered by a society where racism is prevalent. I'm talking about the terrific struggle to preserve one's sanity while striving to achieve the best for one's family. (113)

These lines of Chanu speak about the real problems that every immigrant and their children face. Of course, it is a tragedy in their life. But Mrs. Azad interrupts Chanu while he speaks and tries to convince him with some facts. She says, "We live in a western society. Fact: Our children will act more like westerners. Fact: that's no bad thing. My daughter is free to come and go. Do I wish I had enjoyed myself like her when I was young? (113) This shows the plot of the second generation immigrants, whose homeland is the foreign land because they are born and brought up in England.

Chanu eats only cheese sandwiches from the canteen, when Raqib is admitted in the hospital. He cannot expect his own cultural food to be served in the canteen in a foreign land. The novel says, "On the fourth day he went home and cooked rice, and potato and cauliflower curry" (118). He is not ready to acclimatize the foreign culture even in his food habits. He also brings the cooked food to his wife to the hospital. The cultural food habits of the westerners and the easterners are juxtaposed here.

Shahana and Bibi are born after the death of Raqib, their plot becomes even more worse. There is an argument between Chanu and Shahana almost every day in watching TV. Chanu strongly decides to go back to Bangladesh. "We are going there. I have decided. And when I decide something, it is done."(184) Chanu does not allow his children to use the computer. He may have thought that, if they did so, they will get de-channelized from their roots. Chanu says, "She is only a child, and already the rot is beginning. That is why we must go."(182)

The emphasis can be felt in the word 'must' in his speech. He orders his wife that they have to go back to their country as soon as possible. Chanu, when he was about to inform the family that he has got a job as a driver, he addresses his children:

As you all aware, we have decided - as a family - to return home. Your mother is doing everything possible to facilitate our dream through the old and honourable craft of tailoring. and don't forget it was we who invented all these weaves of cloths - muslin and damask and every damn thing.(208)

But Chanu fails in all his efforts because his daughter elopes with her lover when they are getting ready for the flight. So Chanu is the only person who reaches Dhaka, Bangladesh.

Mrs. Islam also undergoes cultural crisis. To gain an identity in a foreign land is a difficult task. We have to keep our identity or change our identity according to the situation or our mindset. Our parents, birth, occupation, qualities make our identity. She is not following the culture of Muslims when she lives in Tower Hamlets, London. She says, "Mixing with all sorts: Turkish, English, Jewish, all sorts, I am not old fashioned ,[...] I don't wear burkha. I keep purdah in my mind, which is the most important thing [...] (29) Wearing burkha is mandatory in the Muslim culture. But she is telling that she wears purdah in her mind. For her, wearing purdah, covers the body but it does not mean that she is pure in her thoughts. Keeping the mind pure is the important thing according to her. Our thoughts make our character. Even if she does not follow their culture outwardly, she is respecting and following it inwardly. She is the symbol of Islamic culture and tradition in the novel.

The character Razia in the novel tries to acculturate herself with white society, English people. After her husband's death there's no one to earn for her family. She has to work and earn for her children. "But this external change in appearance does not alter her value system." (Mishra) She confides in Nazneen and says, "Do you know why I'm going to learn English? So that when my children start telling bad jokes behind my back, I'll be able to whip their back sides." (74) She is giving reason for the acculturation that she gets adapt. She is learning the western language in order to understand the conversations of her own children who speaks and feels comfortable with the western language (English).

On the other hand, Mrs. Azad does not fight with her daughter for being westernized. May be she would have thought that she cannot earn an identity for herself. If she would have been cruel to her daughter, it would have affected her psyche. Because they will be in the cross roads, thinking: Which culture to follow? Which culture is mine? Mrs. Azad allows her daughter to adapt the foreign culture. She is one of the characters who acculturate to gain self identity in the foreign land. The novel says that she even smokes. She goes out for work with the white women. She says about the other immigrant Muslim women, "They go around covered from head to toe, in their little walking prisons, and when someone calls to them in the street they are upset. The society is racist. The society is all wrong. Everything should change for them. They don't have to change one thing. That,' she said, stabbing the air, 'is the tragedy."(114) She calls the hijab practice 'their little walking prisons', which means the burkha is like a prison and the woman who wears it will be the prisoner. As she gets into the foreign culture, she is opposing the culture of wearing burkha.

The parent's generation, the first generation immigrants worry about the future identity of their children and search for ways to escape from the ghetto. Jorina's daughter is sent back home in order to save her from the identity crisis. So that, she cannot run off for a love marriage. Even, Chanu decides to bring up his son in Bangladesh. Otherwise, he will get corrupted in the western culture. He says, "I don't want him to talk back to his mother. I want him to respect his father." Discipline plays an important role in a person's identity and in culture. As every father wants to discipline his child, Chanu wants to bring up his child in a self-disciplined manner according to their Bangladeshi as well as Muslim culture.

There are 'discords' in many Bangladeshi families found in the novel because of the quest for identity and the cultural conflicts within them. "The cause of this conflict is not only the acceptance of the western cultural norms by the children, but also the various evil addictions and obsessions to which the younger generation falls prey"(Mishra). When Jorina's son becomes alcoholic at an early age, "He cannot get out of bed unless he has a drink first"(48); Tariq, son of Razia, becomes a compulsive drug addict, he always annoys his mother and gets money from her, telling lies like, for purchasing books or computer disc and drive, etc., to spend the money on drugs. She gets frustrated. Moreover, he always tell her "OK- Ma" to all her queries. Razia feels bad about it and confides in Nazneen that she is worrying about Tariq.

The second generation immigrants can claim that England is their country. But still their parents and ancestors belong to another country. In the process of

searching for the identity, Chanu decides to go back to his roots to get an identity. But Nazneen assimilates the western culture and decides to stay back with her daughters. "I will go back home" - This is Chanu's mentality. "This is my country" - This is the British- born immigrants' confidence. While some of the first generation migrants like Chanu, Dr. Azad, and Mrs. Islam are enslaved in their past, they escapes from breaking away. Chanu goes back to Bangladesh. But the characters like Mrs. Azad and Nazneen accepted the new cultural values and understood the psyche of the children. But still there will be the quest of identity within them. From the point of view of the British people, they are Bangladeshis still. Identity crisis will be there in their life even if they do not want to have it. "Monica Ali, herself a second generation migrant,... very clearly understood the predicament of the women migrants and the reason for their easy acculturation in the new land." (Mishra 47)

Conclusion

All rests with how a character takes the cross-cultural conflict and reacts for it. The characters who assimilate the foreign culture will also face problem related to 'belongingness' as they are not completely belong to the foreign land. In contrast, the other characters face cross-cultural conflicts and finally return to their motherland. This novel throws light on the cultural difference and cross-cultural conflict across the world.

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Selfhood and Estrangement of Immigrants in Jhumpa Lahiri's *Namesake:* A Postcolonial Study

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Abstract

Jhumpa Lahiri is an American writer of Indian origin well known for her short stories and novels. Her works explore the immigrants experience in America. Among her three novels, including a novel in Italian, the researcher has chosen *Namesake*, and the emphasis is on alienation and search for identity of the immigrants. *Namesake* examines the shades of characters being caught in two different cultures with religious and ideological differences. Immigrants, who sense a psychic lockup, pursue to invent their selfhood. The title of the novel goes in parallel with the main character, Gogol who drives in search of his individuality because of his name. As immigrants perform a significant role in the novel, the researcher approaches the novel in Homi K. Bhabha's concept of hybridity.

Keywords: individuality, customs, family name, culture, quest, hybridity

Introduction

Nilanjana Sudeshna 'Jhumpa's debut collection of short stories *The Interpreter of Maladies (1999) won* the Pulitzer Prize for fiction and the PEN/Hemmingway Award and her first novel *Namesake* was adapted into the popular film of the same name. Her second story collection *Unaccustomed Earth* (2008) won the Frank O'Connor International Short Story Award, while her second novel, *The Lowland* (2013) was a finalist for both the Man Booker Prize and the National Book Award Prize for Fiction. In 2014, Lahiri was awarded the National Humanities Medal. She is currently a Professor of Creative Writing at Princeton University.

Lahiri's writing is characterized by her plain language and her characters, often Indian immigrants to America who must navigate between the cultural values of their homeland and their adopted home. Lahiri's fiction is autobiographical and frequently draws upon her own experiences as well as those of her parents, friends, acquaintances, and others in Bengali communities with which she is familiar. Lahiri examines her character's struggle, anxieties, and biases to chronicle the nuances and details of immigrant psychology and behaviour.

The Namesake is Jhumpa Lahiri's first novel published in 2003. It was originally published in the New Yorker and was later expanded to a full-length novel. The novel revolves around the emotional and cultural themes. A film adaptation of *The Namesake* directed by Mira Nair was released in March 2007. The story spans over thirty years in the life of the Ganguli family. The Calcutta-born parents immigrate as young adults to the United States. Their children, Gogol and Sonia often experience the constant generational and cultural gap with their parents.

The novels label the scuffles and sufferings of a Bengali couple who immigrate to the United States to form a life outside of everything they are habituated to. The novel begins with Ashoke and Ashima leave Calcutta, India and settle in Central Square in Cambridge, Massachusetts. Lahiri labels the hardships faced by Gogol continuously in the novel. The readers are kept lively and they connect themselves emotionally with the story; specifically of how Gogol's name came about and Ashoke's tragic accident.

Lahiri tracks the novel through the changes that happen to the Ganguli family. But she does not do so to argue that life entirely changes. Instead, Lahiri carefully orchestrates a sequence of recurring activities, parties, meals, and social events through Ashima, Ashoke, and Gogol's life. This demonstrates that, although the family's circumstances shift as the year goes by, certain truths remain apparent for each of them. In fact, it is through change the characters learn who they are, and what parts of themselves remain constant.

Discussion

One of Homi K. Bhabha's dominant idea is that of 'Hybridisation,' taken from Edward Said's work, describes the advent of new cultural forms from multiculturalism. Instead of seeing colonialism as something locked in the past, Bhabha demonstrates how its histories and cultures constantly intrude on the present, demanding that we

transform our understanding of cross-cultural relations. Hybridity is a consequence of one or more cultural forms thrust together. It is simply a mixedness of cultures.

The novel initiates in Cambridge, Massachusetts in 1968 with Ashima Ganguli, a recent immigrant from Calcutta, India; waiting for her first delivery. She reminisces about her young days in India; where the family celebrates the anticipating days of a pregnant woman, taking care and doing all her requiring. Ashima feels unaccompanied in Calcutta, without her family by side. She prepares foodstuff and eventually takes care of her husband, Ashoke.

Ashima is a student and English tutor in India with a special interest in the poets, William Wordsworth, and Alfred Lord Tennyson. One fine day, her parents introduce a man named Ashoke, an engineering student residing in Boston. She never thought of leaving her home place, but they move to Cambridge after their marriage. Eight thousand miles away, she knows him, cooks for him in the evenings, pleasing him. She never forgets to drop a letter to her mother in India.

It was a baby boy and was named Gogol by Ashoke, as they did not receive any name suggestions from Ashima's grandmother in India. Until then she accepts the fact that no one is there with her to clean the dishes, wash clothes, and get groceries. But Ashima feels extremely lost with her baby boy in arms. Every time she thinks of her lonely time with her son, Ashima wants to come back to her own home in India, her comfort zone.

"I can't do this," she tells Ashoke when he brings her a cup of tea, the only thing he can think to do for her, the last thing she feels like drinking.

"I'm saying I don't want to raise Gogol alone in this country. It's not right. I want to go back." (NS 32)

Ashima devises new cultural forms from her surroundings and soothes herself to raise her kids in the United States. She witnesses a sense of hybridization. The immigrants found it hard to cope up with the American culture. At times, Ashima feels like she was moving far away from her home and culture (India).

There is probably a generation gap and a difficulty to stick on to a single culture between Ashoke, Ashima and their kids; Gogol and Sonia. They are bewildered to see Ashima crying all night when they receive a phone call from India; claiming that her grandmother and father dead. They were cornered even not to attend the funeral ceremony in the home in India. Sonia and Gogol understand the difference between the two cultures only when they visit India on a vacation.

Ashoke and Ashima slip into bolder, less complicated versions of themselves, their voices louder their smiles wider, revealing a confidence Gogol and Sonia never see on Pemberton Road. "I'm scared, Goggles," Sonia whispers to her brother in English, seeking his hand and refusing to let go. (NS 81)

Following Ashima, Gogol quests for a sense of identity. His good name gives him kickstart to hunt for the expenditure. But his search it indifferent from that of Ashima's. Gogol grows independent, veering away from his Bengali culture, and escaping from his cultural home. He enjoys his hybridization in the increasingly diverse space of the United States. At times in MIT, he completely lived for himself.

He takes a cab from his office to her neighborhood, getting out at a liquor store to buy a bottle of wine. It is his first date in a long time with the expedition of a few forgettable affairs in Columbia he's been with no one seriously since Ruth. (NS 130)

The confusion of cultural identity is something that the second generation (Gogol and Sonia) experience from the very beginning of their lives. They always find it hard to balance between the natures of the two different cultures in the beginning, but inclined to the host culture. The first generation (Ashoke and Ashima) find it difficult to accept being American-Indian due to the strong Indian roots and nostalgia, but they consider themselves Americans for the sake of children.

The name 'Gogol' intended as his pet name eventually turns as his good name. In Gogol's later life, when he found the oddity of his name; he found it difficult to continue with the same name. He gets embarrassed by the name as it is of Russian origin. He wanted to redefine himself as born and bought up in the United States rather than to be known with his parent's culture. So Gogol abandons the name given by his parents and gives himself a new identity. The naming story is the significant marker of Gogol's Hybridity.

"Is Gogol your first name or your last?"

Normally that question agitates him. But today he has a new answer. "Actually, that's my middle name," Gogol says by way of explanation, sitting with them in the common room to their suite. "Nikil is my first name. It got left out for some reason" (NS 103)

The second generation also in the meantime, concedes their cultural responsibility to their roots and learns to accept their identity confusion and hybridity. After their understandings, they often become more open to new possibilities offered by the process of hybridization.

Conclusion

In the novel, Ashima and Ashoke were cultural hybrids, struggling to preserve Indian cultural traditions while trying to accept the American tradition. Gogol and Sonia practice both the aspects of the tradition and give more importance to the American culture because that's the place they both were born. At the end of the novel, Gogol categorizes himself as both American and Indian and learns to respect the roots of his parent's tradition.

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Inherent Gender Disparity in Patriarchal Social Order: Representation in Select Novels in English

DEVIKA, S

Abstract

This paper takes a look at a few select novels written by women writers from Kerala - Nirmala Aravind's *A Video, a Fridge and a Bride* (1994), Arundhati Roy's *The God of Small Things* (1997), Manorama Mathai's *Whispering Generations* (2004) and Geeta Abraham Jose's *By the River Pampa I Stood* (2007) and attempts a study of the patriarchal ideology and the inherent gender disparity portrayed in them. It examines these novels to see how the familial and marital apparatuses work to effect the marginalization of the woman. It also studies how the ancient principle of Brahmanical patriarchy, which regulates caste purity through a control of women, operates in the modern society of Kerala among the 'upper caste' Syrian Christians to keep caste and patriarchal structures in place.

Keywords: Brahmanical patriarchy, patrilineal succession, women's exploitation, gender disparity, discriminatory double standards, gender ideology

Introduction

Women in general are an oppressed lot who confront patriarchal norms imposed on them in their various roles as wives, mothers, daughters and sisters. Deep-seated conservatism colludes with patriarchy to keep women from achieving their full potential. It is generally believed that Kerala, a South Indian state on the West Coast known by its sobriquet 'God's own Country', is a stronghold of matriliny and that the matrilineal system has empowered the women of Kerala. The fact is that matriliny was practiced only in the pre-Independence era, that too by a few communities like Nairs, while all others including Brahmins, Muslims and Christians followed the patrilineal mode of descent. It is also claimed that due to social reforms, high literacy and educational levels of women etcetera, gender discrimination is rather low in Kerala. "Indeed it is, if one goes by the conventional indicators and measures, and adopts a comparative perspective vis-à-vis other Indian states," observe Irudaya Rajan and Sreerupa (33). But the reality remains different. This paper examines a few select novels written by women writers from Kerala - Nirmala Aravind's *A Video, a Fridge and a Bride* (1994), Arundhati Roy's *The God of Small Things* (1997), Manorama Mathai's *Whispering Generations* (2004) and Geeta Abraham Jose's *By the River Pampa I Stood* (2007) - and investigates the patriarchal ideology embedded in them. My paper examines these novels to see how the familial and marital apparatuses work to effect the marginalization of the Syrian Christian women portrayed in them. It also studies how the ancient principle of Brahmanical patriarchy, which regulates caste purity through a control of women, operates in the modern society of Kerala among the 'upper caste' Syrian Christians to keep caste and patriarchal structures in place.

Discussion

In the essay "Conceptualizing Brahmanical Patriarchy in Early India: Gender, Caste, Class and State," the noted Indian historian and critic Uma Chakravarti points out that it is men's recognition of the power held by women in perpetuating the social order and in enabling men to gain immortality through their sons, explicitly articulated by Manu, that necessitated the enforcement of rigorous strictures that served to keep women under male control in ancient times. We get several snippets of the dictates of this patriarchal order in the novels discussed here. For instance, in *A Video, a Fridge and a Bride*: "Women shouldn't have opinions. There's no need for them, to add to the confusion" (47); "when the girl has high educational qualifications, it becomes all the more difficult to get a suitable match" (63-64); and parents "are afraid to encourage daughters to be ambitious because they don't really want them to be independent" (175). The Syrian Christian subscription to patriarchal notions of male superiority and female inferiority becomes evident in *Whispering Generations*: "it was a son that carried on the family name, a boy that brought honour and prestige to a

family. A girl merely passed through and helped to create another family elsewhere" (62); a Syrian Christian girl is raised to believe "that her destiny was marriage" (46), but she has no say in the matter—"you will marry who we tell you when the time comes" (66); that Baben's young bride in addition to being fair and pretty is also rather clever "was looked upon as a disadvantage, something she might hopefully lose upon becoming wife and mother" (15); and a good wife is a woman "who does not stand up to her husband, who never lets pain, anger or grief out of the house" (144).

Typically, in a patriarchal society, males are expected to dominate in all family matters, for authority is vested upon the man to assume responsibility for the maintenance of the family and to play the role of the decision maker within the family. In such a system, the son who would ensure that "the family name was handed down from one generation" as Jose writes in *River Pampa* (28), gets preferential treatment over the daughter. In Roy's *The God of Small Things,* Mammachi is seen lavishing all her love and money on her son Chacko prior to and after he returns from England. Jose writes about the daughter's position in *River Pampa*: "In Syrian Christian families, a daughter became a member of her husband's family once the knot was tied. Once the dowry was given to the groom's parents, she has no more right or claim to anything, whatsoever, in her father's house. Her surname was changed; her identity merged with that of her husband. A son, on the other hand, kept the family line alive" (28).

Patriarchy, which symbolizes the social dimension of women's exploitation, has always given woman a status inferior to man, and the reality of the subordinate position of the woman is indicated through gender disparity in matters of inheritance, education and so on. The Syrian Christian woman is no exception. Syrian Christian women are subjected to a discriminatory, unequal right to property in an effort to protect land holdings. Women and men are socialized into accepting male control over property and the mutuality of kinship in the name of the sanctity and unity of the Christian family, "which essentially means that women forfeit property claims in return for security, support and protection by men" (Philips, "Stridhanam" 250). Thus, there prevails a strong convention among Syrian Christians that prevents women from making property claims. In Roy's *The God of Small Things*, Chacko refers to the pickle business that his mother started and which he has taken over and runs for her as "*my* factory, *my* pineapples, *my* pickles" (57), and legally this is true, because "Ammu, as a daughter, has no claim to the property" (57). Lack of right to property has been responsible, to a large extent, for a woman's economic bondage to man, which has helped to keep her in a subordinate position within the family and marriage.

Jose and Roy show how women in the patriarchal Syrian Christian community had to contend with gender disparity in the matter of education. The typical attitude of parents towards the education of male and female children in the pre-Independence times is marked by discriminatory double standards. After high school, following the death of her mother, Annamma in *River Pampa* is forced to give up her education and take over the reins of the household. On the other hand, Varghese, "pride and joy of his father" is sent to England to study Law. In *The God of Small Things,* in the post-Independence scenario of the 1960s, Pappachi sends his son Chacko to England while insisting in the case of his daughter Ammu "that a college education was an unnecessary expense for a girl" (38). Socialization patterns train girls for marriage: "They are taught the skills they will require as married women: needlework, culinary skills and the like" (Robinson 100). Mariamma in *River Pampa,* gears herself up for marriage by spending time in the kitchen sharpening her culinary skills.

Uma Chakravarti in her aforementioned essay establishes the close relationship between caste and gender, the two organizing principles of the ancient brahmanical social order. She avers that the central reason for the subordination of the upper caste women in the bygone days was "to maintain not only patrilineal succession (a requirement of all patriarchal societies) but also caste purity" (579). The landholding upper castes preserved the stability of succession through notions of purity. The purity of caste was contingent on the purity of women. The caste structure was safeguarded through control of the female sexuality in the form of high restrictions on movement or even through female seclusion. Most women internalized the patriarchal norms, and the complicity of these women reinforced the non-egalitarian structure of the brahmanical patriarchal order. Brahmanical patriarchy thus ensured the perpetuation of the caste system through the control of women "in a structure that rewarded them even as it subordinated them at the same time" (585). The cooperation of women in the system was secured by various means: "ideology, economic dependency on the male head of the family, class privileges and veneration bestowed upon conforming and dependent women of the upper classes, and finally the use of force when required" (580).

The Hindu society of Kerala had only a tripartite caste division instead of the four-fold division of the traditional Aryan society: the Brahmins, Kshatriyas and Sudras. The absence of the Vaishya class was very conspicuous, but this gap was filled by the trading roles of the non-Hindu groups like Syrian Christians and Muslims. Though, strictly speaking, Syrian Christians were outside the caste spectrum of the Hindus, they claimed an upper-caste position in the society of Kerala by virtue of both their avowed Brahmin ancestry in the days before Christianity came to Kerala and their exalted status as wealthy landlords. They followed all the ostracism practices of high-caste Hindus against the lower castes.

As Chakravarti writes, brahmanical patriarchy of the ancient times sought to preserve land and caste purity by closely guarding women. Women were regarded "as gate-ways—literally points of entrance into the caste system. The lower caste male whose sexuality is a threat to upper caste purity has to be institutionally prevented from having sexual access to women of the higher castes so women must be carefully guarded" (579). Among the Syrian Christians, the principle of endogamy was strictly observed in an effort to maintain caste purity and identity, and marriage outside the community was forbidden as it brought shame and degradation of status in society. Syrian Christians, with their elitist Brahmin ancestry did not deign to marry even from a Christian denomination of a lesser order. Marriage, among the Syrian Christians, has served as an institution that plays out the agenda of caste elitism, which is amply illustrated in the novels discussed in this paper. All the four novels studied here portray the familial and societal efforts to stall marriages that cross the boundaries of caste, which could encourage the mixing of blood and thereby undermine caste purity and ethnic identity.

In *River Pampa*, Mathen's daughter falls in love with Thoma, son of Yoshua, a Christian worker on his estate. A marriage between a Syrian Christian woman like Annamma and a new-Christian like Thoma, a convert from the depressed castes and classes whom the Syrian Christians still refer to by their caste names as "Pulaya Christian, Paraya Christian, Nadar Christian, etc" and treat as being "culturally different" (Philips, "Gendering Colour" 258) becomes inconceivable on considerations of caste and social status which are important factors in Syrian Christian marriages. The forbidden love relationship threatens to upset the system of inequalities that has been in place for centuries in the hegemonic social order, and calls for stringent action from Mathen, the patriarch. Mathen solves the issue by offering Thoma fifty acres of land in the high ranges in exchange for staying away from his daughter.

Aravind's *Video* and Mathai's *Whispering Generations* too show how the institution of marriage works together with patriarchy to discriminate against women. In *Video*, when the protagonist Lissy allows herself to be charmed by the persistent attentions of Jose, a union activist colleague at her bank, her family bewails the catastrophe thus: "Dear God, this foolish girl is the granddaughter of Padinjaramannil Korulla Eapen before whom an untouchable would not stand straight. Has she gone mad?" (248). Rachie in *Whispering Generations,* rushes headlong into a relationship and marriage with a lowly construction worker, which causes a furore in the Big House and she is forbidden from entering the house. Thus the elite Syrian Christians discourage marriages and relationships that threaten the interests of caste identity and prestige. What finds favour among this upper caste community are those marriages that conform to spoken or unspoken norms about marriage, family ties, and lineage that work to maintain the status quo of caste and patriarchal power structures.

The Syrian Christian community is quick to ostracize those who transgress to form a relationship, marital or otherwise, which is unacceptable within its socio-cultural framework. Again, in such relationships, it is the woman who easily becomes the target of ostracism both within the family and the society. In *The God of Small Things* when Chacko falls in love with an Englishwoman, marries her and within a year of the marriage, returns home to Ayemenem a divorced man, he is welcomed by his mother. But her daughter Ammu, who defied the Syrian Christian tradition by marrying a Bengali Hindu, had to return "unwelcomed" (42).

Cultural perceptions, since ancient times, have put in place mechanisms for the upper caste males to escape reproach in inter-caste unions, while making the woman vulnerable to pollution in relations with men of a lower caste. This principle is worked out in *The God of Small Things* where the upper caste woman is ostracised for her sexual union with a lower caste man while the upper caste man's sexual dalliance is condoned. Ammu's family does not forgive her the transgression by which she "broke the rules . . . crossed into forbidden territory . . . tampered with the laws that lay down who should be loved and how. And how much" (31). Mammachi reacts violently when she hears of Ammu's relationship with Velutha: "She had defiled generations of breeding . . . and brought the family

to its knees" (258). On the other hand, she, who is aware of her son Chacko's libertine relationships with the women in the factory, justifies him saying, "He can't help having a Man's Needs" (168).

Conclusion

The paper has taken a look at the gender ideology within the institutions of family and marriage as it works out in the Syrian Christian community as depicted in Roy's *The God of Small Things*, Jose's *By the River Pampa I Stood,* Aravind's *A Video, a Fridge and a Bride* and Mathai's *Whispering Generations*. The secondary importance given to the female within the family – the domestic sphere of activity of the woman, her need for protection, etcetera – is vitally related to women's status in the context of power relationships within the family and pertains to the superior male need to establish authority and control over the woman. Clearly, the subjection of upper caste Syrian Christian women to patriarchal norms in the interest of maintaining the stable social structure, points to what seems to be the working of the age-old principle of brahmanical patriarchy in the society of Kerala. Patriarchal power labours to preserve caste differentiation, to perpetuate patrilineal succession, to protect landholdings, all by subjecting women to severe strictures of domesticity, dependence, subservience and modesty. The marital apparatus also seems to be designed to maintain caste purity and thereby the ensuing stability of the established social order. The iron hands of caste and patriarchal power oppress and subdue the violators who venture into the realm of the sexual to form adulterous or extra-marital or even love relations, and seek to reinforce the norms of orthodoxy. Thus, patriarchal perceptions and caste feelings work hand in gloves with marital norms to detain the Syrian Christian women in their subordinate position in the name of culture and tradition.

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Estrangement of the 'Father' in Dilip Chitre's "Father Returning Home"

DINAKAR, A

Abstract

The poem "Father Returning Home" by Dilip Chitre is an evocative poem which deals with the travails and precarious situation of a father who becomes old but still earns for the family. 'Father' as a figure in Indian context is a well-entrenched image in the society. In the patriarchal based Indian society, one associates the head of the family as the most powerful person, and also the one who dictates terms to his wife and children. The idea of a strong 'father', who is considered indomitable in spirit, power and action, is something that is accepted universally. This paper argues that when the image of a strong "father" is demystified, it becomes pathetic and highly disturbing in the minds of the people. The readers are left baffled at the portrayal of the 'father' in the poem.

Keywords: father, gender, returning, travel, grey platform, civilization

Introduction

Dilip Chitre (17 September 1938 – 10 December 2009) is one of the most important Indian poets and critics who also dabble in painting and film making. He is a bilingual writer who has written in Marathi and English. Dilip Chitre's father, Purushotam Chitre, was involved in the publication of a periodical titled *Abhiruchi* which was well known for its quality. His family shifted to Mumbai in 1951 for better prospects. Chitre published his first collection of poems in 1960. His father's travails in the city of Mumbai might have been the source of the poem "Father Returning Home".

The poem which is a first-person narrative is a dramatic monologue. The speaker is one of the children of the father but the gender of the person is not mentioned. The title has the word "Returning" which is a present continuous tense. This emphasizes the idea of the never ending returning of the 'father' to his house after work. The poem, in free verse, consists of 24 lines. The first 12 lines talk of the journey that he undertakes in the train till he reaches the station. The father's journey is quite bewildering to visualise. The second 12 lines speak of the father at his home, and the indifference and lack of communication among his family members.

My father travels on the late evening train
Standing among silent commuters in the yellow light (Lines 1-2)

The first two lines speak of the travel that the speaker's father undertakes. These are replete with images which indicate that he is growing old. He becomes one among the crowd without any sort of recognition in the train journey. The words 'evening', 'silent' and 'yellow light' are reflective of the general state of a person who is growing old.

Suburbs slide past his unseeing eyes
His shirt and pants are soggy and his black raincoat
Stained with mud and his bag stuffed with books
Is falling apart….. (Lines 3-6)

These lines reflect the city scape in which he lives. It is obvious that he is returning from the city to the suburbs where his house is located. Living in suburbs itself speaks of the economic condition of the father who is unable to live in the heart of the city. So, the character might be from middle class family who commutes everyday to his work. These lines capture how the landscape becomes so familiar that he ignores looking at the places as his eyes do not register anything mentally, and the journey itself becomes monotonous. The speaker describes the person by his soggy shirt and pants. His attire is suggestive of the gloomy situation he is in. His bag is falling apart which denotes his reluctance to buy a new one in order to minimise his expenses. He earns for his family, sacrifices for his family but takes little care of himself. The presence of books is indicative of his erudite nature.

……His eyes dimmed by age
fade homeward through the humid monsoon night. (Lines 6-7)

The speaker's father is growing old and his eyes are fading since his vision is deteriorating due to old age. The image of a humid monsoon light reflects the general mood prevailing in the life of the person.

Now I can see him getting off the train
Like a word dropped from a long sentence. (Lines 8-9)

The speaker talks of his father getting off the train by comparing to a word which is deleted from a long sentence. Dropping a word from a long sentence does not affect the meaning of the sentence as it might be insignificant. Likewise, the father who gets off the train does not create any effect among the commuters. He is just an addition to the innumerable, non-descript figures who travel in the train everyday.

He hurries across the length of the grey platform,
Crosses the railway line, enters the lane,
His chappals are sticky with mud, but he hurries onward. (Lines 10-12)

The speaker's father after getting down the train, walks along the grey platform, unseen and unrecognized, and enters the lane towards his home. The grey platform again reminds one of gloom and the impending doom. The second part of the poem speaks of the events that are observed by the speaker after his father gets home. It is reflective of "the word dropped in a sentence" but here, it is added to the sentence but does not make any difference in the meaning of the sentence.

Home again, I see him drinking weak tea,
Eating a stale chapati, reading a book. (Lines 13-14)

The phrase "home gain" reflects the daily happenings at home after the speaker's father comes home. He is drinking weak tea which portrays the fact that there is no one who really cares how the tea is. His drinking of the tea can be understood as a kind of resignation on the part of the father, and on the indifference shown at home by the inmates. The second line reinforces this idea as he eats a stale chapati. While eating he reads a book as there is no one to communicate with him in spite of the presence of his family members. He is alienated in his own house.

He goes into the toilet to contemplate
Man's estrangement from a man-made world. (Lines 15-16)

Every man needs his space where he can be alone and reflect on things and his life. Here the father is forced to contemplate in the toilet as he does not have his space in the family. This may be due to the presence of his family members or due to the nature of the house which may be small in tune with the economic condition of the family. The second line captures the essence of the poem that is the man's estrangement in the world. The rapid development and living on the fringes of the cosmopolitan city have put severe strain on the life of the individuals. Man becomes alienated in his own family. He becomes rootless in a modern world where he is one among the millions who eke out a living for his and his family's survival. He is estranged from his society, community and his life itself.

Coming out he trembles at the sink,
The cold water running over his brown hands, A few droplets cling to the greying hairs on his wrists. (Lines 17-19)

These lines capture the physical and mental condition of the character. He might be trembling because of the cold water or due to the situation that he finds himself in. The greying hair again talks of his growing age.

His sullen children have often refused to share
Jokes and secrets with him……. (Lines 20-21)

Till here the poem is narrated in first person but suddenly it is viewed in third person. One of his children is narrating the poem though the gender is not clear. So, the first person becoming the omnipresent third person is quite baffling but at the same it might act as a commentary on the hostile nature of the children with respect to their father. This includes the speaker; however, one cannot be sure of the speaker wanting to comment on their self. It shows the ambivalent nature of the speaker who seems sympathetic but does not do anything to undo the suffering and the alienation of their father. The second line depicts the lack of happiness in the family. The children refuse to share their jokes which are reflective of the sullenness existing in the family and the lack of trust between the children and their father.

He will now go to sleep
Listening to the static on the radio, dreaming
Of his ancestors and grandchildren, thinking
Of nomads entering a subcontinent through a narrow pass. (Lines 21-24)

These lines revert back to the first-person narrative where the speaker says that their father will go to sleep listening to the static sound on the radio which again reflects the lack of cohesion and coherence in his life. The next two lines again reinforce the message that due to the alienation that he faces inside and outside of his house, he wishes to think about his ancestors which gives him a sense of belonging and also of his grandchildren which reflects hope. As he is growing old, and his total lack of communication with his children, forces him to think of his grand children which will help him to get in touch with life and happiness. He also thinks of the nomads who entered into India through the Khyber Pass which reflects his earning for re-establishment of civilisation in his life.

Conclusion

The poem depicts the real-life situation of the father who grows old, and in the process becomes alienated. In spite of the sufferings and the hard work put in by the father he becomes lonely and unwanted. Though poem mentions father and children, there is no mention of the wife or the mother which makes us wonder about the intention of the poet. In a patriarchal society, the father who happens to be the head of the family becomes the most powerful person. Husbands are prone to control their wives. The suppression is understood by children, and they consider their mother as the one who sacrifices her life for them and their father and it is a prevalent idea in the society. May be the poet wanted to reflect on the sacrifices of the father and how in the name of patriarchal power he is alienated by his own family and the society. Hence, the poem depicts a modern father figure who is alienated, disconnected and becomes solitary figure in his family and the society.

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Aesthetics of the Indian Diaspora: A Study

DOMINIC SAVIO, G

Abstract

The very word 'Aesthetics' not only portrays the pride of 'diaspora,' BUT also links the bond between an immigrant writer and his motherland. This paper particularly revolves around Indian diaspora and its aesthetics. Though there is acculturation, there is heart-rending connection between the writer and culture. Indian diasporic writers stand apart as their patriotism towards motherland is immense. Other diasporic writers use culture just as a tool but Indian diasporic writers anesthetize the term 'diaspora' with emotional appeal to the culture in their writings

Keywords: aesthetics, diaspora, immigrant, acculturation, culture

Introduction

The Greek word 'diaspora' was originally used collectively for the dispersed Jews after the Babylonian captivity and also in the apostolic age for the Jews living outside Palestine. Today it refers to any group or person so dispersed; transplanted from the homeland to the land of his choice. The term 'disapora' literally refers to a scattering carrying within it the ambiguous status of being both an ambassador and a refugee; one anticipates the projection of one's culture and the other seeks refuge and protection and relates more positively to the host culture.

Due to reason and compulsions such as globalization and the consequent mushroom growth of multinational companies, liberal immigration policies, easy transportation, media exposure and the funds allocated to take care of the ethnic groups, different human communities have been experiencing temporary, seasonal and permanent migration from their original habitat. There are about 10 million Indian citizens and above 30 million people of Indian origin all over the world. They form substantial minority communities in Asian countries like Hong Kong, Malaysia, Singapore, Sri Lanka and in South Africa and East Africa. They have a significant presence in Australia, Canada, the United Kingdom and the United States of America.

The Indian diasporic community has got such diverse elements as South Asian Hong Kong Muslims, Canadian Sikhs, Punjabi Mexican Californians, Gujarati East Africans now settled in the U.S by way of England and South African Hindus. In the United States, at least, the Indian Community has occupied a place of considerable privilege, in recent times, with anti-globalization sentiment gaining momentum on the one hand and the congregation of Indians in clusters that visibly put them apart on the other hand, Indians have for the first time become the targets of racial attacks.

However unlike the Indian communities across the world might be, they all maintain some sort of tenuous link with the motherland. The religious practices of Hindus, Sikhs and the Muslims in the U.S are more strenuous than these of their counterparts in India. In thinking of the Indian diaspora, questions like the relations between parents and children, rare relations between Indians, Blacks and Whites, the place of Indian food and music in the preservation of Indian communities, the responsibility of the Indian Government to overseas Indians and the future of prospects of the Indian community in the US come up for discussion.

Though there are so many motivating factors lying behind migration from Indian, economic reasons, pursuit of higher standard of living, opportunities for work, research and freedom are the important ones. Indian diasporic community is varied and complex and thus defies homogenization. Bhiku Parekh rightly observes that Indian diaspora represents "half a dozen religions… seven different regions of India… nearly a dozen castes." (Parekh 105) The diasporic Indian is "like the bunyan tree, the traditional symbol of the Indian way of life, he spreads: out his roots in several soils, drawing nourishment from one when the rest dry up. Far from being homeless, he has several homes and that is the only way he has increasingly come to feel at home in the world." (Parekh 105)

There are special homes but the gap between 'home' (the culture of origin) and 'world' (the culture of adoption) remains the unbridged and the boundaries are often conflictual. The migrant existentialists that determines the specific aesthetics is faced with two centres, the external colonial or modernist centre and the internal or national

centre filtering into a personal identity. The chief feature of the poetics of exile is the trail during which it deals with these centres, sometimes rejecting and sometimes accepting them. Edward Said's writings are the best examples for this trial. He says, "The whole notion of crossing over or moving from one identity to another is extremely important to me, being as I am – as we all are, a sort of hybrid." (Said 122) His "crossing over" is theorization in resistance to the colonial centre that marginalizes. He aims at dismantling the colonial, imperial, totalizing and homogenizing centre. Edward Said said elsewhere as early as 1986 "…20th century mass society has destroyed identity in so powerful a way that is worth a great deal to keep the specificity alive." (Said 122) In his popular essay "Culture and Imperialism" Said elaborates the journey of the exile from his 'homeland' to the globe in three phases such as 'tender', 'strong' and 'perfect.' 'Tender' is the phase in which homeland alone is sweet; in the 'strong' phase, every soil is as sweet as his native; 'perfect' phase looks at the entire world as a foreign land. (Said Cultural and Imperialism) Said ends up at a Bakhtinian kind of heteroglossal dialogue of identities in which they connect each other and become hybrids.

Homi Bhabha, an Indian expatriate shifts this conflict between the centres to a theoretical gain; he transforms the diasporic scattering to a gathering: "otherings of exiles and emigres and refugees, gathering on the edge of 'foreign' culture, gathering at the frontiers; gathering in the ghettoes or cafes of city centres." (Bhabha 139-140) To Bhabha, it is not the nation but the culture which is the focus of attention. He recommends a hybridity which is not found in hierarchical or binary structures. The poetics of expatriate elaborates itself without centres in the writings of Homi Bhabha. In his celebrated essay "Dissemination, time, narrative and the margins of the modern nation," Bhabha defines culture or nation in terms of "double inscription." Bhabha projects culture as hybrid from the side of migrant and subaltern. This "double inscription" or "two references" is to live on borders: Bhabha uses the term "liminality" – tension of differences; the difference of historical past and the present, and of the subjecting and the subjected clashing or meeting in a capital now; this is referred to as "disjunctive temporality."

Bhabha's "disjunctive temporality" is analogical to Salman Rushdie's notion of "Broken mirrors." He even generalizes the excitement of the "homeless" when he says "Human beings do not perceive things whole. We are not gods but wounded creatures, cracked lenses, capable of fractured perceptions." (Rushdie 12) This is according to Bhabha "the twilight existence of the aesthetic image" (Bhabha 15) writers like Rushdie mythologize history whereas writers like Uma Parameswaran remythologize history, epics, legends and myths of the native land. This passionate desire and existential need to relocate the philosophy and vision of the homeland in the midst of the alien host culture is as William Safran rightly calls one of the six features of diaspora. (Safran 85)

V.S. Naipaul transforms his sensibility to a perceptual homelessness and uprootedness while Bissoondath, an Indo-Caribbean writer rejects the homogenization of ethnicity and projects immigration as "essentially about renewal," about changes we cannot expect the immigrant communities to stand still in time and if we do it, it is to legitimize marginalization; it is to turn ethnic communities into museums of exoticism." (Bissoondath 111) He insists on being called a 'Canadian writer' because to him the use of hyphenated phrases is "a sign of an acceptable marginalization." Though the Canadian Government encourages multiculturalism through the Canadian Multiculturalism Act, in reality, it fosters racism, marginalization and 'ghettoization.' Government funding cultural festival is a waste because it is the responsibility of the individual and family.

The same is the opinion of Bharati Mukherjee who also loves to be branded as an American writer. She advocates "mongrelisation" – a mixing and mingling of two races. She wants the immigrants to take deeper roots in the foreign soil and become global or international citizens. Both Ashis Gupta and Michael Ondaatjee move outside the nostalgia – protest syndrome and create a "third space," by moving away both from the native culture and host culture." (Jain 101) Rohinton Mistry, a Canada based Parsi-Indian does not mythologize the history of India like Rushdie or Uma Parameswaran but revisions it simply; we see "criticism of the reality of home also reaffirms the some longing" in Mistry's writings. (Kirpal 6)

Summation

Any discussion on diaspora is incomplete without reference to the relationship between expatriate writing and the special use of language in such writing. Writers like David Stouck relate diasporic writing to the theory of receptivity and bring in the use of transaction language which is a cultural construct. The present study is wound up without giving elaborately with the nuances of expatriate language which can be analysed in detail in a separate paper by the further researcher.

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Teaching Descriptive Writing through INSTAGRAM

EMERALD JACQULINE, S & SHANMUGATHAI, M

Abstract

The paper reviews attempts to teach descriptive writing through Instagram. Descriptive writing is a form of literary writing in which the writer presents a graphical representation of a scene, a process, and an object to the readers through her words. Teachers all over the world have tried various ways to teach descriptive writing to students but nothing attracts the present day students more than social Medias. Hence the author wishes to teach students through one such social media like Instagram. The author found that most of the students have an active social life and hence felt that teaching descriptive writing through social media will have a profound impact on them compared to conventional methods. And as such the author divided the class into two groups - one group to learn descriptive writing through Instagram and the other group to learn through conventional method. Writing a fitting caption/funny caption to images, bringing out the Dominant Impression from the images, finding descriptive adjectives for the scenery posted, using figurative language to describe the scene and bringing out the sensory details were some of the tasks set by the author to the students through Instagram. The results were really overwhelming. Students who would not normally actively participate in descriptive writing were so involved in the learning and writing process. They came up with innovative, hilarious and thought provoking captions. They could see the captions/writings of their friends and they wanted to outsmart them which made them more creative. This is evident from the images shown in the paper which are real captions/writings posted by the students of the author's class for the tasks she had set them through Instagram

Keywords: dominant impression, social media, spatial order, figurative language, emojis, caption writing

Introduction

Technology impacts every single aspect of our lives; language teaching and learning are no exception. Educators regularly incorporate a variety of tools (Thorne and Payne, 2005) to engage their students and to allow them to interact in new and different ways, both in class and beyond the walls of the classroom. In particular, popular social networking sites (SNSs) such as Facebook, Edmodo, and LinkedIn offer educators even more ways to help students increase motivation and reinvigorate the classroom climate (Mazer et al., 2007). This article presents how Instagram can be used as a tool to enhance and motivate students' descriptive writing.

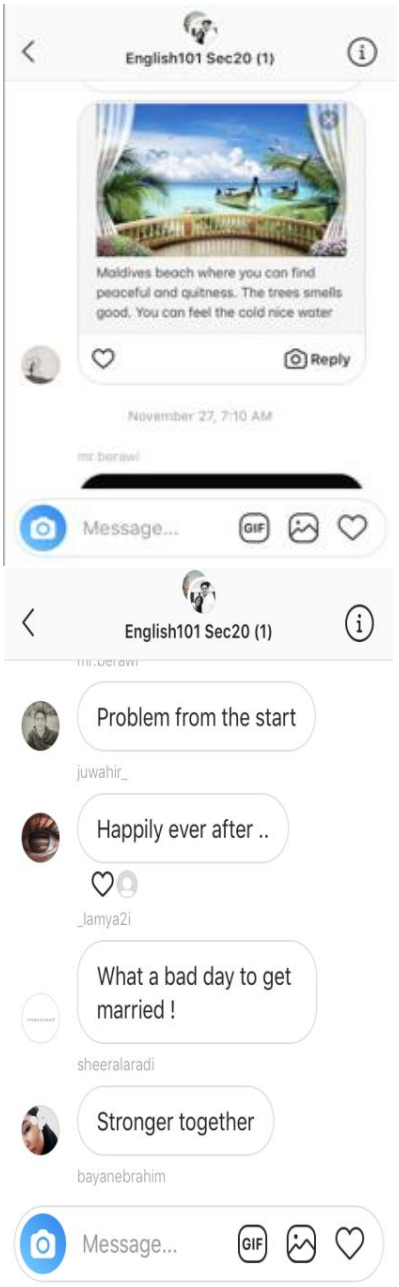
Instagram is a social media app that was launched in 2010 by Kevin Systrom and Mike Krieger (the app was later bought by Facebook in 2012). It is currently one of the most popular SNSs in the world with over 1 billion active users (Instagram Press, 2018). Its focus is for users to post individual images or videos with a description on their profile, some 500 million (activities) images and videos are posted daily (Instagram Press, 2018). Therefore, Instagram seems to provide an ideal environment for L2 learners to produce descriptive writing.

Instagram users form connections by 'following' each other's profiles, which enables them to view the content posted on these profiles and respond in the form of comments or 'likes'. A 'like' is a tag users can place on images to indicate their support. Once a user follows other users, all postings from these users will be collected and presented on the user's 'News Feed'. Instagram has grouping facility too. Its members also have the ability to message each other privately using 'Direct message'. These facilities allow users to engage in synchronous and asynchronous communication, both publicly and privately. Instagram profiles with default settings can be viewed publicly by anyone who visits the site; there are also privacy settings which can restrict the access to one's profile to approved followers only.

Discussion

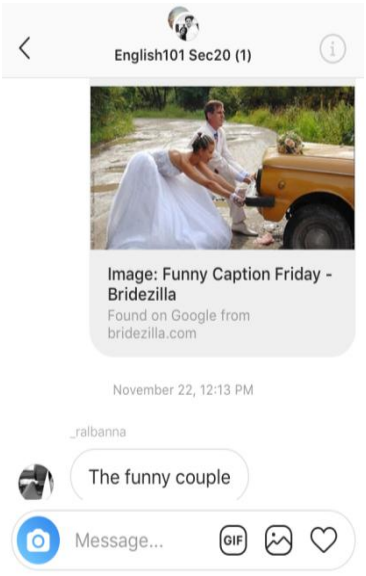
Descriptive paragraph is a paragraph which expresses or describes a place, or a thing, or an experience or a situation or a person etc in such vivid detail that the readers can easily visualize what is being written about, or they can feel that they involve in the experience. It is like a window into another world. Since Instagram is all about sharing videos and photos online

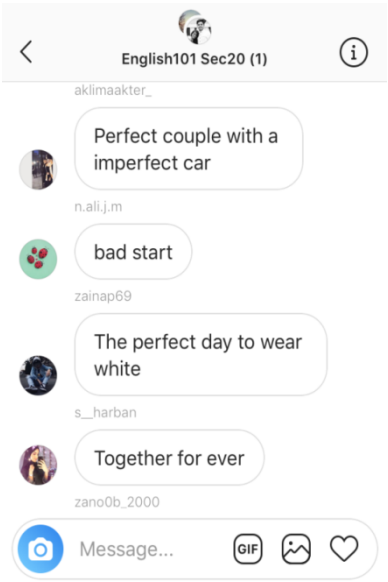
with captions/titles/small descriptions, students can easily relate with Instagram for descriptive writing. Students have been already posting funny captions, descriptions of their photos/videos in Instagram. So if students are set a task of writing descriptive paragraphs about a picture which the teacher posts in Instagram, the students will be more than willing to do it. Because, learning descriptive writing becomes more engaging as well as fun using Instagram compared to the pen and paper way. They will try to outsmart their peers by being more creative, by using vocabulary which their friends may not be aware of, or writing in a distinctive style of their own. Descriptive writing becomes more effective when it is taught through Instagram. Since Instagram is a platform for posting pictures and videos; it serves to be a perfect platform. Moreover students are very active in Instagram and they do this activity in their normal routine life by giving comments for the posted videos and photos. It is a literary device in which the author uses details to paint a picture with their words. It should always show the reader, not tell the readers about something or someone. To make the readers visualize some techniques should be followed.



Caption Writing

Caption writing can be taught effectively using Instagram. The teacher can upload an image and ask students to write captions for it. Different student come out with different captions and all the student do read others caption so they learn as well as there will be fun, so they learn caption writing through fun





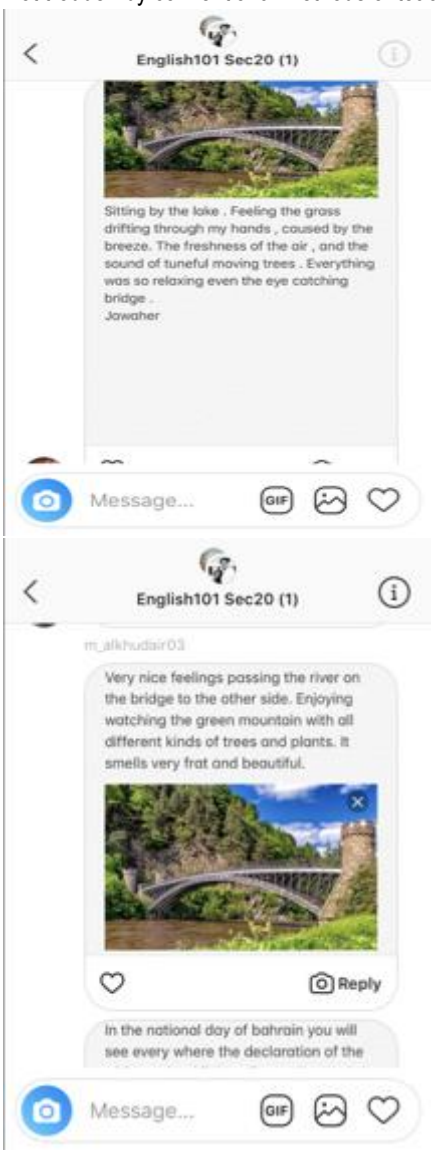
Dominant Impression

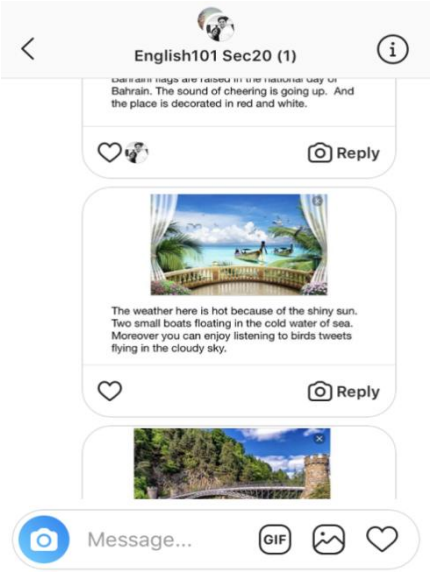
Dominant Impression is the main idea or theme which the writer wants to convey through the complexity of the story's construction. Descriptive details can aid in developing the overall dominant impression. For example, when a writer writes 'Life was thrown out of gear in the Island after the hurricane,' Here 'life was thrown out of gear' is the dominant impression and the readers can easily infer from the sentence that normal day to day life activities were affected to a large extent in the island after the hurricane.

Instagram can be used as a tool to initiate students to create out creative dominant impressions for pictures/videos which the teacher will upload on to the Instagram platform. Even though every student will be able to see every other student's dominant impression, each student will try to be different and hence the students will come up with varied and multiple dominant impressions for the same picture. It will necessitate the students to think out of the box because their idea of dominant impression may have been used by another student before them. It will also help students to learn from one another.

Sensory Details / Imagery

Description presents sensory information that makes writing come alive. It expresses an experience that the reader can actively participate in by using imagination. The teacher posts a picture and asks the students to write sensory details in Instagram for the picture. The imagination of one person differs vastly from the imagination of another person. Hence the students will come up with an endless variety of sensory information for the picture which the teacher has posted. In Instagram the students not just write but they also read the sensory information written by others and hence their imagination can take clues from those details. Thus learning will become fun and creative and will provide new vistas hitherto not trodden by conventional methods of teaching

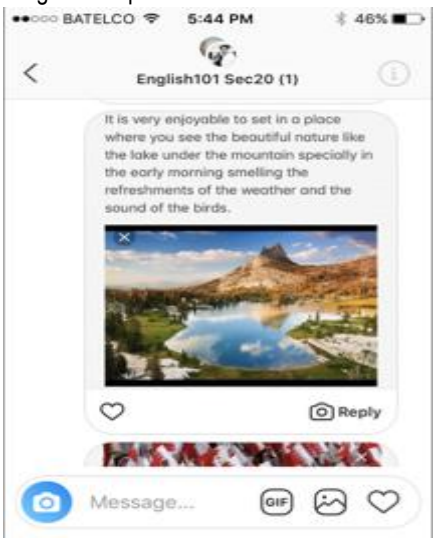


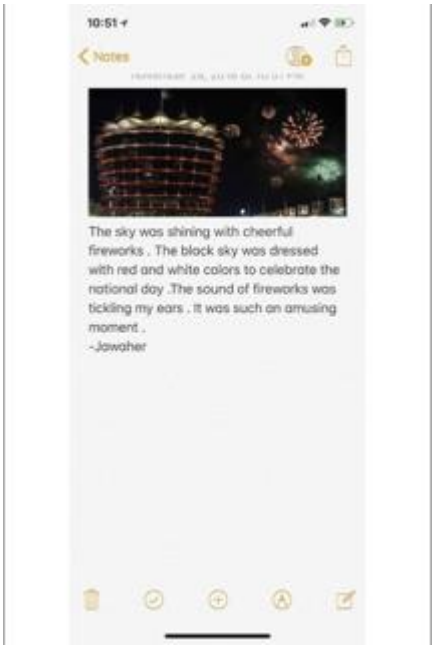


Figurative Language

Figurative language is to a writer what a paintbrush is to an artist. That is, you can use it to take something simple or flat and transform it into something multi-dimensional. Figurative language has the ability to be more impact than literal writing; it can expand readers' interpretations and broaden their imaginings. Through Instagram when a picture is posted by the teacher for bringing out sentences using figurative language, students can bring a variety of figurative languages like simile, metaphor, personification, Onometopia, alliteration and so on.

Through using Instagram the students can study the art of writing in a fun-filled way. They also get to know the art of writing of their peers.





Descriptive Adjectives

Descriptive adjectives are used to describe things in a vivid manner. Learning and writing descriptive adjectives using Instagram is so interesting and fun. When the teacher will post a word say “sleep” and ask the students to find similar words for the given word, they will come out with various words like slumber, nap, siesta etc.

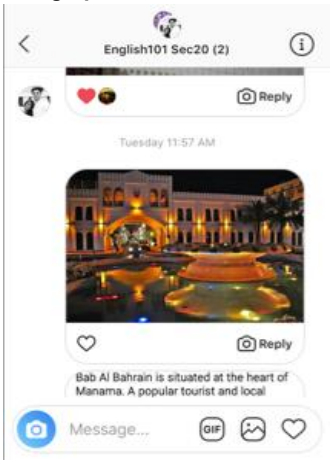
Spatial Order

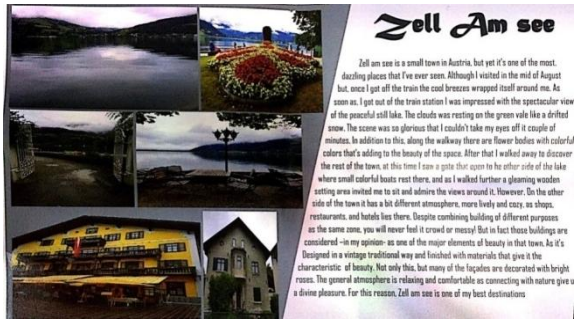
Spatial order is the method of writing in which ideas are arranged in the order of their physical location, from top to bottom, bottom to top. left to right and from right to left. For instance,

To the left of me is a laptop, and to its right is the mouse. Below in the cubby at my center is a pen cup. On the left-hand side of my desk is a console phone, and in

front of it lies a notebook. There are several knickknacks scattered around the top of my desk, and a wrist pad directly in front of me. The coffee bar across the room from my location is well stocked with coffee, cups, and syrups. The television mounted high on the wall to the left is on low volume.

Descriptive Paragraph models





Conclusions

Social media networks rule the roost in this modern age and more students stay 'connected' through social media network than ever before. So naturally, teaching through a media which the students can easily relate to will be an effective way of teaching compared to the traditional black-and-white method. Students will find paper and pen way of learning obsolete and boring. Teaching descriptive writing through Instagram will bring out the creativity in the students and will definitely play a positive role in teaching descriptive learning.

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Personal Victory and Communal Failure in John Edgar Wideman's *Brothers and Keepers*

EVANGELINE SWEETY

Abstract

African American Literature depicts the lingering effects of diaspora, subsequent slavery, oppression and slavery. It took a lot of mental acumen for the African Americans to forge a literary body which could break the insidious white stereotypes, and be proved as sentient beings. They had been for over a long period of time striving to grapple with the dichotomies, dialectics and polarities of the Westerners. Racism, a product of such a schism in western mind remains dynamic to this very day. With an undeniable stimulus from its harrowing history, African American literature has evolved with corresponding varying political currents. Amidst master narratives of Emancipation Proclamation and promises of freedom and equality, this paper questions whether racism is eradicated, attempting to find a solution in the light of John Edgar Wideman's *Brothers and Keepers.*

Keywords: slavery, middle passage, racism, slave narratives, Harlem renaissance, black power movement, double consciousness, polyconsciousness

Introduction

Racism can be said as the cruelest concept ever, born out of human mind. Its effects are indelibly etched on the psyche of the victims. Slavery is an inextricable episode in the history of African Americans, the horrors of which stare at us to this very day. It's the most disgraceful act of man which created an irreparable scar of humiliation. Their misery did not end even after their ill-treatment during the horrendous Trans-Atlantic journey, 'Middle Passage'. In the New World as slaves having no identity of their own, accepting new names christened by their white masters, they had to succumb to every menial job. Bereft of a national identity and social equality, this ethnic group suffered years of subjugation institutionalized and legitimized by the United States. Slave women were sexually abused. The slaves had no way of enjoying a family life as they could not marry and could not enter into legally binding relationships. They were given no education or civil rights as they were branded with white stereotypes such as 'primitive', 'uncultivated', 'brutish' and 'evil'.

Surprisingly it was such a hostile environment which laid the foundation for the articulation of their intelligence. All their pent up frustration and silenced voices of protest took shape in their writings. They defended themselves based on the contributions their communities had made to America. It was a need to write for them rather than it was a desire. They wrote to refute the white conferred racist titles and whites' demeaning notions about them. It took an indomitable will to fight the grinding pressure and discrimination to prove themselves as rational and sentient beings. The slave narratives were the first recorded works by the African Americans. Inspired by these slave narratives, a few white abolitionists wrote novels. Things did favor the African Americans as years progressed and by 1850s number of African American printers and editors set up business to escape the White critical attention and to have a freedom of expression. The black wanted to narrate their own story without feeling guilty.

By 1920s, America witnessed a burst of African American expressive art. It was called the Harlem Renaissance between 1919 and 1940 during which there was an unprecedented artistic and socio-cultural awakening among the blacks. Also known as the Negro Movement, it sought to define a new African American identity as they believed that their writings could help them prove their mettle, intellectual faculty and the need for freedom. Through writing they took part in the larger struggle for civil rights. In the preface of his important anthology, *The Book of American Negro Poetry* (1922):

> A people may become great through many means but there is only measure its greatness is recognized and acknowledged. The final measure of the greatness of all people is the amount of standard literature and art they have produced (xxxv, Gates and McKay)

Booker T. Washington had also encouraged education of the African Americans to climb up the ladder

of progress. This modern stance of the black artists had made a great impact on the whole world aiming interracial audiences. During the two decades that followed, between 1940 and 1960, Richard Wright ushered a way of writing with his *Native Son* which brought out urban realism and the harsh realities of urban living for Black Americans. Many critics felt that such writings ended up being deprived of aesthetics and creativity.

By the 1960s, the period of social interest, the Black Art took a revolutionary turn. Widely known as the Black Arts movement or the sixties movement, it was led by a group of black writers like Amiri Baraka (who founded the Black Arts Repertory Theatre/ School(BARTS) in 1965), Nikki Giovanni, Sonia Sanchez, Maya Angelou, Hoyt W. Fuller who declared their intentions to bring Black Power to black people by any means necessary. It is poignant that African Americans had to resort to violence to demand their civil rights as all their earlier pleas and sighs were neglected and unheard by the despotic white Americans. Black Power artists advocated Black separatism, Black Pride and Black Solidarity, a sort of reverse racism, and nationhood.

They celebrated the uniqueness of their culture by radically fighting the neo-colonialism, imperialism and cultural erasure by the whites. They celebrated the cultural aspects indigenous to Africa. There were demonstrations of sit-ins and marches to protest. Such was the political climate where African American artists created political works to encourage the protestors. Black Studies is a product of the 'turbulent sixties' and was proposed in 1968 by the members of the Afro American Student Union to study in a systematic way the history, culture, sociology and religion of the African Americans oriented to eradicating the racial stereotypes. A writing of such a time aimed at black audiences and aspired to be judged by black people. Another aspect of Black Arts movement is that any writer who wrote on larger concerns other than the aspects pertaining to 'protest literature', or if he addressed to a wider audience, then such a work could not be part of African American society. This ideology was refuted by many writers like Tony Morrison, Ishmael Reed, Alice Walker, Ernest Gaines, Charles Johnson, Clarence Major and John Edgar Wideman. They felt that this 'prescriptiveness' could restrict the artistic freedom of writers and also that Black Power philosophy if seriously given importance to, can be dangerous.

It is noteworthy that such writers whose careers began around 1970 have earned many accolades like Nobel Prizes, Pulitzer Prizes, National Book Award, PEN Awards etc. Their works were also taught in schools and universities subsequently. One such novelist is John Edgar Wideman who during his initial literary career was oblivious to the unique beauty of his cultural lineage. He had unlike many black boys of his age, the opportunity to be highly educated. He studied in Peabody High School, which was predominantly white. He was born in 1941 and grew up in Pittsburgh which was economically impoverished black community.

His extraordinary talent in athletics and academics helped him interact quite comfortably with the white student populace: he became the class valedictorian, senior class president and captain of the team. He attended the University of Pennsylvania after being awarded a scholarship in 1959. At the University, he achieved all Ivy League status in basketball and Phi Beta Kappa membership. His life was racially compartmentalized at the high school as he associated with the white peers in the classroom and the gym and with the black friends outside the academic setting. This dichotomy intensified at the University of Pennsylvania where he majored first in Psychology and then English. Here he also received a Benjamin Franklin scholarship for his achievements in athletics and academics.

In spite of all accolades, Wideman admits that he had to play various roles as if in a theatrical play forgoing the disorientedness of his fragmented self. At 22 years, he and J. Stanley Sanders of Whittier College in Whittier, California won Rhodes Scholarships and went to Oxford University. Wideman along with Sanders became one of the first three blacks to win this most acclaimed of prizes, the only black Rhodes Scholarship before being Alain Locke in 1905.

He spent three years at Oxford during which Wideman wrote a thesis on the eighteenth century novel. It was during his time there that he led the Oxford team to capture England's amateur basketball championship and married Judith Ann Goldman of Virginia. He returned to United States in 1966 from Oxford with a Bachelor of Philosophy degree. Wideman spent a year at the University of Iowa's creative writing workshop as a Kent Fellow. Later he left Iowa to teach English at the University of Pennsylvania, where he became the University's first black tenured professor in 1974.

For a boy who grew up in urban North in a family that had left the South generations earlier, Wideman had no idea about his roots. Yet, like any black, he too had a "double- consciousness" where one ever feels his twoness- "an American, a negro; two souls, two thoughts,

two unreconciled strivings, two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder. (DuBois 7). According to Ross Posnock, this is defined as a constant dialectic between "the racial particular and the unraced universal" (Pereira17).

In spite of his contesting dualities, he chose to fit in the American mainstream. He did not allow his race consciousness to hamper his growth. Being the son of a father who had been a waiter and a trash collector to meet the needs of the family, John Wideman was ambitious and strove to be something better by hard work. His youngest sibling Robby on the contrary is a failure. While Wideman managed to escape the world of Homewood, especially during the turbulent times of the 1960s, and the early 1970s, Robby did not. Robby attended the Westinghouse High School which was not as good as the school where John and his siblings studied. Robby had always felt insignificant as he could not match up to his brother who received National and International attention, as Wideman was excellent in both athletics and academics. On the other hand, Robby had been enslaved by drugs, hopelessness, despair, and alienation. He adopted the views of Black Power movement, and even led protests in high school demanding more opportunities for blacks. This diverted his attention from academics and led to his exclusion from his own family and siblings who were focused on education and upliftment. When Robby was arrested in 1975, Wideman was devastated and he began to tussle with the situation as a family tragedy, a sociological mystery, as a personal torment and as material for his fiction.

Brothers and Keepers (1984), a highly personal and emotional novel is an autobiographical account which touches all the above discussed aspects of Wideman and his brother's lives. It's an intense memoir which narrates the story of incarceration of his brother Robert who presently serves a life sentence without bail for a crime he did not commit. Though on a surface level *Brothers and Keepers* seeks to engage in depicting the life of Robby it reveals much more about Wideman himself and the Homewood community. Throughout the novel, Wideman tries to figure out the forces that led him to college, a successful career as a teacher and novelist and led Robby towards the crime.

In this novel, Wideman intends to explore their past lives, to resurrect those points in time where Robby started to go bad. Wideman realizes that his own neglect of his brother could be one of the reasons as he was intent upon adapting to the dominant White world for more opportunities which could make him successful. But this alienated him from Robby and eventually his community: "My motives remain suspect. A potential for treachery deep inside the core. I can blend with my surroundings, become invisible." (*Brothers and Keepers* 34). He selflessly lays bare his integrationist motives he harbored to escape the misery of his community. He revisits his past, and re-presents it to reflect his concerns for his community.

Wideman remembers in his memoir, how Robby had always been hanging around with his friends, and playing loud music while John had married and settled down in life with a profession. Robby's heroin addiction demanded more money and that is how he gets involved with his friends in a scheme involving stolen goods. The plan does not work out as per the expectation and one of his friends pulled a gun and shot an opponent who dies. Though Robby flees away from the cops and hides, he is later put behind bars for life without parole and continues to be incarcerated in Western Penitentiary, near Pittsburgh.

At the outset of the novel, Wideman begins to explore the reasons to write this book, ponders, focuses and realizes that there had been a lot of barriers between the both which caused the gulf. He says: "So this book. This attempt to break out, to knock down the walls" (*Brothers and Keepers* 18). Through stories and shared history, Wideman reconnects with his brother. At the end, he gives voice to Robby so that he narrates the story from his perspective. This way, Wideman could shed his ego, acknowledging the limitations of his perceptions and by becoming the "Other". This way, he could better understand what his brother went through, before ending up in jail. By understanding the predicament of his brother, he could understand the difficulties of his community at large. According to Heather Andrade,

It is not enough for Wideman to simply listen to [his brother as he tells his story]… Wideman must also recognize that through [listening to his brother] he can find his own story. He lives [within his brother's story] inasmuch as [his brother] lives within his own… The story is no longer simply [the brother's] or Wideman's, or anyone's – the story belongs to the community. ("Mosaic Memory" 361)

Relating to the point where he left to college in Wyoming he realizes, "Nothing new in my tactics. I'd adopted the strategy of slaves, the oppressed, the powerless. I thought I was running but I was fashioning a cage. Working hand in hand with my own enemies."(*Brothers and Keepers* 33). Wideman seems to reveal to us through the book that an African American

dream of freedom is never attainable. As long as the forces of racism are not vanquished, the patterns that tie Robby and Wideman and all African Americans will persist.

Wideman seems to subvert the notion of "double consciousness", which can only reinforce the either/or perspectives of African American lives. He seems to acknowledge and embrace a polyconsciousness or multiple strivings. While binaries can destroy lives, multiple consciousness allows more chances of possible lives. We must understand the multiple lives we inhabit in order to empathize and understand the diversity in others. In the novel, he presents family and culture which fall victim to the limitations and racial mores of the dominant culture's history. He tries to create a space for Robby's voice to be heard by capturing the complexity of Robby's life and the historical and social forces that contributed to his trouble

Success in America seems to require that an African American sacrifices identity, family and race: "Just two choices as far as I could tell: either/or. Rich or poor. White or black. Win or lose." (27). They are expected to overcome their past, to "become like the man" (*Brothers and Keepers* 27-28). But, in a torn world, Wideman suggests that it is the family and community that can be the means of survival for a black:

> No matter how grown up you thought you were or how far you believed you'd strayed you knew you could cry *Mama* in the depths of the night and somebody would tend to you. Arms would wrap round you, a soft soothing voice lend its support. If not a flesh-and-blood mother, then a mother in the form of a song or story or a surrogate, Aunt Geral, Aunt Martha and drawn from the network of family members. (*Brothers and Keepers* 79)

The risk of an African American in America is such that after Robby's arrest, detectives pick Wideman up for questioning as he may be a possible accomplice to the crime:

> No matter that I wrote books and taught literature and creative writing at the University, I was black. Robby was my brother. Those unalterable facts would always incriminate me. (*Brothers and Keepers* 14)

Summation

Wideman understands that nothing, not even his charmed life in Laramie can protect him from the racist assumptions still prevalent in society.

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Promoting Cognitive Thinking through Contextual Learning

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Abstract

Learning English as a second language is an effective process. This process can not take place without involvement, cooperation and reflection of learners. Contextual learning happens when learners process new knowledge and information. Learners' mind naturally seeks meaning in context by searching relationship that makes sense and appear useful. Language learning can take place without the help of teachers. In case of contextual learning, teacher's help is inevitable for English language learners. Contextual learning takes place through several strategies such as relating, experiencing, applying, cooperating and transferring. Teachers should provide strategies for cognitive thinking of the learners. They also help learners relate and reflect on the context which they learn. In the present scenario teachers do not stimulate learners to practice ESL through mental activities and cognitive thinking skills. This paper insists on cognitive thinking of English language learners and heterogeneous platform in ESL classroom.

Keywords: cognitive awareness, cognitive knowledge, contextual learning

Introduction

Contextual learning is a way to introduce content with rethinking and analyzing. The ability to learn content with the help of some strategies in contextual learning is help to relate the content to the real life. Berns and Erickson said, "Contextual teaching and learning helps students to connect the content what they are learning to the life context in which that content could be used." Teach students to getting practices on the contextual learning because it is necessary to acknowledge the content. Hence, teachers should teach the awareness of contextual learning to students and make them involved within this learning process. It allows students to connect the learning context with existing knowledge which they have already experienced in their daily life. According to Vygotsky,"The gap between what is known and what is being learned as the zone of development." Learners should need the practice of contextualizing the content while learning. Learners should engage with contextual learning strategies for the development of cognitive thinking. But in our learning system teachers' tried to make all learners to memorize the context for the sake of scoring high marks in the examination. It does not create impact on learning and the learners, teaching and the teachers. As a result, this kind of learning system shows the effort of students becomes nothing in the end. They are unable to learn the exact meaning of the content easily without the knowledge of contextual learning strategies. The bottom line is that learners and teachers have not taken any responsibility to planning, relating, experiencing, applying, cooperating and transforming in the content what they learn.

Research Questions

This article addresses the following questions:

1. What is cognitive thinking and how can it be developed by contextual learning?
2. How do students inherit cognitive thinking through contextual learning?

Hypothesis

The researcher framed the following hypothesis for validation:

Promotion of students' cognitive thinking required contextual learning strategies and it aggravates learning process easily with understanding.

Literature Review

According to Brorklund & Willingham (2009), context is so broad that if students are capable to connect it with the real life, then the content will be easy to learn. Hence students should know to contextualize the content in their learning process. Good thinkers can reach the higher places in the world. Research held on good thinkers or experts within their field, for example scientists and artists show that experts have a rich experience and understanding of their subject and its established knowledge base.

Cognitive theory is about the advancement of attention, memory, language processing, perception,

problem solving and thinking. Bandura's cognitive learning theory explains that behavior can affect cognitive activities or individual cognitive activities, and it can affect the environment, environmental influence can alter individual thought processing. Individual learning is not only done with the help of their own experience but also through the process of observation, behaviorism and from the environmental circumstances. It will enable learners to think and understand the content easily. Jean Piaget describes the prominent changes in cognition with age and also it depends on the action and perception of early stage to an understanding from the more observable aspects of reality Jean Piaget (1967). Cognition can be acquired only from enrichment in learning process with the understanding of text. UNDP Human development report that "development as expanding people's choice, such as considerable, matter of attitude and beliefs: They address mental objects and do not exist when people are not aware of them." Cognitive thinking can be developed when the learner use their existing knowledge within the given context to act upon the context, it changes the condition in which they live and possibilities offered by these conditions. Thus knowledge and experience grow in this process. It is especially look at old problem in the different manner or discover new problem and asking questions. It launching a new cycle of developments in cognitive thinking.

Research Design and Result

A questionnaire with 10 statements on Likert scale method was administered among undergraduate students. The subjects were selected randomly form both arts and science, and engineering colleges. The researcher circulated a short passage and the questions were based on the subjects' response towards that passage regarding contextualization. The total number of students involved in this exercise was 50. A percentage calculation was take place for the result. The ten questions were enclosed with relating, experiencing, applying, transferring and cooperating.

Majority of the students were struggling while relating the passage with their experiences. The subjects did not to know how to relate and transfer the given idea to the real life. They were all poor at contextualizing the content in their learning process. The negative option seems to be uninteresting to read out the full passage. The average negative response is 80.1%. During the informal interaction some of the subject, they said they were all unfamiliar to contextualizing the content while they were learning and themselves felt bad to think critically in the aspects of learning. They all just summarize the text for the sake of getting pass mark in the examination and fear for teachers or parents.

Discussion

Contextual learning is based on constructive ideas and it depends on the teachers' way of presenting the information for the students. Their ability to construct understanding depends on their own experiences. Contextual learning has the following strategies

Relating

Relating the idea with the pre-existing experiences gained from the society will produce the new information to be processed or the problems to be solved. This relating experience can be varied according to situation and society.

Experiencing

Learning the context with the exploration of videos or text based activities takes the students far more quickly active on the content understanding. Learning process should connect with the already existing information.

Applying

Learning by applying the new concepts and information from the useful context allow the learners to success in career and postsecondary education. This contextual learning process may be supplemented with presentation of the speakers.

Cooperating

Learning is the context of sharing, responding and communicate with others is the primary strategies in contextual teaching. The experience of cooperating not only develop the learners learn from material but also from the real world focus of contextual teaching.

Transferring

Learning in the context is the existing of knowledge; use to build upon what the learners already knows. Learning to transfer familiar information to new context helps learners to solving problem with confident and track to unfamiliar situation.

It has the abbreviated form that is REACT (Crawford, 2002).

Cognitive thinking is related to the human behavior of understanding by their own thinking process. Thought

leads the primary part in daily life and this will be called as mental process takes place in human mind. It allows the human being to connect and compare to the reality of life. It comprises two processes. The first process is to core all the thoughts and the next is that thought represent to the external world. Cognition only arises from the ability to apply previously learned experiences to new or unrelated situations. Intelligent is generated from cognitive process.

Conclusions

Cognitive is directly related to the learning and teaching. It can be developed among students with the help of teachers to bring out the awareness of contextual strategies. When students are capable to connect their real life and experiences within the learning process, then they will be the excellent controller of contextual learning strategies. These strategies lead them in to the internal world of thinking. The choice of the content is more important because the learning process depends on the background and learning objectivities of the students. The learning context is totally based on the perspective of learners mind and also in the hands of teachers. These strategies are unknown by the most of the learners. Cognitive thinking can be develop through contextualized the context with certain strategies. Therefore, teachers should give rebirth to the contextual strategies among the students in their learning process.

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Glocalization of Culture in Anita Rau Badami

JASMINE ISAAC

Abstract
This paper attempts to scrutinize the new concept of Glocalization of culture in the novels of Anita Rau Badami. Glocalization, a postmetaphysical concept is the representation of local, vernacular, small cultures as Little Traditions or the Particulars. The fact of localizing the globalized factors is a channel that everyone is destined to affront. Diaspora is glocalized in the immigrant soil where the inmates try to promote and save their particular or local culture in the multicultural environs. Anita Rau Badami's novels are taken for contemplation. The novels distinctly portray the first generation immigrant experience and their moorings in the new soil.
Keywords: localizing, globalizing, particularizing, diaspora, marketability

Introduction
Globalization has been the theme in academia for a long time where it represented the Greater Tradition or the Meta Culture or the Universals. So the local, vernacular, small cultures have been viewed as the Little Traditions or the Particulars. Theoretically Universals are made up of Particulars and without Particulars there would not be any Universals. Therefore it can be concluded that the Particular is more important than the Universal. Globalization is seen in many ways as Americanization so glocalization has become the current trend everywhere and is need of the hour. Glocalization is a portmanteau of global and local. It is the simultaneous occurrence of both universalizing and particularizing tendencies in contemporary social, political and economic systems. It indicates the growing importance of continental and global levels together with the increasing salience of local and regional levels. Anita Rau Badami's novels can be contemplated on this aspect, where the regional land India, its language and culture gains significance in the globalized and multicultural land of Canada.

In the first novel, *Tamarind Mem*, the protagonist Kamini glocalizes her ethnic culture in Calgary by recapturing the past. The new soil has welcomed her with a doctoral programme, yet she is disillusioned by the new ambience, "Kamini earns to get away from this freezing cold city where even the traffic sounds were muffled by the snow" (2). The unfriendly soil reminds her of home. Badami uses several symbols such as snow, mountains, window panes, Lilacs, Dandelions etc which carries the protagonists in a string of thoughts. Her region India gains enhancement, particularly her childhood and living and becomes aggrandized in the new soil. Kamini indulges in incessant nostalgia where she recollects her entire childhood. Certain ignorant issues of her family during her childhood gain better understanding in the alien soil. She could fathom her mother's loneliness now, as her father was always away on line duty and her secret affair with Paul de Costa. "Sometimes through the phone she wants her mother to sense her loneliness (15)". She had a mobile childhood and each place gave her a different experience. Guwahati, Lucknow, Rathnapura and Calcutta keep racing in her mind. These particular local experiences and memories gain significance in the global culture of Calgary. Badami also uses the stream of consciousness technique to harmonize the past with the present. Kamini's frequent telephonic conversations with her mother in India to recollect the past is an utterance or declaration of her locality or territory where she is rooted.

Calgary the silent and snowy posh city though provides her liberation and education, yet she connects herself to India. But in India a woman can never experience such freedom based on individualism. Kamini's mother Saroja's confinement to home and her lonely aberrations obviously depicts the handicapped situations of women that still exists in most Indian homes. Further it restricts the thought process of woman to think about their aspirations. Infact, Kamini decides against her mother's wish for her foreign programme to reach her ambitions. Marriage was the next demanding situation which she had nearly escaped. Her nostalgia, disillusionment and culture shock are in the process of transition. Her ruminations of the past denote the initial stage of immigrant experience. Soon she has to display emergence as a part of coping with the new culture. Yet it is obvious that there is no

shedding of the past and the ethnic identity and culture is retained.

Anita Rau Badami particularizes the Indian culture in her next novel *The Hero's Walk*. The tradition is forsaken by Maya Rao when she settles down in Vancouver. To her parents surprise she also plans her own marriage with the white man, Allan Baker. Her individualism and decision making are disregarded by her parents as they are culture biased. For they consider the western ways as blasphemy. So they abandon her and cut ties with her. The novel in the lighter sense shows the contentions of western culture verses Indian culture. When Maya Baker and her husband dies in an accident in Vancouver, their child Nandhana becomes orphaned. The claim comes from her grandparents in India. The child is brought to India to cope with the new soil. Here Badami has procured a unique mode of expressing a western's estranged situation in India. To the little protagonist her locale is Vancouver which gets enhanced in India. She longs for the Canadian life, schooling, friends, clean air and food in the gloomy The Big House. She resorts to nostalgia. The child contemplates that, "How long was she going to live in this old house that was full of strange noises and dark corners?... But she still hoped that she would not have to live in India, in this old house, for very long (154)". Sometimes she tries to find her way back to Vancouver ignorant of the distance.

The novel is a good illustration of glocalization where there is the simultaneous occurrence of both universalizing and particularizing tendencies on the basis of social and cultural systems. Maya's effort to unshackle her curtailing Brahmin tradition is to assimilate with the new shows her universalizing tendencies. Giving an Indian name to her child and her nostalgia of her home shows the particularizing tendencies. Breaking her engagement with the groom hunted down by her parents to marry Allan of her own choice shows extreme expression of individualism and new culture of meat eating. Once her parents were happy about the prestigious scholarship but later they regretted for sending her to Canada as she could not adhere the left behind tradition but proceeds to acquire the new. But Nandhana shifts from individualism to dependence by her arrival in India. Badami pictures the psyche of the child desperate to leave India. The story shows glimpse of the child's sojourn in India is shortlived. There is a determination in her that she would leave India like her mother when she grows up. There seems to be a synthesis of the local and global in constructing the characters in the alien soil.

The third novel *Can You Hear the Nightbird Call?* expounds the Sikh diaspora in Vancouver. The Sikh couple Pa-ji and Bibi-ji after thriving in running their restaurant 'The Delhi Junction Café' opens their home to a dharamshaala for every new immigrant. "Anyone was welcome: relatives, friends of friends, refugees, children of friends on their way to somewhere else, they were all ushered in (42)". Especially the majority of the guest in the dharmshaala is Punjabis and Sikhs. They form an ethnic group cooking, discussing about Bengal partition, listening to the regional news to know the prevailing situation and comforting each other. Bibi-ji makes it clear to the inmates that inside her home it will always be Punjab. These efforts to establish the Sikh community shows their specific tendencies to particularize their culture and market their culture in the multicultural land. The Sikhs represent the minority culture in the Canadian soil and tries to localize their cultural identity in the global predefined structures.

Ethnic identity is quite a notable thing to be observed in this novel. Nobody wants to miss the Patel's Independence. It is like a day party, an annual event to which almost everyone who had roots in India is invited. Further they discuss Politics during get together and their minority status in Canada. The inhabitants are trying to constitute their Sikh identity and display communal harmony in the foreign land. Pa-ji seems to be obsessed with his community and shows ardent participation in the religious meetings. The following observation talks of his attitude for his people,

> In the black state of a foreign country, Pa-ji came to understand, you could build entire families out of their air, turn strangers into brothers and sisters and aunts and uncles, use new relationships and stories to patch up the holes created by lost and left-behind ones. You could, like Pa-j, spin history using longing for yarn and imagination for a loom. (203)

Their status as minority race brings them together and joins hands in uplifting each other in the unfriendly soil. When Pa-ji takes his wife from Punjab he insists that Bibi-ji should be like a two-edged sword. One is learning English to settle into the life in Canada and the other Sikh language, Gurmukhi to promote their Sikh religion in Canada. These prior preparations help them to assimilate to the new culture soon and face culture shock with a shield to protect themselves from self deprivation and failure.

When these diasporans arrive from Punjab, they bring their history, language, religion and community to show their ethnicity in the new. Their ethnic building maintains

interpersonal relationships that are social networks and local and long-distance interactions. The novel also declares the specific locality Punjab and its culture which is propagandized to the Canadian world through its minority race. Thus the novel fulfills the aspects of glocalization. There is an overpowering inclination to save the local culture in the vast global structure and hece becomes the point of discussion.

The global impulse is that Pa- ji and Bibi-ji leave their locale to live in Canada expecting new avenues for a better life. Bibi-ji believes that abroad brings not only money but also knowledge. Bibi-ji or Sharan is a woman with high aspirations and has great admiration for western ways of life. Canada is her dream place because her father was once denied entry into Canada in Komagata Maru and forced to return back. She has also grown up witnessing her neighbour's family thriving after their father left to Canada. In Vancouver, Bibi-ji and her husband are now successful Sikh settlers.

> The Diaspora is very special to India. Residing in the distant lands, its members have succeeded spectacularly in their chosen professions by dint of their single-minded dedication and their hard work. What is more, they have retained their emotional, cultural and spiritual links with their country of origin this strikes a reciprocal chord in the hearts of the people in India. (qtd in Maharaj 61)

Once when a white man ignores her hospitality inside her own shop, she brushes her humiliation aside. For, she aspired to seek pearls which meant knowledge and wealth. She promotes herself as a Punjabi in Salwar Kameez and the men in turbans. The couple involves themselves in Sikh ethnic building besides never forgoes knowledge and wealth of the west. So the global and the local perspectives are equally advocated in the novel.

The fourth novel *Tell it to the Trees* steps lightly along the familiar path laid down by her previous books , telling the story of an Indian family dealing with trauma, intrigue and complex relationships in the isolated suburbs at Merrit's Point, Canada. The Dharma family delineates cultural patriarchy and abuse at Merrit's point. The immigrant settlement has not changed their predefined psyche and culture from India. Mr.J.K. Dharma continues to rule his household by subduing and abusing the women. His first wife Harini quite beautiful finds liberation from her husband's abuse when she turns a prostitute. Through this profession she earns her own living and frames her own lifestyle. She disappears from the picture after she meets death in an accident. Dharma travels to India to bring a new wife Suman. She is initially excited and soon subjected to her husband's abuse. His daughter Varsha also stands his beatings and abuse. These women have no exposure and neither takes initiative to expose them to the western life of Canada except Harini. Moreover they are not educated to enter the literate circles of Canada or to be placed in a job. The women carry themselves in sari conscious to represent their cultural identity in the alien soil. Hence local patriarchal structure and the local culture of immigrants abound to contemplation in the Universal.

Summation

Diaspora can be perceived on a glocalized perspective. The immigrants market their origin or locale in spite of their global cultural encounter. They never shed their origin culture completely but the traces of their origin can be seen in their names or recollections of home. The global aspect of the immigrants includes liberation from preexisting traits, individualism and transforming bicultural. So the local and global are simultaneously exposed and never sticking to one. Hence Anita Rau Badami is a glocalized writer of Canadian diasporic fictions.

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Quest for Multi-ethnic Culturalism and Self-Identity in Mordecai Richler's *Son of a Smaller Hero*

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Abstract

Canada is a young nation and Canadian literature spread all over the world with its greatness, perfection, humor, multiculturalism, identity, and faith. Many writers contributed many things to this development. Moredecai Richler took an important role to spread Canadian Literature and also made it possible to read all over the world. His "Son of a Smaller Hero" portrays the journey of the protagonist, Noah Adler who escapes from the restrictive identity that his ethnic community kept on him. This novel throws open many points on multiculturalism. This article makes an attempt to explore self-identity and multi-ethnic culturalism in the novel.

Keywords: orthodox, restrictive identity, hypocrisy, cross-cultural relation, ethnic identities, liberal multiculturalism

Introduction

Mordecai Richler was a Canadian writer and was born in 1931 in Montreal, Canada. He is one of the most accomplished writers in Canada. Richler has written novels, screenplays, children's literature and essays. His first novel was published in 1959. The readers were attracted toward his writings. He lived in the age of conflict in Quebec and wrote about separatist forces of Canada. Richler's family is an orthodox Jew. He was encouraged in his religious studies and his parents wanted him to become a rabbi. But he hated the orthodox system of Jewish community. This hatred is revealed in his *Son of a Smaller Hero*.

Richler brings out the real picture of Jewish community set in Montreal and depicts a fairly realistic story of a rebellious and rather self-centered hero. This novel portrays the journey of the protagonist, Noah Adler who escapes from the restrictive identity that his ethnic community kept on him. The structures of his family make him to get out of Montreal and search his liberation in the multicultural environment in the Gentile world. Noah Adler's grandfather Melech Adler is a kind man to Noah, but he is very strict with the family members. Noah obeys his grandfather and uses to carry his grandfather's prayer shawl and never allows anyone to carry that. But the deceptive attitude of the grandfather in an incident with his father Wolf Adler changes Noah's life. He thinks his father and the grandfather are the best people who follow morality and purity in religion. But, everything is shattered by deceiving their oldest customer Mr. Moore. He starts dislike his grandfather for his hypocrisy. Richler brings out the rebellious character of the hero who reacts against the injustice. He does not have the freedom to speak the truth even at home.

Noah Adler plans to drive a cab and continue his studies. His escape from Jewish rigidity and his family serves double purpose: Noah enters into a Gentile world and a new world outside. Two, it indirectly punishes the family, particularly his grandfather. Through Noah and Mordecai Richler encourages the freedom and respect of an individual. The intra-cultural relationship promotes and leads to multicultural relation. The conversation between him and his grandfather reiterates his stand towards multiculturalism:

> Take love, for instance, Noah said, if you have never been in love then you still know that it's missing. Well something is missing. But, I don't know what it is. All I know is that it's missing. Other boys go to college. They make something from themselves. I can't make something of, myself that way, zeyda. I'm sorry. I think it's freedom that I want. (34)

Noah correctly points that freedom, love, and respect are the assets of multiculturalism. Without love, life is incomplete according to Noah and he learns this from the scripture. The conflict between Melech with his rigid ideology of Jewish, and Noah who believes individual freedom utmost serve the background for multicultural stand which the novelist wants to promote through his protagonist. And it is a liberal multiculturalism and that celebrates the value of individualism. Richler establishes the cultural contacts which is the reflection of Canadian society. The cross-cultural relation also mentioned by

Richler in his *Son of a Smaller Hero*. Melech Adler and Helga Kubaski have the secret and confidential love affair shows that he has multicultural connection. Though he follows Judaism strictly, he has an affair with a Gentile woman. *Son of a Smaller Hero* is a novel which focuses on the importance of the positive socio-cultural transformation.

After few months of Noah's departure from the family, his father Wolf Adler died in fire mishap. The funeral of Wolf Adler happens with rituals and customs of Jewish community represents the ethnic liberty that Jews enjoy in Canada. The thousands of people of hybrid ethnicity attend the ceremony of a Jew. This too is acknowledging the features of multiculturalism. Richler Characterizes Jews as a people who have an enormous lust for money, women and power and he includes numerous elements in this novel. *Son of a Smaller Hero* is a unique accomplishment for a writer that thought to be perverse in thought. Its humour and sadness are intertwined just enough to make this novel a one of a kind. *Son of a Smaller Hero* is an example of Canadian literature at its best. Noah stays in Dorchester Street, where people of all ethnicity live together. Noah Adler gets a chance to meet Theo Hall, the young professor of English Literature at Wellington College, where he joins evening English classes. Theo explains about the Gentile world to Noah. The Multicultural meet with the Anglo-English professor provides path to Jewish Noah. Theo's humanitarian attitude brings Noah to the house of Christianity. Here Richler wants to depict optimistic picture of the Canadian society, especially from the multicultural point of view.

Richler wants to focus the wrong things, which is done by the protagonist. Noah Adler happens to encounter the wife of Theo Hall, Miriam. Theo Hall is very sincere in his work. He never thinks about his wife. This makes this lady to have affair with Noah. The protagonist also likes her much, though she is elder than him. He doesn't want to show his gratitude to Theo, instead he has an illegal contact with his wife Miriam. Both leave the place of Theo and live as husband and wife. This is reached to the ears of Noah's mother. She wants to convince his son and wants to explain the mistake what he has done to the family and also to Theo Hall. She counts her worst days in the critical condition with the purpose of expectation of Noah to realize his responsibility towards his family. Leah does not want her son, Noah to live away from her and family. At last she succeeds in convincing him to stay at home. He observes her hair is graying, her cheeks are hollow, and her eyes have turned red and lacks the former vitality. Noah says 'Your father used to say do not make a woman weep. God counts her tears. Come, get dressed. I'll take you for a walk'(89). The family bond brings him back for certain period of time. As a righteous son, he takes care of his mother, takes her out for walk and has good conversation with her. Noah's rejection of Miriam's marriage proposal, which he offers feeling the personal moral burden, actually releases and relaxes Noah. Miriam, sensing the failure of it in future, discards conscious but unwilling marriage proposal of Noah which juxtaposes his expression of love in drunkard condition.

The multicultural relation of Noah and Miriam ends, not because of different ethnic identities but because of their opposite nature, of illegality and of illegitimacy. This, however, should not lead us to misinterpretation that Richler is against multicultural marriages. In fact, he favors them. The collapse of Noah- Miriam relationship is not the failure of multiculturalism as it does not have any issues related to ethnicity. Both Noah and Miriam come together for different reason. Miriam is not satisfied with her husband because he has no time for his wife. He gives more importance to career than necessity, which creates problem in their marital life. Noah is a young and it is natural that he attracts her. Natural and necessity are the reasons of Noah and Mariam coming together. Here caste or religion is not important, which is the real fact of the universe regarding human being. People live their life according to the necessity of their life, but when caste or religion come in between new problems are created. But one thing is also important here that a cultural norm which has imposed on Noah disturbs him. He considers that he is doing something wrong by keeping relation with Miriam as she is ten years older than him and married. The Canadian government has encouraged such organizations to collect funds adding government's contribution for the enhancement of minorities and marginalized as the part of multicultural policy.

Theo's humanitarian attitude continues as he is ready to forget and forgive Miriam. He wishes her to come back. One would feel this as Theo's weak nature. But he is the man who does not want to increase conflict. He believes in peace and cooperation. This speaks of good nature. He is ready to forget whatever has happened and wants give new beginning to his life. The concept of multiculturalism expects the same. *Son of a Smaller Hero* is showered lots of points on multiculturalism. Liberal multiculturalism speaks the liberty of individual freedom. Multiculturalism speaks for equality among man and woman also. This is

how he becomes the follower of liberal multiculturalism. Here Richler is more idealistic than reality.

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Love, Marriage and Sex in Ruth Prawer Jhabvala's *A Backward Place*

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Abstract

"Love, Marriage and Sex" is an analytical and critical study of *A Backward Place*, where most of the action takeS place not in India but outside India. It shows love and sex as total failure and marriage becomes a strained one. In some cases, women and men see sex outside the marital life. Etta, a Hungarian expatriate in Delhi, is contrasted with Judy, who has married an Indian actor. But living in the joint family, Judy receives affection from her sister-in-law, Shanti, and the aunt of the household, Bhuaji. Where Etta longs to return to Europe, confessing herself to be sick of India, Judy enjoys the close-knit family system after the loneliness of her life in England. It mainly revolves around the three western girls' experiences in India. Judy's marital life to Bal, a dreamy Indian, presents a reverse view of Esmond-Gulab marriage in Esmond in India. Judy submits to her husband's wishes and makes her life successful. The novel also refers to the theme of exploitation at a peripheral level. Jhabvala portrays in her novels the sensuous and the romantic aspect of sex and marriage in different kinds of pre-conjugal, conjugal, post-conjugal and extra-conjugal relationships. Besides, she also presents the grotesque, bizarre and odd custom of marriage. This article telling and that is the distinctive nature of her.

Keywords: love, marriage, sex, pre-conjugal, conjugal, post-conjugal, extra-conjugal relationship

Introduction

Generally, love marriage and sex for women entails a most submissive feminine role. Though a woman ideally has power as a mother, as a wife, she is submitted to her husband and his family. Women in the dominant patriarchal tradition started to question aspects of this role, or decided against marriage altogether. Marriage is meant to provide comfort and strength through love and communication, and not through material possessions. It should be devoid of all secrets and firmly rooted in honesty and truth. The Indian tradition considers the marriage ceremony as one in which the husband and wife become one. In India, it is understood that wife will merge her name, personality, life style and her entire life into that of the husband. In marriage, the husband is expected to be the authoritarian. He should dominate the life of the wife. Traditional marriages marginalize and confine woman in a private domestic area. Marriage makes her fail to get the "transition from womanhood to personhood" (Singh, *Indian Women* 80). In marriages, woman's silence is not only symbolic of her conventional powerlessness but also, paradoxically, an expression of her guilt and responsibility in the subversion of the traditional sexual equation.

Women experience freedom and try to improve their lot due to politico-economic, cultural and socio-psychological changes in the life patterns and attitudes of women. Education brings economic independence of women. Hence, the traditional concept of love and marriage as sacrament and sex as a taboo is fast losing its importance. Women begin to persuade natural companionship, respect, material comforts and satisfaction of emotional and physical needs in marriage. Women consider sex as a physical need because "the negative attitude to sex or that of condemnation has lost ground considerably and the positive attitude towards sex as one of the needs of every human being is emerging" (Kapur 220).

In marriages, sexuality is expected and experienced at the physical level. It has its own role to play whether the marriage is an arranged one or not. Love, acceptance, response, yielding or withdrawal, frigidity, aversion and self-hatred are all come to rest on the point of sexual relationships within or without marriage. Even the struggle between the claims of freedom and the claims of the body comes to rest on this. Marriage is not a plain and simple contract. It is a part of the larger human relationship, which traverses through attraction, love, sex, sexuality, living together and a whole lot of other phases like parenthood.

The Novel *A Backward Place* deals with a failed marriage. In it, Etta has had a failed marriage and she has become a mistress to many men. Etta has had three marriages and three divorces. She holds that "Marriages, my dear, are made to be broken that's one of the rules of modern civilization" (5). However, there is no denying the fact that Etta's marriages have always been lacking in concord and harmony. The disruption and disharmony in

her conjugal relationship begins with her marriage. It is her first marriage with an Indian student whom she had met in Vienna. After his having come back from Europe, Etta's husband turns out "to be much attached to his most uncultured family and not that cultured gay youth with whom she had gone dancing in all the nicest cafes" (55). In a habitual way, she divorces her husband, marries again and divorces again. However, studies exclusively, those Europeans who by choice, or without inclination, continue to live in India. Etta. a Hungarian expatriate in Delhi, is contrasted with Judy who has married an Indian actor Bal. Living in his joint family, Judy receives affection from her sister-in-law Shanti and the aunt of the household, Bhuaji. Where Etta longs to return to Europe, confessing herself to be sick of India, Judy enjoys the close-knit life here after the loneliness of her life in England. The very mention of India intensifies the hatred of India to Etta: "India, India, India, all the time, as if there was anything interesting to be said: One has the misfortune to be here well all right, let's leave it at that" (28). Etta's obsessions of her own youthfulness and her efforts to obtain money attract a string of male admirers. For a person of her temperament and character, Jhabvala shows that India can never be more than a "primitive society" with a "primitive morality". Confronted with Etta's attack on India, sari-clad Judy still maintains that she likes India. While Etta is the western dilettante in India, Judy is a sober and serious worker at the Cultural Dias, a platform for the growth of cultural activity on western lines. Judy adjusts admirably to India and at the end of the novel finds her ready to move to Bombay in the interests of Bal's film career, giving up her own hard-won job. Reposing her faith in Bhuaji, who trusts in God, Judy fortifies her for the new life ahead.

For Clarissa of *A Backward Place*, the third type of westerner, down-and-out, needing to impose herself on people for money, Judy serves to confirm her view point that one either merges with Hindu civilization or is drowned by it. Presented as 'a frump' in contrast to Etta's elegance, Clarissa prides herself that unlike Etta, who has landed herself in India through a chance marriage with an Indian student, she herself came to India out of conviction and idealism. She sees herself as a sort of free-and-easy mixture of sadhu and artist. In one tell-tale incident, she gives a clout on the head to a beggar boy who has quickly stroked her bare leg, and is then full of remorse for having lost the tenderness and love she has expressed in her sketches of country people.

A different kind of western response to India is seen in the Hochstadt couple, Dr. Franz and Frieda who are in India for a two year stay on a University exchange programme. They represent the distant and uninvolved intellectual response to India. Dr. Hochstadt feels it is fatal to come to India and expect to live to a Western rhythm. In their cautious friendliness of spirit, the Hochstadts anticipate the theories of Major Minnies, another well-wisher of India in the earlier era of the British Raj. Minnies discussed in detail the limits within which a European must keep, if he is to remain intact as a European in India. The implications of the 'free and controlled response to India' are among Jhabvala's major concerns to keep oneself out of cultural conflicts and swaged over by unknown religion, rituals, sadhus, and saints.

While Etta (who attempts suicide as the novel reaches its end), the Hochstadts and even Clarissa are seen through by Jhabvala's demands for truth and integrity (in individuals) in relation to India. Judy is viewed with favour. Though cast in unambiguously in idealistic terms, she achieves without pretensions that surrender of rigid individuality, which gives her India. Sudhir, Judy's co-worker at the Dias is the only Indian, who is her match. Despising Mrs. Kaul, Honorary Secretary of the Dias for her snobbery, he leaves to take up a job as a teacher in Literacy Institute in Madhya Pradesh, where he hopes to get more reality and less humbug.

In *A Backward Place,* Jhabvala shows up negatively those Europeans -for whom India is '*A Backward Place'*, though Etta's view point working against Judy's gentler affirmation cannot be discounted. It is true, as Etta observes, that even in one of the best restaurants in town, the stale food of previous days is served, but it is also true as of Judy's family in India, that two households had run together and had not proved seed-bed of ill-will and strife. Jhabvala keeps her mind open to the strengths and the failings of both civilizations: the West has created harmony on the surface but India concentrates on the harmony of spirit. Judy chooses (in Clarissa's words) to become 'a real Indian wife' minimizing the tensions that one feels Jhabvala has faced herself. India exists on a plane poised between the ridiculous and the profound.

The two worlds-Europe and India - compare constantly is in Etta's meditations. Europe is "infinitely distant and infinitely desirable. But she (Etta) was afraid of it too. Here at least she had her personality ... in Europe there were many blondes" (171). Leaving India for Europe is as frightening an experience as staying on, and Etta realizes she cannot pick up the thread of reunion abandoned years ago: "she longed for Europe, it was true,

and would do anything to get there, but she could no longer tackle it on her own" (171).

Thinking about Bal's sudden, impulsive decision to move to Bombay and Bhuaji's acceptance of it, Judy disapproves and decides to preserve her commonsense which is her Englishness. She may live peacefully with Indians, but must not become like them: "English people didn't behave like that; they didn't on the whim of the moment give up everything they had and go wandering off in search of no one knew what. That might be all right for people like Bhuaji and Bal and all those holy men in orange robes one saw roaming about. But it was not all right for anyone English and sensible" (176). The combination of the mystical presence of India and Judy's openness to it however, defeat her strongest resolutions. Judy succumbs to the solace of India.

In the novel, Judy marries Bal, the Indian, who is quite naïve and hopes against hope that one day he will become a popular film star. He becomes the stooge of Krishna Kumar, a famous film actor and indulges in frivolities. However Judy's love for Bal is boundless. Clarissa speaks of Judy: "She's doing very nicely. She has the good sense to live here and to turn herself into a real Indian wife" (26).

Sex is a natural and a biological urge to procreate. Marriage is a social institution. Both sex and marriage are viewed together. In fact, the institution of marriage is based on the social system to satiate the in-born, natural urge of sex without which marriage becomes a void. The principle of marriage and its practices are based on free choices to be exercised by those who enter into it in the western world, but it is not so in India where custom and society intervene and erase the exercise of the free will and arranged marriages based on customs and rituals. Marriage in India is a sacred bond-a binding vine. It is not only a social domain but makes the mind and spirit of the two to go together. Now-a-days, the idea of marriage is also based on romantic love and personal freedom. There is a conflict between individual choice and the tradition of arranged marriages pertaining to caste, creed, clan, religion, and region so on.

There are also the cases of post-marital and extra-marital relationships. The portrayal of the bond between Gulzari Lal and Mrs. Kusum Mehra, the widow of an Army officer, is one such case. Kusum looks after the cares for the comforts and conveniences of Gulzari Lal. She shares his bed and actively indulges her in solving the problems of his family. But as a woman, she wants her relationship to be sanctified as she does not want to live merely as a mistress. Jhabvala portrays in her novels the sensuous and the romantic aspect of sex and marriage in different kinds of pre-conjugal, conjugal, post-conjugal and extra-conjugal relationships. Besides, she also presents the grotesque, bizarre and odd custom of marriage. In *Get Ready for Battle,* there are attitudinal differences between Gulzari Lal and Sarala Devi and that result in total separation. In *The Householder* and *A Backward Place***,** there are attitudinal differences between Prem and Indu and Bal and Judy respectively but at the end of the novel, they develop the sense of co-existence. In *Esmond in India,* the seriousness of dissonance takes place between Gulab and Esmond due to cross cultural conflicts. In *Heat and Dust,* the problem of marriage without love and love without marriage is due to emotional and destructive sexual desire. In her first two novels, *To Whom She Will* and *The Nature of Passion,* Jhabvala treats the theme of disillusionment and the comic mismatching of pairs of lovers, who discover the differences between illusion and reality. Accordingly, they change partners and the liaison or modify their expectations and comedic harmony is re-established. Like *To Whom She Will* and *The Nature of Passion,* the other three novels *Esmond in India, The Householder* and *Get Ready for Battle,* are set in Delhi and they focus on the lives of one or two families. The same themes like arranged marriages love matches, sex conflict are repeated. *Esmond in India* details the unhappy marriage between Esmond and Gulab and its eventual breakup. *The Householder* shows the uneasy marriage of Prem and Indu developing into a strong bond. *Get Ready for Battle* presents the already failed marriage between Gulzari Lal and Sarala Devi. *Heat and Dust* presents Olivia's and the narrator's love is venture*. In Search of Love and Beauty* also deals with love, marriage and sex. In *Three Continents,* there are fourteen sets of couples, who are disillusioned in love, marriage and sex. It deals sex in different forms. There are adulterous and unnatural alliances. Such is the conflict that one can find Jhabvala's novels related to love, marriage and sex. However, Jhabvala's presentation is a realistic one with human passion, emotion and in some cases devotion.

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'To Adopt' or 'To Adapt to' Collaborative Learning?

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Abstract

Collaborative learning, being an offshoot of communicative approach, has its origin in the west. It is considered productive in the west but language teachers and researchers are skeptical about its viability in the Indian classroom context. However, revisiting English language teaching in India exposes the failure of communicative language teaching and task-based approach which can be viewed as major threats in employing collaborative learning strategies in an Indian classroom. Taking in to consideration the speculations for and against the use of collaborative learning in the English as foreign language classrooms in India, this paper proposes to explore the opportunities and challenges in employing collaborative learning strategies for the acquisition of speaking skills. Further, this paper intends to analyse whether to adopt or adapt to collaborative learning approach in enhancing English speaking skills in the Indian context. Finally, the paper presents a new collaborative learning framework tailored to suit the Indian classrooms. The framework is named EEE model (Establishing, Employing and Evaluating) for implementing a structured collaborative learning approach.

Keywords: collaborative learning, adopt or adapt, communicative approach, acquisition of speaking skills, establishing, employing & evaluative model

Introduction

English as medium of communication has become an integral part of India and is responsible for the nation's growth pertaining to development in sciences, technology and trade. The significance of teaching and learning English is realised and is given an important position in the academia. English is made mandatory in the curriculum at different levels ranging from primary to tertiary education. The rationale behind making English compulsory is to enhance learners' comprehension and production of knowledge in the various disciplines of study. At this juncture, it is pertinent to answer the question on how English language teaching in India meets the needs of the Indian classroom and learners in terms of providing teachers, materials and methodologies. However, this paper focuses on the methodologies used in the English language classrooms of India with specific reference to collaborative learning strategies in the acquisition of speaking skills. This conceptual interpretive study aims at analysing the viability of employing collaborative learning strategies in the Indian classroom context and makes an attempt to evolve a collaborative framework to ensure effective use of collaborative learning strategies in the Indian classrooms.

Background of the Study

The demand for novel English language teaching methodologies is an increasing phenomenon in India, thanks to the nation's rapid growth as an educational market. English language teaching in India largely relies on the western pedagogical methods and tools. It can be justified taking into account the authenticity of a method evolved by a native speaker or an English language teaching practitioner working in the English speaking world. On the other hand, it can be viewed as a manifestation of colonial hangover. Moreover, it is obvious that India depends on the west for emulating pedagogical tools and method. Perhaps, India is one of the leading consumers of western materials and methodology in terms of teaching English. At this juncture, it is essential to revisit and analyse the viability of western theoretical practices and methods in the Indian classroom.

However, the criticism towards employing western tools and methods are not a criticism on the methods per se but on its viability in the Indian classroom context. In this context, the researcher is skeptical about the apparent adoption of the methods and practices. The opinion about the effectiveness of western methodologies cannot be viewed as blatant voice of nationalist ideology rather it is the viewpoint of a teacher of English as a foreign language in India. Any teacher, who knows the ground reality of the Indian classroom, would agree to the argument that western pedagogical tools and methods are miserable failures in the Indian classroom context. The failure is not only due to the infrastructure and commonality of large classrooms but also due to the stereotyped roles assigned

to teachers and students in a classroom. Therefore, it is essential to identify specific challenges and is equally important to develop modules which can address those challenges.

The challenges faced by the Indian classrooms in effectively employing western methodologies are as follows. The origin is based in the Gurukula system where the guru (teacher) speaks and the shishyas (disciples) listen. The guru is considered as the only source of knowledge in the classroom and he is assigned to disseminate knowledge to his wards. This type of classroom structure is evident even in the contemporary classes of India. English language teacher in India still struggles to address the conflict between being a sage on stage or guide on the other side. Another feature of Indian education in general is the test based or biased instruction employed in the classrooms. The competitive Indian populace is result-oriented and most of the learning is validated in terms of the end product i.e. the marks obtained. These are the chief reasons behind the apparent ineffectiveness of communicative language teaching and task based approach in India.

Despite the challenges faced in the Indian classroom context, one should understand that it is the challenges which provide new opportunities and make the teaching learning process interesting. If adoption of western pedagogical tools and methods are considered to be colonial hangovers then addressing the problem with a postcolonial approach appears to be advisable and sensible. Peter Barry (2009) enlists three phases in postcolonial literature: adopt, adapt, adept. In the adopt stage, the writer unconditionally accepts the European models. In the adapt stage, the author adapts the western model to address the local subject matter. In the final stage, the author becomes an independent entity evolving his own forms and themes. Taking a cue from these three stages, English Language teachers in India should move forward by adapting to western methodologies or by evolving new pedagogical tools to suit the needs of the local classrooms.

Considering the challenges of implementing collaborative learning in the Indian classrooms, the researcher has evolved a new framework using collaborative learning to fit in to the teacher centered Indian classrooms. The proposed frame work develops a teacher centered structure. The rationale behind opting for a teacher centered structure is based on the fact that the Indian classroom continues to be teacher centric. It is apparent that the teacher pilots the class and instructs the students throughout the learning process. Though collaborative learning strategies are less structured as opposed to the highly formal and structured cooperative learning, the proposed framework is structured in a collaborative way to support dynamic collective learning unlike cooperative learning which advocates fixed learning with assigned roles for the learners.

Review of the Literature

The existing studies using collaborative learning strategies were conducted in face-to-face classroom contexts. The most comprehensive study was conducted by Johnson, Johnson and Smith (1998; 2007) who unearthed the benefits of collaborative learning over individual learning. They conducted a meta-analysis of the three hundred and five studies related to collaborative learning in the tertiary level and found that collaborative learning enhanced the students' academic progress. Joung and Keller (2004) analysed the effect of collaborative learning in high -structured and low structure conditions and concluded that high-structured condition showed greater amount of critical thinking than the low structured groups. Rose (2004) conducted an identical study among high-structured (cooperative) and low-structured (collaborative) groups and found out that high-structured groups generated more "interconnected" or "cohesive" dialogue in problem-based tasks.

The significance of community aided education is supported by a few empirical research studies. Several studies (Palloff & Pratt, 1999; Rovai, 2001, 2002) validate that learning as community-based since it not only creates a bond among learners but also increases persistence in courses, group learning and prompt achievements with regard to completion of tasks. Moreover, Palloff and Pratt (1999) mentioned that learning communities in formal classes do not naturally evolve because they are built through structured group activities. A few studies present the significance of classroom interaction. Moore (1989) proposes strategies and pedagogies for facilitators to create English learning environment where learner-facilitator interaction will motivate and kindle learners' interest.

Moreover, various patterns of interaction have been identified. They are learner - content interaction, learner-instructor interaction, learner - learner interaction (Moore 1989), learner-self interaction, learner-human resource interaction, learner-instruction interaction (Hirumi, 2002), teacher-content interaction, teacher-teacher interaction, and content-content interaction (Garrison & Anderson,

2003). There are no significant contributions with regard to employing collaborative learning strategies in enhancing speaking skills pertaining to Indian contexts. The review of literatures related to collaborative learning and speaking skills clearly suggests that a structured collaborative learning approach is essential to make collaborative learning effective. Therefore, the researcher has evolved the new framework based on his interaction with learners and classroom observations.

Collaborative Learning

Collaborative learning is largely based on the idea that knowledge is a 'social device.' It is a classroom technique formulated to promote peer learning which advocates discussion-based learning. The five major steps involved in collaborative learning according to Vygotsky(1978) are positive interdependence, face-to-face interaction, individual accountability, interpersonal skills, Group-self evaluation. Based on the theoretical reflections the researcher defines **c**ollaborative learning as an educational approach that focuses on active and collective efforts of both the learners and the facilitators through participation and interaction in a classroom context.

Discussion

The detailed study on the scope and prospects of employing collaborative learning strategies for the acquisition of speaking skills has supported the researcher in evolving the EEE model for Structured Collaborative Learning. This framework consists of three phases they are (a) establishing learning communities, (b) employing collaborative learning strategies, and (c) evaluation and assessment of the learning process. This model is aimed at providing a positive learning experience and effective acquisition of speaking skills. This framework would ensure interaction between the learners and facilitators. The model is presented in the table below and the three constructs of the model will be discussed in a detail.

EEE Model for Structured Collaborative Learning

Phase	Facilitators' Role	Learners' Role
Establishing Learning Communities	i) Orientation on Collaborative learning ii) Grouping	i)Getting acquainted with the group ii) Trying to understand their strengths and weaknesses (Resources and limits)
Employing collaborative learning strategies	i) Facilitating - team teaching Cognitive Support Technical Support Emotional Support ii) Observing team dynamics iii) Commenting on the process and the progress iv) Providing chances for reflection	Group management Establishing communication Peer support Task accomplishment revisit, re- examine the process and progress adjusting team dynamics Set up new goals
Evaluation and assessment of the learning process	Evaluating the team effort Evaluating the process and the product Evaluating the individuals self and peer evaluation	i) Peer evaluation ii) Self - reflection iii) progress through making changes as per evaluation

In the first phase, the facilitators establish learning groups. The learning groups should be heterogeneous in nature, where learners of various levels of competence are put together. The heterogeneity helps the group to be dynamic and ensures progress. Students from various socio-economic and academic backgrounds are put together so that they can complement each other during the learning process. Further, they are made to interact with each other in order to know each other and to break the shackles of stress and anxiety which is synonymous to a traditional classroom. Finally, the students should be oriented about the responsibility vested upon them due to the shift of focus from being a traditional classroom to a learning centered classroom.

The second phase of the EEE model is the phase where the real collaborative activity takes place. The framework is evolved based on the three major requirements of learners of English as a foreign language. They are

i) Exposing the learners' to English
ii) Providing learning oriented peer group
iii) Facilitating and the learning process

The researcher proposes to employ team teaching to provide real life examples inside the classroom context. Though technology can provide lot of exposure to the learners, it can never match physical presence of two teachers talking in English with each other to provide real life situations in the classroom. The facilitators provide three different kinds of support: (a) cognitive support to clarify doubts and raise questions to kindle higher order thinking skills, (b) technical support by providing online sources, and can verify the authenticity of the learner created/learner chosen materials for learning, and (c) emotional support to motivate and encourage the learners **(**Mcloughlin, 2002; Wise et al., 2004). Through these scaffolds, the instructor can assist learners in the entire process. The facilitator can also monitor the process and the progress of the group by checking the dynamics of the group to solve any conflict within the groups. The facilitator should also provide opportunities to each and every individual to recall and reflect the knowledge received during the process.

Any teaching or learning process will be a failure without a proper channelised testing system. Therefore, teachers are required to test the progress of the learners during the process of learning in a collaborative learning classroom. Teachers can only plan on what they are going to teach and cannot plan what students are going to learn. Therefore, they cannot presume the product of learning because it is not under the purview of a teacher whereas a teacher can control the learning process. An effective way to evaluate collaborative learning activity is to do it collaboratively, involving students in the evaluation. Self-evaluation, peer evaluation and instructor's evaluation are common strategies used in class instruction to ensure individual accountability and to award those students who made contributions. The facilitator can also encourage learners to conduct learner produced tests so that the learner can keep track of their immediate goals in the learning process. Students are supposed to learn from their mistakes as a group and should change their flaws or mistakes immediately before the flaw becomes a glaring error during usage even after a longer period of time.

Conclusions

The EEE model can fit into the Indian classroom contexts because it continues to be teacher centric and the dynamics of the class is controlled by the teacher and the teacher continues to teach in all possible ways but in an unconventional way. Secondly, the significance given to testing is not reduced, but this model focuses on assessment even during the process of learning. On the whole, the EEE model provides non-threatening ambience where the teacher continues to lead the class and tries to make the learning an unconscious act by providing exposure, peer support and through providing learning friendly testing. Further, this interpretive study emphasizes the need for producing locally appropriate modules rather than mere reproduction of western pedagogical tools and methods. This paper apparently validates the claim that adapting to collaborative learning or any western methods is a much better option than adopting them and teachers of English language can always become independently adept in evolving new tools and methods.

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Research Potentials of English Studies in India: Reflections on Renovation-before-Innovation

JOHN SEKAR, J

Abstract
While India boasts of hundreds and thousands of creative writers of international standards both in English and regional languages, it is lagging behind Western literary academia in terms of literary scholars, critics, theorists, language specialists in teaching and testing English as second language and foreign language. Having successfully tested English literature and language teaching as an academic discipline even before Britain, India should be in a position now to supply trained man power for research in English studies to the entire world. But it is still dependent on the West for what it lacks. It is proposed in the paper that an academically viable and testable objective of teaching language and literature could positively produce literary scholarship. It aims at analysing the research potentials of English studies as an employment avenue for a high-end occupation for its students both intra- and internationally.
Keywords: literary research, English studies in India, ELT, literary competence, literary canon, research centres

Background of the Study

The mission of English department in Indian universities and colleges is overtly humanistic in the sense that degree programmes in English avowedly aim at 'transforming' students emotionally sensitive, culturally cosmopolitan, intellectually sharp, linguistically sophisticated, vocationally teaching, and aesthetically refined persons. Ironically, all these covertly professed transformative 'noble' aims remain rhetorical in curriculum statements and syllabus lists 'approved' by the experts. Of course, such jingoism means nothing to the students if at all they accidentally happen to become aware of it. It is equally baffling to them in the sense that they are unable to decipher in introspection why they opt for English studies at all, what skills they would acquire during the course, and how it would be relevant to them in terms of employment and profession in Indian context. Even the testing skills of literature, such as literary reading practice, analytical abilities, explicatory power, and synthetic skills of organising the main and supportive ideas in order to develop an argument are not effective explicitly taught or demonstrated by the majority of practitioners of literature teaching through articles and books for "students' sake." Consequently, it entails frustration for teachers and boredom for students. It may be construed as systemic failure.

The issue of the contents of "English language and literature" is always taken for granted by the 'experts' on two grounds though their validity is never critically viewed and reviewed in terms of relevance to Indian context and the immediate needs of students. Literature that captures the attention of research scholars in the West become the texts in the hands of Indian experts for teaching in Indian universities and colleges. Ironically, they are perceived and documented as paradigm shift in curriculum reforms diachronically. Some of them are African-American literature, Canadian literature, Dalit literature, Chinese literature, New literatures or its different avatars likes Commonwealth literature, Post-Colonial literatures, East-Asian literature et al. In the case of language teaching, the same materials are 'exploited' for the purpose of inculcation of moral and aesthetic values and not the 'dissemination' or 'acquisition' of language skills! Indian experts have produced innumerable compilations of such literary texts with some reading comprehension questions and points on grammar and usage for academics' and students' consumption. What is lacking is professionalism in the production of textbooks, in the reading of literary texts, and in the writing of readers' response to such critically interpretive and culturally adaptable texts. In a nutshell, the teaching of English language and literature has become an industry without any useable end-products for either perceived or actual consumers. Thousands of students who join English Major in Indian universities and colleges learn 'about' the English language and 'read' English literature without the necessary communicative proficiency of English! There are many allied small-scale industries in the guise of 'guides & notes' and tutorial

centres that actively 'promote' English language and literary education. Many teachers are busy covering the syllabus and consulting these 'secondary' sources for the pedagogic purpose. The less said, the better!!

Objective of the Paper

The primary objective of the present paper is to explore through critical reflection and close observation the research potentials of English Studies in India as a social commitment for knowledge construction and as a lucrative profession for the personal growth.

Thesis Statement

The study of English language and literature in Indian academia can aim at goals that are socially relevant, intellectually fulfilling, economically useful, professionally challenging, academically viable, and personally gratifying.

Research Questions

The following questions were addressed during the course of reflection and writing:

1. Why is teaching English language and literature viewed as an academic or educational activity that just aims at aesthetic and moral considerations?
2. How can English Studies in India achieve more concrete and objective goals?
3. Why shouldn't English Studies promise its students research potentials so that the colonial dependency can be dispensed with?

Discussion

The elitist notion of education being pursued for the sake of education does not sound defensive in the contemporary world that has travelled a long way from the feudal set-up to the capitalist economy that insists on the personal and public utility and benefits of education in tangible terms. While all education has the basic humanistic role of forming learners' character, it cannot be an end in itself. It is generally perceived that education should impart knowledge for cognitive liberation, which in turn, should empower students for economic liberation through employment. These twin objectives cannot be divorced from each other, or else the very functional value of modern education will be suspected. Literary education is not an exception to this inevitable phenomenon.

Literary studies can not be complacent with the premise that it imparts aesthetic and moral values to students. On the other hand, it should also be vocationally relevant to them though Derek Brewer (1985: 40) affirms that "[t]o study literature is a liberal education." In addition to the humanist objectives of 'transforming' students emotionally sensitive, culturally cosmopolitan, intellectually sharp, linguistically sophisticated, and aesthetically refined persons, its professional skills and practices like critical reading, analytic abilities, explicatory and expository power, communicative competence, and synthetic skills of critical writing should help students find employment in society. At present, literature students are employed by the governments on a large scale in their institutions as teachers at different levels to teach English both as literature and language. The private sector's participation in providing jobs to students with English language and literature background is minimal but attractive.

What is, then, the content of literature and language teaching in schools, colleges, and universities? How does it prepare students for employment? Is it the secondary research findings that are available in the college libraries, or bazaar guides in the local markets or and online materials that help them interpret literary texts? Such questions are never addressed mainly because they lead on to further questions. This is mainly due to teachers' 'helplessness' in producing literary scholarship and students' 'non-preparedness' in handling literary and scholarly materials without the necessary skills to perceive English studies as an academic discipline. The end of the course cannot be just to appreciate classroom lectures on aesthetic or literary values, to store the accumulation and transference of 'knowledge' from print and electronic sources, and to write examinations (recycle) with the help of materials from the library or the bazaar. If this is the end of literary studies as an academic programme, students can never realise that there is a higher reality at the end of the programme exterior and anterior to becoming the teachers of English to 'repeat' what their teachers had done innocuously. Such repetitive or recycling task would be an unproductive labour and it will entail academic boredom and drudgery.

However, it is students' intellectual contribution to literary criticism and theories that complement literary studies as an institutionalised academic subject. English Studies as a professional course is not sustainable in India without indigenous criticisms and theories, without comparative perspectives with the literatures in regional languages, without diachronic and synchronic linguistic analyses, and without emphasis on communicative, literary competence. At present, the Indian academia depends on the West to a very large extent for literary, critical, and

linguistic materials for consumption at all levels from KG to Research. This dependency syndrome causes in teachers, scholars, and students alike a kind of inertia and ennui in their academic pursuits and creates an inferiority complex that undermines their cultures and exalts Western writers and their contributions. It is seen in the dominance of western literatures and theories in the undergraduate and postgraduate curricula.

English language and literature has come to stay within Indian academia permanently. Hence, the ultimate aim of English studies in India should be to produce literary and language scholarship. Indian English literary academics should honestly 'decolonize' their minds first and academically and scholastically initiate all intellectual activities that would put Indian academia on the world map in terms of creation of literary-critical knowledge. For instance, while India boasts of hundreds of creative writers of international standards both in English and regional languages, it lacks literary scholars, critics, theorists, language specialists in teaching and testing English as second or foreign language, and teacher trainers at the tertiary level. It remains the largest consumer country of English language and literature for more than a century now. Much of the secondary research conducted in the Anglo-American universities is marketed in India for the 'benefit' of Indian teachers, students, and research scholars of English language and literature. This export of literary-critical-linguistic scholarship to the erstwhile colonies boosts the economy of the English speaking Western world. On the other hand, English Studies curriculum in India should emphasise both the primary and secondary research in English language and literature for both domestic and 'export' purposes. Having successfully tested English literature and language teaching as an academic discipline even half-a-century before Britain thought of (Pennycook, 1998 on teaching methods; Spolsky, 1995 on testing techniques; Vishwanathan, 1989 on establishing literary canons), India should be in a position now to supply trained man power to the entire world for research in English Studies. In reality it is not so. Ironically, Indian colleges and universities are not even economically sound enough to buy the products of the West for their libraries without the assistance of the government while the intellectual capacities of each generation go waste being untapped.

What is the remedy? Literary and language research is the solution. English language and literature teaching and research in English language and literature should complement each other. Teaching without research is food without salt and conversely, research without teaching is salt without food! The Government of India and the State governments should set up National and State Research Institutes for the generation of literary and linguistic scholarship, teaching methods, and materials production on the lines of National Laboratories and National Institutes for various branches of science and technology. Universities should strive for their own Publishing Houses. There should be fulltime positions like Research Professors, Research Assistants, and Research Scholars. Research should not be treated as an auxiliary to teaching in such institutions as it happens in teaching universities and colleges. At present, there is not even a single National Research Institute in India for English language and literature. English and Foreign Languages University, Hyderabad has metamorphosed into a teaching institute with thousands of students on its roll from having been a training and research institute once. It has travelled in the reverse direction from being a research institute to becoming a teaching institution.

It is very rare to find language and literature articles from EFLU in the journals indexed in Scopus or Elsevier or Thomson Reuters. Nor the English language and literature journals published in India are indexed in such databases. In the present scenario, universities and colleges by and large 'produce' mediocre students who, in turn, become teachers of the English language in schools and English literature in higher educational institutions. The literature curriculum continues to be purely teaching-oriented on the model proposed by Macaulay in 1835. It does not produce literary scholars of international standards. The quality of literary research for the highest university title (Doctor of Philosophy) is of very poor standard. Majority of postgraduate departments of English in colleges and universities do not have access to indexed journals and therefore they do not read articles. It is therefore quite natural and logical that they are able to produce knowledge for sharing among the members of international scholarly communities of language and literature. Those who are not readers (members) of a journal cannot become writers for the journal since they are not familiar with research tradition and documentation styles.

Indian universities and colleges require renovation of and innovation in English language and literature research, teaching, and testing at the tertiary level so that changes would percolate into teaching at secondary and primary levels. Needs and issues of English teachers of secondary and primary level institutions need to be investigated, and appropriate solutions to be provided by researchers in

universities and colleges. Demand for English language communication skills from industries and institutions far exceed the capacity for supply. Academics need multilingual, society-centric, bilingual methods of teaching English as a second language and a foreign language in India. They have absolutely no better idea of exploiting English literature for teaching the English language than the Macaulayan design.

Though English is historically and pedagogically treated as a second language in India, it is still a foreign language to most of its learners. David Graddol (2010) in his report on *English Next India* identifies three major factors for the huge demand for English: education, economic development and social uplift. Indian learners of English need different types of ever-changing and fast-changing Modern English grammar books, books on Indian and metropolitan standard usage, books on English sentence skills, culturally accommodating composition skills, indigenous methods of teaching language and literature suitable to large classrooms, methods of teaching to the disadvantaged learners, methods of testing literature, courses on communication skills and for IT related fields, and Indianization (adaptation and not adoption) of information and communication technologies for teaching English. Indian students of English literature and regional literatures have developed a notion that all western literary, critical, and linguistic theories per se are applicable to them. Many of them are culturally alienating and alienated. Indian contribution even to postcolonial studies as an academic subject is dismal. It is no more than recycling the views of the West. Indian academia is yet to come out with its own theories and methods of teaching English as a second language in the Indian context.

Suitable, needs-based English language text books are the need of the hour. Indian schools affiliated to different Boards and colleges that enjoy academic autonomy require user-friendly teaching-learning methods and bi-lingual dictionaries. Most of the textbooks available in market are produced by the teachers of English who teach English as literature in colleges and universities. Hence, their 'language textbooks' are annotated and glossed literary pieces of compilation in nature. They do not aim at enhancing communication skills. They are written without any idea of principles of materials production and without any pedagogy in mind. A mere compilation of creative writings of different genres and of different nationalities with an attractive title would not make a textbook on English language communication skills. Even such textbooks are written under the sponsorship of the government, no research on students' needs is undertaken from stakeholders' points of view. Moreover, in-service training and development programmes for teachers do not serve any purpose at all. The quality of teaching is an index of the quality learning both as a process and a product.

Moreover, being a pluri-lingual and multi-cultural country, India always faces the threat of balkanization from linguistic chauvinism from time to time. It breeds regional and linguistic nationalism that threatens the very cultural identity and political unity of the country. It also encourages the regional political parties to take up the cause of the regional languages at the cost of the politically unifying English language. English is needed neither for any international purposes nor for appreciation of canonical writers. It is needed as part of general quality education. People and parents associate, if not equate, English with development. Hence, an in-depth research is required in the area of language policies and language attitudes of the people. Not much research on the postcolonial response to the study of English literature as an academic discipline in Independent India has been undertaken, either. There is no comparative research on the status of English literary studies in other erstwhile colonies, nor its complementary relationship with regional literatures within the country, nor its contribution to the growth of literatures in modern Indian languages.

Recommendations/Suggestions

Teachers of English, in spite of their rich and varied experience, cannot supply these demands unless different courses in these areas must become built-in components of the present English Studies curriculum. Mimesis of Western literary curriculum in the guise of universal value would not serve India any more. Rather, such aping and dependency would re-colonize the Indian mind. Therefore,

1. Curiosity and questioning spirit should be inculcated right from the primary level of education.
2. At the undergraduate level, literature students must be imbued with research skills right from the first semester of the programme. Group projects for undergraduate students and independent projects for postgraduate students must be made an integral part of their studies. Assignment-writing culture should be inculcated and it is the gateway to projects and research ventures.

3. Postgraduate students can be encouraged to undertake action research during summer holidays.
4. University Grants Commission should establish state-funded Research Institutes and Research Universities for English language and literature.
5. As Corporate Social Responsibility, private sectors can help colleges and universities access international research journals, and mobilize funding and scholarships for research, and infrastructure for research.
6. Junior Research Scholars who are believed to be endowed with critical acumen and genuine interest in language and literature should be trained at National and Regional Research Institutes in English language and literature, and through full-time and life-time research they should produce language and literary scholarship for the benefit of students of all levels in education.
7. The scope of English studies should expand with Literary Theories and Criticism, Computational Linguistics and Sociolinguistics, Introduction to English and regional language Phonology, Introduction to Stylistics, Syntax, Lexicography rather than getting stuck in quick mire of diachronic study of English literature from Chaucer.
8. Research degree should be prescribed as the primary and mandatory qualification for college and university teachers. Annual publication history should be made an index for promotion of teachers of colleges and universities.
9. Scholars' contribution to the chosen field of investigation through presentation in international conferences and online publication should be made pre-requisites for submission of thesis. Online courses on research publication in indexed journals can be designed for both scholars and teachers.
10. The quality of research should be on par with international standards. Incidentally, it will contribute to Indian economy through export of knowledge to a significant extent. India can export men and materials on English language and literature teaching to the countries which teach English either as a second language or as a foreign language. Chinese and Japanese universities are currently introducing English literature as an academic discipline. Thus, India can emerge as a major contributor to literary and language scholarship.

Conclusions

To sum up, full-time research in language and literature can be pursued for the production and publication of literary-critical and language scholarship for high-end employment by the committed and talented English language and literature students selected through the national-level tests. It could be institutionalised through National Institutes of Literary and Language Research or be treated as a freelance vocation. Such full time researchers can be treated on par with teaching personnel at colleges and universities. Eventually, they may be in great demand for employment in the Western university publishing houses as in the case of Indian science research students who are much sought-after in the laboratories and institutes in the West.

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Technology in Language Teaching and Learning

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Abstract

In the twenty first century, where everything is under the control of the internet and new technological inventions, it is difficult to undermine its contribution to language teaching and learning. Today India is one of the world's top destinations for education where the state governments and central government are very eager to include technology in education. But there are luddites in teaching profession who still argue against technology. This paper focuses on luddites who oppose the introduction of new technology in language teaching and tech addicts who depend more on the innovations of new technology.

Keywords: Luddite, digital native, tech-addict, technology, teaching, learning

Introduction

Today's students are digital natives who grow up with technology. Using it to enhance education often helps them. But to result in favourable outcome, teachers have to devote their time and effort to determine the most effective methods of teaching. But a teacher who is Luddite cannot educate them properly. So who are Luddites? According to Pynchon, "Luddites flourished in Britain from about 1811 to 1816. They were bands of men, organized, masked, anonymous, whose object was to destroy machinery used mostly in the textile industry." Even though it is not logical to compare the luddites of the nineteenth century to the luddites of the twenty first century, it sounds good and it will be useful for the betterment of students and teachers and for the future generation as well.

Discussion

Language learning is a process as complex as language teaching. The present century has produced a new kind of luddites who accept technology for personal use but not for teaching purpose. Nowadays teachers who are Luddites are not welcomed by students. They want their teachers to be techie. By using technology teachers can implement a wide range of multimedia to enhance the quality of education and improve the effectiveness of language teaching. Students would enjoy learning if there is no boredom and the routine of using only a course book and repeatedly drilling the same types of exercises.

The present century innovations have come as a consequence of the computer age. Old blackboards and chalk pieces have been replaced with white boards and projectors and mobile apps are at the fingertips of students. So, students are far more adept at using these tools than teachers. This is even what digital natives themselves actually want. They want a smart board and a smart person at the front of the classroom. Digital natives would always unwelcome a teacher who is Luddite.

A majority of university students have access to and are actually fond of using the internet as much as possible. They are familiar with the way of collecting materials as majority of them use such devices as smart phones, tablets and personal computers at home. Moreover, students are more eager to learn and they stay focused longer during the classes, when technology plays its role in the presence of smart teachers. Being a Luddite, a teacher cannot succeed in language teaching in the digital natives' generation.

Technology is everywhere and it fulfils students' needs most of the time and addicts them at time. Howard Lester says, "Technology addition can be defined as frequent and obsessive technology, related behaviour increasingly practical despite negative consequences to the user of the technology." Smart phones, tablets and computers are an integral part of students' everyday lives. In learning process, the uses of technology are numerous. Especially, in language learning the role of technology is inevitable nowadays. Technology not only helps to gain information, but to collaborate opportunities with other students across the globe. When education becomes more personalized, the role of teachers becomes more important. Teachers and students must find the line between technology and the potential for addiction. Using technology as an educational tool inside the classroom has benefits that teachers cannot ignore. Setting a boundary line is the only way to save students from tech-addiction.

Again it is in the hands of the teachers to balance the activity and productivity with healthy stress management.

However, technology is everywhere, but it is not everything. There are more things that students need to explore around the world. It is not unusual to see two students seated together in a place and texting to another person rather talking to one another. This shows the fact they are dependent on technology. Over-dependence on technology makes them tech-addicts and when they are away from it, depression and isolation takes place and plunder their potential.

In language learning, teachers and students have to chip in and mingle together to achieve the success of this effort. To result in a constructive outcome teachers tend to use technology through electronic devices such as computers in the classroom. These inventions facilitate classroom environment and spread learning activities. Nowadays almost everyone owns a laptop or smart phone. Due to this fact, students are able to create their own presentation and present it in the classroom which gives them a chance to develop their knowledge. One of the main roles of technology is to eliminate monotony from the classroom. It can be done by playing and showing videos with the help of a projector. Videos with subtitles are entertaining and give wonderful experience for the language learners not only aurally but also visually.

Technology along with technological language teacher can be an excellent tool for language learning. The usage of technology does not throw out the significance of conventional methods but fairly supports and completes the entire process of teaching and learning by contributing alternative outline of spreading the knowledge and putting it into practice. With the help of technology, the classroom becomes more interesting which makes learning more competent and enjoyable. Technology in the classroom allows students to develop abilities needed in their future. They can obtain communication proficiency which is indispensable and imperative in the present global context.

Conclusion

Smart technology allows teacher to help their students learn more efficiently though differently than students did in the past. As educator Steve Wheeler said, “technology won’t replace teachers ... but teachers who use technology will probably replace teachers who do not.”

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CLT for Pronunciation Teaching and Testing

KALAIMATHI, S

Abstract

Communicative Language teaching is the need of the day if fluency in the second language is desired. Pronouncing words correctly is the tough task for L2 learners. Learners of English cannot be taught pronunciation in a common way as they differ from each other by their mother tongue. L1's impact on learning L2 should be taken into consideration while teaching pronunciation. The teacher of pronunciation should focus also on the goals of the learner which indicate the betterment of their pronunciation. The varying factors like age, exposure to English, motivation for studying English and the learners' goals in speaking and pronunciation should be considered. This paper discusses the varying methods and techniques to teach pronunciation to students of various circumstances.

Key Expressions: pronunciation, L1 influence, speaking needs, teaching strategies

Background of the study

More than accuracy and fluency, pronunciation is an important aspect of conversation. The interlocutor can convey their ideas to the listener only with correct pronunciation. If the speaker pronounces a word wrongly, the listener will mistake it for any other word which sounds so then the whole meaning will change. Speakers of English as a second or a foreign tongue need to be well-versed in pronunciation and they require proper guidance. The focus is on L2 teachers to train students in language skills. Pronunciation is taught now-a-days with focus on the transcription of the words to speech sounds. Students are tested in pronunciation in the same way. It should be taught not only for transcribing purposes but also for the purpose of making utterances. Students even after completing pronunciation courses fail to pronounce perfectly. This paper illustrates some changes to be made in pronunciation courses to enable students to articulate the words rightly.

Aim of the study

The present study was made because of the fear students experience in speaking due to uncertainty of their pronunciation and consequently, they tend to neglect speech altogether. It aims at changing the ways of teaching pronunciation of English to help the learners articulate the sounds correctly while communicating. It illustrates the need for learning pronunciation of a second language. It discusses the problems in the present way of teaching pronunciation. It emphasizes the need for a change to be made in the teaching of the speech sounds. It focuses on the practical application of speech sounds rather than giving importance to the transcription of the phonemic alphabet.

Review of the Literature

This paper analyses how teachers teach English pronunciation teaching and its impact on students. Morley (1979) describes pronunciation learning as functional intelligibility and functional communicability. Intelligibility refers to knowledge of an accent that does not distract the listener. Communicability refers to how well the learner functions in particular communicative situations. Morley (1994) describes pronunciation teacher as a 'language coach' who supplies information, gives models, provides a variety of practice opportunities and supports and encourages the learner. These words describe the importance of communicability with appropriate articulation of English.

Hypothesis

The study for this paper is made with the assumption to shift the focus of teaching from pronunciation symbols to communicative usage with the explanation of some techniques.

Research Questions

The present study is framed with the following research questions:

- Why do students need a course on pronunciation?
- What should be the course contents?
- How can pronunciation be taught?

Discussion

English is the need of everyone though it is a second language. Learners are striving to master the skills of the language. Many learners of English find English pronunciation a tough subject to learn. It is mainly because the features of spoken English are not found in most of their mother tongues (L1). These characteristics are related to speech sounds, syllabization, word accent, sentence stress, and intonation patterns. When learners are taught phonetic or phonemic symbols to represent sounds, their confusion gets confounded and their problems double. Learners are made to focus on these symbols to correct their pronunciation. Evaluating their knowledge on pronunciation is also made around this phonemic alphabet. Transcription of the word to sound symbols is tested. This treatment of phonetics teaching practiced now-a-days does not help learners articulate English perfectly.

Modern language teaching developed two general approaches to teaching of pronunciation. They are Intuitive-Imitative Approach and Analytic-Linguistic approach. The first approach depends on the learner's ability to listen and to imitate the rhythm and sounds of the target language without any explicit information. The second approach, on the other hand, utilizes information and tools such as phonetic alphabets, articulatory descriptions and other aids to supplement listening, imitation and production. This approach was developed to complement rather than to replace the Intuitive Imitative Approach. Following this approach various teaching methods and approaches worked with genuine concern for teaching pronunciation.

Among the four major skills, listening is the primary skill which leads to the development of all the other three skills. To listen and understand a foreign language with different accent is a difficult task. For beginners of a foreign language, listening and speaking (imitating) are the prime tools of learning. Therefore, they should first learn the sounds of the target language. Speaking, the next in order, is the primary tool of communication. It always needs a receiver at the other end. It is a success only when the receiver understands the words of the speaker. Pronunciation takes its role here that without knowing the appropriate sounds one cannot listen or speak a language properly.

Pronunciation plays a vital role in listening and speaking which leads to understanding and comprehending the language. Learners need training to get thorough with the sounds of the target language. Only then they can understand the words of the speaker to whom they are listening to and can answer them clearly. One who masters the grammar part of the language cannot master the language as a whole if they lack pronunciation skills. In English, which is a stress-timed language a complete study and training in the sounds and stress patterns is mandatory. English has new sounds which are not present in native tongue. Many Indian languages are syllable-timed languages. These factors increase the need for proper training for the learners of English on pronunciation.

As our mother tongue and English vary, the learners of English and their purpose of learning it also vary. There are different features to be considered while teaching English pronunciation. They are: How old are the learners? What is their language background? What are their speaking and pronunciation goals? When these variables are addressed, we can modify pronunciation instruction to that set of learners. The age of the learners is a key factor for accurate production of the speech sounds. Their second language background involves their proficiency and previous exposure to it, also need to be considered because these factors determine whether to make use of the phonemic alphabet and articulatory information about the sound system. Then the learner's motivation to acquire intelligible or target like speech should be considered. Therefore, a part of work of a pronunciation teacher is to acknowledge the connection between pronunciation and identity to empower learners by offering them tools to achieve their goals.

Pronunciation learning which came into focus from the nineteenth century reached its peak as everyone knows the importance of pronouncing English well. A pronunciation class in common starts with the articulatory organs which are involved in production of sounds. It is followed by the description of the phonemic alphabets. The forty four phonemic alphabets are taught to the learners and they are asked to transcribe the words with the sounds. This helps the students to grasp the sounds and to find the appropriate places where they should be used. This helps them get well versed with the phonemic alphabets. Then they are made to listen to native speaker's pronunciation with the help of recorded voices. This will help them to learn how to pronounce the sounds. This is enough for teaching part the next part which includes testing and evaluation is in a pathetic situation.

When it comes to the part of testing the knowledge of a learner in pronunciation, teachers fail. Learners are tested in transcription only, which in no way helps the

learners articulate. As they focus only on the phonemic alphabets and fail to practice to utter the sounds. This ends in the failure of the pronunciation course. Voice training given to them needs to be tested. Rather than testing their knowledge of phonemic alphabets, they should be well trained and tested in articulation of those sounds as articulating perfectly is the goal of the pronunciation course. The integration of Intuitive-Imitative approach and Analytic-Linguistic approach is essential.

Conclusions

This study focuses on the need for the knowledge of pronunciation as it is the source for listening and understanding, speaking and interpreting. Then it deals with factors to be considered while teaching pronunciation like age, previous exposure to English, and the goals they need to reach which needs a strong knowledge on pronunciation. And finally it discusses the ways in which pronunciation teaching should be done and the changes to be made in the testing system of pronunciation of English.

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An Ecocritical Reading of Judith Wright's Select Poems

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Abstract
Ecocriticism is the interrelationship between literature and environment, about how the environment is reflected in literature. Although literature has dealt with environmental concerns since ages, never has the relationship between man and nature been explored as it is done today. The paper seeks to explore select poems of Judith Wright from an ecocritical perspective. As many of her poems depict the views of harsh and unfolding Australian landscapes and at the same time celebrate the violent and unrelenting character, the paper makes an ecocritical analysis of Judith Wright's poems to give vent to the general deterioration of earth's environment. It makes the theme of nation's growing prosperity with a deeper wisdom about the earth's destiny born in metaphysics of nature.
Keywords: nature, environment, Ecocriticism, man, literature

Introduction

Literature is an exquisite portrayal of reality which combines human world, nature, society and their interdependence. Thus it is no surprise that literature should document the relationship that exists between man, environment and nature. With the evolution of man from a bipedal mammal to modern technologically developed man, his relationship with the environment and that of nature sustains forever. Since literature is an expression of the culture which produces it and which in turn influences and even modifies the very culture by which it is produced, literature might prove to be an useful and potent tool not only to have a historical understanding of the man/nature relationship but might also influence the way man treat nature in future. Glen A. Love goes one step further when he points out that "Teaching and studying literature without reference to the natural conditions of the world and the basic ecological principles that underlie all human life seems increasingly short sighted, incongruous."

Ecocriticism is relatively a new branch of literary criticism and the term was for the first time used by William Rueckert in his essay *"Literature and Ecology: An Experiment in Ecocriticism"* published in 1978. Later, with the publication of two famous books *The Ecocriticism Reader* edited by Cheryll Glotfelty and Harlod Fromm *and The Environmental Imagination* by Lawerence Buell, in 1996, the term started too much discussed and debated.

Ecocriticisn as a field of literary enquiry began to gain prominence in the Western academia in the 1990's. However, this does not imply that ecologically informed issues were absent in literatures of the earlier periods. In fact ecologically sensitive issues can be traced in Western literature in as early as *The Epic of Gilgamesh* and in Eastern literatures such as the various sacred texts of Hinduism, Buddhism, Jainism, Taoism and the various fables and folklores associated with those cultures. Despite, while the environmental worldviews reflected in disciplines such as religion, philosophy, sociology, law etc. has long been explored, literature remained immune from any such interpretations.

The theory of Ecocriticism evolved as a result of development of new consciousness that very soon, "There will be nothing beautiful or safe in nature to discourse about, unless we are careful."(P.K. Nayar). Motivated by the idea of saving the environment from total chaos, a number of creative writers started to express their concerns about the world which is much burdened by the wide spread ecological crisis and used Ecocriticism to bridge the gap between literature and environment. They started to use literature as medium to articulate their views and to sensitize the reader towards the ecological crisis.

Judith Wright, the celebrated Australian Poet is one of them. She is also a highly acclaimed critic of Australian poetry. Apart from this, Wright is an uncompromising campaigner for Aboriginal land rights and an environmentalist. Greg Garrard says:

> Much ecocriticism has taken for granted that its task is to overcome anthropocentrism, just as feminism seeks to overcome androcentrism. The metaphysical argument for biocentrism is meant to sustain moral claims about the intrinsic value of the natural world, which will in turn affect our attitudes and behavior towards nature.

In her poems we are able to see that she never liked anthropocentric views of man's separation from

his environment and she expressed her reactions to it in her poems. Here are some of the poems where these ideas are reflected.

In her poem "Rain Forest" she describes insensibility of human beings in appreciating beauty of nature in the "Rain Forest." Though in the poem beauty of nature has been described from the point of view of tree- frog yet it is full of greater meanings:

We with our quick dividing eyes
Measure, distinguish and are gone
The forest burns, the tree frog dies
Yet one is all and all are one. (Rain Forest)

In the above lines the poet has described the perception of nature in Frogs mind as "all is one and one is all." It means all are equal no matter, whether one belongs to a particular species or the other. Though in the end of the poem everything is destroyed but it has been destroyed together as an entity. In that respect all are same. Here she also describes the attitude of men who has "quick dividing eyes", towards nature and observes his existence is more important than others. His thinking is rash and is not capable of understanding the consequences that segregates him from nature. In a way Judith Wright like a true eco-critic emphasizes concerns of nature's plan in which man is merely an entity. She maintains that behind the environmental degradation, man's inattentive and heedless attitude is responsible. The line, "yet one is all and all are one" explicit the unifying approach and implicates the idea if one thing is destroyed everything would automatically be destroyed.

Destruction and devastation of land in the wave of progress has been criticized by her in the poem "Jet Flight over Derby".

And therefore, when land dies
Opened by whips of greed
These plains lie torn and scarred
Reddens the stream in flood

Greed of man in the field of progress is responsible for the degradation of environmental conditions. Man has been presented as an oppressor and nature sighs like a sufferer under the severe punishment given to her. The poet like an ecocritic condemns this behavior of human beings. In "Cycads" she attempts to make man understand that he has to learn from the tress:

Take their cold seed and set it in the mind
And its slow root will lengthen deep and deep
Till, following, you cling on the last ledge
Over the unthinkable, unfathomed edge
Beyond which man remembers only sleep.

Seed of virtue should be sown in the mind of men where it would lie dormant for sometimes and grow silently till its own age so that he may learn the secret of cycad tree to be happy and full of warmth even in the old age. In her yet another poem "Woman to Child," she describes the scheme of nature in the following words.

I am the earth, I am the root.
I am the stem, that fed the fruit,
The think that joins you to the night

She stresses the point that man should try to understand the plan of nature as a whole, not in bits because the practical knowledge of it may prove dangerous not only to him but also to other creatures, living on the earth. Next in the poem "The Hunting Snake," she clearly differentiates snake's purpose of hunting and man's purpose of killing varied animals of nature. When the snake is aiming at his prey, he focuses on the prey- "Head down", tongue flickering on the trail, and then the poet describes the movement. "He quested through the parting grass" the word quest signifies like a true worshipper (seeker) of truth. It means it is his mission at the moment, especially to sustain its life but man's effort is to kill nature can never be justified. So here she wants the readers to think about the positions of snake and man, where their behaviors are quite different.

Her poem "Unknown Water" has been composed with a view to expressing water crisis in Australia. In the poem, she imagines the absence of water on land and a sense of fear owing to this absence. Dying rivers, lakes and other fresh water sources of Australia are the focus of her attention. The poem has been written in narrative style where an old man narrates the story of the draught condition. Here the old man represents traditional thinking and accustomed thinking. At the end of the poem, she optimistically tells to go easy with me, old man, "I am helping to clear a track to unknown water." The word unknown water indicates the thinking of modern men who thinks nature as a need for them.

The poem "Australia" which is said to be one of her famous poem, expresses her anger on the insensible use of land and nature by human beings. She criticizes the belief that through technology and science, man can solve all his problems. She expresses the need of an urgent and committed action so that environmental protection may be assured:

For we are conquerors and self- prisoners
More than scorpion or snake
And dying of the venoms that we make
Even while you die of us

Man has considered himself to be the conqueror and under the intoxication of his power and position he has forgotten the pious terms and conditions of living together with nature. In spite of being well known about the fact that his existence solely depends on the safe existence of nature, he is ready to harm it. Judith Wright purposefully makes attempts to compel people to think about nature in better and different terms. Her artistic instinct makes her capable of understanding the things surroundings her in a better way and she could also express those ways to her readers in emphatic manner.

The poems of Judith Wright are expressive of her concern for the current environmental crisis, faced by the planet. She considers the changed attitude of man towards nature, the main cause for it. Man's passion for the progress, pride to consider his existence superior to the existence of nature and his cynicism simply to analyze and criticize whole phenomenon of nature have challenged the concept of unity of all things existing on this planet. For Judith Wright, the degradation of the environment by human beings is a distressing symptom of the human disconnection and separation from the natural world. She is of the opinion that that the future of the planet largely depends on man's attitude towards it. Therefore he has to develop a kind of relationship with nature in which oneness of all things, present on the planet may be assured.

Summation

As an artist, she has a deeper and broader view to look at the problem and as an activist; she could broadly convey these ideas to the reader that the means adopted by modern man are self-destructive. Thus her poems are likely said to be Green poems, where an ecocritical reading is done to view the contemporary social and environmental conditions. She was not a dreamer or poet who just poured out her grievances in the form of poetry but was a real life activist who brought about changes socially, politically and moved men emotionally through her poems leading to self realization which would ultimately make one feel humble in front of nature.

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Socio-Political Condition in Nayantara Saghal's *Storm in Chandigarh*

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Abstract

Novel is a written medium of expression that is effective and powerful in the domain of Literature. The evolution of novel in numerous countries like Greece, Rome, England and India emphasizes upon the fact that it has always been an integral part of culture, highlighting and evaluating moral commitments, religious convictions, philosophical approaches and social and political changes in various countries. Nayantara Saghal has discovered and reinvented diverse patterns of novel from Indian and the world literature and her works have rejuvenated, expanded and energized. The paper particularly focuses on the depiction of the plight of socio political condition in the novel. *Storm in Chandigarh* is thus, the social- political conditions prevalent in India as far as man woman relationship and patriarchy is concerned. Saghal depicts the politician's mindset, views and attitude towards their nation clearly in *Storm in Chandigarh*.

Keywords: social concerns, political concerns, partition, patriarchy, bigotry, chauvinism

Introduction

Storm in Chandigarh is a socio-political novel. The novel is based upon the theme of partition on political grounds, while the latter sweeps away the psyche of amorous women on emotional grounds. It is rightly termed as an emotional autobiography of the novelist. In *Storm in Chandigarh*, there is a struggle between Gyan Singh and Harpal, the Chief Ministers of the neighboring states of Haryana and Punjab; the capital municipality of Chandigarh is the bone of contention; the mighty contest from amorous causes springing the relation between Saroj and Inder, her husband. The main theme of the novel is the struggle between violence and nonviolence through the experiences of Vishal. In the novel, the human relations can be achieved with "care, with love, when possible, and otherwise with time and interest and always with truth, or as much of it is as the other person will allow. All of that reduces the heartbreak and a lot of loveliness of living. But it is hard to do" (*Storm in Chandigarh* 80).

The novel depends upon the basic instinct of rivalry between Gyan Singh, the Chief Minister of the divided Punjab and Dhan Singh, a man of rough morals. There is a fundamental disagreement between the Chief Ministers of Haryana and Punjab. Haryana's chief minister Harpal thinks that nation building is a long term task. In the other hand Gyan, thinks of development and power; the campaign of election is a list of all the corrupt and evil practices such as the kidnapping of the campaigners.

Storm in Chandigarh is based upon an unorthodox approach. The ultimate intention is to present a microscopic analysis of human relationship and human nature. The problems of bureaucracy and the social life of the politicians, a tug of war between Harpal and Gyan, are novelist's main concerns. There is mindset among the people of Chandigarh it is an irony that foreign erudite Indians develop a mentality that they are born to rule. Vishal Dubey is the victim to such disequilibrium. "She (Nayantara Sahgal) tries to tell her own story of political bureaucratic intrigues as every historian attempts to do. History is said to be "his story," or the writer's personal view of the events. Consequently, it turns out to be a competent commentary on contemporary situation" (Majithia 30).

Vishal Dubey is a 40 years old bureaucrat. He is a link between Social and Political consciousness. The Home Minister's speech breaks the ice and the novel begins. The novelist is preoccupied as an Indian with the typical the problems of national importance. Nayantara Sahgal presents socio-political consciousness through "a most interesting sketch of the lives of educated Indians and of the problems which are confronted not only by them but all people who strive to establish positive relationship with each other and to embody the values of their traditional cultures in the life of our new technological societies" (Saville).

It is the power of creativity of socio-political consciousness that metamorphoses the personality of the township of Chandigarh into the divinity of James with one bearded face and it looks over 1947 partition and with another puerile face it throws its glances towards, Himachal, Punjab and Haryana to be the Punjabi doll broken into three pieces in which the Head being the

Himachal, the trunk as Punjab, and the feet transformed into *jat* oriented Haryana; the 'Kurukshetra' of *Storm in Chandigarh* is electricity and water supply; there was a strike, and the responsibility was thrown upon the shoulders of the centre; the adverse political consciousness of the Chief Ministers is that they shirk their responsibilities. In India, politicians are in the habit of capitalizing a particular situation. Saroj is possessed by a reflective mood, when she thinks, "It's when ordinary things go off the rails that life becomes unbelievable" (*Storm in Chandigarh* 38). This Janus like approach of Nayantara Sahgal has inculcated the instinct of tradition and modernity in the perspective of socio-political consciousness in the present book:

Vishal Dubey fails to understand that violence is a political blackmail. The situation in Chandigarh is not tension, but it is paralysis. The novelist is successful in capturing the political mood and intrigues and the moral and ethical deterioration and it influences the personal and private oriented values:

> What a country, thought Dubey. Either we sit paralysed waiting for heaven to send us a sign, or we charge like bulls into the ring and call it action. He had so little respect for either attitude that he wondered at times what held him to this game. But it was, he knew, what held him to anything, a feeling stronger than loyalty for a concept larger than country. He supposed it could be called love for the very act of living. (*Storm in Chandigarh* 65)

Punjab and Haryana, the two states have been created on linguistic basis. The bifurcation has been done in order to separate and weaken the two political leaders Master Tara Singh and Darshan Singh Pheruman. The important conflict between the two states has been the issue of water supply of Beas, Ravi, Sutlej and Ghagghar rivers. Sutlej Yamuna link is another bone of disputation to supply of hydroelectricity. The two states have been at daggers drawn with the weapon Gandhian Satyagraha.

The shrewd and selfish politicians change the psyche of the inhabitants, but they cannot change the geography. The ideas are exchanged among political leaders of India and Pakistan after the partition and transfer of population in 1947. The minds of people may be divided but the topography of place is seldom bifurcated and it is the genesis of the sense of place.

> The map of India, once a uniform piece of territory to administer, was now a welter of separate, sensitive tendencies, resurrected after independence. Psychology seemed to play as important a part in understanding them as did history, geography and economics. Much more than facts and figures were required in coping with political rivalries that had now ceased even to make bargains. As long as a bargain could be made, work could go on. When that capacity wore out, only a collision was possible. (*Storm in Chandigarh* 8)

In the novel, *Storm in Chandigarh* the situation emerges like Phoenix rising out of its own ashes. The novelist portrays various social, political, and economic changes produced by recent historical developments. She is conscious of the fact that changes are compulsory for able leadership based on the principles of morality and ethics. Nayantara brings out her major themes by this method very successfully. Her major themes include themes of change, development, and human relationship, both in private and public life. Theme of marriage on ground of man-woman relationship is developed by the novelist. According to the writer, marriage means equality, love, mutual understanding, trust and respect to each other, but not subordination or gender-bias.

The author has integrated the personal and political problems into one. She does not only raise the issues related to the problems but also gives the solutions. She believes that the common disorder should be replaced by the order. Through the theme of order versus disorder, novelist raises the question of divorce and its social implications.

In *Storm in Chandigarh*, Gyan Singh and Harpal Singh are politically animate characters. The Union Home Minister remains behind the curtain. He is the last replica of the Gandhian era, that is why he is dhoti-clad. His nature goes against the grain of Harpal Singh. The Home Minister feels a sort of disgust against violence; the Chief Minister stands for merciless action to accomplish political gains; such an analytical approach makes Susheela Rajendra comment thus, "One of Sahgal's strength is her ability to create convincing characters efficiently and effectively. Her fictional canvas is a broad picture, rich with many interesting figures." (175)

Conclusion

To conclude, a socio-political concern is unimaginable without reading between the lines of the volumes of sociology of literature. Nayantara Sahgal is a woman novelist. She gives voice to feminism or Women's liberation movement. *Storm in Chandigarh* shows how she is a champion of modern Indian womanhood. Indian traditional women are furious with an instinct of revolt to be

like Western women, who according to the renowned sociologist. The socio-political consciousness lives in the pages of *Storm in Chandigarh*, be it political, social, economic, religious, ethical, impressionistic, aesthetic, grotesque or ethical as the case may be.

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Perplexities in the Second Language Syntax: A Study

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Abstract
English has become a necessity for every young Indian learner to meet the global needs of employment. They learn this language FOR more than twelve years from their childhood and are still unable to understand the nuances of it. They often get confused in the areas like grammar, vocabulary, syntax and phonology. This may be due to certain contradictions in the teaching methodology of the second language. The Second Language Learners (SLL) are often uncertain about the differences in written syntax and spoken syntax. This further adds to confusion in their cognitive process of understanding the language. This paper discusses the reasons for the emergence of confusion in the minds of second language learners while learning the written syntax and spoken syntax which causes hesitation to use the language.
Keywords: second language learners, written syntax, spoken syntax, teaching methodology, cognitive process, hesitation

Introduction

English is considered as a second language in India, where the young learners are encouraged to learn this language in order to meet the global needs. These learners learn this language more than a decade still they struggle a lot to use it fluently while they speak and write. The second language learners always find a few areas of language such as vocabulary, grammar, syntax and phonology as problematic and so they remain untouched by them. As Chomsky said in his syntactocentric perspective that the syntax is the core component rather than the other linguistics elements, which is considered as hardest part by most of the learners (qtd.in Valin, R. D. Van & Lapolla, R. J., 2008). The reason behind such a premonition is due to the lack of proper guidance, and confusion in teaching and learning process of second language syntax. Likewise Bloom also says that word order or syntax plays an important role in second language acquisition of the learners (Nordquist, R.). Thus, it is inevitable to analyze the syntax of the second language in order to help the learners for better understanding of the language. This paper deals with the reasons for syntactic errors of learners of English as a second language, effects of written syntax over spoken syntax and also the influence of first language (L1) syntax in the acquisition of second language.

Background Study on Acquisition of Syntax

The term syntax is derived from the Greek word "syntaxis" which means the 'arrangement' or 'setting out together'. It is considered as a branch of grammar which helps the learners to know about the connection between the words in a sentence to get an appropriate meaning of it (Valin, R. D. Van and Lapolla, R. J., 2008). There are three different components of syntax such as principal category of words, ordering of words and function of words (Nordquist, R.). The process through which these structures are acquired by the learners and is sustained differs from person to person. According to the theory of acquisition of syntax, it is believed that adults hear various language inputs in their childhood, which is stored as an abstraction of structure. These structures are unconsciously formed as a syntactic template in the minds of the speakers that may help them to form their own constructions in future usage of the language (Hickey, R.).

There are two possibilities for the learners to learn the second language syntax: either from written or spoken language but both are not always the same. It is pathetic that most often learners are encouraged to follow the structure of written syntax while they speak. As Miller and Fernandez also claim that,

> There is a long and traditional bias in teaching the second language that is the second language learners are introduced to written language first and then to the spoken language. They also claim that there is a specific grammar and structure only for the written language which may complicate the process of language acquisition. (qtd.in Bossaglia, 2016)

This bias should be removed and also the difference between the spoken and written forms of second language should be clearly mentioned to the learners. Apart from this there are also several other reasons such as flaws in the teaching methods, learning strategies, lack of teaching materials, lack of motivation, language transfer and

interference. Among the aforementioned reasons the interference of mother tongue over the spoken language can be consider as one of the major reasons for the syntactic errors committed by the learners.

Review of the Literature

There were many studies conducted in the field of linguistics to find the differences between the written and spoken syntax. One such empirical study conducted by Nguyven Cao Thanh with the help of Vietnam second language learners proves that spoken grammar is less rigid than the written grammar (Thanh, N. C. 2015). There is also another research conducted by Juliette Thuilier on the difference between written and spoken syntax with respect to French which also proves the same. Likewise, in another research article the "Impact of L1 on ESL (English as Second Language) Writings of the Undergraduates of university of Jaffna" conducted by K. Sanmuganathan proves that, understanding the linguistic difference between learners' LI and L2 may help the learners to reduce the intervention of mother tongue in second language. this research also proves the intervention of Tamil language over English and also the importance of contrastive analysis in learning English (171-181). Thus, from these researches it is explicit that various forms of study have been conducted in many countries to identify the differences in the written and spoken syntax of the target language and most often the second language learners face the problem of language transfer which results in syntactic errors committed by the learners.

Language Transfer to Syntactic Errors

According to behaviorist, language transfers are of two types such as positive and negative based on the similarities and differences in the first language (L1) and second language (L2). The positive transfer of language is called as facilitation and the negative transfer is known as interference (Lu, L. 2010). The concept of interference was proposed by Weinrick and Labov during 1960's. Lado one of the behaviorists, in his theory of Contrastive Analysis Hypothesis (CAH) says that linguistic difference between L1 and L2 is equivalent to the difficulty level experienced by the learners (5).

Ellis also proposed six factors for the cause of language transfer in which he mentions that language transfer can happen at various linguistic levels such as phonology, syntax, discourse, pragmatics and others. In this he also says that social factors, markedness, prototypicality, psychotypology and developmental factors are the reasons for any language transfer (6). Apart from this the learners also construct their own rules unintentionally in such case they draw the qualities of mother tongue as well as second language to frame the rules. This concept is also supported by interlingual studies which believes that language acquisition is a creative process (Sodhganga). Therefore, from the aforementioned theories and concepts, it is evident that language transfer and interference stands as one of the important reasons for the linguistic errors which can be rectified by contrastive and error analysis.

Contrastive and Error Analysis

The concept of Error analysis was proposed by S. P. Corder who says that "errors are the evidence of the language system constructed and used by every learner." Error analysis hypothesis believes that first and the second language acquisition are similar in its process. According to this hypothesis spoken errors are spontaneous whereas the written errors are controlled. There are two different types of errors such as receptive and expressive in which former is unnoticeable and later is obvious. This hypothesis treats errors as valuable aspect, natural occurrence, level of progress and also as a development in second language learning.

Errors are caused due to various reasons the more prominent among them is interlingual errors (Sodhganga). It considered that contrastive analysis one of the ways to analyze these errors which was originally proposed by Robert Lado and Charles Fries. This may create a possible change in the teaching methodology and language training (qtd.in Johansson, S.2008). Stig Johansson's three ideas behind the contrastive analysis are to compare the mother tongue and target language, predict the difficulty and use the results to improve teaching materials. An authentic contrastive analyzes is believed to be conducted at two levels. First level is the micro linguistic contrastive analysis which includes phonology, grammar and lexis and the second level is macro linguistic analysis consisting of text linguistics and discourse analysis (12).

Contrastive Features of Tamil and English Language

According to Michael Swan and Bernard Smith, Tamil language is agglutinating or Concatenating that is the combination of grammar and semantic element which create difficulty in learners to grasp them. In their book *Learner English: A teacher's guide to interference and other problems* claims that few Tamil words represent different parts of speech in English. They also put forth

certain claims in word order and sentence structures. That are verbs comes at the end in Tamil sentences, impersonal structures have cultural preferences, complement precedes the subject, relationships like co-ordination, contrast and condition are reflected in different ways in Tamil syntax, articles do not exist, English indirect speech is different from Tamil and others. In case of questions they are marked in terms of intonations and interrogations in Tamil and it also has a complex construction of tenses. Adjectives and adverbs are often confused with nouns and verbs in Tamil likewise, there are many linguistic devices to indicate the status of the speaker and hearer. Apart from the above mentioned there are many contrasting features between Tamil and English language (Narasimhan, S. 2009). This can be well known only when a contrastive analysis is carried out between the mother tongue and the second language.

Thomas Lehman also claims that there is an influence of writing form of Tamil language over spoken English and the influence of mother tongue spellings can also be seen in the pronunciation of second language learners (7). Therefore, the knowledge of mother tongue as well as the second is necessary for every English language teacher in order to identify the difference between written and spoken syntax, clarify the learners' doubts in the second language regarding their mother tongue.

Result of the Study

The second language learners' proficiency should be determined by the linguistic and communicative competence but it is often evaluated on the basis of grammatical knowledge and writing skills of the learners. This stands as the reason for the learners as well as the teachers to focus more on the written form of the language along with grammar. The fact is the learners neither attained good writing skill nor the speaking skill at the end of the course. Instead the fear and anxiety towards the language increases day by day. This further leads to the technical errors while they speak and write, mostly these errors can be seen in the syntax.

It is always a herculean task for the learners to understand the concept of syntax because the learners involve in the process of translation when they create a new sentence in second language. In spite of this they also struggle between the written and spoken syntax which differs a lot due to language transfer and interference. Therefore, necessary steps have to be taken to by the teachers to rectify this situation. The researcher felt that certain pre and post steps have to be taken by the teachers to avoid the syntactic errors of the learners which are as follows:

1. The teacher should have knowledge about syntactic constructions in mother tongue and also its variation from the second language which can be possible only with the help of contrastive analysis.
2. The teacher should mention the difference in syntax between the mother tongue and the second language while they teach.
3. After teaching the constructions teacher should evaluate learners using error analysis.
4. This analysis may help the teacher to identify the areas where the students lack the knowledge of syntax.
5. With the help of the result the teacher should help the learners to identify the proper syntax by considering the syntax of the mother tongue as well as the second language.

These steps in teaching syntax may help learners understand the concept of syntax in second language and avoid the errors in it. On rectifying the mistakes in written syntax, it can be believed that there will be a simultaneous change in the spoken syntax of the learners.

Conclusions

It is evident that teachers should be equipped with a sound knowledge of mother tongue and target language to make the teaching and learning process more effective. Therefore, the broader understanding and utilization of contrastive analysis and error analysis in English language teaching can remove the perplexities in the learning process of second language syntax.

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Mismatch between Outcomes and Assessment in Engineering College English Curriculum

PARVATHAVARTHINI, S

Abstract

English language acquisition has become an enigma to many learners after twelve years of studying it. Securing a good grade in English does not guarantee good speaking skills in English. The futility of learning English in today's context is attributed to various reasons. The curriculum, syllabi, objectives, outcomes are interlinked through the OBE. Outcome based education has necessitated a clear analysis of various components that help with the learning process. The result is more accountability on the part of academics and clarity on the part of learners. A direct link is created between the objectives or outcomes and the question paper followed by grades. The paper aims at an analysis on the outcomes stated in the syllabus and the assessment pattern. A theoretical analysis is done on the English courses prescribed for the engineering curriculum. It is done to ascertain the reason behind good grades and poor performance with respect to English language.

Keywords: communicative language teaching, outcome-based education, assessment pattern, engineering college English syllabus and curriculum

Background of the Study

Mastering English is the key to placement for an engineering student. This requirement has necessitated the learning and teaching of English in engineering curriculum. English is taught to students to equip them to express their knowledge and research in English to the world community. In spite of the best efforts of curriculum designers and teachers, the expectations of students, employers and teachers with regard to English language learning are not fulfilled. There are more and more learners who are not able to express their thoughts in English. The success of the teaching and learning process lies largely on various issues such as teachers, learning environment, curriculum, syllabi, teaching methodologies, students and assessment pattern. This has instigated research in the field of ELT and ELL to achieve the desired goal. The present paper is an attempt at analyzing the outcomes and assessment pattern followed in the engineering curriculum with respect to the English syllabi.

Outcome based education has brought our education system under scrutiny. It has brought about responsibilities and accountability on the part of teachers and more importantly curriculum designers. Curriculum designers have to prepare syllabi that is by itself self explanatory. It has to specify the aspects that the learner would have learned at the end of learning the course. The curriculum is so designed that the objectives and outcomes are interconnected. Likewise, all the desired outcomes are tested in the evaluation of the course. The evaluation pattern and outcomes are stated in the syllabi and curriculum which helps other stakeholders to make sense of the grades obtained and the ability of the students in that particular course. The curriculum designers and teachers are made accountable for the learner's inability to achieve the outcomes.

Educational standards are the same worldwide with the advent of outcome based education. Especially, for the countries that have signed the Washington Accord, there are similar norms to fall back on. India has become a part of this global group from 2014. The colleges that seek approval from UGC and NBA have to fulfill those standards. The syllabi of various institutions and university are designed with outcomes along with objectives. Further, the syllabi and assessment are interlinked and made more reliable. The course file requires an analysis of the results with that of the outcomes stated in the syllabi. The question papers and other assessment tools are analyzed and linked to the particular outcome that they aim at evaluating. The components in the syllabi and the outcomes that are not assessed are revealed during this analysis. Thus, the reliability of the assessment is revealed to all the stakeholders. Further, it also helps to monitor the evaluation pattern and helps the teachers to revise and remodel the assessment tools.

Importance of Assessment

Assessment of English as a second language has posed many problems to the academicians. As rightly pointed out by Hatipoglu who quotes O"Loughlin (2006:71), second language assessment is a "notoriously difficult domain of knowledge for students in second language teacher education programs because of the high level of abstraction around its key theoretical concepts, validity, reliability, and practicality, and how they need to be balanced against each other in designing and using assessment instruments" (2010:40). The same is also applicable to the assessment process of English in ESL context. The practical difficulties in assessing the speaking and listening skills have made it highly impossible to assess these two skills in both the formative and summative analyses.

The real purpose of assessment, as rightly pointed out by Russell Stannard et.al. (2013) should be to help the teachers and other stakeholders evaluate and understand if the learning outcomes are being achieved (150). There are several other purposes for assessment. O'Malley and Valdez Pierce (1996, p. 3, as cited in Rea-Dickins, 2001) identify six purposes for assessment: 1. Screening and identification, 2. Placement, 3. Reclassification or exit, 4. Monitoring students' progress, 5. Program evaluation and 6. Accountability. The recent OBE has laid more stress on the two aspects that are mentioned especially monitoring students' progress and accountability. With respect to English language learning assessment throws more challenges. As rightly pointed by Brown (2004) and Ecke et al. (2005), language teaching has undergone a tremendous change and an effective communicative approach is adopted. But when it comes to assessment it is the traditional pen and paper approach with more importance given to individual grammar units, form and writing skills. The paper aims at finding out if all the four skills if mentioned in the syllabus are assessed in the examinations.

Hypotheses

The following two hypotheses are constructed for validation in the study:

1. Assessment of all the four language skills is unequal.
2. Speaking and listening skills are neglected in the assessment.

Research Questions

The following questions were framed for interrogation:

- What are the components/outcomes stated in the English syllabus designed for engineers?
- How are they assessed if they are assessed at all?
- How has the assessment pattern been devised to assess all the components/outcomes stated in the syllabus?

Methodology

It is a qualitative analysis wherein the syllabi pertaining to English language subject prescribed by few autonomous colleges and Anna University are referred. The autonomous colleges taken up for the study include MEPCO, GCT, CIT, ACGCET and TCE. On analysis the components/outcomes stated in the syllabus are noted down and compared. The internal and external assessment pattern is also analyzed. The lacuna in the assessment with respect to outcome is analyzed. The syllabus prescribed by Anna University for the affiliated colleges and some of the autonomous engineering colleges are taken up for the present study. Further, the study concentrates on all the papers offered for communication by the department of English. The syllabi prescribed in the recent regulations between 2012 and 2018 are taken into consideration for the present study.

Discussion

English language teaching and learning and assessment have undergone vast changes during the past decade in Tamilnadu. Language learning was identified as a laboratory component in 2005-2006 and a laboratory course was introduced by Anna University for all the affiliated colleges. Speaking and listening skills were assessed in this lab course. Still, the result analysis done for OBE reveals that there is some lacuna in the assessment process. Hence, the syllabi and the corresponding assessment patterns are analyzed to find the lacuna.

Syllabi for the colleges affiliated to Anna University have two theory papers in the first year titled *Communicative English* and *Technical English*. There are two practical papers in the second year titled *Interpersonal Skills /Listening and Speaking* and *Advanced Reading and Writing*. There is yet another paper in the sixth semester titled Professional Communication. Out of these, the two theory papers have summative assessments with pen and paper tests. The other laboratory courses are assessed as

lab components with internal and external examiners. The two theory papers and their assessment are taken up for the present study.

Autonomous colleges closely follow the Anna university syllabi and curriculum. They have one or two theory paper in the first year which is a communicative syllabus giving importance to all the four skills. In one of the colleges there is a lab-cum theory paper in the first semester alone, which is similar to the theory papers. In few colleges there is a lab paper titled professional communication or presentation skills. These lab papers contain speaking and listening skills. In one of the colleges two lab courses are introduced one each in the second and third year. The assessment pattern is also similar to the one followed in Anna University affiliated colleges. It is a pen and paper test for the theory courses and examiners for the lab courses.

The present study concentrates on the one/two theory/lab-cum theory papers for which the assessment patterns were obtainable. These are communicative syllabi that give importance to integrated language learning with LSRW. Hence, all the four skills are given equal importance in the syllabi. With respect to assessment pattern, there are three formative assessments and one summative assessment. Formative assessment is termed internal and is given 20 percentage or 30 percentage and 50 percentage weight age in the overall assessment. The rest of the percentage, 80, 70 and 50 respectively are given to the external or summative assessment.

Internal assessment consists of three unit/series tests, assignments or projects and attendance. Assignments and attendance are given 10 percentages each in the overall internal marks. In the case of series tests, one test in first semester is attributed to all the four skills for the affiliated colleges. Even in other colleges, listening and speaking are assessed as part of assignments/projects. The rest of the two tests are allocated for the reading and writing skills. Thus, out of the 20/30/50 percentages that are allocated for the internals only 20 percentages of the marks are allocated for the speaking and listening skills.

Summative or external assessment occupies a major share as far as assessment is concerned. It consists of the 80/70/50 percentage of the overall assessment. Here, only pen and paper test is followed for the aforesaid theory papers. Hence, speaking and listening tests do not take part in these tests. Only writing and reading skills are assessed. The question paper necessitates short answers for 20 marks. Hence, grammar components are tested with gap filling activities. It has ascertained that even here application of grammar is tested and no importance is given to the content knowledge. Similarly with regard to the writing and reading skills the application and creative part of the skills are tested and content aspect is ignored.

There are variations in laboratory papers. They give more importance to the speaking and listening components. There is also the introductory paper on reading and writing skills in the affiliated colleges' syllabus which gives rooms for assessing those skills also. Likewise, in the autonomous colleges also speaking and listening skills are given importance in the laboratory papers. The absence of pen and paper test will facilitate the assessment of listening and speaking skills by way of other modes.

Validation of Hypotheses

- Outcomes pertaining to all the four skills are not assessed by giving equal importance
  With regard to the theory/ theory-cum lab papers in the first year, the assessment process does not give equal importance to all the components, writing skill is given more importance. Likewise, as far as the lab courses are concerned speaking is given more importance.
- Speaking and listening skills are neglected in the assessment. As far as the theory/theory-cum lab paper in the first year is concerned, speaking and listening skills mentioned in the outcome are assessed only in the internal evaluation at a minimal level and not assessed in external evaluation. With respect to the lab courses, speaking skills is given more importance.

Scope of Study and Limitations

The study is a theoretical analysis based on the data available at the entry level. The exit level of students and implementation of the syllabi and assessment was not taken due to time constraint. The syllabi and the assessment patterns were taken up from the college or university websites and through question papers. The classroom practice with regard to teaching and learning methodologies might reveal more on the effectiveness of the formative assessment. Further, the opinion of the teachers and learners about the assessment can be sought to ascertain if the devised plan in the syllabi and curriculum is executed in the classroom.

Recommendations

The skills that are given equal importance in the syllabus should be given equal importance in the assessment also. Further, introducing lab components in professional communication or presentation skills has a different purpose from that of the communicative syllabus that gives an integrated approach to language learning. Hence, there is a difference between them both at the level of syllabi and testing. So, assessment for communicative syllabus is completely different from that of the lab courses. Assessment for communicative syllabus should include all the four skills. Equal weight can be given to listening and speaking skills. The assessment can be made 50 percentages lab and 50 percentages theory for the summative assessment. The 50 percentage lab part can be allocated to speaking and listening. Likewise, the other 50 percentage can be given for reading and writing. Even here, there is a distinction between reading for comprehension and reading for practice. The latter has to be included in the lab component. A unique methodology for English language testing has to be devised to cater to all aspects of the language components.

Conclusions

Assessment plays an important role in the teaching and learning process. The wash back effect helps the learners and the teachers push their limits to learn newer limits. At the same time, it can also make the teachers and learners idle if it does not challenge their capability. Likewise, contents in the syllabus that are not assessed will be neglected and forgotten both by the teachers and students gradually. Activities and aspects that are not assessed will lose its meaning and will become irrelevant in the classroom for a student. This will make the entire curriculum and syllabi meaningless to the students. Ultimately, with improper assessment the real purpose of the curriculum and language learning process will be lost. Hence, appropriate assessment pattern has to be implemented for the corresponding communicative syllabus that integrates all the four skills.

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Voice of the Self in Helen M Buss' *Repossessing the World: Reading Memoirs by Contemporary Women*

PAUL JAYAKAR, J

Abstract
Memoir is a record of events which at once confessional and autobiographical yet it is surely a different life-writing practice because it highlights female-gendered life-stories and female-gendered selfhoods. The memoir's voice is somewhat akin to that of lyric poetry in its evocation of the intimate and the personal as well as its preoccupation with the facts and feelings of the past self brought to life in the present moment of the recollecting self. The memoir writing, according to Helen Buss, engages the writer in a kind of research as the memoirist seeks a specific location in society, history and culture. Memoir writing involves imagination too. Buss is of the view that memoir writing is a flexible form of writing that can combine the techniques of fiction with essay-writing, the personal with the public dimensions of an experience, and the documentary account with poetic and evocative recreations of experience. This paper attempts to argue that memoir is ultimately the voice of the female self.
Keywords: memoir, confessional, autobiographical, imagination, self

Introduction

Buss says in her foreword to *Memoirs from Away: A New Found Land Girlhood* about her creation of memoirs is worth being referred here: Buss says, "As my years in the academy go by, I find that the more I develop my skills as an academic writer, the more I need the imaginative reworking of material from my own life to facilitate my critical essays and books. This desire to admit that my whole self is involved in all my writing and the desire to witness to all I have learned as a female person have led to my decision to write memoirs rather than a novel or a scholarly text" (Foreword xiii Buss 1997). Helen Buss is thus deeply involved in the making of memoirs wherein, according to Buss, an author commits her entire life, her imagination, helping her "to learn all I have learned as a female person" (Foreword. Buss 1999), that led to her decision to write memoirs and not a novel or any other scholarly work.

Buss defines memoir as a "record of events, not purporting to be a complete history, but treating of such matters as come within the personal knowledge of the writer, or are obtained from certain particular sources of information" (Buss 2003 2). Memoir**s,** according to Buss, serve as a historical resource rather than a historical discourse. Thus memoir continues to occupy a marginal status in historical studies as well as literary studies. At present, memoir proves to be a flexible vehicle for a great variety of people, and it has become popular, particularly with women. "The memoir is increasingly used to interrogate the private individual's relationship to a history and / or a culture from which she finds her experience of herself and her life excluded" (Buss 2003 3). It is women who mostly resort to memoir form for the purpose of revision of cultural contexts so that their experience matters a lot. In choosing the genre of memoir, these women, to Buss "are changing the ways in which we tell our stories as human beings; they are bringing female gendering to bear on our previously male-gendered narratives of the self and culture" (Buss 2003 3).

These memoirs that rose as an alternative to autobiographical and confessional writing, can also be seen as the precursor of the contemporary memoirs of women. These memoir series-accounts given by women, wherein women have 'fallen' by the standards of their day, as actresses, prostitutes, writers and independent women play on the conventions of the 'confessional form', reveal past sins but in different ways undermining the 'redemption'. Here, the women defend themselves as more sinned against sinning. They wrote to accuse the world of men and to defend their actions as having been forced upon them by public ideology, with a hope that more benign powers would understand their plight and offer reintegration into the community. Such stories offer an alternative to those sanctioned by society. Thus, the women's memoirs play off the confessional form by subsisting on a core desire to reveal the hidden thing, the

forbidden knowledge, the shameful and guilty secret and to transform what was formerly a private matter into a public reading material. Women's memoir writing, as it emerges into a life-writing practice today, reminds us of both confession and autobiography and yet it is a different life-writing practice as it asserts female gendered life-stories and female-gendered self-hoods. Buss asserts, "a generic discourse such as memoir, one that is so directly a product of a life being lived in its 'times', is inevitably a gendered performance of self" (Buss 2003 14).

Women's memoir writing as it emerges as a life-writing practice today reminds the readers of both "confession" and "autobiography" (as they have been defined in our critical practice), yet it is surely a different life-writing practice because it highlights female-gendered life-stories and female-gendered selfhoods. "A generic discourse such as memoir, one that is so directly a product of a life being lived in its "times", is inevitably a gendered performance of self" (Buss 2003 14) asserts Buss.

The memoir's voice is somewhat akin to that of lyric poetry in its evocation of the intimate and the personal as well as its preoccupation with the facts and feelings of the past self brought to life in the present moment of the recollecting self. Essential for our understanding of this narrative stances, is appreciating the words "emotions" and "tranquility" as they relate to the Romantic Movement's formulation of the voice of lyric poetry. Contemporary women memoirists recollect "emotion" in the broadest sense of that word. They do not wish merely to recall past events, to write history whether personal or public. They wish to work through the varied felt realities - the sensations and resulting feelings and thoughts of the self as well as the viewpoints, actions, and reactions of significant others involved in an event. They wish to retrieve the emotions and thoughts of the past – fears and desires, angers and delights – in a therapeutic process that is much like the voice of lyric poetry, a voice that speaks neither from complete present involvement in the event, nor from complete objective removal from the event. This is the voice of 'tranquility' that re-experiences the event, reprocesses it more fully than it could have been felt and understood in the first instance, and comes to an understanding of the event for the purpose of increasing the "tranquility" of the memoirist's present self.

This performance of recollection can make for a richer understanding of the present because of the more mature knowledge the process renders in the memoirist's reminiscence on the past. The voice of a Memoir can be analyzed as tripartite in its function; i) that of the participant, the central protagonist in a story, the one who acts, is acted upon, who senses and feels and attempts to process the stimuli; ii) that of the witness, who observes and records the actions of others from a particular and localized viewpoint in the past time of the action; iii) that of the reflective/reflexive consciousness, which, working from a writing time distant from the events portrayed, supplies various contexts.

If any one of the three functions of the narrative voice is neglected, the memoir's power is lessened. For example, if the recollecting process refuses the participant stance the memoirist has not fully come to terms with her past participation, and retreats too often to the safety of the witness, the memoir loses its impact, its immediacy, and its sense of risk taking. It will also seem less authentic. On the other hand, if the memoirist enters so fully into the emotions and actions of the experience of the past moment that th+e witness stance is neglected, the narration can become confusing and it will further lose its sense of verisimilitude.

Buss talks of the need for 'reflective' and 'reflexive' parts of the, narrative voice in a Memoir. The 'reflective' part is "the product of an complicated 'I' whose unveiling of 'experience' provides shunt to a personal which is also a political truck" (Buss 2003 17). The 'reflexive' voice is 'primarily' a questioning mode, one that imposes self-vigilance on the process of subject positioning both in language and discourse and at a historical moment or a particular cultural space" (Buss 2003 17). Buss asserts, without the reflective and reflexive consciousness the memoir fails to do the work of identity -making for its writer, a characteristic of contemporary memoirs by women. It is reflexivity and the resulting revisions of self and world that make the women's memoir both as a life-writing practice and as a generic expression. The balancing of the three narrative functions, reflective, reflexive and identity-making, is central to the art of memoir-writing.

The memoir writing, according to Helen Buss, engages the writer in a kind of research as the memoirist seeks a specific location in society, history and culture and that way is bound to interview other participants, reading other participants' testimonies, revisiting settings, and studying historical and literary accounts related to the events. Then, while the memoirist may do traditional research, she does not require the scholar's expertise, but rather seeks the informing contexts that make the personal story a part of larger cultural framework. The memoirist locates her personal story in a communal location and her research is limited by that need, but the scholar, though

feels a personal involvement, need not be a witness or participant.

Memoir writing involves imagination too. Acts of imagination are involved in constructing a memoir. To what an extent does imagination play unlike history, with which memoir share facts, the writing of memoir is a literary enterprise which uses devices of literature to represent self. The way these devices are used becomes the source of its (memoir's) imaginative play. Memoir is also performative; it becomes, a 'performance' by describing actual performances. It's language can be understood in terms of speech acts, as it excuses the action it describes to happen "as a marriage ceremony or a legal judgment changes the status of the subjects involved through the performance of language" (Buss 2003 21). In the words of Buss, "In many women's memoirs, a desire to ritualize practices that perform the self is an important part of the memoir act" (Buss 2003 21).

Further, contemporary women memoirists are performing their selves as they go about writing their texts; their performances are speech acts in a way similar to Freud's "talking cure". Buss feels that memoir as the 'site of trauma' and the lyric as 'experience recollected in tranquility' are closely related. In both cases experience cannot be fully processed in its initial occurrence. For the trauma victim, recalling scenes in the tranquility of a safe place is essential for reliving the pain to make a story. The personal, intimate voice of lyric poetry accommodates the needs of the sufferers of major trauma. Thus, memoir and lyric find themselves related.

According to Buss, in the memoir, as in the essay in recent times, writers are examining the construction of their own narrative voice, often through the device of the pointed anecdote, which combines personal concerns with an illustrative scene that points to broader concerns. This is a process by which the memoirist questions and doubts the remembered past and the remembered self, investigates her own present motivations in relation to the past, presents contradictory voices, suggests alternative ways of thinking, admits her own shifting and even multiple viewpoints and self-assessments.

Critiques on contemporary women's life-writing, says Buss, talk of women's use of a 'strategy of otherness' which can be explained as follows. A memoir writer's adoption of personal essay allows for the narrator whose intimate address takes a non-authoritative stance. This non-authoritative narrator is more convincing because of her multiplicity than the single view-point of the traditional narrative. This, then, offers the memoirist a rhetorical means by which 'an otherness' can be constructed, "an otherness that is essential to contemporary women's practice of the memoir" (Buss 2003 25). These women's writing involves telling a story wherein their own identities are tied up in their relationships.

Conclusions

Buss concludes her discussion on memoirs with the statement that memoir writing, a flexible form of writing, can combine the techniques of fiction with essay-writing, the personal with the public dimensions of an experience, and the documentary account with poetic and evocative recreations of experience. As a woman, memoir -writer, Buss says, she received several communications from women who write about themselves in memoir-like letters, and that makes Buss feel successful as a contributor to this new genre of writing. The Memoir brings the world of creative and critical feminist texts. The very genre helps women as it commits the life of women to writing and turns it to a reading act. It ultimately brings to light the voice of the female self.

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India in Transition: Dismantling Cultural Hegemony in the Novels of Manju Kapur

PONMARI, V

Abstract

The concept of hegemony devised by the Italian communist Antonio Gramsci, emphasizes the application of power through the consent of the dominated. This exercise involves transformation and manipulation of the victim's ideology. Power being constituted in the spheres of knowledge and ideas, facilitates approval of the ruled. Force is ruled out and emphasis is on consensual rule by exploitation of social, cultural and religious activities and institutions. This social and cultural domination involves manipulation of intellectual and psychological faculty. Patriarchal hegemony, which involves male domination in the social and cultural sphere, requires every woman to repress her individuality and forego the chances of deriving pleasure in the act of living. The rigid social norms and moral codes, framed by the phallocentric structure enter the female unconscious to exert their hegemonic influence on them by regulating their behaviour. Manju Kapur's novels acquire a significant new meaning when read from the point of view of crisscross dogmas of cultural critical thinking. Manju Kapur's novels furnish examples of a whole range of attitudes towards the importation of tradition. However, Kapur seems to be aware of the fact that Indian women have indeed achieved their success in seventy years of Independence, but if there is to be a true female independence, too much remains to be done.

Keywords: hegemony, double-enslavement, consciousness-raising, resistance, Sisyphus- stratum

Introduction

Patriarchal hegemony, which involves male domination in the social and cultural sphere, requires every woman to repress her individuality and forego the chances of deriving pleasure in the act of living. The rigid social norms and moral codes, framed by the phallocentric structure enter the female unconscious to exert their hegemonic influence on them by regulating their behaviour. If the individual happens to be too weak and sensitive and intellectually too ill-equipped to openly defy such oppression, she finds an alternative in neurosis which is a form of suffering. The concept of hegemony devised by the Italian communist Antonio Gramsci, emphasizes the application of power through the consent of the dominated. This exercise involves transformation and manipulation of the victim's ideology.

Power being constituted in the spheres of knowledge and ideas, facilitates approval of the ruled. Force is ruled out and emphasis is on consensual rule by exploitation of social, cultural and religious activities and institutions. This social and cultural domination involves manipulation of intellectual and psychological faculty. But in reality the marginalized are controlled through the power of the dominant group maintained more subtly, by seeming to secure internal consent of its citizens, using what Althusser calls "ideological structures" or what Antonia Gramsci termed as "hegemony." "Hegemony is like an internalized form of social control which makes certain views seem 'natural' or invisible so that they hardly seem like views at all, 'just the way things are'" (Barry 164). Althusser has also coined another term "interpellation" for the 'trick' whereby "we are made to feel that we are choosing when really we have no choice" (165). It is the way – "the individual is encouraged to see herself or himself as an entity free and independent of social forces. It accounts for the operation of control structures not maintained by physical force, and hence for the perpetuation of a social set-up which concentrates wealth and power in the hands of the few" (165). Gramsci adds: 'The supremacy of a social group manifests itself in two ways, as "domination" and as "intellectual and moral leadership" (57).

The crusaders of the feminist movement believe that with the emergence of the fully emancipated woman who is intellectually man's equal, who is economically independent and who has discarded all her shackles, she will attain her real status in society, a status based on security, dignity and freedom. This is their cherished hope but the facts, as they are today, belie such a hope. As the society marches onward the gender factor exerts a greater pull to the disadvantage of women. The role of gender

factor in poverty has emerged in several recent studies on poverty. Instead of economic parity with men, women are being pushed below the poverty line. In the Indian scene a study describes this situation as "poverty within poverty." This is not the case only with developing countries. Even in the United States this phenomenon is becoming more and more obvious. One such study has termed the phenomenon in the U.S as the "feminization of poverty" (Thurow 26). Even achievement of economic independence does not guarantee emancipation from the male-dominance. Rather, the economically independent, educated, emancipated modern woman finds herself burdened with even greater shackles. Ajita Garg has termed it as "woman doubly enslaved" (24) – enslavement on the domestic front and enslavement on the employment front.

Instances of marital rape are prevalent and take place almost in every household. But what awes one more is that even a girl child is equally vulnerable to such crooked male minds. They too are victims of male lust more than any grown up girl or woman. This also bears testimony to the fact that patriarchy not only controls and curbs female progress but also exploits them in innumerable ways. They even ensure that no female camaraderie is allowed to flourish thus uprooting every activity of leading to female freedom, aspiration and assertion. Julie Mullins in *Children in Need* says: "Discrimination against girls and women in the developing world is a devastating reality. The status of women is central to the health of a society. If one part suffers, so does the whole." (qtd. in Samuel 228) Jaidev, an eminent critic says, "Indeed any sophisticated structure today function not by direct, visible exploitation, but by making the willingly, freely, and happily give in to its imperatives, by subtly ensuring that the victims do not recognize that they are victims" (57). Though it is true, the modern woman, as Kanwar Dinesh Singh observes: "has raised her voice against the atrocity and injustice done to her. The new woman dares to pronounce her volitions and convictions." (12)

Manju Kapur has mainly devoted her attention to broad social features that emerge in the course of gradual metamorphosis of the old order. The fictional milieu is the 'India in Transition' with its cultural and ethical values in the melting point. In each of her novels, one can sense the author's urge for a way of living which would respond to the innermost yearnings of the Indian woman for self-emancipation and self-dignity. Kapur skillfully brings out how gender issues are deeply rooted and stem out from social norms and traditions in which women are made captives and thereby to an extent capturing the men too from being their real selves. According to Radha Chakravarthy: "gender issues are central to Kapur's worldview in the lines of the female figures; we encounter questions about marriage, motherhood, women's education, women's work in and out of the home, the body, sexuality, the different forms of violence against women (qtd. in Samuel 220).

Manju Kapur's novels acquire a significant new meaning when read from the point of view of crisscross dogmas of cultural critical thinking. Manju Kapur's novels furnish examples of a whole range of attitudes towards the importation of tradition. However, Kapur seems to be aware of the fact that the women of India have indeed achieved their success in seventy years of Independence, but if there is to be a true female independence, too much remains to be done. The conflict for autonomy and separate identity remains an unfinished task. All these women struggle for their inordinate ambitions with all their strength in male dominated society. In their efforts to assert themselves, sometimes they turn the applecart of patriarchal order upside down. They retaliate, revolt and shape their destiny by living for themselves. They "don't believe in suffering submissively, they leave no stone unturned to reach the peak of joy and success. Brimming with hope and zeal, they lay hands on hope in starry nights of their life. Their crusade against slavery, oppression and exploitation is alarming" (Syal 60).

While Manju Kapur's novels contribute towards the making of social movements, social transformation cannot be achieved merely through the writing of novels. One of the important agendas for the women's movement in India has been the move to bring about a suitable change in the rape laws. Also women should be made the subject of one's literary critical analyses. This is a challenge for all those who are interested in making Women's Studies and feminist scholarship more than just another academic exercise. Violence against women has become a part and parcel of life. In India, besides several restraints of gender, tradition and orthodoxy of religion, Indian women today are victims of crimes like physical and mental torture, sexual harassment, rape and dowry killing etc. Whether in a marriage or in a steady relationship, woman goes through physical abuse. Inflicting pain and tormenting the flesh has always been in vogue in the social scenario. ManjunKapur's protagonists Virmati, Astha, Nisha and Nina – all are victims of physical abuse. The patriarchs take revenge by hurting the female body which is already at a disadvantageous position because of its anatomy.

Usha Bande in *Writing Resistance* observes "reading resistance in creative writing remains a complex proposition because there exists a kind of ambivalence in the position of a reader and an author' (257). Resistance is the primary requirement when change takes place and Kapur is now well on the track. However, freedom by securing a well defined and respectable position and simultaneously adding responsiblity, self disciplined morality and quality, to human life is the ultimate goal of Manju Kapur. Anees Jung rightly comments: "She remains the still centre, like the centre in a potter's wheel, circling to create new forms, unfolding the continuity of a racial life, which in turn has encircled and helped her acquire a quality of concentration" (26).

Kapur propagates the fact that woman does not deny womanhood yet aspires for her identity through means other than tradition. Kapur never forces women to be feminine and rejects the male-female polarity. She believes that men and women both can have so called masculine qualities as strength, bravery, fearlessness, dominance and competitiveness etc. as well as so-called feminine qualities as love, obedience, forgiveness, caring nature, etc, as all these virtues are just human qualities, attributes not specific either to men or women. The study points out that creative literature should proceed in the direction where there is an opportunity for a woman to realize herself fully, where there is a total recognition of her emotional, spiritual and physical needs. It has been seen that all the women protagonists of Manju Kapur's fiction, whom the study calls the 'new women proper,' enjoy security, respectability and economic independence but there is a near-total absence of recognition of their deeper and more basic needs in their male counterparts. This would not be achieved by bringing about equality of the sexes, or by according women with more power or even by reversing the power structure as it exists in the male-dominated society.

In such scheme of things, things like promiscuity and permissiveness would have no place and economic independence or independence of females in all respects would be a natural by-product. But all creative literature should move along these lines as their philosophic base. Since the study seeks to emphasize the female experience, it may turn out to be a feminist critique with the final aim being to set right a lopsided value-system of culture which serves male-interests. It follows that future literature on women must augment consciousness-raising by providing "realistic insights into female personality development, self perception, interpersonal relationships." (Gomez 98)

The true magnitude of the studies on women would be measured in the years to come by the realization they give to women – that they need not compete with anyone, that all they have to do is to march hand in hand with man and go forward as equal partners, reaching out for an equitable share of man's worldly and spiritual needs, sharing experiences and aspirations. There is a "Sisyphus Stratum" [the phrase of Gloria Joseph's (1995:147)] which consists of people 'endlessly toiling at the bottom of the socio-economic stratification' (Loomba 230). This image of the 'Sisyphus Stratum' should not lead one to suppose and eternal victim – status for those within it. To the extent that postcolonial women's movements have increasingly begun to articulate both the specificity of women's issue and their profound inter-linkage with the community at the large, that prediction is certainly coming true.

The fictional protagonist resents the prevalent monolithic but false image of herself and protests against the compulsions to live a gender specific supplementary role in society. She challenges the stereotype of the ideal wife, if she is threatened with physical and mental cruelty, infidelity and coercion by the husband who, as the representative of the dominant ideology, safeguards its interests. She is not the icon of motherhood although the biological role of motherhood remains unchallenged. She questions the validity of limiting herself to motherhood and child-nurturing against the urgencies of self-expression and self-determination. The frozen and static image of the silent and suffering Indian woman is somewhat reconstituted to erase the existing one, and fresh space is created for the conscious and more aggressive 'new' woman. This 'other' kind of woman does not get complete fulfillment from wifehood and motherhood.

The images of the ideal mother and the ideal wife become myths. The inherent boredom and morbidity involved in the assigned roles lead the protagonist to transgress and challenge gender stereotyping and patriarchal dependencies. The protagonists develop as self-willed, privileged and aspiring and if not completely self-determining, at least conscious of their exploitation. They are able to defy patriarchal institutions and unmask them of sanctity and sublimity. Although they do not seek a complete overthrow of these institutions and they try to reclaim woman's subjectivity and autonomy as an individual are some of the qualities and aspirations of the protagonists to find in the make-up of the array of women

characters and their life situation presented in the writings of Manju Kapur.

Conclusion

The morphology of gender and literature can be termed as a process of formulating women's transformation from immanence to transcendence, objective to subjective status and ideology through their fruitful efforts of cultural representation. The exercise of this role on the ethico-political as well as on the economic plane involves the execution of a process of intellectual and moral reform through which there is a "transformation" of the previous ideological terrain and a "redefinition" of hegemonic structures and institutions into a new form. This transformation and redefinition is achieved through a re-articulation of ideological elements into a new world-view which then serves as the unifying principle for a new "collective will." Indeed, it is this new world view, which unifies classes into a new hegemonic bloc, which constitutes the new organic ideology of the new hegemonic class and system.

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Changing Patterns of Life in Ravinder Singh's *This Love that Feels Right*

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Abstract

Life is not common to all. Each faces different situations else find different solutions for the same problem. So everything is unique. At times when the solutions seem to be alike a trace of difference lies behind every aspects of life. Even theories evolve from the everyday behaviour of humans. Behavioural change does not remain the same. It changes and the perception of life and life style too changes because of certain social influential agents or developments. Growth of technology and environmental change lead to changes in the pattern of life that we once considered as grand narratives. Individualism is prioritized especially in outlook inclusive of healthy practices for a trouble free life. Technology plays a pivotal role in behavioural change of an individual. Though youths are after gadgets they are very vibrant in technical skills. They are too quick to learn new things exclusively through media. Even people who are tinged with old school of thoughts are enforced to update themselves regarding technology to cope with the today's trend setters – youths.

Keywords: self-mastery, behavioural changes, optimistic attitude, impact of environmental changes

Introduction

"You gain strength, courage and confidence by every experience in which you really stop to look fear in the face … The danger lies in refusing to face the fear … You must do the thing you think you cannot do." Eleanor Roosevelt, *You Learn by Living*

Ravinder Singh's *This Love that Feels Right* deals with a revolutionary theme –extramarital affair. It is said so for one of the protagonists Manvika, in the novel justifies her stance regarding extramarital affairs. Manvika does not play a pivotal role in the novel. Yet she acts as a catalyst in the life of Naina, a domestic engineer turns a revolutionary. Naina does not have any identity. She never wishes to create one too. Brought up in a conservative and loving family, Naina becomes as a humble daughter-in-law, obliging daughter and submissive wife all rolled in one. The story revolves around her and ends with the emergence of Naina as a new woman who asserts her individuality prioritizes her 'self'. The woman who does not dare to cross the limit of certain conservative ideas and beliefs dares to decide to stand alone to lead a life of her own. She gains the courage because of the external agent – her friend in gym and T.V. anchor – Manvika. This paper investigates how life patterns change because of certain influences which charm Naina to choose a life of her own.

Singh, in his sequel novels, *I Too had a Love Story* and *Can Love Happen Twice*? presents ideal love stories. The protagonists in those two novels are very attached to their love. This may be because the love focused in the novels happens before marriage. Whereas in this novel he presents a love story that emerges after marriage. The hard core reality of married life and the unfulfilled desire of Naina create a mild tremor in her life.

Research Questions

1. Do the external agents influence the life of an individual?
2. Is it correct to lead a life of one's own without any constraints?
3. Does the issue of extramarital affair affect the so called grand narrative (marriage institution ought to be respected?)

Discussion

Naina, a home-maker is the wife of a real estate tycoon, Siddharth. Siddharth's family is totally conventional. This conventional routine gives monotony to Naina after two years of her married life. She steps out of her home to join gym. She meets Aarav, a trainer in the gym accidentally. This meet has brought a drastic change in her life. As far as Naina's move is restricted in her home guided by elders she accepts whatever comes in her way. Her expectations do not pester her or torment her. She says, "Siddharth is my husband I ended up like all that he admired. (P, 17)

Naina is brought up in conventional background. She does not have fun with her friends by going away with them during weekend. She spends her time with her family members either going to temple for puja or to their farmhouse. The same continues in her life after marriage.

She accompanies her mother-in-law to their farmhouse and performs puja everyday in their home. She wishes her husband to be her friend if not her best friend.

Siddharth, an obedient son to his mother is a busy business tycoon in the town. He cares his business (Singhania Constructions Pvt. Ltd.) a lot than his wife. At first Naina does not intend to step out of her marriage life. But the new ambience and new people, Manvika and Aarav bring in so many changes in her outlook about life. Naina goes to the gym to reduce her weight before her wedding anniversary. She is not aware of functional training until she meets Aarav. It is Manvika, who suggests her to have a personal trainer to achieve her goal in physical fitness.

Aarav, a skilled trainer in the gym streamlines the diet of Naina in her routine. He encourages her and motivates her. Naina too has coped with him and has shown good result. Naina's training in gym not only chisels her physic but also her dream and life style. Her acquaintance with Aarav has groomed and bloomed to the next level as an intimate friend of him. Aarav's interest toward Naina too sprouts without much fanfare. He lets his heart out to Manvika one day but he restrains himself saying that "…what is the point Manvika when she is married?" Naina feels glad and she too prefers Aarav's company in her distressed moments. Aarav is very gentle. He does not prod anything about Naina's personal life. He consoles her when she shares her grievances. Naina wants to be cared. Her husband grants her liberty on the ground that his business should not be interrupted. She acknowledges Aarav once when he helps her to fix the flat tire. You care for people. You fulfill the responsibility in relationship irrespective of the nature of it. (P, 104) Aarav's first break up induces him to concentrates on his career. He overcomes that terrific moment with the confidence that there is life after every failure. He is a disciplined trainer. Naina's unassuming attitude impresses him a lot. He admires her silently. Naina feels too guilty of her flirtations with Aarav. Once she decides to share her dilemma with Manvika: Things that the mind had labeled as sins, were now appearing tempting. There was a sense of joy and thrill in doing them.(P,123)

A shock awaits Naina in the form of message which Manvika sends in the wrong chat window. Naina comes to know of Manvika's extramarital affair. She distances herself from Manvika. But after realizing the fact behind Manvika's deeds she too goes with Manvika in her decision. What if the other person is not getting everything that he or she deserves from this one person? What should he or she do? (P, 155) She defends that it is individual right to enjoy her desires and follow her heart.….marriage …..a laxman-rekha which one should not cross. In a sense, it sounds like confinement! A barbed wire beyond which lies what's forbidden! And it is the very nature of the forbidden to appear sweet. (P, 160) Naina admits Manvika's explanation. She understands the "logic" and "rationale behind her beliefs".

Naina's expectation to spend her time with her husband at least on special occasion does not come true. She feels her intimacy with Aarav when Siddharth fails to understand her basic wishes and desires. Siddharth cancels their trip to Maldives which has been planned on account of their wedding anniversary. Manvika and Aarav make the day special by arranging a party for her. Aarav loves Naina. But the fact that she is a married woman restricts him to cross the boundary. He is ready to accept Naina as his partner. He is fully aware that Naina's decision to come out of her marital bond will create a seismic ripple which he does not want to bring into the life of Naina by disturbing her peace of mind. Aarav's confession regarding his love for Naina transforms her attitude about marriage institution. He says: To train you in the gym, to sculpt you, for someone else has been painful (P,190) He too has his own dream about Naina. But he is very determinate to make his dream real only with 'his' Naina not Siddharth's. Manvika's perception about marriage institution and divorce metamorphoses Naina. Why do you think divorces are rampant? Unlike earlier, when divorces brought along a sense of freedom (P, 214) Our society has romanticized the idea of living in denial rather than acknowledging complexities. We avoid confrontations…(P, 215)

Naina realizes that what she has tried in the name of extra marital affair is not guilt when Manvika explains that society won't approve anything initially. It will take time for it to understand the need of the needy. Only a few will approve when these, a few become many in number the majority will form a new society. She states that widow remarriage, homosexuality and the fact that the world is round were all not accepted by the people. What were forbidden once is accepted casually at present.

Besides Manvika shares the top secret of her life to Naina she has justified the deed too. Her husband and she are well aware of each other's proximity. They stick to each other with the band called marriage but they do not want to cheat each other. Manvika's husband openly accepts his attraction toward his colleague. With her consent he pursues what his heart desires. Manvika's life

style stuns Naina. She wishes to call off her status as the wife of Siddharth. She understands the importance of individual freedom in life after marriage. She hesitates to marry Aarav too for she feels that if Aarav expresses his desire like Manvika's husband she cannot bear that. So she continues loving Aarav as her lover not as her husband.

Though extramarital affair is advocated by Manvika, it is not accepted by society. It disturbs the societal setup and questions the loyalty of the institution called marriage. Manvika and Naina sail in the same boat. The former's desire sounds odd but is acknowledged and endorsed by her husband and so it does not complicate her marriage life. But in latter's choice the spouse does not agree with that and so she is unable to lead an ordinary life like the former. They do not abide by the grand narratives. Grand narratives suffocate them. They adore fragmentation and the fragmented life style does not stun them. Thus it is evident in the novel that behind every successful dream of a man or a woman they need an understanding partner like Manvika's husband.

Conclusion

A successful life depends on the understanding between partners. Aarav and Naina are quite conservative in their perception. He does not want another man's wife and she does not want his man to choose another woman after marriage. This possessiveness forbids them to cross the boundary. "If you're willing, there's no reason you can't use this same capacity to create behavior patterns that move you to the next level of success and fulfillment in your life. The capacity to consciously create behavior patterns that move you toward the life you want to live," says Michael Pollock in his research "Personal Development, self-mastery". Aarav and Naina though unable to attain their dreams they do not feel disappointed. They proceed further to find a new stand in their life. Nothing beholds their progress. They accept the reality and set their mind to unfurl the wing that curtails them to explore. Their failure does not curb their personal development. They identify what suits them and set their aim on track.

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Essentials of Identity in Maya Angelou's "Still I rise," "Caged Bird," and "Arkansas"

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Abstract

Maya Angelou's poems "Still I Rise," "Caged Bird," and "Arkansas" selected to employ the ideas of identity. She conveys the concepts based on racism, identity in her poems. In particular, this paper deals with the essentials of identity through selected poems. Urge of identity involves an analysis of the reasons for a particular group's marginalization, and the strategies for overcoming oppression such as conscious-raising and the reclamation and redefinition of previously stigmatized practices. Voice for the black people can be sensed in these poems through valuable thought based on title, "Caged Bird"- it convey something strange that blacks are not given equal rights and they are not accepted as equal beings. "Still I Rise" gives the vivid idea of the oppressed; whites may write blacks down but even then they rise. This paper gives the clear idea of the oppressed people. They fight for their identity through these poems. Each stanza's of Angelou's poems gives the explicit idea of black's identity. This paper brings out the essentials of identity through various aspects of human life. Life is to live and it is not to hurt others. If the concept "self" is given important and there is much need of bothering about "other" is needed. Equality is the victim which conveys wholeness.

Keywords: binary opposition, history, identity, oppression, othering

Introduction

Maya Angelou is best known for her series of seven autobiographies, which focus on her childhood and early adult experiences. Selected poems "Still I Rise," "Caged Bird," and "Arkansas" portray the idea of identity through various aspect of writings based on the marginalised in reflection with post colonialism. Ideology based on binary opposition focuses that left is inferior and right is superior in discrimination with blacks and whites can be noticed in this perspective. White people treated blacks as inferior to them and treated as slaves and low class in comparison with racial identity. Angelou's poems convey the ideology based on identity in all aspect of experience had in the colonial past. "Still I Rise" gives the vivid idea that in any circumstances that put on blacks, they rise for their own identity as equal human being.

Based on the ethnocentric belief that morals and values of the colonizers were superior to those of the colonized, colonizers failed to give equal space to blacks in society. They are treated as slaves. Colonizers took all the important things from blacks and made as their own. For instance, in "Still I Rise" Maya Angelou give explicit thought;

You may write me down in history
With your bitter, twisted lies,
You may trod me in the very dirt
But still, like dust, I'll rise. (1-4)

History can be noted in this aspect for black's identity. "History" is in favour of the person who deals with it. So, certainly it depends on different perspective according to the poem. Black Writings are in the wake of decolonisation. After long years of suppression and effacement of identity, writers of third world nations are interested and keen in writing about their native histories. Identity is seen through this perspective. Even though whites write blacks down in history, they will rise as "dust".

You may shoot me with your words,
You may cut me with your eyes,
You may kill me with your hatefulness,
But still, like air, I'll rise. (21-24)

Whites referred as 'you' in the poem. Words based on blacks by whites may wrong. According to the word 'eye'- how you see? It may be differed in inferior manner. With hatefulness 'you' may hurt. But like air "I'll rise" it denotes without equality there is nothing worth in human life. Identity is referred with the perspective of word. Concept of 'othering' involves two concepts: the exotic other and demonic other. Here othering involved is demonic other, which is represented as inferior, negative, savage. In the beginning of the poem "Still I Rise," we can notice that beginning stanza's referred with "I'll rise, Still I rise," in final

stanza it is to be noticed that "I rise, I rise" is referred. This shows black's identity and it is essential.

Homi Bhabha notes that mimicry is the process which colonised subject is reproduced "as almost the same, but not quite." Mimicry demonstrates ambivalent relationship between the colonizer and the colonized. It can be seen through colonizer's cultural habits, attire, language, values. Black's voices for freedom in "Caged Bird" can be sensed. It seems colonizers are burden for their oppressions. Angelou brings out the sense of blacks life as in comparison with caged bird. For instance,

But a caged bird stands on the grave of dreams
his shadow shout's on a nightmare scream
his wings are clipped and his feet are tied
so he opens his throat to sing. (27-30)

Blacks are seen as caged bird in the hands of white people. No equality between blacks and white. Blacks are tortured by white people. "Caged Bird" resembles blacks. Blacks are treated as slaves and they are tortured physically and emotionally. "So he opens his throat to sing", they voices for their equality and freedom as a independent human being. Martin Luther King's speech "I Have a Dream" also portrays similar information that "…I have a dream that one day this nation will rise up, live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal." Both convey similar event between blacks and whites. Their urge for freedom is the tool for equality.

"Arkansas" itself denotes symbolism of the place where Maya Angelou lived with her paternal grandmother. This poem delivers the experience she had in her childhood, when she was with her grandmother. About civil right and past can be sensed in this poem.

Sun rise seems to hesitate
And in that second
Lose its
Incandescent aim and
Dusk no more shadows
Then the noon
The past is brighter yet. (8-14)

The new beginning brought on rising of the sun was hold back and lost "in that second". Hope and the fresh start were haltered by the sun, who was not ready to let the time pass and continue. This stanza ends with the line "The past is brighter yet" this line is an affirmation, than the sun who could not pull the new start clearly into the future. Point of hope can be delivered in accordance with the notion of identity.

Conclusion

"Still I Rise," "Caged Bird," "Arkansas" explain the differed ideology based on the necessity of identity. Each poem portrays the various issues in comparison with the other, which delivers their stability of identity. Stability not only means to stand but also to sustain in one's life. Identity is not fixed, it is fluidity or flexible in order to give value in one's own identity. Humanity brings wholeness when each individual shapes their own identity in the form of equality. Maya Angelou's poems vividly describe all the issues based on necessity of identity.

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Enhancing Language Learning through ICT

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Abstract
As the Z generation came into existence in the mid-twentieth century, English language learning has been made easy through the use of computers. The pedagogic principles in teaching language using ICT (Information and Communication technology) elevate the quality of teaching and learning. There begins the age of CALL (Computer Assisted Language Learning) for the sole purpose of teaching and learning of English Language. Here the research paper correlates CALL with the Silent method and tries to enrich the process of language learning. The emergence of science and technology helps in bringing out the roles of language teachers. With the use of conceptual research, the research paper reveals the ultimate concept of learning the language. The research paper is a qualitative study. It advocates the necessary change on the part of teachers in an attempt to facilitate learners.
Keywords: Z gen, pedagogy, ICT, CALL, silent method, conceptual research

Background of the Study

Language is not just for means of communication. It is the anchor that connects people and tech world. English has attained the status of lingua franca and it is considered the main source of communication throughout the world. Though colonization put forth the roots for English all over the world, now the use of English language has become fundamental necessity for learning and earning. Though English is a foreign language in most countries, it has become imperative for common man's living. The current generation is often referred as Google generation which is now called as Generation Z. This generation is completely dependent on technology. Currently, life cannot be fulfilled without the inheritance of technology. The research paper deals with the use of technology in order to enhance English language learning (ELL). It is a combination of two methods: Computer Assisted Language Learning (CALL) and the Silent way. These techniques help learners and develop learner autonomy.

Research Questions

The following questions are being addressed in the article:

1) What are the advantages of using ICT in language based classroom?
2) Why should CALL and the Silent Way be combined?
3) How can ICT promote learner autonomy?

Hypothesis

The hypothesis in the study is that the promotion of learner autonomy while using ICT is essential as far as learning is concerned and the role of teacher changes into a facilitator.

Review of the Literature

According to a constructivist Roety (1991), learning is philosophical view based on the way we understand or recognize. Through this, it can be understood that the learner can observe from the way he directly gets it from the source. There seems to be no intermediate for the information to reach the learner. ICT stands for Information and Communication technology where people can collect details all over the world. The traditional chalk and talk method has reached the end of its legacy and it's time for ICT to be enrolled in each and every educational institutions. Though few always stand for chalk and talk method, the society has to upgrade its version to the present scenario. There were times when people were not able to gather information yet they relied on a source called teacher. Even the teacher collects details from books. Nowadays those hardcopies of books are available in softcopies which reduces our difficulties. Being a Generation Z learner, one needs to enhance themselves using the availabilities of ICT. The inculcation of ICT helps in immense growth of knowledge about technology and in education field. The use of ICT in English is mainly for the purpose of enhancing learning and teaching of English language in a language based classroom.

Discussion

CALL stands for computer assisted language learning. This technique assists learners to gain immense knowledge through computer. It is an interactive method

used for the pace of learners achieving their goals. It helps in effective learning of English language skills. Though CALL requires a teacher to collaborate the learning of students, the research paper correlates with the silent method where the teacher is transformed to a facilitator. The basic hypothesis of silent method is teacher should be as silent as possible but at the same time the learner should be encouraged in order to produce language as much as possible. Here, the learner should be the principle factor, not a bench-bound listener. The main aim of silent way method is to enhance students with aural-oral facility. So the job of a facilitator is to help students to develop *inner criteria.*

The research paper interconnects CALL and the Silent Method to evidence the enhancement of language learning of the learners. This is the correlation of traditional and technological method. The use of modern technology with the traditional method is to reinforce the pedagogical styles for the better learning of students.

Enhancing language learning

1. Teacher into a Facilitator

Since it is a postmodern era, the class rooms must be adjusted accordingly to the contemporary society. Learners are also technologically equipped. Through the use of best pedagogical tools, theycan be encouraged with the reinforcement of CALL and the silent method. The inculcation of CALL into language learning changes the role of teacher in the silent method to a facilitator.

2. Learner autonomy

The task of a teacher is to teach, to test and to get out of the way. This collaboration with the technology helps learners in refining their critical thinking ability. The cognitive thinking skills improve in learners through the usage of technology. This ability helps learners for the pace of future life. The autonomy of learners is hiked, hence promoting learner autonomy through ICT to a different level. As Chapelle says “The public discourse on technology offers better data for critical discourse analysis than wisdom about learning.”

For a second language learner, learner autonomy is very essential. Learners’ main aim is to attain autonomy, seek responsibility and to be independent. The mode of learning language has become highly sensitive to the present resources found. These resources expand the digital literacy. Thus the student need not be bench-bound learner rather with technology he becomes the updated version of a teacher. There are a few methods involved with the learning enhancement of learners.

3. Technology based environment

The way teacher creates the learning environment for a student is more important. This stands as a pillar for enthusiasm in language learning. The manner the teacher presents is more important rather than the content. The foremost hype for a student is reorganizing a teacher into a facilitator. The first and foremost way for a learner is to convert a traditional classroom into a tech friendly classroom. The classrooms in private and government schools should be institutionalized. They should be converted into smart classrooms. The facilitators must be well trained with smart technology. First of all, the interest of learning technological based education should be cultivated in the teachers/facilitators. The students should gain motivation from them and learn through the interest of the teachers.

The classrooms should be changed into technology based surrounding. Every private and government colleges should take things into enforcement so that the students can gain immense knowledge through their effective and purposeful use of technology. This is where interactive learning takes place. Sometimes the interactive learning is between teacher and a student or a student and computerized technologies. Here the students solve, synthesize and comprehend the context from their own understanding. This learning helps students to think analytically. The computerized technologies help the learners to reinforce themselves by converting the normal classroom into a technology based classroom.

The smart room techniques have been practiced in few colleges but not effectively. Language learning can be made active and interesting when the videos, audios or microphones are exploited in classroom. Computers must contain more videos of language related learning. There can also be audios. The Internet connection must be a mandatory one and all the websites except educational websites can be blocked. Interactive whiteboards can be used. These things help a learner to establish their creative and analytical skills.

The need of the hour in the educational field is technology. In the forthcoming generations, scenario of a classroom should always be with the picture portrayal of smart classroom. For learning a foreign language, the use of technology is much needed. The students can learn while being anywhere and anytime. The availability of source is in surplus and it helps learners enable their interest in their own selective list. YouTube videos are much useful when it comes to language learning. Pronunciation, vocabulary, grammar, etc can easily be

learnt through YouTube, google, etc. The change in language learning environment and the viability of sources makes the learners to be involved throughout the language learning process.

100 Postgraduate students of the Department of English responded to the questionnaire. Questionnaire containing 10 questions were given to each of the participants. As the students had language background, pedagogical tools for the advantage or disadvantages of ICT have been questioned. The study shows that these students mostly use laptop/computer for the purpose of academic purpose. They think that there is a greater change and positive impact of e-learning for the process of language learning.

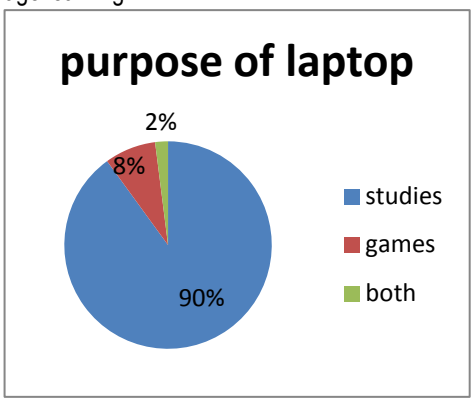

Figure 1

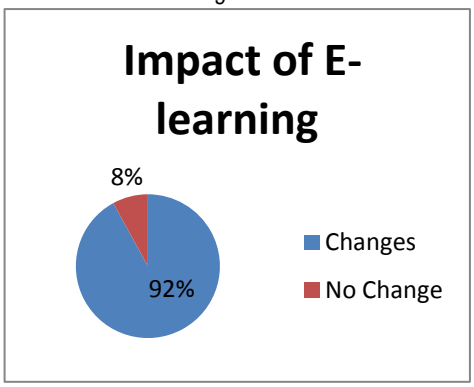

Figure 2

From this quantitative analysis, the researcher has come to a conclusion that ICT creates a positive impact in the process of English language learning. There has to be a lot of investment in colleges for changing the classroom environment and the facilitators must be well equipped to rectify the mistakes of the learner.

ICT have drawbacks as the affordability of the colleges may vary. Learners may hack the web portals and use it for unnecessary things. The knowledge of ICT for teachers is moderate when compared to the learners. Learners must be made aware while using the internet.

Conclusions

The contemporary scenario demands good aural and oral skills of employees. So the learning is deeply rooted in the school and college level. The preoccupied notions of few institutions thinking that whether a student can learn through computer assisted language learning creates attempts in testing of ICT through practical usage. There are more web portals which assists students for better language enhancement. The Indian ministry of Human Resource has a web portal named SAKSHAT for educational purpose. There must be effective usage of this web portal. The inculcation of ICT will be a challenging yet worth trying. This definitely creates a positive impact in language learners. This also promotes learner autonomy and changes the role of teachers to facilitators.

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Ru Freeman's *A Disobedient Girl:* A Marxist Feminist Reading

ROJA, K

Abstract

Discrimination is a perception against a particular group or a class. Ru Freeman, a Sri Lankan novelist has weaved the novel *A Disobedient Girl* relating to proletariat society. The researcher voices out for the women who are downtrodden in the name of labourers. The article deals with the Marxist feminist aspect in class-dominated society of Sri Lanka. The research paper deals with the main ideas of class conflict and women oppression. The private ownership system has a huge effect on the status of women.

Keywords: discrimination, proletariats, Marxist feminism, private ownership, women oppression, class conflict.

Introduction

Literature is the paradigm of life experiences personifying humanity. The chosen novel is *A Disobedient Girl* that belongs to Sri Lankan literature written by Ru Freeman, a social activist, political journalist and writer. Sri Lankan writings are a mere reflection of Tamil literary tradition. Contemporary Sri Lanka is affected by the major problem of class conflict leading to privatisation. The privatisation mainly affected women in Sri Lanka leading to the oppression of women. The novel is woven with the elements of womanhood, love, betrayal, dominance, class conflict and political insurgence. The paper deals with the journey of two women of relatively different period. The main reason for women oppression is due to the prevailing class system that is the treatment of the proletariats by the bourgeois. It deals with the oppression of women in modern Sri Lanka, discrimination faced by women in class prevailing society, discrimination of women by women and women by men and discrimination of women due to their immorality.

Review of the Literature

One of the reviews from *The Book Review April 2014* by Indu Liberhan states that the portrayal of the characters, their feelings, emotions, behaviour is so real and natural. The researcher's review is that the novel is a blend of sufferings seen by the novelist and the sufferings faced by her as a woman and the structure of the novel is manipulated accordingly to readers mind.

Research Questions

The article attempts to address the following questions during the analysis:

1) What are the struggles faced by women characters in the novel amidst the prevailing class system?
2) How can the oppression be defied by using the ideas of Marxist feminism?

Research Tool

The novel comprises the problems of class conflict and women oppression, so the principles of Friedrich Engels's Marxist Feminism are chosen. Marxist Feminism favours feminism in respect to the principles of Marxism. This brings out the main fact of ownership leading women to various struggles. This theory mainly encounters sexual inequality in property owning society. This also brings out the bitter truth of capitalism leading to women's second class status. The property owning society treats the working class labour women in a way that is productive to them. At work places, this is referred by Engels as "the final defeat of female sex."

Thesis statement

Discriminations leads to oppression and immorality of women in Ru Freeman's *A Disobedient Girl*.

Discussion

The novel *A Disobedient Girl* has the factor of communism that can wipe away the problems of women in contemporary Sri Lanka and pave the way for liberation of women. The condition of Sri Lankan women is that they are bondages in patriarchal society and they are not allowed to raise voice for liberation. Latha is the protagonist and her life revolves around the the suffering she faces from her childhood to adulthood. The reason is that Latha is a woman and especially a lower class woman.

Biso's life whirls around her tragic life after marriage where she suffers from male domination that leads to treachery and she concocts clandestine children. The fate of children is decided with the mother's fate.

As Engels says, there are two kinds of labour: productive and reproductive labour. Latha is seen as a reproductive labour used for the household chores. Latha, being a lower class woman does not have comfort and luxuries as Thara has, the feeling of low born makes her to crave for the position of Thara. The economic stability of lower class people always depends on the upper class people.

According to Engels, morality of a woman is considered most sacred. Latha is a 15 years old girl and her losing virginity at this age is considered a sexual immorality. In the novel we can see that the woman is giving the womb and not losing virginity in a more plain sense and only the man is losing his virginity but the man himself is speaking ill of the girl's purity while he has already become impure. The main reason for women oppression can be male domination over the female's impurity while the man losing his virginity is unnoticed. The tragic state of women amidst these monstrous men can be seen.

The oppression of lower class women is not only caused by the upper class women but it is mainly caused by their own class of people especially women. Here the concept of "Women are against women is described." The immoral things are not wrong when it is done by an upper class woman and it is a sin when it comes to a lower class woman. So is the juxtaposed life of Thara and Latha, though they both belong to the same community called "women" there were differences only because of class conflict. The upper class people even though they hate each other, they hate to lose their dignity before the lower class woman. The women's life is filled with betrayal and deceit.

Biso married a man of her father's choice but has affair with another man. She cannot raise her voice against her father so this clearly shows the role and deciding authority of a man in a family. Marriage, which is considered to be bond of love, is done with the compulsion from a man's decision. This is what Engels says about patriarchal society. The lower class people believe in monogamy and so they would not have any choice except living with the man they got married. Infidelity is considered a taboo and the infidel women are considered to be sinners. Engels speaks about infidels that the women who commit infidelity are punished severely and the loyalists were rewarded.

The feeling of "inferiority" is inculcated in the minds of the lower class women. This seems to be an inborn quality even if they were not degraded by the upper class they themselves were in the lower level. During the time in Sri Lanka, child trafficking is at stake. Young boys are taken separately to be made as beggars and the young girls are raped and left to be beggars too. Sometimes they are sent as hard labourers and they are not paid for it. The foreign companies see profit through these children and they leave these children mentally depressed. The lower class women not only face discrimination but also indulge themselves in immoral activities. They are used, spoiled and left out by the men in society. Every woman faces struggles in society they are living and a few only voice their problems in reality.

Conclusion

The class conflict and gender inequality are two different roles, yet these two have been the main subject matter in the novel. Even in diverse country like India, there is the major problem of caste and class conflict occurring in nooks and corner. This leads to the main problem of women being discriminated in each and every sector. The oppression of women is right from the pre-historic period and it is still practiced all over the world. The discrimination can be solved only if there is respect for the lower class women. The discrimination will end if there is limited privatisation and only if the Government put forth rules for ownership. Maybe there can be rules for private ownership. Private property should be institutionalized so as to upgrade the life and eradicate the discrimination of lower class women.

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Madame Neilsen: A Missionary to Visionary Matriarch in Lorraine Hansberry's *Le Blancs*

SANGEETHA, V

Abstract
Les Blancs, a play about African liberation is the most important work by Lorraine Hansberry. She is a leading light of the future generation, a woman who refuses to be restrained by the categories of race and gender. While analyzing the role of matriarch in *Les Blancs*, it is evident that not only black African matriarch encourages liberation but also a woman with the racial difference also possesses the traits of black womanhood. Madame Neilsen, a white settler in the utopian land of Zatamebe, is the white surrogate mother of Tshembe, the principal character of the play sacrifices her life in the war taken up by the blacks against the colonialist. The civil war has taken the life of the surrogate mother Madam Neilsen. This visionary white matriarch irrespective of race assumes the traits of a black matriarch and lives up to their expectations.
Keywords: Missionary, Education, sacrifice, visionary matriarch

Introduction
The crucial play *Les Blancs* is set in Africa in the midst of the independence era, as colonialism is descending, and as the new native leadership is cautiously emerging into the vacuum. Missionaries were major providers of education to native people in the colonial world. They transmitted and instilled Western notions of race, class and gender to those peoples amongst whom they worked. *Les Blancs* tries to reflect that a black's racial identity is the most important issue the black person must choose among other choices.

> Les Blancs captures a moment of exploding colonial tensions and generational transition that exposes the impossible moral and political choices in societies corrupted by centuries of foreign rule, racial domination and economic exploitation. The "blancs" are brutal and rapacious, although we also see the humanitarian impulse from those who maintain a missionary clinic in the back country and try, perhaps naively, to be personally kind and helpful. (Gordon).

Nemiroff claims *Les Blancs* as, "the first major work by a black American playwright to focus on Africa and…the struggle for black liberation" (LB 18), Tshembe Matoesh returns to his native village for the funeral of his father after five years of his stay in Europe while pursuing his education. Tshembe is torn between becoming involved in the incipient revolution, preaching non violence, and returning to his white wife and son in England, and Madame, an educated, European version of Lena Younger who sides with the revolutionaries even after they have killed her husband because change is needed if 'her' country is to survive. A complicated series of events ends with Tshembe's joining the insurgents and killing Abioseh his brother who betrayed their race.

Discussion
Madame Neilsen in *Les Blancs* is one of the finest creations of Hansberry. She is a lovable old woman who is "fragile in appearance, genteel in manner, and underneath there is sharp intelligence" (49). She is noted for her nobleness, sound sense and fondness of humour. She is the humble wife of Reverend Neilsen, a person who dedicates his entire life as a missionary for the sake of Africa's development. She accompanies her husband to settle in Africa before forty years. She loves the Africans for their innocence and ignorance. She is a blind woman who has sympathy for everyone around there. Inspite of her old age and weakness, she always needs someone to support her. At times, she makes the situation light through her comic sense. At one time she amusingly expresses the arrival of Eric, Tshembe's half brother as, "first will come the liquor fumes and then will come Eric" (LB 50).

Madame Neilsen shows great interest towards Charlie, a journalist. She cheerfully invites him and shares her past life to him. Once she has a dearest friend named Aquah, a native woman. She is the mother of Tshembe Matoesh, the protagonist of the play. Both of them have exchanged the knowledge of their tradition and language. Aquah teaches Madame Neilsen the meaning of the drum beats, the language of Kwi people and the preparation of

quinine. They go for long walks in the woods in order to 'prick herbs and berries'. After the death of her close friend Aquah, Madame Neilsen misses her a lot. She is tensed of the present behaviour and respect of the Kwi people. Old Abiosh, Aquah's husband is a 'truly remarkable man' (51). He is the first person who neglectes the missionary hospital as it is run by the whites and his native people too followed his resistance. They find every means to resist the whites. For example, they resist by not attending the Reverend's service.

Madame Neilsen can establish satisfactory human relationship with people and this is the most outstanding feature of her character. She eagerly welcomes Tshembe, an African guy, who knows her much better right from his childhood days. She curiously enquires about his education and about his hair which she jovially mentions as 'marvellous bush.' She feels delighted when Tshembe describes her beautiful mountains in her native land—Europe. Both of them belong to two different countries. There lies a bond between Madame Neilsen and Tshembe irrespective of race.

Madame Neilsen has a great sympathy towards the African people. When the Major announces the murder of the Duchesne family, she is shocked and utters, "The Duchesnes....the Duchesnes...they were decent people...." (66). At the same time, she gets outraged when Major Rice mentions the word 'Kaffir' for the natives and searches for identification marks on Tshembs's arm. The conversation depicts the ethics of caring in this woman irrespective of race and gender which Lorraine Hansberry desires every individual to posses. The humanitarian vision of the dramatist through this white woman gets revealed as:

> RICE: … (*Noticing* TSHEMBE) Who's the kaffir?
>
> MADAME: We do not have "kaffirs" here, Major Rice. We have friends who are Africans.
>
> RICE: …Your papers…
>
> MADAME: (*With restrained outrage*) Major Rice, Tshembe was born here—as *you* well know! Why should he have to carry those ridiculous papers?
>
> RICE: …Now up with your sleeves!
>
> (…MAJOR *runs the light over* TSHEMBE*'s arms*)
>
> MADAME: I shall report you to some one, Major! I shall find someone in this country gone mad to whom it is possible to report you! (69)

Madame Neilsen is a very considerate, polite, cultured, humane, kind-hearted woman and she also has a tremendous capacity for making sarcastic remarks. When Major Rice orders everyone to wear side-arms for precautionary purpose, she sarcastically remarks as, "I trust, Major Rice, you don't expect me to wear one. After all- I might hit you" (70). She does not like Major's unfair action towards the natives. Though he is a European, he calls Africa 'Our home.' He wildly tries to capture it. He accepted the Missionary hospital for military operations. Unable to tolerate this attitude of his, Madame Neilsen asks him to wait till the arrival of Reverend Neilsen. Owing to her weariness and inability, she is unable to do any work.After the death of Reverend Neilsen, Madame is 'in mourning black' with deep silence. Tshembe enquires whether she would go back to her country or she would stay there. Madame simply says, 'At my age, one goes home only to die. I am already home' (124). The speech of hers depicts her involvement and dedication to Africa, her living space.

Tshembe, the hero of the play, is in great dilemma whether he has to go back to his European life or stay in his motherland. During the climax, Madame Neilsen who is an impartial individual advises him to protect Africa from the settlers. Madame Neilsen urges Tshembe to commit himself to fight for freedom in the land where she has come to sacrifice her law; the conversation affirms the sharing of the nationalistic spirit to Tshembe by Madame Neilson:

> TSHEMBE: I think so. I thought so. I know longer know. I am one man, Madame. Whether I go or stay, I cannot break open the prison doors for Kumalo. I cannot bring Peter back. I cannot…(*He breaks off*) I am lying, Madame. To myself. And to you. I *know* what I must do…
>
> MADAME: Then do it, Tshembe.
>
> TSHEMBE (*Desperately*) But when I think of …(*He lowers his head to touch the top of hers*) *Help me, Madame.*
>
> MADAME: You have forgotten your geometry if you are despairing, Tshembe. (*she strains forwards and rises*). I once taught you that a line goes on into infinity unless it is bisected. Our country needs *warriors*, Tshembe Matoesh. Africa needs warriors. Like your father (126).

She strongly states that, "Our country needs warriors, Tshembe Matoesh. Africa needs warriors. Like your father" (126). The term 'our' reflects Madame Neilson's possession of Africa as her homeland. At last, Madame Neilsen is killed in the combat between natives and settlers. The play ends with the tragic demise of Madame. Throughout the story she impresses the audience/readers through her good sense and noble sentiments.

Conclusion

The African woman warrior through her dance movements though not in words, physically thrusts the weapon of violence to Tshembe to react immediately. Though Tshembe resembles a black Hamlet, torn between thought and action, he eventually with the guidance of both the visionary surrogate mother and the African mother eventually emerges to choose painful action for his mother land Africa. Hansberry aims for humanism as her themes direct the readers and the viewers to a predominantly African historical and socio-artistic experience. Although Hansberry was very committed to the social, political and economical liberation of blacks, she did not restrict herself to their issues only but extended her themes to cover those of the whites of the same status. By doing so, she categorized herself as a humanist even to the oppressor of any sort.

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Translanguaging as a Pragmatic Disourse: Advantages and Complications

SATHIAN DANIEL PERIYASAMY, S

Abstract
India is a sub-continent rather than a country because of its language and cultural diversity. Research studies should be specific for each state. The article discusses an approach called translanguaging. As India is a multilingual society, there is a vast hope for second language learners in terms of translanguaging. The paper discusses various features of translanguaging and the pedagogical shift that is required for the methodology. This article also disusses the practical complications in practicing translanguaging. The article hypothesises the possibilities and the effects of translanguaging as a pragmatic discourse rather than as a research tool, and how skill-based language learning can be enriched through this approach.
Keywords: translanguaging, bilingualism, pragmatic discourse, barriers of communication, code mixing, code switching, code meshing.

Introduction

English is the mostdominant spoken language in the world. It is the language of science and technology; trade and commerce; law and judiciary. India produced 25% of workers' force to the world during the last decade (2000-2010). Statistics is promising that to be increasing to 36% in 2025. English became inevitable to face the challenge of producing workers to the world. In this scenario, pursuing knowledge begins with the pursuit of English language. India can be the miniature of the world because of its multilingual and multicultural nature. Thus India is called as subcontinent rather than as a country. The article holds the idea of the teaching and learning English as a language in India as a subcontinent and the problems existing. The paper emphasis and explains why the varied cultural and lingual aspects of India are to be taken into account in order to teach or learn a language which is entirely foreign to Indians. The paper holds the results of the research study done using the theory translanguaging and the pedagogical shifts that are needed for the pragmatic discourse.

History of Translanguaging

Translanguaging is nothing new; it can be a very natural way for multilingual people to communicate but as a focus of research; it emerged in the 1980s in Bangor, north Wales. Cen Williams and colleagues were investigating strategies for learners to use two languages (Welsh and English) in a single lesson. They came up with the term 'trawsieithu' to describe reading or hearing input in one language (e.g. English) and writing or speaking about it in another (e.g. Welsh, or vice versa). The term was translated into English (and popularised) as 'translanguaging' by their colleague Colin Baker (see Lewis, Jones and Baker 2012). Since then the term has expanded to cover the use of multiple languages in many contexts. It is one of a series of related terms (such as polylanguaging and flexible multilingualism)subtle differences between them suggest the wide range of academic work investigating how multiple languages are used – especially for learning. We can use 'translanguaging' as our general term.

Languaging

The concept 'translanguaging' has its root from the concept 'languaging.' Languaging is the proess of meaning making and reating to the context. Language is neither seen as a system of structures nor a product loated in the mind of the speaker, language is a process, we constituted in language in a continuous becoming that we bring forth with others. The term langauging is needed to refer to the simultaneous proess of the continuous becoming ourselves and of our lanagugage practices, as we interact and make meaning in the world. For A. L. Becker language can never be accomplished; and thus languaging is a better term to capture an ongoing process that is always being created as we interact with the world lingually. Thus languaging can simply defined as 'meaning making in a context'.

Translanguaging

Translanguaging is a concept which constitutes languaging and education. Eduation in this context refers

to bilingualism or multilingualism. It is the process of meaning making in a language using the linguistic repertoire of different languages without thinking the fact of linguistic difference in between the languages. It is a method that we make the students to use different languages to make meaning in a target language. It is also a subset of bilingualism and langauging.

Bilingualism and Translanguaging

Bilingualism and translangaugaing are closely related. Translanguaging eduation is bilingual. Bilingual eduation are all not tanslanguaging. Binlingualism is the process of teaching students simultaneously in both language and making them to use both language or target language for them to make meaning and to reflect their ideas. In traditional bilingualism two languages acts as autonomous linguistic system. Whereas after Jim cummings (1979) poisted that the proiieny of bilinguals in two languages was not stored separately in the brain, and that each proficieny did not behave independently o the other. With the concept the Common Underlying Proficiency (CUP).

Moreover recently, neurolinguistic studies of bilinguals have confirmed, and gone beyond, Cummin's hypothesis, showing that even when one language is being used , the other language remains active and can be easily accessed. Researh on congnition and multilingual functioning has also supported the view that the 'languages' of bilingual speakers interact collaboratively in listening or speaking. The view of bilingualism as simply dual is beginning to shift to a more dynamic one.

Translangauging is the evolved conept of bilingualism. It is based on radially different notions of language and bilingualism than those espoused in the twentieth century, an epistemological change that is the product of acting and languaging in out highly technological globalized world. We start by tracing the development of the term translanguaging in its relationship to language and bilingualism. It goes beyond the conept of two languages of additive bilingualism or interdependence. It does not refer to two separate languages nor to a synthesis of different language practices or to a hybrid mixture. Canagarajah (2011a) provides us with a definition of translanguaging as "the ability of multilingual speakers to shuttle between languages, treating the diverse languages that orm their repertoire as an intergrated system." Bilingualism concentrates on the comprehensible input and the content whereas translanguaging in addition that concentrates on enhancing the target language using bilingual education. In short translanguaging is building any particular language using various languages.

Translanguaging and Translation

Translation is a part of translanguaging but translations takes place internally within the leaners. It is made to make the content understandable. In other words, one translates a content in a language exactly to another. Whereas in translanguaging translations are made to give input and to strengthen the output both directly and indirectly. The purpose of translation is understanding whereas the translanguaging serves the purpose of enhancing a language.

Tanslanguaging and Code-switching

Translanguaging differs from the notion of code-switching in that it refers not simply to a shift or a shuttle between two languages , but to the speakers' construtions and use of original and complex interrelated discursive practices that cannot be easily assigned to one or another tradition definition of a language, but the make up the speakers' complete language repertoire. In both cases, yes. The young people are using resources from different languages together, with very little regard for what we might call the 'boundaries' of named languages such as 'Tamil' or 'English'. They are using elements of each language together to communicate more effectively. This is translanguaging: it's about using the all your language resources to communicate. "Translanguaging is the act performed by bilinguals of accessing different linguistic features or various modes of what is described as autonomous languages, in order to maximize communicative potential." Ofelia García (2009: 140)

Translanguaging is about *communication*, not about *language* itself. There are times when we need to be language teachers, focusing on accuracy in English so that our learners can pass exams and be taken as proficient speakers in wider society. Much of the time, though, we are working with students to explore concepts, add to their knowledge, make connections between ideas and to help them make their voices heard by others. This is often about *communicating*, and this is where using *all* our language resources can be very valuable.

Translanguaging pedagogy challenges what Jim Cummins (2008) called the 'two solitudes' approach to bilingualism, in which languages were kept strictly separate. It sees languages as a *property of the community*: the language resources that are relevant to the classroom are those shared by the students and the

teacher. This separates the languages of the classroom community and the language of the test or the curriculum. We can use our classroom *repertoire* to learn, share and communicate, coming to focus on the language of the curriculum (highly formal and accurate English, for example) as necessary. It means making a distinction between forms of learning that require display (such as essays, often written in 'best English') and forms of learning that do not (such as worksheets). We can move between them within a lesson: perhaps using all our repertoire to discuss and to draft, moving into more formal/correct English to report to the group, back into translanguaging to revise the work-in-progress and into a very formal register for the final written product.

Perhaps unsurprisingly, given the strongly monolingual slant of recent education policy, much work into translanguaging pedagogy has been done outside mainstream classrooms. Creese and Blackledge (2010), for example, have looked at Gujarati and Chinese complementary schools. Li Wei and Zhu Hua (2013) studied learners at university, but connected translanguaging to migration and identity development in ways that are very relevant to school-based language policies policies. Hornberger and Link (2012) look at children the US, with an explicit focus on the restrictive language policies of that country, and offer ideas that are very applicable to the UK. A good starting point is García and Li Wei (2014) – a recent and very readable (only 165 pages) discussion that has a strong focus on translanguaging and education, with one author based in the US and one based in the UK.

Very often, we meet the colleagues who are keen to encourage multi- lingualism in their classroom (even experiment with a translanguaging pedagogy), but who are worried about how it will affect their students' exam performance. A translanguaging approach is entirely consistent with high expectations in exams and if we recognize the difference between language and communication. Translanguaging pedagogy is about you and your students. It draws on the languages you have available to your group – so even if you don't speak all (or any) of the other languages your students do, you can welcome them and encourage the learners to use them in the classroom. You can then make a distinction between your classroom approach to languages and the language resources the students will need to use in exams.

Translanguaging and India

India is the country where more number of languages is spoken in the world. Each state has its own language whereas the medium of instruction 85% of educational institutions is English. So basially 85% of Indian students are bilinguals. This is the lead for translangauging, enhancing the language skills an be achieved by bilingual eduation in addition to the achievement in the content of the education. The requirement of the methodology is nothing but bilingual education and a pedagogical shift in terms of teaching. Translanguaging is co-learning. The teachers should require and aquire the following tendencies. The characteristics of a co-learning relationship include

1. All knowledge is valued.
2. Reciprocal value of knowledge shares.
3. Care for each other as people and co-learners.
4. Trust
5. Learning from one another

And the characteristics of a co-learning environment include

1. Shared power among co-learners.
2. Collective and individual meaning making and identity exploration.
3. Social and individualized learning.
4. Community of practice and situated learning.
5. Real-world engagement and action.

Conclusions

In almost all experiments translanguaging so far is tested on and practiced in primary and middle school children. There araises a question that, can it be practiced in adult learners? The answer is yes, because most students became socially bilinguals in their college education in India. For example, students from Tamil medium of instruction enter the college which follow English medium insruction. When the education is in bilingugal, they not alone show improvements in subjets but also develop their language skills while testing them in English. This could be a breakthrough not alone in the felid of ELT but also in education in general. Speaking on bilingual education in India, the country lacks bilingual teachers and bilingual materials. The bilingualism is less practiced in India and its is an alienating concept among teachers and students. As education should be learner-centered the opinion on bilingual education among students should be collected and analysed.

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Contemporary Challenges and Opportunities for ELT in India

SHARON MILTON

Abstract
In the midst of various challenges in India today in all aspects of Indian society, education plays and occupies a key and important role for development and transformation of the individual as well as society at large. Particularly, English Language Teaching (ELT) in India has a unique role in the context of teaching and learning in our day today life. There are many obstacles to reach the goal. Moreover, it is to be pointed out that there are various challenges and unique opportunities to promote and develop ELT so that it can contribute for equipping, encouraging and enabling the teachers those who are teaching English language at various levels. The paradigm shifts on the basis of values are needed for holistic understanding and practice of English Language Teaching. Efficiency and integrity are the two major pillars for achieving goals for fullness through ELT.
Keywords: holistic development, transformation, value-based teaching, team work, socio-economic context, ICT facilities, efficiency & integrity in ELT

Introduction

During the pre- independence period, English was the official language of administration, medium of instruction and subject of study in the Indian schools and university level. But after independence, the primary of English was subjected to series of challenges from some of our Indians who advocated the English language should quit India along with the Britishers. But English succeeded to survive and now it is once again on the progressive curve in our country.

English as an Official Language

English is the official language of administration. It is used as the official language of UNO. In an act of parliament in 1963 the granted English the status of an associated language of the Republic of India. RadhaKrishnan Commission observes that "English is a language which is rich in literature, humanity science and technology. If under sentimental urge we should give up English, we would cut ourselves off from the living stream of ever growing knowledge and would never be able to catch with the world."

English as Court Language

English is the language of courts. Since, there is no other language suitable for legal transactions. English is used by Supreme Court of India and all other courts for presenting the case and to give Judgments.

English as Langue of Trade and Industry

English is the widely used language in the fields of trade and industry in India. Most of the works in these fields are carried out in English. Maintenance of accounts, audit and correspondence of accounts, audit and correspondence are done in English.

English as Social Language

English takes the center stage in the social life of our country. Educate people find it more convenient to talk in English. Most of the educated Indians write letters in English send ceremonial cards, invitation cards in English. Even some of our people affix their signature in English.

English as Link Language

English serves as means of communicating thoughts and feeling among people all over the world. It is known as global language because it connects the people on the globe with every nook and corner. It is the only language which acts as a great unifying force in our multilingual country. The words of Jawaharlal Nehru about the invaluable liking role of English are "The Language link is a greater link between us and the English people than any other political link or anything else." Thus English serves as a link language in developing friendly relationships among people and different countries

English as a Library Language

The Kothari Education Commission rightly emphasized that English would play a vital role in higher

education as an important library language. Good reference books are found in English. Three quarters of news papers are in English. It makes available a wealth of latest information in science and technology, research and higher education. It is also the most widely used language in the mass media. So, we call it as the library language.

English as Medium of Instruction

English dominated in the field of education. It is taught as a second language in most of the states of our country. Recent research works and technological advancement are easily available in English

English as Window to Modern World

English is the only language which helps us get information about the development in the other countries; one cannot keep in touch with the world without the help of English. If we neglect English we will be isolated from the rest of world and discarding English will amount to closing a window on the world of technology.

Rationale for Learning English

India is a free country where people are free to choose a suitable national language. People were against using English as a connective language in the time of our struggle for freedom and so after independence Hindi becomes the national language. As most of the people of the country could not use Hindi as their language English has to function as a connective language. English is now used in India merely for its utilitarian value for its association with us for 200 years. Therefore English serves as a second language in India

Aims and Objectives of English

English as a second language in India should be treated and taught as a language and not as literature. So the teacher should concentrate on the four basic aims of teaching English which means to understand spoken English, speak, read and write in English. Thompson and Wyatt observe that it is necessary that the Indian students should not only understand English when it spoken or written but also to speak and write it. According to them the four general aim of teaching English are making the students to understand the spoken, written, acquire proficiency in speaking and writing.

Major Challenges in English Language Teaching Today in India

Many research studies in ELT in India have been done at various levels primary, secondary and college level. It is to be noted here that some of the research findings points out that Efficiency in the field of ELT is lacking. Even in the time of training for teaching in the college of Education this approach is lacking. More than 70% of teachers use lecture and Translation Method. It has to be noted that the English Teachers are over burned by teaching loads. Teaches use the traditional techniques of teaching though they had been trained to use new techniques and methods. The mother tongue is often being used in the class room. To much emphasis is on the text book and grammar occupies a centre place in teaching. Teachers usually have no clear objectives in mind for each class.

Teachers are seemed to concentrate on long lists of vocabulary items as treating the text book as content based material and on getting students to memorize. Set pages in the name of compositions. At the same time teachers are unaware of the structural and situational approaches and they are not consulting the teacher guide. Sufficient teaching aids are not available for ELT in the class rooms. Most of the time English text books in general are being dominated by literary aspects and they do not cater to the communicative competency of the students.

The difficulties faced by the English Language Teachers including students improper listening nature due to lack of interest, hesitation to adapt the language that is not used in their day to life and their inattentiveness in the class room due to their low self esteem towards English Language . The objective of ELT is not clear in the syllabus and new syllabus formulated by the university teachers do not focus on the development of skills but on the content of the text as the syllabus is not being frequently revised.

Opportunities

English Language though officially a second Language, enjoys status of the first language in India in the field of Education. As we see the gradual improvement and development of the status of the English Language in the country clearly shows the importance and need for quality teaching as well as the opportunities in this particular filed. As for as the opportunities are concerned demand for the language in all the field of the country like Education, Trade, corporate, administration, Sports, Mass media etc clearly shows it needs. So every student in the country

should be proficient in the English language and that paves way for flourished opportunity for the ELT in India. At the same time it should not be consider as business as many institutions grows with the name of English Language Teaching in the country, rather equal importance and opportunities has to be given to all students especially Rural students to achieve the target.

Conclusions

The positive and team sprit should be improved among lectures. The students should be enabled to express themselves logically and they should be helped to acquire oral communicative skills and strategies to participate in group discussions and interviews successfully. Audio Visuals aids should be made available through language labs. It has to be developed and promoted. Rural students lack a lot in learning English effectively than the urban students, so that much attention has to given to their learning, steps has to be taken to boost up their confidence and self esteem, that helps them to shine equally like the urban students. Along with efficiency in learning and teaching English, Integrity also has to be taken very seriously in Teachers commitment for teaching, concern for teaching English on the basis of values so that student's life will be transformed through learning. Social and Cultural aspects also has to be given concern in the context of ELT.

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Flow of Thoughts in Virginia Woolf's "The Mark on the Wall"

SHARON SUSANNAH, V

Abstract
The article attempts to examine the thoughts that come out as a result of the perceptions of an individual. It analyses how the collective unconscious affects the conscious flow of thoughts. This conscious flow of thoughts is not linear and continuous but characterizes the narrative technique of the short fiction, stream of consciousness. The article attempts to explain the breaks that are inevitable in this technique.
Keywords: thoughts, perceptions, conscious, unconscious, stream of consciousness

Introduction

"An ordinary mind on an ordinary day" is the central idea of Woolf's works as she claims in her essay "Modern Fiction." Her concern is mainly for the marginalised and overlooked. This twentieth century writer is successful in the portrayal of the ordinary mind through the stream of consciousness technique that comprises the thoughts that are non-linear and incoherent. "The Mark on the wall" is the flow of thoughts of a woman character as a result of her perceptions of the mark on a white wall. Her perceptions are embedded with philosophical insights. This perception and flow of thoughts are affected by everyday experiences that influence the contemplation of even a trivial and an insignificant object like the mark on the wall.

Discussion

"How readily our thoughts swarm upon a new object, lifting it a little way as ants carry a blade of straw so feverishly, and then leave it…."(15). Thoughts follow an uninterrupted flow that wakes the mind of the narrator. These thoughts are the perceptions that shift the narrator's mind towards philosophical insights on life, after life, religion, nature, knowledge, death and realism. Thus a perception leads to a series of thoughts. The mark on the wall is first perceived to be the one made by a nail. The narrator thinks that it can't have been for a picture but a miniature. This thought has led to an analysis of the previous inmates of the house. Through the course of this thought process the narrator ends on her musings on rapidity of life and after-life, the metaphysical concepts.

Wilhelm Wundt, a structuralist psychologist, categorizes the process of thoughts into Sensation and Images. Sensation involves perceptions. These perceptions depend on the mind of the perceiver, that comprises of the thoughts, feelings, memories, expectations, dreams, experiences and desires. The second, images that are the ideas emerge with reference to those perceptions. These ideas emerge from those perceptions and the ideas also are influenced by the mind of the person.

Though the perceptions of the narrator are complex, the thoughts of it are 'one undivided state of consciousness.' The mark, that is the visual perception, intermingles with the conscious and subconscious thoughts, memories, experiences, associations and feelings. Charles Hubbard Judd puts forth that these perceptual ideas are not derived from the direct impressions or the objects but from the collective unconscious experiences that affect the conscious thoughts. These experiences are not always the personally felt experiences but can be the collective experiences of the people of that particular period and the past. Titchener talks about "Association by contiguity," where an image or a concept of one reminds that of the other. This association and the collective experiences are highlighted when the narrator perceives the mark to be that of either tombs or of camps (however she prefers it to be tombs). This story is written towards the end of World War I. The collective experiences of war and its associations is the perception of tombs and camps. Apart from these perceptions, there are a few insights with connotations of war. "Why after all, should one not be born there as one is born here, helpless, speechless, unable to focus one's eyesight, groping at the roots of the grass, at the toes of the Giants?(51). Wilhelm Wundt refers this kind of thought affectation as "the science of immediate experience." Wars have much influenced Woolf's writings, since World Wars are the major catastrophes of the twentieth century (Though Woolf has witnessed only the First World War). Thus the collective experiences of war affect the perceptions as well as the thoughts. "Though it's no good buying news papers…. Nothing ever happens. Curse this war; God damn this war!…. "(232). This collective unconscious, according to Jung, is hereditary. And from

Jung's view, the story is universal in its appeal that it ponders over universal philosophies like life, after-life, self, wars, Whitaker's precedence, nature, religion and knowledge. The "immediate experience", of unconscious by Wundt and Judd's "collective experiences" are similar to Jung's collective unconscious (and that it affects the conscious) that is hereditary and hence universal.

This conscious thought process is not continuous but fragmented. This fragmentation is of two types. One due to the external interruptions, that diverts the narrator but later the process is revived. The gentle tapping of the tree over the window pane averts the narrator's flow but very soon the narrator is revived by the thought of Shakespeare and how ideas fall upon him and she herself admits that she wishes to hit upon a pleasant track of thoughts. Another external interruption is by her husband in the end. He informs the narrator that he is going out to buy a newspaper, though it's no good buying newspapers. It is while leaving, he wonders on the presence of a snail on the wall. "I don't see why we should have a snail in the wall"(233). This interruption is not tentative as it gives realization of the reality to the narrator. This ends the mis-contemplated perception of the narrator. The other is the content of the thought being fragmented. The mark is perceived to be the mark of a nail, a hole, a projection that may either be tombs or camps, a nail, a rose-leaf and a crack in the wood. Each perception has its own flow of thoughts. The thoughts are on life, after-life, self, wars, Whitaker's precedence, nature, religion and knowledge. A change in perception leads to the change in the flow of thoughts and that in turn has led to the fragmentation of thoughts. This fragmentation of thoughts is the chief characteristic of the mental process, Stream of consciousness, that is also a narrative technique, pioneered in the twentieth century.

Conclusion

Thoughts play the most vital role in Virginia Woolf's writings, especially in the works that use Stream of Consciousness as the narrative technique. "The Mark on the Wall" is not an exception to it. The thoughts that spring out from the perceptions of the woman are understood to be the conscious thoughts that are affected by the collective unconscious and that these thoughts are not cohesive. From the analysis it is also obvious that the collective unconscious is often a hindrance to realize the reality and that perceptions can be irrelevant.

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Psychological Wellbeing of English Language Learners through ICT

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Abstract

Technology has become an inevitable tool in the twenty-first century communication sector. Teaching and learning with systematic technological advancements have permeated in all fields of education. Communication, in and outside the classrooms is made possible with the help of technology. Information and communication technology (ICT) is accessible to students at any given time due to the proliferation of technological devices. Present generations' fancy towards technology echoes in the academic and personal life of students. Technology has become part and parcel of language acquisition, where technology plays an important part in the lives of students. The students' exposure towards language promotes psychological bent of mind and comfortable technological adoption on a daily basis.

Keywords: psychological wellbeing, ICT, communication, tech savvy learners.

Background of the Study

The Internet has changed the world-view about communication. It has bridged the gaps between oceans and connects every nook and corner at the blink of an eye. Information and Communication Technology (ICT) was developed for the purpose of communication, which has now become an inevitable source for day-to-day activities. The emergence of ICT has brought a vehement change in the education sector as well. It benefits students beyond the reach and also acuminates their brain to an unimaginable extent. Students are intrigued by the vast information available on the internet and so it is often used within and outside the classroom scenario. The research paper deals with the students' psychological state of mind, their wellbeing and the academic progress as a result of the internet usage.

Research Questions

The following questions were kept in mind while the issue was probed:

1. How does ICT help students acquire language inside and outside the classroom?
2. How does ICT (Visual and auditory) learning method cater to tech-savvy students compared to the blackboard teaching?
3. What are the psychological backgrounds and processes of students who are exposed to internet way of teaching?

Hypotheses

After the advent of the internet, education has attained a new era by acquiring and making knowledge accessible to those regions where the conventional methods failed to attend. For the past decade, the influence of digital technology has been highly intelligible and understandable in layman's terms. Children, these days, are more intelligent in the field of digital technology.

1. ICT propagates intelligence by learning through visual mode rather than the blackboard environment.
2. There are psychological reasons for students thriving in interest towards the digital technology.
3. Learners attain proficiency in English and become tech-savvy.

Review of the Literature

According to Wasim Ahmad, et. Al., ICT benefits children with special care as it helps them learn the language and develop collaborative thinking with the peer group. Later, it is made available to all. Through this, we learn that ICT renders help not only to the children with care but also to others. He talks about the psychological changes these children undergo and the growth in education with the help of ICT.

Scope for ICT In and Around Classroom

Information and communication technology (ICT) serves as a privilege-forum for sharing thoughts, contributing ideas and learning. It was once created and used in the business fields for sophisticated communication, provided with the systematic technological advancements. Later, ICT permeated in all fields of education. Statistically, the number of usage of digital technology increased. People started depending on

technology to complete their works as fast as possible. Eventually, ICT had become a part and parcel of everyday routine. Then, personal computers propagated ICT but now, even a two year old infant owns a mobile phone (smart phone) and operates effortlessly. It facilitates children with utmost knowledge of the technology and of English language. Observing the children's curiosity over digital technology, educational institutions brought forth the idea of including ICT in learning.

Present generation kids are benefited with e-learning, smart classes, internet, online courses, etc for learning purpose. There is a tremendous scope for learning within and outside the classroom using ICT. Because of digital technology, education is provided with convenience to the under privileged students from rural area. Although, it holds an upper hand in accessing communication, any invention for that matter, comes with several demerits.

Psychological Backgrounds

There is always a scientific and a psychological reason behind every action we perform. We can find traces of different psychological phenomena behind all of our actions, likes, dislikes, and thoughts. Recently, the inevitable usage of technology has thrust a lot of impact on our psyche. Children of all ages are invariably exposed to technology via internet. This research paper examines the inextricable psychic changes that students (including children and teenagers) exhibit because of the technology usage. They are put under observation to record the impacts. The result of the study elucidates three phases that they undergo.

First Phase

The first phase includes the introductory part where the children are newly exposed to the digital technology. It tickles their brain when exposed for the first time and persuades their interest and creates a craving to want more. This method they're introduced to is totally different from the blackboard setting. At this stage, children fix their mind that digital technology is highly intelligible and attractive. Although deep down they fancy anything that is new and foreign. It could be also another factor for the prompt attraction.

Second Phase

In this phase, students are all the more dependant on the digital technology. Here, Mobile Assisted Language Learning (MALL) plays a predominant role. Since all the vast information comes handy through mobile phones, internet is accessed everywhere. They fix their attention on the phone all the time. It is the phase of addiction or stuck-in phase. Yet on the brighter side, they receive and gain vast knowledge. Social media serves as an informative forum for collaborating on ideas and like-minded people coming together.

Third Phase

In the third phase, otherwise called as exhaustion phase, the students get tired of the existing technology and want something new. There is a demand to upgrade to new technologies pertaining to the current trend.

Language Learning and Tech-Savvy Generation

The emergence of ICT has brought a massive change and development in the field of education. Maximum usage of technology is found from children to a grownup adult. Parents use television or mobile phones to calm their tantrums. Those days people avoid taking pictures of their baby to protect them from photographic flash but now children are allowed to be exposed to internet radiation. Due to the early exposure of the technology, children have become tech-savvy, and language acquisition has become much easier. They are fed with enormous information on various fields of knowledge.

Technology probes the students' interest to meet their needs. It offers certain mobile applications to enhance their study method. For instance, applications like BYJU's, Google classroom, YouTube kids and blackboard help with the academic study. Many schools and colleges have adopted these methods for better performance. ICT connects and infuses fluid interactions between students and teachers, even after the school hours. Students write their views and share ideas through these applications. These applications incorporate visual and audio mode of teaching. Human ears are so delicate that it can be attracted to any volume, even diminutive sound. In fact, it can influence the unconscious mind, perception and can arouse irrational emotions like fear, confusion, peace, etc.

Psychoacoustics is a study of audiolgy which deals with sound and perception. Researchers claim that learning via audio method involves three physical laws, such as, sound generation, absorption (assimilation), and diffusion and reflection. These process of inculcation, propel their cognition, involuntarily helps to acquire speaking skills but writing skill is done with some training. Human eyes are naturally endowed with superzoom features which can notice intricate details of any object.

Techno based learning through visuals shadow the blackboard teaching.

> "…I'm saying that there is no teaching, but only recollection" – Socrates

As a child, we imitate what we see. They rely on images to connect and recall the meaning for word. Visuals induce cognition process and Slobin (1973) says cognition sets a pace for language acquisition. Also, the images we see in as a motion picture helps retain it later during recall. The same applies here, where students, as they learn English language and culture through ICT, get the opportunity to watch, imitate, implicate and impose their knowledge in day-to-day life. Students stay active and inquisitive throughout this process of kinaesthetic learning. Tasks are made with scope, authenticity, psychological process regarding the performance and outcome. Visual based classes including these criteria give a sense of completion to the learners and the facilitator. Through this, English language acquisition attains a positive outcome.

Objective

The learners used for the survey belong to the age from 1 to 20 years old. The research is done with eventual observation and questionnaire containing 10 questions given to each student according to their age group. The research is done on the basis of psychological wellbeing of the students and its imminent impact that renders to the acquisition of English. From this quantitative analysis, the researcher has come to the conclusion that ICT shows a positive outcome on the students.

Drawbacks

ICT lays upper hand on students' mind, isolate them from reality and consumes a lot of time. They are glued to their mobile and lack proper communication with family or friends. They take all that appear including information in ICT to be reliable and authentic. Ultimately, misunderstanding has now become an issue to be factored in.

Conclusion

The power of education is colossal and it immensely influences people to think out of the box. People have become impatient even in learning or acquiring knowledge. They look in for updates and instant learning through ICT and visual mode of learning suits best to meet these criteria. Schools and colleges are advised to incorporate these methods for imminent success in future.

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Employees' Problems in Speaking English and Strategies to Overcome

SHILOH JEYA JEEVAN, R

Abstract
In the contemporary scenario, though English is not the vernacular in many countries, it has become part and parcel of everyone's daily life. Ability to speak English fluently has become an essential criterion before and after employment. Though people face hardship in speaking English, it has become the lingua franca at the offices where they are employed. The preconceived notions of English being a foreign language are seen as a potential threat to the acquisition and maintenance of communication skills of employees who are expected to transact their official businesses in English. This research paper explores the barriers faced by employees in speaking English. A qualitative research is carried out by the researcher to bring out the difficulties in speaking English by employees at their respective offices. The researcher has prescribed task-based tools to enrich the communication skills of the employees.
Keywords: speaking skills, task based tools, obstacles, office communication, English for employment

Background of the Study

One of the most remarkable achievements of man is his language. It has become the part and parcel of lives; like the air we breathe. Today, there are around 6500 spoken languages in this world. Several languages have been recognized globally while many other have become extinct. It all depends on the amount of users of that particular language. Currently, English has become very significant and has attained the status of "Glocal (global and local)" language. It has become the license which had to be showcased now and then to get the employment opportunities and to sustain in it. Speaking is one of the four macro skills that is needed for effective communication. One may be experienced in other skills, but, if they aren't good enough in speaking, the value of knowing that particular language loses its value. Though the digital age has had huge impact on the people in learning English, it isn't sufficient enough for them to acquire the required proficiency. Sometimes because of the demand for employers the companies offer jobs to all who comes with lot of marks than the skill. Thus people are not proficient in English both in getting a Job and also to sustain that Job. This paper explores the problems that the employees faces in speaking and the strategies to overcome it.

Research Questions

The researcher has raised the following questions:

1. What are the problems faced by employees in speaking English and its causes?
2. What are the strategies that can be applied to overcome these problems?

Hypothesis

Task-based methods can be adopted by workers to overcome the problems in speaking English.

Discussion

After completing years of education, finally when he/she is ready to take a job, one of the most needed requirements for employability is the language skill. One who is fluent in the required language is preferred over the other, even though the later possess all the technical skills. Today, employees face a lot of problems in communicating in English. There are many factors that affect their speech production like the type of English education they had till they graduated, individual variations, neurological reasons, social factors and much more. We cannot discuss everything in this paper. So, the major problems or factors that affect the English speech production have been discussed here.

English Language Education

Today, though we have English education from the first standard, the quality of English input that the employees had in their past accounts. Not everybody would have studied through English medium or they won't have had proper foundation of English language. This resulted in an insufficient language input or no input at all. Hence it is not possible to get the required output when there is no sufficient input.

Social Factors

There are different social factors that affect the employees in speaking English. As Gardner (1979, 193) states, Language learning is not only a process of learning new knowledge, it is also a process of acquiring symbolic elements of a different ethnolinguistic community. Hence speaking a foreign language with being exposed much to their symbolic elements would be difficult. One other factor that prevents the employees from speaking English is the fear of not being understood because of their accent, pronunciation or other verbal barriers. As adults, they see themselves as reasonably intelligent, socially adept and socio-culturally skillful individuals. Thus, to communicate in a foreign language limits one's communicative choices. They are often "embarrassed by their lack of mastery of the language and they may develop a sense of inadequacy after experiences of frustration in trying to say exactly what they mean" (Lightbown & Spada 1993, 42).

Individual Differences

As Ioup (2008, 51) denotes there are a lot of individual differences in L2 phonological acquisition. Some may have what is called as Xenoglossophobia which is the fear of foreign language. These fear anxiety and stress in using foreign language prevents them from using it.

Neurological reasons

Research shows that age and accent are closely connected. It is more difficult for late L2 learners to learn how to pronounce a foreign language because of maturational constraints.

There are many other factors which play a major role in preventing employees to speak in English. These problems can be tackled through some task based methods.

Strategies

Strategies to overcome the problems of employees are by using task-based methods. Task-based learning is not theoretical but more of practical way of learning. The results are better qualitative. For instance, role play is one of the task-based activities where learners are given different roles like that of an office manager and a clerk or a student and a teacher, and develop a conversation. Thus, they can also frame interrogative sentences. Group discussion may also be an effective way to improve the language or the speaking skills of employees. Songs can also be used to improve their listening skills.

Conclusions

The article has identified four reasons for the problems that employees face in speaking English. They are medium of education, social factors, individual differences, and neurological reasons. Task-based activities can be effectively used to overcome the linguistic, social, individual, and neurological barriers in acquisition of speaking skills.

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Truth vs. Hype: A New Historicist Reading of Manu Joseph's *Miss Laila Armed and Dangerous*

SHIVANI HARIHARAN

Abstract

What is this thing called "fake encounter"? This paper will interrogate such kind of fake encounter of Miss Laila Raza done by Police Officials as narrated by the author, Manu Joseph in his third novel, *Miss Laila Armed and Dangerous*. The book *Miss Laila Armed and Dangerous* is based on an incident which took place in 2004 in Ahmedabad, Gujarat. In the book the main character Miss Laila Raza is a reflection of the real character Ishrat Jahan Raza who was killed in an encounter by the Crime Branch and SIB personnel. The novel describes the life of Miss Laila till her death in the encounter. The author at many places in his work tries to project that Miss Laila is innocent. But in real incident of Ishrat Jahan Raza's case, the police department which is responsible for the encounter claims that Ishrat Jahan is a member of Lashkar – e – Taiba which was planning to kill the chief Minister of the state. In this paper, both the facts are being analyzed to find out whether the claim of author is a truth or hype through the lens of New Historicism.

Keywords: Fake encounter, terrorist, innocent, interrogation, new historicism, truth, hype, evidence, abduction

Introduction

Among various literatures in English, Indian writing in English attempts to talk about Indian heritage, cultural, political, social and economic scenarios. Many writers are becoming the voices of the voiceless. Among the various contemporary writers, Manu Joseph is the one who gave a notable entry in the field of Indian Literature in English through his first book *Serious Men* in 2010, his second book *The Illicit Happiness of Other People* in 2012 and his bombastic third novel *Miss Laila Armed and Dangerous* in 2017 which highlights the real life incident which took place in 2004 in Gujarat.

The main story line of the book, *Miss Laila Armed and Dangerous,* is that a man was buried alive in the debris of a building collapsed in Mumbai in 2014. A young lady doctor named Akhila Iyer reached him through a small tunnel made by the rescue and army personnel. She gave him first aid, life saving medicines and water. He mumbled some word semiconsciously whenever he came to life. Akhila gathered the information that one man named Jamal was going to blow up something somewhere. The Police as well as the SIB laid a trap to nab him. Unfortunately, a teenage girl joined with Jamal in his car journey. The man in the debris was very concerned with the teen age girl and he tried to save her as he felt that she was innocent. The teenage girl was Laila. Despite his attempts, the Black Beard, the Anti- Terrorism Squad of the State Police caught her and killed her along with Jamal and two other Pakistanis and showed that it was an encounter and announced that Laila was a terrorist. But the author in the voice of Mukundan concerns about Laila and says that she is innocent teenager and not a terrorist.

In accordance with the New Historicism theory, the characters of the book are analyzed with real life characters. Miss Laila Raza represents Ishrat Jahan Raza. Jamal represents Javed Ghulam Sheik. In the novel the author portrays AK as a decorated retired director of Intelligence Bureau who is a reflection of Ajit Kumar Doval. Damodarbhai represents Narendra Damodardas Modi. Black Beard represents Amit Shah. Bhim represents D.G.Vanzara. Rambo-I and Rambo-2 represents Jishan Johar and Amjadali Akbarali Rana.

Discussion

Evidence for and against the claim that Laila is innocent were also examined from both the literary text and non literary text and are summed below:

Evidence in the literary text is spread all over the book as Laila's mother's warning words "You get careless with men, you end up dead in this country. That's how it is."(Joseph 78), the author's voice "…She wants to start earning a lot of money fast. A lot of money" (Joseph 76), Laila's sister Aisha's concern "Laila was going to Malegaon to meet some perfume merchants or something like that, and she was going to spend a whole night in a hotel. That was bad enough but Laila was going with Jamal in the

second-hand car that he bought last month. Just Jamal and Laila – to Malegaon. Serious matter." (Joseph 77), Mukundan's observation of Laila's silence after her capture "It was not the act of silence that was intriguing but the capacity for silence." Joseph 202), Jamal's father's voice "It was her plan. She was the one who was on her way to meeting the terrorists. She knew my son dealt in satphones. She lured my son into this." (Joseph 201)

Either SIB or Beard Squad had no information on their record about Laila. From the beginning of the story itself the author insists through the voice of Mukundan that Laila was innocent. Mukundan tried to extract Laila from Jamal at every possible way during the tailing but failed. The final version of the author that it was murder comes through the character of Mukundan. The author narrates about Mukundan as "He began the recordings the day he learnt about the murder. He recorded all the phone conversations and all his meetings with the Bears." (Joseph 207) "He got the phone records of Bhim, which led to the phone records of Black beard, who is often the voice and the ears of Damodarbhai. During the captivity of Laila Raze, there were fourteen calls between them. There were calls between them just before she was shot and minutes later. Mukundan also taped his conversation with all the Beards who had opened fire. He has hundreds of hours of video and audio records."(Joseph 207) "And he waits. For the Beards to be taken to justice, first Damodarbhai has to fall"(Joseph 208). These are the versions of the author which are fully in support of his claim that Laila is innocent.

No concrete and reliable evidence is available except the Police statement that Laila was a suspected terrorist. Even the Police failed to produce any evidence in support of their claim. Evidence is available in the non-literary texts in support of the claim that Ishrat Jahan is innocent.

After the encounter, the complaint of J.G.Parmer, Police Inspector, Crime Branch stated the fourth victim as "One unknown female terrorist" and thus the police did not have any records on the female victim. The report of the Metropolitan Magistrate S.P. Tamang stated that the killing of four people was cold blooded murder and the encounter was fake.

Satish Varma, a member of the Special Investigation Team (SIT) in the affidavit stated that the encounter was fake. Further, when the case was transferred to the CBI under the order of Gujarat High Court, the CBI registered FIR and started investigation. The findings of the investigation also lead to implicate that the encounter was a staged one.

Further investigation on the officers from the SIB, who are suspected to be involved in the illegal abduction and the staged encounter, has been stalled by the Ministry of Home Affairs, Government of India by refusing to give permission, which is mandatory, to investigate the officers from the SIB. The CBI investigation has still been pending. Forensic evidences are also available in non literary text against the police theory of encounter. A magazine used by the terrorists was found on the back seat of the car. Even though the seat was full of blood, the magazine did not have any trace of blood. This means that the magazine might be planted by the police after the encounter. Two 9mm bullets recovered from the bodies and eight empty cartridge cases of 9mm ammunition recovered from the Indica car did not match with any of the guns which supposedly had been used by either side.

Conclusions

In the course of analyzing, a comparison is being made with regards to the historical events which the literary text focuses on. A new historicist will attempt to focus on revealing the historically specific model of what is true and authentic within a text. With the guidance of New Historicism, after analyzing the literary text of Miss Laila Armed and Dangerous and the non literary text of report from Hindustan Times and other reports available online, comes to the conclusion that the author's claim that Laila is innocent is true.

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Eastern Americanism as Pure Form of Ambivalence in Amy Tan's *The Hundred Secret Senses*

STANLEY, J.E. & VIJILA, K

Abstract

One of the well known Chinese American authors Amy Tan's writing deals with the alienated nature of generations, which are caught between the two cultures notably involving China their homeland and America their new dwelling. The writer of autobiographical novels, Tan searches for understanding the agreement between her mother culture and the American culture. The novel *The Hundred Secret Senses* is one of its kinds which depicts the cross-cultural experience that happens to be a glittering problem for the twentieth century community. The result of being in the cross-cultural entity guides the particular individual to turn into an ambivalent.

Keywords: immigration, unbiased, identity crisis, tradition, history

Introduction

Amy Tan is a celebrated living Chinese American writer born on 15th February 1952 in Oakland, California. Tan grew up in northern California. She had her family roots in China, and the whole family was shifted to America in order to escape them from the Chinese Civil War. Her father was an electrical engineer and a Baptist church minister, were both died of a brain tumor in 1966, this incident made Tan, her younger brother, and her mother to move towards Switzerland. Tan returned to the United States for prolonging her college education. She did her bachelors and masters degree in English and Linguistics.

Tan's marriage took place in the year 1974 to a man named Lou DeMettei. As soon as she left the college, Tan found her interest in freelance writing which became the cornerstone for the fulltime writing career. Tan's first collection of short stories *Rules of the Game (1985)* paved the way to write her successful debut novel *The Joy Luck Club (1989)* which instantly became the New York Times bestseller and won the Commonwealth Gold Award. This was followed by *The Kitchen God's wife (1991), The Hundred Secret Senses (1998), The Bonesetter's Daughter (2001), The Opposite of Fate (2003), Saving the Fish From Drowning (2005), and The Valley of Amazement (2013).*

Discussion

Chinese American literature is written by the people of Asian descendants in the United States. The foremost dispute that every Asian-American writer deals with is the way of living in an alienated society—the social history of Asians in the United States. Historically the Asian American literature can be said have begun around the budding of the twentieth century. Generally, the writing embraces the elements of biography, autobiography, history, myth, folktales, Asian talk stories, personal reminiscence, and memories. *The Hundred Secret Senses* is the third novel written by Amy Tan in 1995. This novel is distinctive from Tan's various novels, in a way it does not have a theme of mother-daughter relationship instead she presents the relationship between the sisters named Olivia and her half-sister Kawn.

> She tried to teach me to sing Chinese nursery song. She soothed me when I lost a tooth. She ran a washcloth over my neck while I took my bath. I should have been grateful to Kwan. I could always depend on her. She liked nothing better than to be by my side. But instead, most of the time, I resented her for taking my mother's place. (HSS 10)

As Amy Tan became the voice of Chinese-American people, she presents the novel in a delightful, perceptive and slyly humorous way. *The Hundred Secret Senses* is an appealing story about a woman discovering herself. Amy Tan takes one of complex Chinese myths, history and presents it in a realistic way. In this novel, Tan presents a characteristic bond, linking the mystery world (China) in the form of Kwan and a modern world (America) in the form of Olivia Yee. As always the sensible cultures battle to dominate the other.

The novel *The Hundred Secret Senses* has a dual narration; Olivia's narrative outline opens and ends the

novel, on the other hand, Kwan the central narrator hold forth the major story of the novel. Tan, meticulously shows the reader that Olivia represents West (America) whereas Kwan represents East (China). Olivia narrates the experience after Kwan arrived in America and Kwan recounts the happenings of the past lives as sisters in hectic China. This duality in narrative style evidently shows the dichotomy of immigrants attitude living in America.

The term Eastern-Americanism gives a picture of dichotomy. Generally, duality lays the foundation for the characters to be ambivalent. Most of the characters in Tan's novel face cultural duality, both physically as well as psychologically. The characters make their fullest effort to balance between American reality with Chinese expectation. Eventually, the birthplace (China) and the present living place (America) among the characters in the novel clearly show the dichotomy.

Olivia Yee who was undeniably born in America faces duality throughout the story. She is only five years old when her elder sister Kwan from China came to live with her. kwan brought Chinese myth and tradition on her way from China and introduced it to Olivia. No one ever knew that Kwan's arrival would leave a heavy impact in Olivia's life. This ensures the threshold of ambivalence into the life of Olivia Yee.

> Kwan would jabber away in Chinese. She kept on talking while I pretended to be asleep. She'd still be yanking when I woke up. That's how I became the only one in our family who learned Chinese. Kwan infected me with it. I absorbed her language through my pores while I was sleeping. She pushed her Chinese secrets into my brain and changed how I thought about the world. Soon I was even having nightmares in Chinese. (HSS 11)

Though Olivia has a merged-identity, she feels like being in a 'third space'. Indeed she was caught between Chinese culture and American culture. Kwan shares Chinese ghost stories during the night which changed Olivia's way of thinking about China. The Chinese opinion became a threat to Olivia's peaceful Life in America. Eventually, Olivia hates her own sister.

The relationship between Kwan and Olivia was ambiguous. Initially, both sisters were not on the same page; throughout the novel, Kwan was considered as an embarrassment to Olivia. Even though Olivia did not have much interest to listen to her sisters blabbering, she was inquisitive to know about her own self and family tradition. When the novel progress Kwan is pushed to be an alternative mother of Olivia. Kwan convinced Olivia to drive away the thought of divorcing Simon after seventeen years of marriage, insisting them to visit their home village in China together.

Familyhood plays a crucial role in Eastern culture. The elementary conception of every Eastern people will be to save their family from manipulation. They consider it as an entity in which their own identity flourished from. Kwan who has her roots in ancient China knows the value of family and saved her half-sisters' marriage. Apparently, Kwan has satisfied her mission that she informed Olivia about their family background and heritage.

Psychologically both the adopted culture and the mother culture cannot be processed together, it may lead to the state of ambivalence. The proverb, *you cannot burn the candle at both ends* clearly substantiates the idea of ambivalence and a state of mind in which Olivia travels through the novel. She expresses her contradiction whenever she speaks with Kwan about China and her superstitions. At the end of the novel, Kwan disappears and Olivia learns to straddle both the cultures.

With the above discussions, Tan's novel *The Hundred Secret Senses* clearly shows the reader that only the mother culture can only be a dominant one, not the adopted culture. Though Olivia was born in America her secret senses lie only in China.

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Role of Class, Caste and Gender in Bharati Mukherjee's *Desirable Daughters*

SUGANYA, S & KALAIVANI, G

Abstract

"Caste cannot be abolished by inter-caste dinners or stray instances of inter-caste marriages. Caste is a state of mind" (Ambedkar). Indian culture has laid certain rules to be a good woman. She is supposed to be passive, modest and dutiful and not to be vulgar, coarse, audacious or worst of all, and she should be an ideal with to her husband like pativrata. Mukherjee's sixth novel *Desirable Daughters* (2002) has carved a new trend in her writings. She presents through her novel that early feminism in the third world was one of the significant forces for major change in women status in the late nineteenth and early twentieth centuries, and that even the extent of women contribution in women rebellion during this period has been effectively acknowledged in literary field. The novel portrays the life of three sisters Padma, Parvati, Tara from same background but leads life with many issues in the society. They are born and brought up in a traditional Bengali Brahmin family. Being born in India caste, class and culture is given prior importance. The plight of these women in the name of caste and tradition are dealt in detail in this paper.

Keywords: feminism, caste, class, patriarchy, self-identity

Introduction

Literature in particular consists of all the aspects of life and it enacts as a tool that helps the human to bring out the problems of class division and caste discrimination that prevail in a biased society. Race and gender related issues play a vital part in the male- dominated society. Many writers express their love for the nation, gender, caste and community to which they belong. Some of the writers become audible for the social cause. They come forward for the societal cause to reform their society courageously to raise their standards. They criticize the present irrational practices of the ancient uncivilized people which are still in practice and continues as a cultural tradition in the family which is followed by generation after generation. Through the novels, stories, poems and plays, the literary writers unveil the need to abolish the evil practices such as class differences, caste system, racial and gender discrimination which prevails in the society.

The world society learns that it is not fair to suppress woman in day to day world, it comes forward to provide opportunities to woman to become more powerful and capable. Even in this twenty first century, women not only in rural areas also in urban life suffer in various ways which have been continuously represented by the woman writers. Women's community should be proud to be the mother whose service leads the mankind which is considered as a divine service. Next to the humanitarian background, education raises women and adorns them with social status. Since women are bordered between the lines, severe rules have been laid upon them. Even the dress she wears has certain ethics and codes to maintain and indirectly communicate to the society that they do follow the tradition to maintain their decorum. To come out from these kind of struggles feminist writers raise their voices against such sort of tortures through their writings. They put forth the issue of identity particularly for women. They demand for equal rights and individuality in the society. The aspects of their works include gender, caste, class, religion, region, skin color, and so on. In the group of diasporic writers, Bharati Mukherjee, a renowned writer made her fictions centric to the question of boundary crossing existence, nostalgia for a lost home, disillusionment of expatriation, fragmentation of the self in the alien space, exuberance of immigration, assimilation, cultural translation and negotiation.

Discussion

Bharati Mukherjee is a prolific writer of Indian diaspora belonging to the contemporary scenario presents the strong voice of the immigrants and expatriates from all over the world. Her own multiple displacement and relocation creates a chaos about the immigrants. In her creative career of more than thirty years, Mukherjee has

been engaged in redefining the idea of feminism and the diaspora as a process of gain, contrary to conventional perspective that depicts immigration and displacement as a condition of terminal loss and the condition becomes worse in terms of female immigrants. But in her fiction, she presents her woman always a strong, courageous and assertive. Her fiction convinces that gender is a category open to variation and changes according to place time and situation. Most of her novels present the issues related to women and their identity in society. The characters are typical representatives of young women particularly belonging to the third world countries, who cherish their dreams of immigration.

Desirable Daughters, is a tale of Tara, the Tree Wife. Tara, the protagonist of the novel, belongs to a traditional Bengali Brahmin family. She was born in traditional Hindu family in a healthy atmosphere. She has two sisters Padma and Parvati, they were brought up carefully by their parents. The three daughters of Bhattacharjee family namely Padma, Parvati and Tara are desirable in their girlhood in the sense that they fulfill the requirements of daughterhood- beauty, intelligence, politeness, obedience – and they remain confined within four walls for the sake of family status and respect. "Our father could not let either of my sisters out on the street, our car was equipped with window shades." (29, *Desirable Daughters*)

At the beginning of the novel the protagonist Tara Lata's father Jai Krishna Gangooly arranged a marriage for her when she was five years old. "The groom was Satindranath Lahiri, fifth son of Surendranath Lahiri, of the landowning Lahiri family;" (9, *Desirable Daughters*). Unfortunately, her adolescent husband passes away on her nuptial night. Tara Lata is afforded the defamation of life. Unfortunately she becomes the cause for her misfortune in the family. "Older aunts shush her that, She is paying for the sins of her past life" (15, Desirable Daughters). In the meantime Surendranath Lahiri, the bridegroom's father said to Jai Krishna that,

You will arranged posthaste for the dowry cash and the dowry gifts to be brought on board, Jai Krishna babu. What you do with your wretched girl, the killer of my son, I make your business. (13, *Desirable Daughters*)

Hindus were very much worried about the horoscope and fate which is more complicated than English law and cared about life and death, even of innocent child. Tara's father being traditionally have strong roots met an astrologer and obeys his words, decides her marriage with tree. Thus Tara Lata, became the Tree –Bride. In her father's house, she presented herself with a plain cotton sari with little makeup, not wore gold and red shindur in the parting of hair. Looks like an unmarried Hindu woman visiting a Muslim house. Years passed when "She was nineteen years, holder of a B.A. Honours and M.A. First Class from the University of Calcutta" (23, Desirable Daughters)

In spite of all the misfortunes and culture her father provided Tara a well education later it helped her to be more empowered than her two sisters. She is married to a man whom she never met before which symbolizes that she has no interest in the arranged marriage blindly she accepts her father choice. In the words of Mukherjee, "I married a man I had never met, whose picture and biography and bloodlines I approved of, because my father told me it was time to get married and this was the best husband on the market (26, *Desirable Daughters*)

After marrying Bish (Bishwapriya Chatterjee), the life of Tara becomes an ideal Indian Wife. Her longing for independence made her to unveil the image of a perfect wife in the Hindu tradition, after her falsified husband. In her maternal home, she is expected to be a perfect traditional wife and bring name and fame to her family. She moves to America with her husband and even there she has to follow the image of an Indian wife and not permitted to do her studies or to engage in other activities, she should be a good mother being first as mother and good wife. In Indian patriarchy, marriage rules are imposed only on girls. Girls are not allowed to love a man or marry a man of their own choice especially of other caste. The issue is dealt by Bharati Mukherjee, in her novel through the character Padma, the eldest daughter who establishes an affair with Ronald Dey, and not with an intention to marry him. She made love and flirts with her boyfriend without bringing him into the knowledge of her family.

An increasing body of woman writers represents groups that have been marginalized on the basis of sexuality, language, caste and religion. Such robust publishing works by and for the sake of women has ensured that the contemporary generation of writers is far more confident of their voices, experimenting with form as they explore a range of issues. In particular writers like Bharati Mukherjee are exploring and interrogating the concept of the strong and new woman. She depicts an ordinary woman negotiating her daily space to be independent, by defining herself and by extension she chooses to acknowledge the inner psyche of women.

In creating the human race "male and female", God gives man and woman an equal personality, endowing them the inalienable rights and responsibilities proper to

the human person. Women are physically but emotionally stronger weaker than the males. Though women today have proved themselves in almost every field of life in the emerging complex social scenario, they have a vital role to play in all sectors. Woman is man's helpmate, partner and comrade. She sacrifices her personal pleasure and ambitions, sets standard of morality, relieves stress and strain, tension of husband, and maintains peace and order in the household to lead a peaceful and healthy life. Thereby she creates necessary environment for her male partner to think more about the economic uplift of family. She is the source of inspiration to man for high endeavor and worth achievements in life.

Tara tries to detach from Indian traditionalism and decides to be an American. As a first step of modern women she develops an affair with Andy. After having her San Francisco house retrofitted by Andy, she feels very comfortable and enjoys the life. Tara has option neither to adopt new culture of America nor to leave her culture of home land. She follows the because of passion hybrid culture. Tara can feel the difference between her husband and lover in their aspect of love. She thinks love is more pleasure in the love received from the lover. Love, to Bish, is the residue of providing for parents and family, contributing to good causes and community charities, earning professional respect, and being recognized for hard work and honesty. Love is indistinguishable from status and honors. In the words of Mukherjee,

> I can't image my carpenter, Andy; bringing anything more complicated to it them, say, 'fun'. Love is having fun with someone, more fun with that person than anyone else, over a longer haul (27, *Desirable Daughters*).

Tara faces the enigma of modern women after her settlement in America. She undergoes transformation from a desirable daughter to an advanced American woman. Like the New Woman she is trapped in the struggle between tradition and modernity. As a protean heroine she braves the New World to seek her individual identity. She makes adventure in dress, food fashion even in getting divorce from her life partner without bringing the issue to the concern of her parents and in-laws. She gives divorce from her husband because the promise of life as an American wife has not been fulfilled while she knows well that divorce is a stigma for a woman in Indian society to be more powerful and independent. She wants to drive herself to work, and be economically independent. She also enjoys sexual freedom with Andy.

Though the sense of home plays a significant role in Tara's erection of her identity she accepts her modern life beyond her marriage. Divorce is the beginning of her new life. In *Desirable Daughter*, a glance of stability in the middle of the past and the present through a deft blending of historical convention and contemporaneity in the character of Tara, can be witnessed who has outwardly split open her links with traditionality but still remains tied to her birthplace. She is attracted by antiquated culture and tradition, but is also very much into the attractive world and mutation of the intercontinental America. She is warm hearted aware of her empirical plight. Tara's indefinite steps towards seeking her true self carefully steer between dictatorial Indian traditions and foreign conception of individuality and freedom.

After she has left Bish, all of his oldest friends find out her new address and come to her house one by one, (Pramode Sengupta, Mahesh Trivedi and Ranjit Shah) stating that her life is already fragmented and there is nothing wrong in sharing the bed with them for a day. It is perhaps, the hardest time for the divorced women like Tara to cope with the male- dominated world. Even though divorce is considered as a means of women's emancipation, the problems faced by the divorced women are limitless. Apart from this, being an Indian woman she tries hard to raise her son as a single mom. She finds difficult to bring up her son in a disciplined manner and he turns out to be a homosexual. She herself says in one situation, "Poor Rabi. I am not worthy to raise a son." (3, *Desirable Daughters*). She finds out undesirable magazines under his bed. She cannot stop him from talking to Christopher Dey, whom he himself introduces as the illegitimate child of her sister Padma. Children born outside marriage like Chris and children of divorced parents suffer without family. This happens because of the profound changes incurred in the structure of the family.

Bish who has many business rivals due to his successful communication technology company. Tara reconciles with Bish who is presently her former lover to whom she has divorced. In this phase of distress she desires to unearth the mystery of her ancestor, Tara has started writing books and she is working on the story of her ancestor, her namesake, the Tree Bride, Tara Lata. She tries to search her own roots in Indian through the history of Tara Lata. The novel is presented as Tara's quest for her roots with reference to her relation with the Tree Bride. In this novel she along with Victorian tries to trace the intricacies of not only the Tree Bride but all other people associated with her explicitly or implicitly. The Tree Bride is

basically her attempt to discover her past in order to relate it with the fire bomb attack on her house.

Being an immigrant, Bharati Mukherjee suggests live-in-relationship as a remedy. But later in the last part of the novel, she makes everyone realize that it will not bring any desirable change in society. Tara wants to be unlike her sisters. She has become completely American in her way of thinking and divorced her husband. She lives a love life with Andy without marrying him. She feels that love is indistinguishable from status and honors. "Love" she observes, "is having fun with that person than with anyone else, over a longer haul."(3, *Desirable Daughters*). But when she gets involved in Chris problem and goes to the Police, Andy does not encourage her and leaves her. This is the pathetic situation of a female, not only in India even in abroad countries the gender bias still survives. All the male wants women to be under their clutches and do not want them to act independently. She pleads to him that she needs him but he makes an exit by not listening to her world. In the moment of crisis, the live-in-lover like Andy will not be with the woman to share her sufferings. One cannot expect the commitment of the husband from the person whom they have live in relationship.

Conclusion

The three Bengali sisters represent the three different aspects of female experiences. Parvati lives a complacent confined domestic life with her husband Auro, while Tara lives an ultramodern free life as a divorcee where she is provided with every opportunity to enjoy progress and liberty. Both the sisters exist on two extremes whereas Padma seeks a fine balance between the two; she lives an independent life with her husband Harish Mehta and does not altogether discard her cultural values. Through the three female characters the novelist provides the three choices for an Indian woman to follow. Padma and Parvati stick to the safer zones, but Tara moves to risky and challenging role of life, so she is given more importance than other two sisters. Bharati Mukherjee's heroines are bold and assertive; they have the strong potentiality for adaptability; they live in the firm ground of reality and accept the bitter truth of their life. In *Desirable Daughters*, all the three sisters, Padma Parvati and Tara, break with the tradition and clichéd roles in one way or the other to live life in their own way. They try to adjust with the changed scenario.

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Economic Challenges of Subaltern in Amitav Ghosh's Select Novels

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Abstract

Postcolonial writings are the major resources to know the reality of colonial land with its history. Moreover, literature of the twentieth and twenty first centuries reveals the excessive cultural independence, senseless and sectarian violence, association of religion with nation, historical rigidity, inhuman cultural discrimination and utter discard for the world brotherhood. Amitav Ghosh, as a cosmopolitan writer, travels and remaps the modern world drawing connection across the boundaries of the modern nations. Ghosh's *The Shadow Lines* and *The Hungry Tide* are seen through the history of colonial land which reflects the pathetic condition of subaltern. History creates a reality different from the reality experienced by the individual in their day-to-day lives. *The Shadow Lines* and *The Hungry Tide* deal with the issues of economic and cultural challenges of suppressed people in their home land. These two major challenges change the life style of subaltern who are forced to follow the institutionalised structured laws of hegemonic power. This article clearly explains the economic and cultural challenges of subaltern with several factual evidence and incidents.

Keywords: sectarian, cosmopolitan, subaltern, hegemony

Introduction

Postcolonial literature is the analyses of the history of the past. It scans the twentieth and twenty first centuries' world to open a new horizon to know socio-cultural influence in the post imperial third world. It also reflects colonial history, marginalisation, humiliation, and neglect of natives, national identities, the scenario of cultural impact of erodes of population and horror exile. These major issues influence people to have economic and cultural independence. The idea of modernisation and self development of individuals, they have to face different challenges in their home land. Survival of subaltern becomes a big quest in the colonial land. Thus, the economic, cultural and psychological challenges are the major issues which restrict their development and tradition.

Discussion

Amitav Ghosh, as cosmopolitan writer, travels and remaps the modern world drawing connection across the boundaries of Asian nations. He has maximum used history as a tool to find out the reality of Asian countries to show the pitiable suppressed or subaltern. In *The Shadow Lines* and *The Hungry Tide*, Ghosh deals with the issues of freedom of every individual from upper and lower castes and high economical and down trodden people. In this connection, the economic condition of individual decides their own identity and their desire in the name of development and modernisation. It leads to several dilemmas among the people and their challenges in their whole lives.

Amitav Ghosh's second novel, *The Shadow Lines*, deals with the post independence and partition between India and Bangladesh and older and the younger generations. It also explores the issues of belongings and displacement, religion and nationality and memories and reality. These issues are related to one another for every individual to have several challenges. Ghosh carefully creates every characters who shows the condition of 1960's Calcutta, Dhaka and London.

Money rejects the human value from the heart of every individual. It has become the soul of society to bring development. People are forced to get recognition from everyone by encountering different challenges to earn money throughout their lives. Ghosh's The Shadow Lines is a perfect example for the third world society which longs economic development in the colonial land. Ghosh carefully builds two families which are completely different from each other to show the conventional and nonconventional. The family of Tridib and the family of the narrator, even though relative, never go together from the beginning to the end. They have the desire to earn more for their development and recognition from the society. It is shown when Tridib's father is uncomfortable talking to his relatives until he can assign a promotion scheme. Tridib clearly says:

> So you see, my father explained to my mother when he came back from his trip to Africa; that day when

we went to their house in Raibajar he had given me parity with a third secretary. (TSL 40)

Money gives more freedom for every individual in the colonial society. The desire for freedom from time that is manifested through the character of Tridib is completely positive. Money leads him to have freedom and becomes recognised person in the society. But conventional people like Tha'mma, the narrator's grandmother, never accepts this concept that she clearly says, "He's a loafer and wastrel, I would sometimes her her saying to my parents; he doesn't do any proper work, lives of his father's money". (TLS 143)

Earning money and recognition for the women is a quest in the hegemonic society. It leads the women to face several difficulties. Women have to concentrate on their work and family simultaneously. In working place, women, from the middle class, are exploited more and they have to bare some harassment. *The Shadow Lines* explores this kind of character to reveal the society's condition and circumstances. Tha'mma, the narrator's gramather, has been working till her retirement. Angelie Miltani correctly writes in her article, "the grandmother dies lonely after sickness, a victim of her own middle class work." (166)

Money and power decide the life and recognition in the hegemonic society. Amitav Ghosh's The Hungry Tide tells the power of oppressed dominates the poor and innocent refugees in Sundarban forest in Caculcutta. It explores the contemporary story of adventure. It is set in Sundarbans where the refugees from Bangaldesh. For the settlers here, life is extremely precarious. Attacks by the tiger are common. People are unrest and the eviction is the constant threat for the refugees. Without warning, at any time, tidal floods rise and surge over the land, leaving devastation in their wake. In this condition the refugees survive their lives without knowing the power of money and the power of politics. It causes many lives during the Murichjhapi massacre.

Survival in the colonial land without having money in hand is very hard. Character like Piyali is ready to do different research projects which cause innocent lives. By hiring Fokir, Piyali is willing to take any risk in the deadly Sundarban forest without knowing the threats of wild animals. She has the knowledge which is based on logic and rationality. It fails to grasp the alternative reality of jungle, nature and its force. G.A. Ghanshyam clearly points out in his book, "the western knowelde that fail to grasp the alternative reality of the jungle – of nature and its." (165)

The Sundarban forest becomes the native of the refugees. They want to remain there by facing different threats by the West Bengal government. Further, to remain on the island the settlers invite different writers and journalists to tell the world of their achievement to get support from the public to retain their land. They construct saltpans, tube wells, bakery, boat builders' workshop, pottery and ironsmith shops and market in just a few months. Ghosh rightly explains: "It was an stonishing spectacle as though an entire civilisation has sprouted suddenly in the mud." (191)

Summation

Postcolonial literature has become the powerful voice for the voiceless subaltern. The hegemonic structured conventional system continuously forces them to have several challenges which are crucial for their whole lives. These cause isolation, poverty, ruin the lives of voiceless people and psychological trauma. Moreover, survival becomes a big question in the colonial land without having the economical power. It leads the subaltern to undergo different challenges which never show a peaceful life.

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Transliterated Advertisements and their Effects on Ad Liking

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Abstract
As a lingua franca English plays a rather significant role in all modes of communication. As a vehicular language it can be used to communicate among a larger section of people especially in advertisements. Code switching and transliteration are ways advertisers communicate to bilinguals. The paper investigates the effect transliteration has on ad liking
Keywords: code switching, transliteration, ad liking

Introduction

Language has the power to influence people and behavior. English as a vehicular language (Maureeen, 2003) can be used even in places where it's not the first language. More than three fourth of the world's children live in a bilingual environment. (Walroff, 2000) English as a global language is rather significant. English as a language evokes favorable psychological effects on its target audience (Bhatia, 1987; 1992; 2000) and is hence frequently used to persuade potential customers where it is not the native language (Banerji, Khan and Wani, 2013). Though English falls in the outer circle (Kachru,1985) it has a lot of communicative functions it supports and also shares official status with other languages. The exponential growth and intrusion of English in various sectors is due to the ethnocultural stereotypes. In advertising English is viewed as modern and prestigious (Abe 1991:364) and as 'a vehicle of popular culture' that transmits 'an international popular mode of expression' (Ndigna-Koumba-Binza, 2006).

Discussion

In the advertising world we are living, the study of the language used by advertisers has attracted the attention of many linguists. Every foreign language is stereotyped and English is the language most frequently used by advertisements in non-English –speaking countries (Piller, 2003). Hence when English is used along with a foreign language it's interpreted as a symbol of modernization, efficiency and reliability (Martin, 1998). Ads in English when compared with ads in the local language see the product perceived as more modern yet with hardly any difference in ad effectiveness (Gerritsen, 2007). Local language ads were perceived as more emotional (Putoni, De Langhe and Van Osselaer, 2008). English ad slogans were evaluated more favorably for luxury products from multinational companies whereas local language (Hindi) was preferred for necessity products (Krishna and Ahluwalia, 2008).

The Language use in advertising need not be always correct but is powerful and linguistically attractive to catch the consumer's attention (Krishnasamy, 2007). Many linguistic devices are used by advertisers to grab the attention of the customers. These devices include pun, grammatical, phonological, graphological and lexical deviations. Other techniques include borrowing, code switching and transliteration. Borrowing is using a word as it is from one language to another. Code switching is alternation between two or more languages in the same conversation (Bishop and Peterson, 2010). Transliteration is writing a language using the font of another.

Code-switching appeals to the dual identities of a bilingual (Bishop and Peterson, 2010) and is a linguistic practice employed by bilinguals (Grosjean, 1982). Earlier code switching was seen as a lack of fluency but now the fact that a person can speak more than one language is seen as an advantage. (Nguyen,2014). Carol Myers Scotton (1997) has defined a bilingual as a person with the 'ability to use two languages sufficiently to carry a limited casual conversation.' Code switching aids in filling a momentary linguistic need and is a useful communication resource. It is not a conscious act. It is usually employed with the intent to get the message across to the receiver. The receiver comprehends both languages. Bloom and Gumprez's study demonstrated Code switching as a 'skilled performance' and a strategy for accomplishing communication and social goals. Another study by Shannon Anderson-Finch among students who spoke Hindi and English of an English medium school in India showed how the use of Hinglish as a regular mode of communication. A sociolinguistic background interview of the participants revealed that apart from Hindi and English

they also spoke a regional language but no dyad during the experiment shared the same regional language .The study concluded that Hinglish was an emerging shared form of communication especially among the educated, affluent and geographically mobile speaker. This alternately also shows that the code switched language becomes a shared form of communication among people of different regions.

Bilinguals code switch for factors like group membership, situational topic of conversation, lack of appropriate words in the first language or to express better. The topic of discussion also influences bilingual code switching. Personal topics are discussed in the first language (Bond & Lai, 1986). The way bilinguals combine their language in a particular community is an expression of group identity. Code switching as a marked choice encodes authority, educational status and is also used to narrow or widen social distance and for emphasis (Scotton, 1977). Single noun code switches are most common element of language that is code switched (Poplack, 1981).

The Markedness model of Myers Scotten with reference to Code switching suggest that a bilingual switches language or inserts a word from another language in their speech when they desire to communicate particular meaning or group membership. So when a bilingual code switches the switched language becomes 'marked' or salient leading to greater attention (Johnston et al. 1990; Strayer and Johnston, 2000). All member of a speech community need not code switch in all situations. For a bilingual, code switching expands the options for making linguistic and social meanings, expresses communication intentions and offers alternatives for communication. The Sociolinguist John.J. Gumprez through his studies found out that relationships are the main reason for choice of language variety and each variety has a low level of difference in form as well as social functions.

Media plays an important role in influencing the society. They reflect the economic, social, linguistic and commercial changes in the society These changes are reflected in the ads. In Bishop and Peterson's work they proposed and validated that the language of the medium when matched with the matrix (main) language of the code switched ad have led to better ad recall, better advertiser cultural sensitivity and greater evaluation of persuasion (Bishop and Peterson, 2010). Brand recall and brand recognition are higher when its written in the Roman script (English) than in the local language Korean (Ahn & la Ferle, 2008). Gupta (2007) concludes that code switching was not a sign of linguistic deficiency but rather a creative marketing strategy to appeal to the youth.

Linguistic diversity is one of the distinguishing features in India and this is reflected in Indian ads (Bhatia, 2007). Language is modified and distorted to bring out subtle readings from the users. Linguistic devices are also used to bring out the features of the product and to attract the consumer's attention (Krishnasamy, 2007). Though Visual content as well as the design of the ad has an impact on the consumers, it is the language which helps the consumer identify and recall the product. In India, Hindi and English language serve as link languages .Advertisers use these languages to their advantage when advertising to bilinguals in India. Initially personification, Metaphor, Hypophora, Hyperbole were some of the linguistic techniques used, post liberalization advertisers blended Indian Language with English resulting in code-switched ads. Widespread consumerism among Indians prompted multinationals to employ Hinglish in their advertisements. This was an attempt to reach out to them both emotionally and individually. This was very economical for advertisers as with one tagline they were able to target both Hindi and English audience. From Hinglish there was a transition to transliterated advertisements. Here one language was written using the script of another. This linguistic technique can prove to be an advantage for advertisers as a common tagline and campaign can be used all over the nation. Examples of transliterated taglines include Surf Excel " Daag Acche Hai', ICICI Bank ' Khayaal Apka" Honda Amaze " Badle Aap ki Duniya".

Research in bilingual advertising has shown that when ads switch from first to second language are better liked and aids in cognitive and affective process ability, cognitive ad involvement, cultural sensitivity, persuasion and positive association of family, friends, Home and homeland. Brand names in the second language help recall (Ahn & La Ferle, 2008; Bishop & Peterson, 2010; Noreiga & Blair, 2008). Comprehension was higher in native language ads (Luna & Peracchio, 2001). In a regional context a foreign language ad was not an acceptable substitute (Coffey, 2014). Research by Luna and Peracchio (2001) concludes that second language words are more difficult to process for bilinguals so it is preferable to advertise in the first/native language. Further research by Luna and Peracchio (2002, 2005) examined language effects from an affective perspective and argued that some words have more emotional attachment when presented in the native language than second language

and switching from the second language to the native language lead to favourable responses to the ad and also ad liking. The research associated with code switching have been extended to transliteration and we propose the following

- Transliterated global language ads lead to better ad liking than global language ads.
- Transliterated regional language ads lead to better ad liking than regional language.
- Regional language ads are better liked than global language ads

Objectives of the study

The main objectives of the study are:

- Ad liking is greater for global transliterated ads or global language ads.
- Ad liking is greater for regional transliterated language ads or regional language ads.
- Ad liking is greater for regional language ads or global language ads.

Research Methodology

730 students from a reputed Indian university participated in the study. 730 students participated in the study (56 % females, average age 22.3 years) in exchange for a partial class credit. The selected students were fluent in two languages-English and their regional language Malayalam. Four scenarios were e presented four scenarios and the participants were exposed to English Only, Malayalam only, English written in Malayalam (EwM) and Malayalam written in English (MwE). Participants were randomly assigned to one of these groups. An ad for a fictitious brand of hair shampoo named Glo was created and presented before them in four situations. The participants were told that they have to evaluate a brand of shampoo whose ad was given to them. They were given 5 minutes to read, process and understand the ad. Then a questionnaire was given to them to measure ad liking.

Data Analysis and Results

Transliterated ads where the headlines were transliterated from global language ads (EwM) had a greater ad liking ($p<.000$) than global language ads. Regional language ads were better liked ($p<.000$) than regional transliterated (MwE) language ads. Ad liking was more ($p <.001$) for regional language ads than global language ads.

Conclusions and Implications of the Study

The study reveals and also breaks the misconception that the global language is more acceptable among consumers in a multilingual society. Customizing ads according to the regional of sales is the need of the hour. A foreign language cannot be a substitute for a regional language. The positive emotions aroused by the regional language is reflected towards the ad. The advantage of a transliterated ad is that it uses two language. The fondness for the regional language and the global language fixation are both satisfied. The presence of the regional language will appeal to the bilingual who value their own culture and language. The result also correlates with the study by Coffey (2013) where it was found that English language ads were not an acceptable substitute for foreign language ads. Hence for regional advertising transliterated global language can be a good choice, and perhaps for a larger market global transliterated ads could be more appealing.

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Exploring Content and Language Integrated Learning (CLIL)

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Abstract

In spite of the self-explanatory nature of the phrase 'Content and Language Integrated Learning', the true nature of CLIL still remains indefinable. This article briefly analyses a series of broadly-accepted definitions of CLIL as a way of highlighting its most significant characteristics and explores the concept of CLIL - what it is and examines why CLIL is gaining in popularity.

Keywords: bilingual education, curriculum subjects, multilinguals, innovative methods

Introduction

Content and Language Integrated Learning (CLIL) of American version or Content-Based Instruction (CBI) of British version is a methodology that recognizes the importance of integration of language skills and academic knowledge in the process of learning English as a Second Language(ESL). It is a dual focused educational approach in which a second language is used for the learning and teaching of both content and language. In the teaching learning process there is a focus on both content and language. Achieving this two-fold aim calls for the development of a special approach to teach in that the non language subject and it is not taught in a foreign language but with and through a foreign language.

Discussion

The target language of bilingual education is a foreign language and the target group is the linguistic majority of a certain countries. This is a more specific definition that distinguishes CLIL as a particular form of bilingual education, and which reflects a particular relationship between subject, student, and language. This defines CLIL as “an educational approach in which a foreign language is used as the medium of instruction to teach content subjects for mainstream students” (Nikula et al. 2013).

CLIL describes an evolving approach to teaching and learning where subjects are taught and studied through the medium of a non-native language. The experience of learning subjects through the medium of a non-native language is more challenging and intensive as there is more exposure to the language and the learners acquire knowledge and skills in different areas of the curriculum. In CLIL, learning a curriculum subject in a second, third or sometimes fourth language involves drawing on effective pedagogical practice from a range of different educational contexts. Curriculum subjects apart from languages are taught through the target language. These include art, classics, design technology, economics, environmental studies, geography, history, information and communication technology (ICT), maths, music, physical education, philosophy, politics, religious education, science, and social science. In primary contexts, CLIL programmes are commonly delivered by non-native subject specialists or by English language teachers. In some countries native speaker classroom assistants support the learners too.

With the expansion of the European Union, diversity of language and the need for communication are seen as central issues. Even with English as the main language, other languages are unlikely to disappear. Some countries have strong views regarding the use of other languages within their borders. There will be an increase in the need for communicative skills in a second or third language with increased contact between countries. Languages will play a key role in curricula across Europe. Attention needs to be given to the training of teachers and the development of frameworks and methods which will improve the quality of language education. The European Commission has been looking into the state of bilingualism and language education since the 1990s, and has a clear vision of a multilingual Europe in which people can function in two or three languages.

CLIL, with its 'dual-focused' aims, encapsulates perfectly this post-modern, utilitarian view of the English language. Liberal educationalists may not agree with it, but for the time being it is here to stay. In its defence, CLIL also seems to contribute to the buzz-concept of our times - namely 'motivation'. Teachers' forums talk about it endlessly, as do the blurbs on the back of scholastic textbooks and the opening lines of ministerial declarations.

CLIL motivates more than other conventional approaches because it provides reasons for learning and improving the foreign language level, because the understanding of the subject content is compulsory, it focuses on and assesses the subject content, it gives students a feeling of real achievement. In CLIL there is a chance that they are going to be asked about their opinions because the expression of opinions , for example, is a key competence in the syllabus content. CLIL programmes aim to have students achieve:

1. grade-appropriate levels of academic achievement in subjects taught through the CLIL language.
2. grade-appropriate functional proficiency in listening, speaking, reading and writing in the CLIL language.
3. age-appropriate levels of first-language competence in listening, speaking, reading and writing.
4. an understanding and appreciation of the cultures associated with the CLIL language and the student's first language.

CLIL increases motivation as language is used to fulfill real purposes to learn the substantive material. It is not the same to learn a language with no real purpose in mind as that as to know a second language, for the reason being to have the need to do it. This makes it more purposeful and, therefore, more motivating for the learner. It introduces the learners to the wider cultural context as learning a subject such as History makes the learner understand the L2 culture far too much. It develops a positive attitude towards learning languages. CLIL raises multilingual interests and attitudes in students and it is positive thing that knowing more about a language increases most of the times the learners' interests in different cultures such as the one they are learning the language from. It also broadens their horizons and prepares students for further studies and work. Comparing with traditional approaches, CLIL creates more condusive conditions for naturalistic language learning. By having to communicate in the target language, and fulfill some of the tasks or even to understand the subject is how this kind of learning takes place. CLIL provides a purpose for language uses in the classroom.It has a positive effect on language learning by putting the emphasis on meaning rather than on form. By having non-disposable contents, it focuses on meaning and grammar is innately embedded. Some of my students absolutely do dislike grammar and show an uncomfortable attitude in learning it.

With this method , they found it helpful and approachable and cope with grammar in a more meaningful way. They also found that it helps them acquire it more than "studying" it. Of course, it takes into account the learners' interests, needs and cognitive levels. Teachers' advantages of adopting a CLIL approach may include

1. The use of innovative methods, materials and e-learning.- this is something which I will state as a disadvantage, but right now I will consider it as an advantage.
2. Individual and institutional networking opportunities and professional mobility.- teachers knowing something more than just a "language", I mean, mastering a curricular with subject are more likely to get more opportunities and in this case the opportunities might happen abroad because of the reasons just mentioned.
3. The development of good practices through cooperation with teachers in other departments - very similar to the last point where the networking takes place but in this case within their community or even abroad.

There are so many advantages to the CLIL approach. It develops confident learners and enhances academic cognitive processes and communication skills. CLIL encourages intercultural understanding and community values. In addition, research shows that learners become more sensitive to vocabulary and ideas presented in their first language as well as in the target language and they gain more extensive and varied vocabulary. The CLIL module offers learners a step in their professional development as teachers. As a result of the global need for language learning, particularly for English, learners who are teachers of other subjects as well as learners who are language teachers can add TKT- CLIL to their existing qualifications. This will demonstrate their understanding of how to teach a broader range of subjects for the 21st century.

Conclusions

There is no doubt that learning a language and learning through a language are concurrent processes, but implementing CLIL requires a rethink of the traditional concepts of the language classroom and the language teacher. The immediate obstacles seem to be (a) opposition to language teaching by subject teachers may come from language teachers themselves (b) subject teachers may be unwilling to take on the responsibility and

(c) most current CLIL programmes are experimental. There are a few sound research-based empirical studies, while CLIL-type bi-lingual programmes are mainly seen to be marketable products in the private sector. CLIL is based on language acquisition, but in monolingual situations, a good deal of conscious learning is involved demanding skills from the subject teacher. However, the lack of CLIL teacher-training programmes suggests that the majority of teachers working on bilingual programmes may be ill-equipped to do the job adequately, there is little evidence to suggest that understanding of content is not reduced by lack of language competence. Current opinion seems to be that language ability can only be increased by content-based learning after a certain stage, Some aspects of CLIL are unnatural such as the appreciation of the literature and culture of the learner's own country through a second language.

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Journey towards Aboriginality in Sally Morgan's *My Place*

SYED ALI FATHIMA, A

Abstract
Aboriginal literature functions as an introduction to the people's history and present predicament. Sally Morgan's *My Place* is an autobiographical novel, which depicts the emotional challenges of the aboriginal people. Sally Morgan is an urban, educated Aboriginal woman who grows up with an identity that does not belong to her. When she becomes aware of her lineage, she goes in search of her roots. The novels deals with interconnected journeys of three women, namely, Daisy Corunna's journey towards shedding her aboriginality, Gladys Corunna's lonely journey of life and Sally Morgan's journey in search of her identity. My paper focuses on the physical and metaphorical/mental journeys undertaken by Sally and her family. Physical journey is when Sally roves back to her aboriginal roots to discover her true family heritage and identity. The metaphorical/mental journey is the transformation of negative self-concepts to positive ones: Shame to pride, Ignorance to knowledge, Fear to confidence, Emptiness to wholesomeness and Denial of their aboriginal identity to acceptance of it. Towards the end of the arduous journey, Sally Morgan celebrates her aboriginal identity.
Keywords: Aboriginal, identity, journey, roots

Introduction

Aboriginal literature functions as an introduction to the people's history and present predicament, and as an eye-opener to non-Aboriginal people. Aboriginal literature emerges as a multidimensional and interdisciplinary discourse as it explores and recreates the aboriginal situation of both today and the past. Aboriginal literary discourse emerges from the Aboriginal suffering as the new history of colonised people expressing themselves in the language of the coloniser.

Two centuries of mute suffering and discrimination explode in Aboriginal literature and provide a key to the element of protest in Aboriginal women's autobiographies. If literature is a battlefield of Aboriginal women writers, protest is their weapon and resistance their strategy. These writers narrate the inhuman treatment meted out to them. They do not embody an acceptance of their predicament but an endeavour towards change. Literature and activism go hand in hand in expressing Aboriginal resistance to subjugation and assertion of Aboriginality. Aboriginal women's autobiographies try to fill the vacuum created by white history as far as the Aboriginal version of history and the Aboriginal voices in history are concerned.

Not only is white history subjected to deconstruction and subversion in Aboriginal women's narratives, but also is the image of the Aborigines constructed by whites. They try to counter overtly and covertly, the image of the Aboriginal people that whites have been depicting as ugly, uncouth, aggressive, cruel, ignorant and many other qualities associated with the colour black. The accounts of Aboriginal life in Aboriginal women's writing reconstruct the image of aborigines as subjugated and suppressed and also project them as a race with spiritual strength that has survived and will survive in spite of the eliminating and exploitative policies once followed and are still being followed by the colonising race. In doing so, they assert and reassert their aboriginal identity.

This assertion of Aboriginal identity is juxtaposed as a direct counter to the hiding of their Aboriginal identity by previous generations. Thus writers unveil how Aboriginal people were effaced or how they were forced to acquire false identities since they were scared of being subjected to humiliation, harassment and of the threat of removal of their children from them.

Sally Morgan's *My Place* depicts three women belonging to three generations, grandmother, mother and daughter. My paper focuses on the physical and metaphorical/mental journeys undertaken by Sally and her family. Physical journey is when Sally roves back to her aboriginal roots to discover her true family heritage and identity. The metaphorical/mental journey is the transformation of negative self-concepts to positive ones: Shame to pride, Ignorance to knowledge, Fear to confidence, Emptiness to wholesomeness and Denial of their aboriginal identity to acceptance of it. Towards the end of the arduous journey, Sally Morgan celebrates her aboriginal identity.

For Sally Morgan's grandmother Daisy Corunna, it is a journey towards shedding her aboriginal identity, because of which she is scared of white brutalities and separation from her family. For Sally's mother, Gladys Corunna, it is a lonely journey in life carrying the yoke of family responsibilities. For Sally, her journey of search for her identity gives both her and us an insight into the temporarily forgotten or longed to be forgotten identity. Thus, three voices representing three generations and three attitudes towards life speak to the reader in *My Place*.

The grandmother tries to hide the Aboriginal identity of her family, in fact she seems to be preoccupied with the threat of her family's Aboriginal identity being recognized. This makes the family live under the disguised identity of Indians. This is balanced by Sally Morgan later who proclaims her Aboriginal identity and starts on her search for her place and her roots. Her revelation of the fact that her grandmother was scared of disclosing her Aboriginal identity and was scared of the police, unfolds untold tale of deprivation and misery.

One voice, that of Daisy Corunna, represents the fear of the Aboriginal people of humiliation and ill-treatment from white society and government and their effort to hide their Aboriginal identity in order to lead their life in a "safe", "secure" and "respectable" manner. It is the voice of an Aboriginal woman who has been exploited, played with and who has been deprived of freedom, protection, community life and motherhood. Hence, her aboriginal woman's voice becomes discreet but her Aboriginal consciousness and her Aboriginal response mark her character as an Aboriginal woman.

Her daughter Gladys Corunna represents the next generation --- urbanised, self-reliant, even married to a white man; she has a family of her own, and she is institutionalized like all colonised people are, but not to the same extent as her mother. Her white husband returns from the battlefield and converts their life into a battlefield with his post-war trauma. Whether she has any opportunity to feel nostalgic about her Aboriginal heritage and brood over its loss or not, her consciousness as a woman with responsibilities and duties does not allow her to think about or express it. Predominantly a woman's voice reaches the readers in Sally Morgan's mother.

The change in Aboriginal women over generations that is evident in the responses of Sally Morgan and her grandmother towards racial discrimination is not an example of the changing policies of the white government but of the changing attitude of aboriginal people. They have come together and are ready to fight against the white policies is revealed in their assertion of Aboriginal identity.

Sally Morgan expresses her agony over absence of aboriginal history written by Aboriginal people,

> Well, there's almost nothing written from a personal point of view about Aboriginal peole. All our history is about the white man. No one knows what it was like for us. A lot if our history has been lost, people have been too frightened to say anything. There's a lot of our history we can't even get at, Arthur. There are all sorts of files about Aboriginals that go way back, and the government won't release them… I just want to try to tell a little bit of the other side of the story. (163-164)

Sally Morgan not only expresses her agony over the brutalities and atrocities of whites against Aboriginal people but she also demands that those records or that part of the history should be made generally public or at least be accessible to the Aboriginal people. That these files are maintained not by the National library but by the police, itself reveals that the records were kept not as part of an effort to reserve history but only as secret records. Sally Morgan's overt statement that expresses her desire to write the other side of history is not confined to her and her autobiography alone but becomes a very crucial issue for most Aboriginal women writers and their autobiographies as well.

Assertion of Aboriginal identity being the main focus of Aboriginal autobiographies, descriptions of aboriginal beliefs, culture and lifestyle help to give it substance, to make it more emphatic. In *My Place*, Aboriginal consciousness and the issue of Aboriginal identity find prominent place. It is a direct and overt representation of Aboriginal predicament, history, culture, dilemma, identity, consciousness and her search for roots. In fact, the whole autobiography revolves around the issues of going back to the roots, digging up history and reconstructing the history of Aboriginal people.

She includes the story of her mother, grandmother, grandmother's brother in her autobiography provides evidence to Sally Morgan's anxiety to make as many Aboriginal voices audible as possible to readers and to represent Aboriginal life as intimately as possible. In fact, she herself admits: "What had begun as a tentative search for knowledge had grown into a spiritual and emotional pilgrimage. We had an Aboriginal consciousness now, and were proud of it" (233) The Knowledge she refers to is knowledge about her Aboriginal roots and the place of her

belonging. She describes this search as a spiritual and emotional pilgrimage, implying her immense respect for Aboriginal culture.

My Place brings up very personal questions about the writer, in the process exploring and exposing larger issues like racial discrimination, physical torment, mental trauma, gender bias and politics in the name of welfare. Although these three women come from the same family, they hail from and are rooted in different locations and these determine their voices. They live with the identity of Indians --- Sally's grandmother construes it; Sally's mother remains a spectator in the identity crisis, while Sally acquires or rather is given this identity.

Her dilemma over her receiving the Aboriginal fellowship regarding how Aboriginal she is does not remain a mere personal question but extends to the whole new Aboriginal situation, evokes debates about the definition of "Aboriginality". It also asserts her aboriginal lineage. Her going back to her Aboriginal roots also holds a mirror up to the situation, where Aboriginal people are opening up, crossing the threshold of their sense of shame and pain and desperately going in search of their Aboriginal roots, and also digging up the hidden histories. All these women enter into a discourse with the readers in different voices – of the Aboriginal, the woman and the Aboriginal woman.

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Visuals to Dissuade the Fear of Writing

TITUS RICHARD

Abstract

Writing in English has been treated as essential as conducting writing activities in the classroom which is thought to be a complex, time-taking, and less productive and less required affair. Initially, it was believed that oral proficiency in any language was the most important. It was associated with another concept that those who were good at oral proficiency or speaking skills of a language would automatically do well in writing. Language researchers and practitioners gradually established the fact that speaking and writing are two distinct language skills. Much attention ought to be paid to enhance these two skills in language classroom individually. The effective use of visuals can decrease learning time. It fuels thinking and makes students concentrate and organize their thoughts. Visuals, when combined with 'writing', it kindles the creativity as well as the capability to summarize, analyze and criticize. Learners hesitate to write because words are abstract whereas visuals are concrete. Efforts to improve the effectiveness of language teaching have been often focused on changes in teaching methods. Creativity is often considered the privilege of a few chosen individuals. Each small variation made by the tutor in the classroom is to make his/her student comprehend the given syllabus. Use of graphic aids for writing skills may help in the logical progression in writing. The goal of this study on writing is to liberate students from timidity and to persuade and kindle their inherent creativity to write.

Keywords: innovative techniques, digital, academic potentials, illustrations, home-like ambiance, interaction, creative thinking, creativity, spark of change

Introduction

English is being accepted as one of the international languages, and is mostly used for global communication. It continues to be as the bridge through which people connect themselves with trade, commerce, higher education, travel and tourism, employment, research, and technology in the world. Realizing this prominence, English is considered as an obligatory language in all education institutes. However, most of the students face difficulties to write in English. Kingston et al (2002:3) states that student's achievement in learning English is only measured by the productive skills, especially the writing performance. Such aspects include the use of vocabulary, structure of the sentence, composition of the sentence, spelling, and punctuation. These aspects are essential to produce a good writing. Writing is a gauge toward the students' success in learning English.

After a short research, the primary setbacks to writing were content and vocabulary. The students had hitches in finding ideas to write. They only had few words to write and then sat paralyzed wondering what to write. Few depended on their text books, and the others depended on their friend. It was found later that they lacked ideas. The students also had difficulties in finding meaning and collocating words. Based on the setbacks above, several alternatives were shortlisted to improve students' success in writing. One of them is the use of visuals.

Background of the Study

The three distinctive learning methods are visual, auditory and kinesthetic. New technologies have opened new possibilities in order to integrate visual aids in the language classroom, but these assistances are not being fully exploited. We recognize the brand by seeing the visual graphic, even before reading the name of the brand. The aim of this study is to clarify the reasons why teachers use them infrequently and to prove that visual aids should be integrated in the language classroom due to the positive effects they have on the students. In creating a healthy and encouraging home-like ambiance for interaction in the formal classroom setting, such visual assistances play a vital role in helping the teachers make the subject easy to teach and learn. Visuals may assist the students to overcome certain social-psychological problems like subconscious language behavior, low level of competence, communicative and creative inability and even generation gaps.

Hypothesis

The present study is planned with the hypothesis that writing skills can be developed through the visual aids.

Review of the Literature

Writing skills play a significant role in the learning process. Researchers in the recent years, with the language learning field, have been paying considerable attention to the development of unconventional language strategies. Much research has been conducted to investigate the effects of strategy training on improving reading skills (for example, Dreyer and Nel 2003, Rao 2003), listening comprehension (for example, Rost and Ross 1991, Thompson and Rubin 1996). However, relatively little research has been done on productive skills such as speaking and writing. Of the few studies that have dealt with strategy instruction in writing, Richards has elaborated on the development of the writing skill (1990). According to Cummins' (1990), hypothesis of interdependency of language, transfer of skills from one language to other language can take place, provided the underlying cognitive proficiency is well-developed.

Visual Thinking Strategies (VTS) as outlined by researchers Housen and Yenawine (2001) to encourage literacy skills has been pursued. Advocates of teaching visual literacy, Flood and Lapp (1998), state that using visual arts in the classroom motivates learners to use a variety of means such as drawing, drama, and multi-media presentation in addition to reading and writing to communicate ideas. Flood and Lapp (1998) contend that employing instructional strategies that include visual arts may encourage students to more willingly accept the challenges of creative writing.

Research Questions

The following research questions are framed to explore the study:

- What are the prevailing stratagems used in the language teaching classroom?
- What is visual approach and why is it desired?
- Is the language classroom having enough space to carry out visual creativities?

Discussion

Arguing the importance of integrating visual arts into all curriculum areas, Chicola and Smith (2005) quote Pablo Picasso saying, "Painting is just another way of keeping a diary". To explore the scope to which using visual arts in the classroom affects the eminence of students' creative writing and literacy skills, several studies have been reviewed that examine the boundaries of literacy, and traditional methods for teaching creative writing. The major reason cited is that for many students, the process is just too frustrating and the anxiety generated by a blank page is sometimes too great a challenge (Ellis, 2003). Creativity always has a role in acquiring knowledge which is exhibited through writing. Writing has been regarded as an important skill in teaching and learning any foreign language. It stimulates thinking and makes students concentrate and organize their thoughts. It cultivates the ability to summarize, analyze and criticize. Learners hesitate to write as they lack in critical and thinking skills.

Students find difficult writing in any language because the writing process involves cognitive and linguistic strategies with which they are not certain. Efforts to improve the effectiveness of language teaching have been focused on changes in teaching methods. Use of visual aids for writing skills may help in the logical progression towards enhanced writing. The goal of this paper on creativity through visuals is to liberate students from timidity and to kindle their inherent creative imagination. Visuals pave way for creativity which leads to efficient learning and teaching processes in classes so as to draw attention and make the silent words into living speech. The aim of the study is to practice optimum use of autonomy in teaching-learning process.

As communication becomes more and more technologically advanced, "visual literacy" -the ability to create graphics and visuals and integrate them with text, becomes increasingly important. Anyone who has surfed the Net or designed a World Wide Web page has seen examples of sites that either fail to understand this link or make dynamic use of it. "Evaluating students' abilities to integrate written and visual communication" explores ways to teach students these crucial skills through improved class assignments.

A goal of educators is to improve students' ability to read and write. The researcher expects students to be able to deal with graphics and pictures. Visuals are powerful means of expressing ideas that text alone may not adequately convey. Visuals, in the context of subjects, are more than simple illustrations. Visuals combine written text with graphic text to explain various subject relationships. Open ended thinking about visuals provides the necessary structure and focus for student thinking that does not inhibit the critical and creative thinking process (Housen, 2002).

The ability to use visuals is a skill which is essential for language learners who aim to write well. If information cannot be effectively expressed, it is useless. Visual distributions lack interpretive value if not expressed visually. Widdowson (1983) says, 'Writing is a provoked activity, it is located in ongoing social life. However, the correlation between better aesthetic understanding and academic growth is not so readily acknowledged. This research on use of visuals to dissuade the fear of writing results for developing criteria to assess students ability to integrate written as well as visual communications. Enhancing visual literacy through a range of art experiences is an essential component in reaping the benefits of integrating art into any curriculum.

Conclusions

Usually, students feel boredom of long lectures as a routine in their academic career. Without new ideas and innovative techniques, classes are unlikely to achieve real success. Visuals aids lead the students to frame the syntax according to their creativities. The teacher can measure students' creativities as well as the knowledge of syntax. Moreover, visual aids help the students overcome language barriers such as coining sentences. Students can be trained how to be cohesive in expression. This approach of teaching is conducive to train engineering students. It helps the students of ESP bring out their individual talents in conveying ideas in new dimensions.

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Enhancing Reading: An Assessment of Reading Habits of Arts College Students

VIJAY HARISH

Abstract

In the present Indian context and in a specific way in Tamilnadu, the youngsters are becoming more and more captivated and even addicted to the media, the internet, and software consisting of games and animation, to meet their needs for information and entertainment. With the dazzling advances in technology and the alluring diversity of the media, it is no wonder that a young person's fancy turns more readily to such attractions than to books. Among the four language skills, the ability to read academic text is considered one of the most important skills that university students need to acquire. To understand and complete the large amount of reading material by means of contributory reading strategies is essential for college students. Unfortunately, many students enter universities unprepared for the reading demands placed upon them. Reading requires reader's coordination of attention, memory, perceptual and comprehension processes.

Keywords: nascent values, rote memory, hypertexts, technophilic effects, bane

Introduction

"Reading maketh a full man, conference a ready man and writing an exact man," says Francis Bacon. It is well known fact that when there were no televisions, handsets and computers, people spent hours reading books and travelled to lands far away in their minds. The problem is that with time, people have lost their passion to read because there are several other exciting options available, aside from books these days. Reading offers a productive approach to improve vocabulary and word power. The acquisition of reading skills does not only affect or improve confidence in language arts, but also in other subjects such as social studies, science, and mathematics and so on. Poor reading skill can make a child develop poor attitude in behaviour and it can create self-esteem problems later in life. "It (reading) requires effort, concentration, and attention. In exchange, it offers the stimulus to and the fruit of thought and feeling….The electronic media, on the other hand, tend to be torpid. Despite the existence of good television, fine writing on the Internet, and video games that test logic, the electronic media by and large invite inert reception" (Vatz).

Due to technological development, reading habits are changing. In our society today, while technology is slowly taking a steady control over individual lives, the reading habit is fast vanishing into thin air. Students now lack the skill of reading, instead they spend more hours on electronic media. Ganguly has observed, "Browsing the net, playing with funky handsets and passing non-stop SMSs seem to be the order of the day, and thereby making reading a book or any other piece of written material in a quiet or peaceful corner of a library or home become an archaic idea for most school children and adults" (4). Shabi and Udofia have also commented that "active learning from books is better than passive learning such as watching televisions and playing games" (259).

Rajeswary, the Educational Officer (academics), writes in a CBSE circular dated 10th January 2013 that in order to foster the ability and desire to read among students, CBSE has written to schools to espouse, in letter and spirit, the mandate outlined by the National Curriculum Framework 2005. The CBSE circular states:

> While reading is readily accepted as a focus area for language education, school syllabi are burdened with information-absorbing and memorizing tasks, so much so that the pleasure of reading for its own sake is missed out. Opportunities for individualized reading need to be built at all stages in order to promote a culture of reading, and teachers must set the example of being members of such a culture. (1)

This curriculum framework is applicable to college students too. The habit of reading, when nurtured from childhood, moulds and enriches the growing minds, shapes their nascent values and develops the right perspectives. Reading is timeless and is recognized as an art, capable of transforming an individual's life and an entire society. Thus, the paper traces out through a pilot

study of Arts college students' fostering ability and desire to read in Tiruchirappalli city.

Background of the Study

The system of education in India and in particular in Tamilnadu tends to promote a rote memory attitude among students to gain grades and marks. The students are asked to memorize passages or even mathematical calculations which prevent them from free thinking and analyzing. Every parent wants their sons and daughters to get educated having the aspiration of making them speak the languages fluently both English and Tamil. The focus of this study is on the reading habits of Arts College students with reference to their love for books. The paper explores the student's attitude towards books, their preference in spending their time out of college hours, the motivating factor for reading habits, leisure reading habits and determines whether these are related to reading ability and other related competencies.

Random sampling method is adopted for this study, as sixty participants are randomly selected from three arts colleges in and around Tiruchirappalli City. The population of this study comprises arts college students. Twenty participants were randomly drawn from each of the selected colleges. This gave a total of 60 students who have taken part in this study. In terms of gender distribution, 30 of the participants were female while 30 were male.

Review of the Literature

Since India is becoming a chatting society rather than a reading society, reading habit has been a subject of investigation in librarianship, journalism, education, psychology, literature and history. Reading is important for everybody in order to cope with new knowledge in a changing world – that of the technological age. Various researches have been done in India and abroad about the boon and whither of reading habits and the technological impacts on it. But then, each research reveals the impacts depending on the nature, place and the respondents.

Menaxi Jain says that inculcating good reading habits in students has always been a concern for all stakeholders in education. "It is not enough to offer children what is considered a good selection of reading text but a conscious attempt needs to be made to help children to relate to the text in a meaningful way" (1). Parashar stresses the point that good reading habits are a source of wonder and joy for children and adults alike. "Reading does not mean reading for leisure only but also for information, analysis and synthesis of knowledge" (Parashar 1).

Irvin describes the reading process as "The interaction of what is in the head with what is on the page within a particular context that causes students to comprehend what they read" (45). McKool's research has found that there is a "strong relationship between the amount of out-of-school reading a student engages in and his or her success in school" (111). It has been found by Hughes-Hassell that "students' academic levels do not remain the same with no growth, but their academic levels actually drop if they do not read in their free time" (39).

Panigrahi opines that "reading does not only enrich the mind but also sharpens the intellect of the reader" (117). Devarajan's finding reveals that reading is regarded as one of the most effective processes of conscious learning (14). According to Panigrahi and Panda, reading influences the extent and accuracy of information as well as the attitudes, morals, beliefs, judgment and action of readers. As the child is exposed to reading and develops the love for books, he finds it easier to explore the wealth of human experience and knowledge (59). Dave asserts that reading is an intellectual action which is possible only if a person has formed a habit of reading and practicing it since childhood (82). The roles of parents and teachers are found to be crucial to the development of an appetite for books. Studies have shown that leisure reading increases fluency, comprehension, vocabulary, cognitive development, verbal skills, content knowledge, and much more (Wolthy 568).

Abidin notes that the widespread global use of the internet and the use of alternative reading resources notably using hypertexts and multimedia resources has made drastic changes in reading patterns in normal language teaching and learning. Students have been found to be unmotivated and uninterested in learning the language. Thus, educators are very much concerned to integrate human and computer capabilities as efficiently as possible. "When children read for pleasure, they involuntarily and unconsciously improve their language skills" (Abidin 33).

Findings

To understand students' reading habits of printed or online books, their perception of total number of printed books read and average time spent on reading them was surveyed. Regarding the respondents access to technological devices, majority of students have access to hand-held devices like a cell phone, Black berry, iPhone or

other devices like iPod, and in the same way the students have access to a desk top or lap top computers. And here it should be noted that large number of them have access to handle a tablet computer like iPod, Samsung Galaxy and Motorola Xoom and only few of them do not have access to these devices. This shows the technophilic effect on the students that is merely loving the devices and not using for the purpose of developing a good reading habit or educational purpose. The following are the finding of the study:

1. The study finding shows a shocking result that majority of the students have not read any books in last six months of duration and one notices reasonable number of the students read printed books and hardly any of them listen to audio books and not many of the students have read from electronic books or so called e-books.
2. Regarding the influence of electronic media in students' reading ability at home and at college, one comes across in this data that only some of the students get encouragement on reading habits through electronic media, few believe that the electronic media creates poor reading habits in them and most of them state that such electronic media keep them well informed on local and international current affairs. And it is very clear that the students hardly get influence on their reading habits through electronic media.
3. The students read only the textbooks or the prescribed syllabus books. The findings indicate that the leisure time reading is done by the minority students and majority of them do not read during the leisure time. This is an indication that the culture of reading loses its ground among students.
4. Few preferred watching a movie of a literary book rather than reading it and most did not like. Today no one likes to watch a drama or a novel displayed on the screen. Digitalized world and music bonanza capture their interest.
5. The result of the present study reveals that a large majority of the students' reading materials are related to their subjects. The majority say that they read to learn and most of them read for fun and read to gain the habit of fast reasoning. Few of them say that the reading is the channel for gaining real world knowledge and for half of them reading habit has positive effects of success during the exam times and for others it is not agreeable. Though students are aware of the fact that reading helps them to improve their LSRW skills, but then the barriers are more than they could digest.
6. The study has revealed that only few develop multiple reasoning through reading and most of them have an attitude that it does not help to develop imaginary world of theirs and that very few notify that reading opens the door of unknown world.
7. The mark out of time spent on reading per day, almost half of the students spent 15 minutes every day for reading, and spend 30 minutes of time each day to read. Very few read every day for 1 hour, and few of the students have the habit of reading more than one hour. It is partly that they read textbooks and prescribed syllabus. Majorities of them do not have the habit of spending time for reading. This is well noticed in the study.
8. Students enjoy watching TV, or operate computer more frequently and so students have little time for extra reading as compared to other activities like sports, music, drawing and watching TV. The result of the present study reveals that for majority of the students, their reading motif is to collect information, and to improve general knowledge and never making reading as a joy generating affair.
9. Students have more access to all kinds of digital media, and are spending more time during the day with them than ever before. The advancement of technology is a boon and not bane. But for some students it is becoming a whither or bane. The technology does not serve the purpose for which it has been created. Television, computer and mobile continue to exert a strong hold over students, who spend more time with these media than any other.

Recommendations

1. Good reading material can be provided both at home, during journeys and at college, considering their likes and dislikes to make them more interested in reading.
2. Reading campaigns may be organized in colleges, and community centers to establish a foundation for future.

3. Educated parents should try to inculcate values in their children by reading, good storybooks, moral stories to help them develop good reasoning power and at the same time keep them abreast with the latest information.
4. Future study may control the differences in students' academic qualifications to eliminate the effects of academic achievements on reading habits.
6. There must be a provision of appropriate reading materials at home and at libraries. Controlling television viewing and helping the children in their routine to include enough time to both play and read may help the children develop reading habits. However, children should not be forced to read or forced to choose a particular book(s).
7. Teachers need to appreciate the importance of reading. They need to become the models themselves for the students. This will afford them the opportunity to motivate and encourage their pupils to read widely. Fluent reading comprehension skills are the basis of quality educational attainment.
8. The Projects should lead to independent learning/reading skills, hence the chosen book/selection should not be taught in class, but may be introduced through activities and be left for the students to read at their own pace. Teachers may, however, choose to assess a student's progress or success in reading the book by asking for verbal or written progress reports, looking at the diary entries of students, engaging in a discussion about the book, giving a short quiz or a worksheet about the book/ short story. The mode of intermittent assessment may be decided by the teacher as she/he sees fit.
9. In order to promote the reading habits among college students, one can organize a number of activities like:

- Dramatization of the story
- Debating and defending the actions of characters in the story.
- Interacting with the author
- Holding a literature fest where various characters interact with each other
- Symposiums and seminars for introducing a book of an author to the students
- Critical evaluation of the characters, plot and the storyline book reviews of the book of any genre chosen by a student that can be assessed by the teachers and even displayed on the notice board.
- Refresh the library books as often as is practical. Students love to discover new things and the easiest way to discover are those closest to hand. Sometimes refresh can simply mean moving the books around.

Conclusions

Reading plays an important role in the thinking process. It is not an isolated activity. It comes from awareness and relationship with collection of books. It is nurtured by exposure and experiences. In a school library, reading is also linked with teachers, librarians and parents who introduce children to good books. In a college library, reading is linked with teachers, librarians and reading ambiance. It is love for books that can enhance extensive reading habits among Arts college students. The Arts college students can develop good reading habits, if their teachers and librarians can act as good models who establish good reading habits. Thus, one can say that television and internet, in general, have less influence on reading time and habits of students. It means that whenever one thinks about treasure, one thinks about money. But the real treasures are books as they impart a never-ending knowledge and promote free thinking and creativity.

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