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Editor's Note

Dear Readers and Contributors,

Warm Greetings!

Welcome to the April 2015 issue of IJELLS. With this issue we have successfully forayed into the fourth year of publishing. We would like to thank all of you for trusting this enterprise and giving us an opportunity to sustain in this vast and upcoming field of online publishing. Please feel free to suggest changes and improvement by mailing them to editor.ijells@gmail.com

We in this issue have again very interesting inclusions. The creative section has two poems, two short stories and a creative recording of an experience of a book fair. This is the one such inspiration for us to include creative writing in the journal, fresh perspectives of everyday things. This is joyful reading!

The English Literature Section and English Language Teaching Section have a range from holding onto the tried fields to flexing fingers to reach new realms symbolizing the true spirit of research. English & Communication Skills is still the underutilized area where the demands of the market lie and scope for exploring is immense. We look forward to authors writing more in this area.

Happy Reading!

Dr. Mrudula Lakkaraju
Chief & Founding Editor



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ENGLISH CREATIVE SECTION

Dew smile

Jayanthi R

My days went like cloudy days...full of unclear existence of various thoughts in my memory. Sometimes I try not to justify certain things for my behavior in such way. It's all because of my child whose name is Neela...Means ...everything in my life. I tackled the big issues with ease and started believing life is not a rat race, because her presence...which innovating new dimension to my being.

Rather than ignoring the comments it becomes a challenge for me to cope with the needs of her... in all sense. She shall not talk...I speak always for her in all my dictionaries I searched the words to fix with her emotions.

Life in societal perception forced me to conclude something on my part. Still I never did it. Because all the worries I have, is to bring Neela into a Normal child. Down syndrome is not a major complaint at least. I trust the confidence and erased all the negative thoughts in me; I believe as a mother I should train her to be a good child in all her steps towards the progress. The progress is the word which I meditate and used in these five years to get cured, to get relieved, to get motivated and get all things done. As every mother I enjoyed the sounds which she makes to demand things but always she always Silence...Then I understood universal language for love is Silence. The ecstasy of her silence had music inward mind. That makes me play music for her.. It's never a parallel to the symphony.

God's nature is a proven in enormous way. But for me, he never proved anything; he just moulded the real love in its true name and gifted me with smile. I believe worthiest gift I ever had in my life is Neela...

I had a dream in which I had argument with Neela regarding some social problem. Her words are very sharp in presenting her view. She did really well and her justifying capacity is excellently brilliant. I started to think why I have been worrying for long years for this. Then searched for her hands to feel... It's all dream. The smile which I had is Dew smile it's all disappeared when the sun rise. I longed to dream like that. Hence in every question of me for her, are always wishing her to be replied even though I had a good knowledge about her illness and in all dreams, she is the one who always motivated me in all my work. I started running behind the dreams and it's a marathon race unknowingly I stepped into... This reflects as symbol in my real life and I have started running race literally, and won second and third places...

This year she is going school, like a kid I cried a lot and then I felt ok. I started listing the things to the strangers who is going to be the baby sitter in school. The days without her in home pricking the conscience what is my next and how I shall bring her to the society to face her own world and convince her for the lost days in her life... So long is the question... simple is the answer in me forever.... She will lead me forever...



Jealousy

Talluri Mathew Bhaskar



Adieu, I bid you, O green –eyed monster
 How longer ye linger in my tender heart?
 Pray, make not mine your unholy shrine
 My God, many a man panders to his whim
 Countless souls tread Cain’s path
 A maiden murderer, thus, he’s branded.

Envy never lies quiet like roaring sea
 It is inherent in our very nature
 Needs it no reason but feeds on treason.
 Harbor not, my soul, such a vice
 For it rots human bones.

Desires it, no clothes to wear but preserves them to tear.
 There dwells strife where envy lies
 Ponder on Haman’s gibbet
 Who tried to shed the innocent blood?
 Consigned was he to gallows for his wicked plan backfired.
 Behold, Joseph, a youthful dreamer
 The favorite son of the patriarch Jacob
 Despised in home, to be extolled in distant lands
 Venomous envy lands him into Egyptian slavery
 Great was his to flee youthful lusts.
 Never has he forsaken filial devotion.

Sprang from pit to palace and rose from rags to riches.
 Good triumphs over evil
 Remember, The Lamb of God
 Slain and sacrificed on envy’s altar
 My brethren, be not stung by this venom- spewing viper
 Let it not erode through the soil of your soul
 Be strong in the might of Almighty God
 And wrestle against the seven deadly sins.



My Three days Rendezvous with Books on the Arrival of Spring!

Rimni Chakravarty

With the hues of spring in this middle of February 2015, it is indeed a wonderful opportunity to earn three days rendezvous with books in the campus of Siliguri Institute of Technology where the aim was to dive deep down into the world of aesthetics ,derive pleasure to recreate the beautiful world ours. As says Frank Zappa, '*So many books, so little time*'. The time was too short to appreciate my never ending companionship with books but three days I draw much succor of life in the book fair held in SIT from 13th -15th February 2015 with the slogan "Days with Books". On the 11th of February a rally was organized from Air View to Baghajatin Park by the members of Techno India Group to invite one and all of the town to come and enjoy their days with books Book Fair may seem to be a common affair in our culture, but here in SIT the faculty.staffmembers and the students of engineering and management played a vital role to add a new flavor with a different modus operandi.Book Fair became a centrifugal force ,as though the nucleus around which artworkshop,cultural programmes, models on Science and Technology by the students of Army Public School. Sukna, TIGPS , TMS ,SIT, Literary .Alumni Meet, Quiz Contest, Food Corner organized by the Department of HMCT, SIT revolved to make life complete.

Amidst the blooming flowers of sparkling spring with the sun smiling bright on the blue sky began the inauguration of the 'Days with Books' 2015 as Mr. Biswajit Saha radio artist and employee of the institute opened his heart with '*eki labanye purna prane sho he .ananda basanta samagame*'.With the joy and delight of newly arrived spring eminent artist ,sculptors from far and near along with the students of SIT began expressing their feelings on the canvas with the stroke of their brush as also sculpt on with clay, plaster of Paris ,wood to carve figures to breathe life on the inanimate objects.

To commemorate the fifteen years of journey of Siliguri institute of Technology the book fair organized here had a message to spread among the next generation of engineers and managers .The Director of SIT Dr Sukumar Ray Chowdhuryin his speech emphasized on developing finer qualities as technical knowledge without refined skills make life incomplete .To derive knowledge and be creative one need to plunge in the world of books and pay attention to what the books offer. The light of knowledge flows as darkness fades .The Lightening of the lamp in the presence of the dignitaries from the field of Science and, Engineering, Education, Art and Literature spread the glow among all to reach the level of higher consciousness

The Principal of TMS and TIGPS, Siliguri Mrs. Meera Bhattacharyya opined that book fair has opened up a platform for the students to showcase their talents in the arena of art, craft, science, technology, music ,literature for complete learning. Eminent poet Mr.Purnaslak Dasgupta encouraged the students to be creative and work hard as there is no other route to success Poet Mr. Malay Chandan Mukhopadhyay expressed his views to aim for education towards perfection and totality as one has to perceive in complete terms to what one learns from the books.Mr.Sudipto Roy, eminent painter of West Bengal emphasized on organizing more workshops on art and sculptor for more exposure to the medium and honing the artistic skills. His portrait of a saint dressed cotton white in the pose of Nirvana attained from a deep contemplation speaks of the amalgamation between the abstract and the concrete. In a short interview Mr. Roy told me that painting is geometry where we find square, triangle, circle rectangle all associated with our life Art he believes is like a poem that expresses the emotions of the artist who draw inspiration from both the world of reality as also from give a concrete shape from the abstract.

Among the sculptors the works of Sumitabha Paul stole the onlookers gaze with astonishment as well as admiration who used scraps like scythe axe, assimilate the two dimensions



to create the third dimension .Resident of Shantiniketan ,Associated with Shilpa Sadan of Biswabharati university as an associated professor Sumitabha Paul pays a great tribute to his guru Raghavendra Kaneria since his days in Sayaji Rao University days from where he did his masters in fine arts with sculpting as his subject of specialization. He believes He believes art is a quest to seek one within to perceive beauty timeless and space less. While Susanto Paul from Siliguri sculpted common man and Sri Ramakrishna to win applaude from all. For him hurdles are there but the common man must overcome it by trying out from the different knobs.

Sudipto Dolui, final year student of civil engineering department of SIT is a young painter who with his 'spring' brought smile in our face. His 'portrait of the tree with its branches ,new green leaves and the cuckoos celebrate the joy of youth ,full of radiance,vigour,vitality Although he has earned a diploma in fine arts took to civil engineering to balance both technology and arts to draw a full circle as expresses his mentor Mr. Sudipto Roy.

A literary meet was organized during the evening of the first day's relationship with books where poet's educationist participated to spread the awareness that there can be no dichotomy between technology and literature as both are inseparable from each other. Literature shapes the personality, while technology aids to spread it all over saving time and paper.

Much awaited on the second day of the 'Days with Books', in the sprawling green campus of SIT .Let the suspense be revealed later. Quiz contest was held in J.C Bose memorial Hall of SIT where quiz master Mr.Parag Biswas along with the participants from TIGPS, TMS, BSF senior secondary school, Donbosco of Siliguri spread among the audience much enthusiasm, humor as also increased our level of general knowledge.

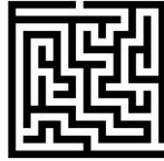
Now I come to the most exciting part of my journey with books I don't know about others but when I read a book if find interesting become curious to meet the author and listen to him or her with a rapt attention. All awaited to greet with a warm welcome to the Managing Director of Techno India Group Mr.Satyam Roy Chowdhury who is in much news for expressing his literary genius with his publications in a couple of years. His recent publication of books 'Biraheer Antarale' and 'Sri Ramakrishna for you' have earned many accolades from the literary world. It was an opportunity to meet the editor of these two books from where he read extracts to the audience who remained spell bound by his deliverance.

The former is a saga of the pain and struggle of John who later became renowned as John Keats of the Romantic Poets 19th century England while the latter about the spiritual sojourn of Sri Ramakrishna the saint of Bengal who preached the message to see God in every human being .It was very unique to see small boys of TIGPS dressed as Sri Ramakrishna Paramahansa and Swami Vivekananda unleash 'Sri Ramakrishna for you' in the presence of the editor and all the other dignitaries on the stage. Perhaps Mr. Roy Chowdhury wanted to perceive the great saints among the small boys who too can be godlike if garnished ,nurtured with great care to pour out their heart in profuse strains to the world and make it a better place. Tollywood actor Mr.Saheb Chatterjee mesmerized the audience with a devotional song to pay reverence to Sri Ramakrishna and Swami Vivekananda. He urged the audience trust oneself and believe in oneself and that is the true essence of a religion envisaged by the great saints Sri Ramakrishna and his disciple Swami Vivekananda

The closing day of the 'Days with Books' witnessed the alumni meet where Dr G.C Kakoti, the first principal of SIT inaugurated the program me to walk down memory lane that expressed the wonderful bonding exist between the teacher and the taught to be cherished in life time It was an occasion to witness the ex students of the institute brief their juniors and guide them to attain success in their career. The Alumni Association was finally announced officially and finally all the students, faculties were called on the stage as the bell rang to declare the end of my rendezvous with



books 2015 may be continued later where it can be a hope that the audience from this region will through the Book Fair ground and develop long lasting companionship with the books in the age of virtual learning. The publishers who travel with the books would then feel honored that their books reach every home to light their homes with knowledge and happiness.



Lost
Swati Choudhury

Lost in the midst of the dense forest,
Seems like my patience is put to test!
I am lonely, helpless and frustrated.
My confidence also feels betrayed!
My humble prayers from the core of my heart
Oh almighty, how baffling is your art!!
No way to go, no help to be found,
Darkness darts coupled to stillness of sound,
As if the earth below slipped away,
And lonely and helpless, there I lay!
Show me the path, Oh almighty
Don let me be a person so petty
For my heart shelters myriad dreams
Of conquering the land and streams;
Of reaching the distant lands and the stars,
Of being renowned in the lands fars.
The flowers of the dreams I have pined for
Shall blossom, with its fragrance that will pour,
All through my core,
And I shall thank the omnipotent
For the courage to a tiresome, lost warrior, he lent
To again stand on his feet
And overcome the obstacles and win the dreams !!



Dream

Jitamoni Phukan

It was her long cherished hope to join and be a part of an International Conference. Today her dream comes true after facing many obstacles. She has accumulated various tastes of experiences by this endeavor to travel a distant land alone which she failed to accomplish earlier in the midst of life governed by worldly constraints. Life is full of experiences, some of it we keep in our record book of life some other left behind unnoticed. Some experience of life rules one's life.

Grave atmosphere, small whispers, greetings with gentle smiles, nodding with gratitude etc. are seen all around the gigantic Hall. Honorable Vice-Chancellor of Aligarh Muslim University has inaugurated the occasion.

Olee has observed Mr. Rathor of Delhi, with long white hair and beard. She cannot help loving the beauty of knowledge reflected in his grave appearance. She noticed Miss Johnsy and two other beautiful ladies who were talking with each other about the condition of orphans in their respective countries. People who are rich in their knowledge possess an eternal beauty in their personality. Two gentlemen were sitting right beside her. Their pinky white complexion says they are from Kashmir. In one side of the big Hall there was a big digital board displaying the paper presenters name with the title of the paper.

Olee remembers her distant relative Depen uncle once saying, "People who cherish dreams, also know how to pave the way to reach the goal". In fact we do not do all things in our life purposefully; most of them are destined to us. She didn't like serious intellectual and spiritual exercises which creates artificiality among people. Falsehood, artificiality should not be one's life or part of life. Olee doesn't know the fate of her dream to acquire something from this conference which she wants to carry as a message to her society.

Scholars, Professors and resource person from various universities from different parts of the world presented their paper and extended new ideas regarding settlement of orphan children who are deprived of so called normal life enjoyed by other children. So far she could comprehend from the session; it was her beyond reach why these witty folk are discussing all about the matter in a surface level. Even she couldn't get whether other people are satisfied or not. Olee tried to read the face of the people sitting beside her, what they are searching for among these scholarly talks.

Dream of Olee to be a part of an International Event has been fulfilled anyway. One Professor from Delhi University charged her after she finished off,

Mr. Asroff said: "I am afraid, you do not seem to be hopeful about the outcome of this event, and it's pretty ironical, what do you say?"

The lady responded: "Sorry to say Sir, we are far away from what we think and do! Are not we just coloring our Ginipig orphans and selling in form of intellectual practices? If you dare to live one day among the orphans, it will thrill you."

Mr. Asroff goes on saying: "It is their destiny, Ma'am. Our helplessness and constraints are our destiny."

Olee tried to justify the futility of any celebration of this kind though she was a part of it. The lunch break was waiting for her with many questions. Mr. Sahu of Delhi University along with a group of ladies and gentlemen joined her for refreshment. Delicious and mouth-watering lunch



was lying in front of the guest and delegates in buffet system. Well, we will eat for the health of those poor; Olee wonders thinking about the Professor who saw her comments 'ironical'. We see things as we want to see it.

Olee is pessimistic somewhere. She believes that even thousands of discussions will not going to solve the problem of orphans. But she doesn't say that nothing can be accomplished by discussing things. Intellectuals of these positions are not able to realize their life because they are far away from the horizon where they laugh and cry, play in the midst of dirt, and share one banana among five children. Their position hardly allows them to go down and experience the hardship of the downtrodden. But Olee couldn't disclose the absurdity of her character like Meursault of Albert Camus. Has she become ludicrous now-a-days? May be her emotions and feelings have become absurd like Meursault.....

Meursault is one of the characters she liked ever.

"Lying is not only saying what is not true. It is also, in fact, specially saying more than truth, and in case of human heart, saying more than one feels."

Meursault goes above of these boundaries to live his life. He doesn't mourn at the loss of his mother. He doesn't cry, he can't lie which is absurd for the society he lives. But she is not Meursault. She feels a crisis of her identity. She has failed to fix a synonymous line between these intellectuals and herself. Olee is wandering somewhere which she doesn't know. Her dream was not to get a high profile certificate only. She dreamt for something more, but totally disheartened. Any knowledge that we practice in life.... literature, physics, chemistry and all, is confined within the demarcating line of life. And to deal with the increasing number of homeless children in the world we don't need to conceptualize an extra-ordinary theory.

A smart Lady has attracted the attention of the audience with some convincing arguments. Some fertile comments about educating properly the orphans highlighted her paper with grand applause. Olee couldn't help thinking, if everyone will go for comments, who will go for solution then? If Meursault would be assigned to close the session with a note, he would say, "We should better spend one and each penny that we are spending here to the well-being of those orphans, and that is, I think is the proper way of utilization of the money... .."

Olee has come from a distant place Assam with a dream to Aligarh Muslim University. The organizing committee demands it a successful event and ends with some constructive notes. By nature Olee has been suffering from some self –introspection. She doesn't know, may be because of lack of proficiency in her being, she could not excel to the height of the intellectual pleasure the other people achieved. They opined for responsibility of Orphanages and NGOs. But is this the strategy that Olee wants for? Definition of her Depen Uncle or absurdity of Meursault? We want to climb the bridge of our ambition depending on the poor and powerless folks and we become a "Depen Uncle". But people who refuse to be facilitated with such advantages are considered as absurd like Meursault.....

Olee failed to satisfy herself with any consolidate argument.

Sometimes Olee becomes conscious of herself. She doesn't want to be emotion deprived like Meursault. Though she is not in the same track that her comrades are, she doesn't protest for anything. You live with your ideals, I will with mine....In fact Olee knew that she has to learn something, she can't make others learn.



Olee held tight the certificate of the Conference and promised herself to do something for the homeless children at least in Assam in her lifetime.

To realize the condition of an orphan, we must have our emotions ‘equipped’ in our system, to get into the life of those oppressed and to find out the solution of their well-being. Here Olee is not agreeing with Meursault. To overcome normal emotions have some technical difficulty. She felt sympathy for poor Meursault.

“Where will I stand then?” Olee asked herself being confused of the two extremes that her dream comes in between.



Displacement and Quest for Identity in Anita Desai's Baumgartner's *Bombay* *Anita Konwar*

Introduction:

Displacement is a key term in postcolonial theory which applies to all migrant situations. It refers both to physical displacement and a sense of being socially or culturally "out of place". Migrant literature focuses on the social contexts in the migrants' country of origin which prompts them to leave, on the experiences of migration itself, on the mixed reception which they may receive in the country of arrival, on the experiences of racism and hostility and on the sense of rootlessness and the search for identity which can result from displacement and cultural diversity. It is possible to distinguish the 'emigrant perspective' of the migrant whose main focus is backwards to the country of origin from the 'immigrant perspective' of the migrant who is reconciled with the prospect of permanent residence in the country of arrival. Anita Desai is one of the prominent writers of Indo-Anglican literature. Desai has written several novels related to the theme of migration, displacement and the identity crisis of the protagonist.

Objective and Methodology:

Baumgartner's *Bombay*, a significant novel by Anita Desai deals with the displacement of Baumgartner, a Jew from his homeland Germany to India. It is the racial hatred of the Nazis for which the Jew had to escape from Germany to India seeking refuge. Displacement and identity crisis are important issues to be examined in the novel. Being a member of a marginalized race, Baumgartner's identity is endangered not only in Germany, but also in India. The objective of this paper is to analyze the effects of displacement and identity-crisis faced by the protagonist in an alien country. The methodology applied in the paper is analytical method.

Analysis:

Literature has always been concerned with the questions about identity. Characters confront their identity and identity is defined by various combinations of their past, the choices they make and social forces that act upon them. Jonathan Culler comments, "Literary works characteristically represent individuals, so struggles about identity are struggles within the individual and between individual and group: characters struggle against or comply with social norms and expectations." Culler's comment is applicable to Baumgartner's struggle for identity in Baumgartner's *Bombay*. Baumgartner is compelled to leave his homeland because of the political situation in Germany. He comes to India in search of shelter. The sense of belonging to a common homeland and the unifying experience of displacement have established the bond of Baumgartner with his community. Being displaced from the origin, one undergoes traumatic experience and has to struggle to adapt oneself to the new environment. Yet one cannot forget one's roots. In the innermost self, there is always a secret desire to return to the origin. Though Baumgartner has set out in search of his new identity, he is not able to forget his Jewish self.

Stuart Hall defines cultural identity in terms of "one shared culture, a sort of collective 'one true self', hiding inside the many other, more superficial or artificially imposed 'selves', which people with a shared history and ancestry hold in common." Cultural identities reflect common historical experiences and shared cultural codes which provide the Jews as 'one people' with stable, unchanging and continuous frames of reference beneath the shifting divisions of their actual history.



The oneness underlying all other superficial differences is the essence of 'Judaism' that is realized by Baumgartner at the crucial point of his life. Baumgartner wants to experience and share this identity with his community in this unknown area. Having been displaced into the margin, he could experience the trauma of marginalization. While staying at Germany, Baumgartner did not have to search out his separate identity from the Germans. Racial prejudice of the Germans has taught him to examine his identity in the binary relation of self/other. He feels the need to search out his own community here.

Though Baumgartner tries his best to adjust himself to Indian culture, it is not so easy for him. His complexion marks his difference from the local people. During the world war the Jews were totally devastated; they had few choices to make. In Germany they languished in the concentration camps and in India they led an imprisoned life in the internment camps.

Accepting-but not accepted; that was the story of his life, the one thread that ran through it all. In Germany he had been dark-his darkness had marked him the Jew, der Jude. In India, he was fair-and that marked him the firanghi. In both lands, the unacceptable. (Baumgartner's Bombay, p.20)

The sense of ambivalence and lack of belonging in the new location leads to Baumgartner's identity question. The labels of a Jew, a German, or a 'firanghi' frustrate his attempt to adopt this country as his new home. He tries to accept the alien culture as his own, but he is not accepted by any culture. He is in search of his identity beyond racial bonds. Though he is willing to accept India as his home, he is quite disillusioned because of his mistaken identity as European. He is not only geographically and culturally isolated but also estranged from his language. His exile makes him aware of his cultural alienation and he consciously broods over his German-ness.

Life in exile may be a voluntary one or in some cases it may become a circumstantial factor as in the case of Baumgartner. Edward Said writes, "The pathos of exile is in the loss of contact with the solidity and the satisfaction of earth: homecoming is out of question." Baumgartner is also a rootless wanderer in India who is unable to find a space of his own. His state of exile captures his psychological and emotional effects of loss and it is related to his sense of rootlessness, the loss of his bearing in the world. Edward Said says, "Exile is strangely compelling to think about but terrible to experience. It is the un-healable rift forced between a human being and a native place, between the self and its true home: its essential sadness can never be surmounted." In such a pressurized situation he tries his best to adjust himself to his physical and social environment: "It seemed desperately important to belong and make a place for himself" (93). His physical traits happen to be an obstacle to his much needed identity.

As Baumgartner undergoes different kinds of sufferings, bafflement and disillusionment, he develops an insight and self-confidence to reconcile himself with his present condition. Moving on to voluntary leave-takers, the expatriates live a life of perennial outsider and their alienation awards them a special fluid space wherein memory can intervene to create unreal and often distorted images. While he was a prisoner in the internment camp, the painful memories of his childhood disrupts the peace of his mind. He is worried about his mother. In the internment camp in India he faces hostility among the 'alien outsiders'. The Jews remain aloof from the Nazis in the camp. They are excluded from most camp duties as the Nazis among the Germans are in charge of the camp along with the British. The power politics again works here as the Nazis want the Jews to do the menial work for them. But the Jews decline. Being a Jew, Baumgartner finds the attitude of the Nazis rather intimidating. He keeps all the information regarding the situation of the Jews in Germany, their disappearance, the labor camps, Nazi propaganda etc. while he tries to build a defensive barrier against it.



After his imprisonment is over, he comes to his apartment in Hira Niwas. There is no chance of his going back to Germany. So “he would have to accept India as his permanent residence” (132) and he has to find his new identity in India. Hugo suffers from an existential problem. In Germany, he is victimized and in India too, he falls a victim to circumstances. He is cheated in business partnership by Chimanlal’s son after his death. Being deceived and isolated, Baumgartner’s loneliness is intensified. Baumgartner struggles throughout his life to break out of the cocoon of his own culture to adapt himself to the new cultural environment and to attain self-respect as the citizen of a new land. His search for roots seems to be a journey from one state of void to another. His death at the hands of a German boy symbolizes the tragic fate of the Jews under the Nazi rule. Even India could not provide him the safeguard. He has to suffer through the great political upheavals, both in Germany, before the war and later in India. Though Baumgartner tried his best to survive in his new home, his tie with the original land was not broken. There was the surge of an overwhelming nostalgia for a lost origin, for past. There was the desire in him to return to that lost origin when he remembered the happy days with his mother in Germany. He wants to be one again with the mother, to go back to the beginning but this return to the beginning is like imaginary in Lacan that can neither be fulfilled nor requited. The splitting of identity and the lack of order and stability in his life leads to anxiety and a sense of futility. The intermingling of cultures can no longer provides comfort for Baumgartner, so he could not sever himself from his root. As there was not a favourable atmosphere to have a sense of belonging to the new setting, he faces uncertainty at every step of his life that promises no stable cultural identity that he seeks.

Conclusion:

Displacement may occur due to different reasons. It may be deliberate on the part of the immigrants or it may be a compulsion. Whatever the reason may be, displacement leads to enormous strain on the psyche of the immigrants if the alien situation proves to be hostile. In Baumgartner’s Bombay, it is the circumstantial compulsion for the protagonist. Baumgartner’s Bombay shows the negative effect of racial prejudice. It is because of racial discrimination, he is doubly victimized in the hands of the Germans. Racial identity enforces racism, ethnocentric bias, class hatred and it establishes the unalterable boundaries between individuals. The trauma of displacement would not be felt by the immigrants only when the fellow people of that country could rise above racial bias and would learn to respect their differences.

End Note:

- i Jonathan Culler, *Literary Theory: A Very Short Introduction* (1997;New Delhi: OUP, 2006) 111
- ii Stuart Hall, “Cultural Identity and Diaspora, ”*Contemporary Postcolonial Theory: A Reader*, ed. Padmini Mongia (1966; London: OUP, 1977, 2002) 111.
- iii Edward Said, *Reflections on Exile and Other Literary and Cultural Essays* (London: Penguin, 2001)173.
- iv Edward Said, *op.cit.*, p.173.

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Llosa's *The Storyteller*: Saul's Retrograde Change for Machiguenga's Progradation

Mandeep & Anshu Raina

Saul, later revealed as the storyteller, is the most gripping character in Mario Vargas Llosa's novel *The Storyteller*. As the narration progresses, Saul becomes the pivotal part of the novel which flowers from the common branch, that is, the Machiguengas/Matsigenka of Peru. A briefing about the tribe extracted from the *Online Database for Indigenous Cultural Evolution (Dice)* will make up for easier understanding:

The word 'Matsigenka' literally means 'people' referring to a group of minor language groups that are affiliated with one another both linguistically and culturally. They inhabit the upper Amazon in southeastern Peru living in the rainforest and along the Rio Urubamba and Rio Madre de Dios, along with its subsequent tributaries. (1)

The Machiguengas are the tribal people of the Amazon who have stood the test of time. It has been a strong tribe with peculiarities of its own. The tribe has been subjected to various atrocities, of nature, of people, of their own beliefs but nothing has caused them to cease being what they have always been. The aforementioned article continues to say that:

They have occupied this region since before the arrival of Europeans... until early 1900's, when the rubber boom and slave trade hit the region, causing members to trade their own people into slavery... Even after the rubber boom subsided, the interregional slave trade continued due to the demand by colonists for human labor. (1)

Unfortunately the Machiguengas became victims of so many hazardous forces and the result was acculturation but they have since re-worked their ways and preserved the age-old customs, beliefs and traditions to a greater extent. *Dice* states:

Currently, the Machiguenga retain most of their traditional cultural practices despite being exposed to the temptations the modern world has to offer. With the exception of some modern medicines, clothing and metal tools, they have remained relatively rooted in their ways. (1)

Some of their traditional cultural practices are so gripping that if they lose them, the very essence of the tribe will be extinct. That is definitely one, along with the many other characteristic features of the tribe.

Llosa has picked up this string of the Machiguenga people and as if giving vent to his fascination wrote a book and divided it into a bipartite narration, dedicating every alternate chapter to the beliefs, stories, myths and customs of the Machiguengas, reaching to the reader through the voice of a *hablador*, a storyteller. Compelled by the curiosity and anxiety, the narrator unravels the mystery of the subject that dominated his life as well as the life of the Machiguenga people, that is the 'storyteller' or a 'hablador', which is also the original title of the novel called *El Hablador*. On a literal level, it simply means 'a teller of tales' and also implies the function, that is, to narrate tales to a set of listeners. The speaker assumes the role of a narrator and passes on as an "orateur" (157) to a group of listeners. Professor Emeritus Peter Standish, with his inclination of interest in the field of intercultural studies, in his article *Vargas Llosa's Parrot* provides the general meaning of the term, "The Latin verb, from which *hablador* derives, *fabulari*, (itself derived from *fari*: to speak) was to tell tales; *fabulae*, hence it also gives us English "fable"." (143). Thus, he establishes a relationship between the speaker and the listener. This line of interest is picked up by Vargas Llosa who is attempting at "elevating it to a new meaning and a special interest." (Standish, 143).



The Storyteller is the name derived from a titular character of the novel. Also: “*El Hablador* is a story (fable) told by one self-aware storyteller (fabulator) about another, who is telling stories including other stories.” (Standish 144). Thus, the *habladores* are “incarnations of speech, the words made flesh.” (146). The narrator happened to enter an exhibition named “Natives of the Amazon Forest” (4) at Firenze and comes across certain photographs. This is how he describes and thus, introduces the storyteller, in a fashion that sets the reader’s mind anxiously working:

From the very first glance it is evident that the gathering of men and women, sitting in a circle in the Amazonian way-similar to the Oriental... was hypnotically attentive. All the faces were turned like radii of a circumference toward the central point: the silhouette of a man at the heart of that circle of Machiguengas drawn to him as a magnet, standing there and gesticulating. (6)

The narrator, himself feels a “cold shiver” (6) at that moment, reflects on the gripped Machiguengas and, in a way, makes the reader ponder over this central subject, about who he is, what his purpose is and what his role is. The fact that all the Machiguengas are glued to him makes him a personage of much importance. It is not out of nothing that even the narrator has been obsessed with this subject since over quarter of a century. Even if the narrator/author has remained occupied in matters of greater importance in his life, two dominant curiosities never subsided. One was the anxiousness to know more about the storyteller and secondly, the disappearance of his friend Saul. It is later revealed that both curiosities end up rolled into one individual called Saul, The Storyteller.

The author/narrator of the novel mentions a storyteller and makes ceaseless attempts to write about it after his first encounter with the term ‘hablador’ that happens when he meets the Schneils on his trip to the forest accompanying the Summer Institute of Linguistics:

I explained that since that night in their bungalow on the shores of Lake Yarina when they had told me about them, the Machiguenga habladores had lived with me, intriguing me, disturbing me... (173)

The narrator then unraveled many mysteries leading to the unraveling of a greater mystery about the storyteller.

The ceaseless determination to write about the storytellers, made the narrator read a pile of potential writings based on research works done on the Machiguengas. “How could I write about the storytellers without having at least a superficial knowledge of their beliefs, customs, history?” (104). Reading the books from the French anthropologist France-Marie Casevitz-Renard; and American, Johnson Allan; the Swiss ethnologist Gerard Baer; Father Joaquin Barriales and even Victor J. Guevara, to name a few, the one book that he could safely lay his hands on was by a Dominican missionary Fray Vicente de Centiagoya presenting the information that “they had a natural inclination, little short of unhealthy, toward listening to and telling stories, and they were incorrigible gossips.” (103). There had been written accounts of many akins of the habladores like, the “troubadours of the Bahia pampas and the Irish *seenchai*(teller of ancient stories)”(164) but not the storytellers of Machiguengas. The curiosity multiplied because in contemporary works he had never:

...found any information whatsoever about the storytellers. Oddly enough, all reference to them broke off around the fifties.... Fathers Pio Aza, Vicente Centiagoya and Andres Ferrero- wrote about them in the thirties and the forties, there were frequent allusions to the storytellers. (157)

The utter disappointment of the hazy mention of the storytellers is passed on to the reader as well, the fact being unbelievable and mysterious. The instant question that this revelation would



arouse in the mind is ‘why?’ which led to manifold interpretations analyzed here. Other questions wrap the existence of ‘the storyteller’ and needs to be sorted out.

Giving birth to major queries that “whether were several of them or only one” (91) or the storytellers could be thought of “some fabulous entity such as Keintibakori, the chief of demons” (91), the problem, of course, needed instant attention. The use of singulars and plurals together, like “hablador, or habladores” (91) or “that being, or those beings” (93) jeopardizes the matter more. The novel is a chest of hints allowing one to state with certainty that there have been storytellers, not one but many and they have been a part of the tribe since forever. Saul, as a storyteller says, “We now know many things about Keintibakori that those who came before didn’t know.” (61), clearly stating the existence of the storytellers before Saul. When the storyteller narrated his lot of stories about how “before” (37) began, he reflected on the half-knowledge of the previously existing storytellers and said, “They rested while the sun shone, or they gathered around to listen to the storyteller till darkness began to fall.” (62-63) Also “Oddly enough, all reference to them broke off around the fifties” (157), the reader definitely knows that by then Saul had not entered the tribe. Hence the narrator was certain that “they” (157) were. The fact that Mr. Schneil has had an encounter with two different storytellers further emphasizes the fact. In one of the stories, it is also said that “Pachakamue” (128) was the first storyteller. The most authentic proof is provided by the storyteller Mascarita himself, that if they were here to dispense the function as that of the Viracochas, “not one storyteller would have survived to tell their story.” (220) Thus, ‘descent’ can be associated with the concept of ‘storytellers’.

If history accounts for their existence, essential functions must be associated with them. Standish, in his article says, “What is to be a storyteller? There is what we might call a literary dimension to this question, involving, in particular, the nature of inspiration and the relationship between history, invention and truth.” (145). It is as if “their mouths were connecting links of this society that the fight for survival had forced to split up.” (Llosa, 92), giving them a social dimension. One very interesting and mystical interpretation associated to this social function that is:

The Hablador, or habladores, must be something like the courier service of the community. Messengers, who went from one settlement to another.... relating to some what the others were doing, keeping them informed of the happenings, their fortunes and misfortunes. Their name defined them. They spoke. (Llosa, 92)

To dispense such a function requires the endeavor of an influential human being, the “magic” (165) of whose words can call forth “a sudden silence” (165).

He can be someone mysteriously touched by the magic wand of wisdom and the art of reciting, of remembering, of reinventing and enriching tales told and retold down through the centuries; a messenger from the times of myth and magic, older than history.. (165)

If such elevated beings exist, they have to be put down on paper for the world to know. With such worthy intentions in mind, the narrator thought it best to acquaint himself with the most reliable source, which according to him was the Machiguengas. The narrator’s second trip to the Amazonian jungle, this time with the Tower of Babel, proved fruitful. With sincere efforts to quench this thirst of knowing more on the subject led him to the path of disillusionment. It was certain that storytellers exist but the narrator could gather no proofs from the people of the jungle. When he tried to enquire about it from the schoolmistress, “the only one who could express herself in Spanish” (167), the efforts did not prove fruitful. The enquiry from the head of a village “who had been through Bible school at Mazamari” (169) were also not fruitful just because ““there are depths in them they won’t yet allow to be touched....” (172) It was only after an in-depth investigation that he concluded that that they did know about the storytellers but feigned ignorance



because “There is an inviolable inner loyalty to their own beliefs” (172-73) and they will not break that.

Would the narrator find nobody who could give clear descriptions on the matter in hand? The narrator’s interaction with the tribe on his expedition to San Marcos, offered by Rosita Corpancho in 1958 was his first acquaintance with the subject of the storyteller. A chance event took place where, again an encounter with the Schneils made the stirred mind of the author rest at peace. Mr. Schneil had double encounter with the storytellers, one he had ten years ago and the other around three and a half years ago. It is the second encounter that proved so beneficial for the narrator to unravel two mysteries, one, who the second storyteller was, and second, where had his friend Saul gone missing. The second storyteller was none other than Saul, the narrator’s friend at the University who had vanished mysteriously. He gathered from the Schneils there exists a “curious personage who doesn’t seem to be a medicine man or a priest” (90) Edwin says that the storyteller in the tribe is called “Hablador: a speaker” (91). Thus, it was an unexpected revelation that he found his own long-lost friend Saul while on a quest to know more about the storyteller.

It is the author who keeps switching Saul in two roles, Saul as a friend of his and Saul, the storyteller. Peter Standish remarks, “a character has crossed from one fictional level to another.” (144). Saul, also called “Mascarita -Mask Face” (8) and the narrator became acquaintances when they took their university entrance examinations and ended up being good friends. It can be said that Saul’s friendship was one factor that brought the author close to the subject of the Machiguengas. Saul, as narrator’s friend, is introduced and portrayed as:

Saul Zuratas had a dark birthmark, the color of wine dregs, that covered the entire right side of his face, and unruly red hair as stiff as the bristles of a scrub brush. The birthmark spared neither his ears nor his lips nor his nose, also puffy and misshapen from swollen veins. He was the ugliest lad in the world.

Now that it was part revealed, that the storyteller’s description given by Mr. Edwin makes resonances of Saul, the author had to relate more things together to firmly resolve the mystery. Mr. Edwin Schneil comments that he was an “albino”, a “gringo” (179) who had made his place in the tribe. Mr. Schneil reported:

“He had a huge birthmark,” said Mr. Schneil. “And hair redder than mine. A strange person. What the Machiguengas call a serigorompi. Meaning an eccentric; someone different from the rest..... you’ve doubtless realized how hard it is to tell how old they are... What you might call a Machiguenga age. But certainly younger than I am. About your age, or perhaps a bit younger. 181-82)

It was proved that Saul and storyteller of Mr. Edwin was one person. Also Saul’s talking parrot with the same name as Saul, justifying that the storyteller was none other than Saul, is another authentication. “The parrot “is a “speaking” bird, which accompanies Saul from the outset and symbolically heralds its destiny.” (Standish,147) Standish also reflects on the symbolic role of the parrot:

That this parrot is primarily symbolic is shown by the fact that all it ever says is its own name, alluding not only to its deformity, but also to the role hidden behind his mask... So the parrot represents the storyteller. (147)

These were enough proofs to make a continuous trail of facts establishing without doubt, Saul as the storyteller of the tribe. What follows is just a reproof that no chance of doubt is left upon the matter. The narrator had also learned from the professor Matos Mar that Saul had left Lima and



went to Israel with his father. With this memory in mind, the narrator, while working at the Tower of Babel asked one of his colleagues Moshe, a Jew to gather information about another Jew, Saul. This brought forth facts that Saul never went to Israel and that his father died and was buried in Lima itself. All the links combined to form a chain that made the narrator reach to safe conclusion that it was Saul who got converted into a storyteller. The narrator undoubtedly concludes that the picture he got stuck at, displayed at the exhibition at Firenze had Saul as the storyteller. All cues rolled into one in the narrator's mind:

Perhaps the most reliable clue is the shape of the silhouette. Even though he is far off, there is no doubt: that is not the build of a typical jungle Indian.... the hump on the left shoulder of the storyteller in the photograph is a parrot.... After turning the pieces of the puzzle around and around many times and shuffling them this way and that, I see they fit. (241)

Saul, in the words of Peter Standish is, a "scribal fabulator" who is an "Hispanic *criollo* who sees things from an analytical perspective of a man sitting, appropriately, in the Renaissance city of Florence, but he longs to penetrate the mentality of the primitive oral fabulator." (145). The author, as if following this statement about Saul, starts relating Saul's initial interest in the tribe.

Saul's attachment with the tribe happened on his trips to Quillabamba "the world that intrigued and attracted him" (241) so much so that he became one of them eventually. While spending his vacations at the jungle and coming back, "he had become more serious and laconic, less open than before" (35) One evidence of Saul's attraction towards the tribe was the adoption of "the story of the Morenanchiite, the lord of thunder" (210) which helped him control his anger as well as dissuade others from getting into a rage. It was in the 1958 expedition into the tribe with the Summer Institute of Linguistics that he could better know Mascarita's intentions and "get some idea of the forcefulness of the impact that changed the course of his life. (73)

The Narrator had been "amazed" (16) at Saul's "respect and admiration" (16) for the Machiguengas and the "torrent of fellow feeling this knowledge aroused in him." (16) With sharp observation of every gesture and conversation between them, the author questioned himself at many places only to find justified answers for Saul's affinity with the tribe. He believed that "Both he(*Saul*) and they(*Machiguengas*) were anomalies in the eyes of the Peruvians. His birthmark aroused in them, in us, the same feelings, deep down" (26)

Saul's painful confessions disguised in humor, also reflects his choice of living among the Machiguengas. Dissatisfaction in every aspect of life has been constant. It is the face and countenance of a person that marks the first contact with the social world. With a face like that of Saul, society had been acting hellish, "interposing its terrible ugliness between himself and the world" (35). Metamorphosis of Saul was certain but "a gradual one" (241) and so it was. A large number of influential aspects made Saul's landing in the Machiguenga tribe smooth and gradual. Academic field was an area, the expectations of which, Saul could never live up to. It is mentioned that, "Saul had entered San Marcos University as a law student to please Don Salomon." (12), his father. Soon all interest in Law ceased very soon and reading took interesting directions "leaving precisely one surviving literary character, Gregor Samsa" (20), a character that is symbolic of his own conversion as well. Rather, he became interested in anthropology and that too studying, particularly, the Machiguengas which later became, "in expanded form, his thesis for his bachelor's degree." (30)

With a face like has been explained, Saul had thought of himself as a perennial embarrassment for his family as well as for himself. Constant pricking of ugly, animal-like looks of his haunted him for life so much so that he questioned his father if he was afraid that ""this face of mine will scare the customers away?" (12). The story of Gregor Tasurinchi stand symbolic of his



pain. Somewhere he kept relating it to himself saying that he visualized it in a bad trance and rest he kept as mere fiction for the story to remain like a story. He started the story as:

I was people. I had a family. I was asleep. Then I woke up. I could barely open my eyes when I understood. Alas, poor Tasurinchi! I'd changed into an insect.... A Gregor-Tasurinchi..... I was covered with shame at seeing myself the way I was. What would my family say?.. But my family didn't say anything. They pretended... they must have felt ashamed.... Many people bustled about, their eyes avoiding the corner where I was. Poor Gregor –Tasurinchi! (203-04)

Maria Isabel Acosta Cruz, in her article named *Writer-Speaker? Speaker-Writer? Narrative and Cultural Intervention* justifies the fact by saying that, “the identification of the hablador with Gregor-Samsa in the last tale brings a conjunction of exclusion, monstrosity and marginality in the hablador.” (Cruz, 141). The interweaving of the story of Gregor Samsa imparts social context of his pain and suffering and likens the people with “Lizards” (206) who he feared might “Crush me. Eat me.” (206) “Walking through the streets with Saul showed how painful a life he must have led at the hands of insolent, nasty people,” (13) says the narrator. Saul had always faced rebukes, responding with a smile on the outside but various tumults were rising inside of him.

The legendary Fidel Pereira, “The son of a white man from Cusco and a Machiguenga woman, he was a mixture of feudal lord and aboriginal cacique.” (18) is symbolic as well as inspirational for Saul for the fact that Fidel had “lived astride the two cultures, acting as a white when with whites and like a Machiguenga when with Machiguengas.” (18) Fidel has been serving the tribal people and along with that he was getting his own motives, which were a bit selfish yet harmless, fulfilled without even slight exploitation and Saul found this aspect worthy of appreciation. “He uses them, of course. But at least he doesn't despise them. He knows all about their culture and is proud of it. And if other people try to trample on them, he protects them.” (19) Fidel's journey carries symbolic connotations of Saul's ethical-natured journey where he would attempt to change the Machiguengas for their betterment. There were strings pulling him towards the Machiguengas and also strings keeping him in Lima.

Saul's father Don Salomon was the only string left by now which bound Saul to Lima as he was the only person “to whom he felt obliged to render an account of his life.” (242). But the death of Saul's father was “the decisive factor” (242) that opened new paths which he chose to tread, never to look back. Saul entered Machiguengas, closed all the doors behind him, and when one of the Tasurinchi dictated his destiny: “To visit people, speak to them, tell them stories. Its dangerous to disobey fate.” (145), he threw away the key to that locked door, thus sealing his fate.

For all these reasons, the Amazonian jungle became a place of refuge, a place where he could live a life of freedom along with his kins, the Machiguengas, a place that had so much in common and gripped Saul tightly “in a spiritual trap that made a different person of him.” (19-20) This trap was gradually “outlining the maze he eventually would enter, never to leave it again.” (12) So be it. As if to make a convenience for Saul, nature had its own ways. There was an affinity that existed among the parties, that is, Saul and the Machiguengas. Otherwise why would Saul look forward for this tribe only?

Marginality characterized both and they were treated as margins for the reasons peculiar to their own. The one aspect that put Saul on the periphery was his religion, Jew. When his father migrated to Lima, he had taken up Judaism. The *BBC News Online* mentions that “Jews believe that God appointed the Jews to be his chosen people in order to set an example of holiness and ethical behavior to the world.” (1) This is precisely what Saul has attempted in the tribe that is marginalized too. Don Salomon had a Jewish interpretation of Saul's affinity who is “always a minority and always persecuted for their religion and their mores that are different from those of the



rest of the society” (28) Saul justifies by saying, “”Well, a Jew is better prepared than most people to defend the rights of minority cultures.”” (99) Cruz asserts that “the novel represents marginality through the creative “voice” of the hablador, - literally, “speaker” or “one who talks” – a tribal bard or storyteller who is marginalized because he is both a Machiguenga and a Jew.” (134)

The Machiguengas are the people who have been suffering an inflicted dominance as they are being “driven out of their lands for centuries...pushed farther into the interior each time, farther and farther” (20) by the Whites who leave no stone unturned to exploit them. The Jews were no differently treated during the holocaust. They were killed to the level of extinction and had suffered a great deal at the hands of the all-powerful Hitler. Thus, there is a direct correspondence with Saul as the Machiguengas and Hitler as Whites. The relationship further establishes that Saul and the Machiguengas, “the tribe-numbering between four and five thousand- the Machiguengas were a people split apart” (79) as were the Jews. The result was Saul never “confided in anyone or had any really intimate friends” (35) and the Machiguengas were also the ones who neither indulged in any matters nor believed in the indulgence of outsiders.

With so much in common and so much to hold onto, “Saul experienced a conversion. In a cultural sense and perhaps in a religious one also.” (19) The affinities with the tribe are compiled in the concluding part of the novel:

I believe that his identification with this small, marginal, nomadic community had-as his father conjectured-something to do with the fact that he was a Jewish, a member of another community which had also been wandering, marginal one throughout its history, a pariah among the world societies, like the Machiguengas in Peru, grafted onto them, yet not assimilated and never entirely accepted.... That enormous birthmark that made of him a marginal among marginals, a man whose destiny will always bear the stigma of ugliness... I can accept that among the worshippers of the spirits of trees and thunder, Mascarita would feel more at home. (243)

Feeling at home required of Saul to blend into the colors of the tribe first. Since charity begins at home, Saul himself had to undergo changes and it was only then that he could change the tribe. For this, Saul underwent a double conversion retrograde in nature. The first layer of conversion was of a Westerner into a Machiguengas, that is “going back in time from trousers and tie to a loincloth and tattoos” (244) and the second layer was that of the converted Machiguenga into a storyteller, that is “from Spanish to the agglutinative cracklings of Machiguenga.” (244) A double layered retrograde conversion must have been a painstaking ordeal for Saul which was like “adding what appeared impossible to what was merely improbable.” (244). Mascarita started with the adoption of Machiguenga countenance, for them to conveniently identify him as one “wearing a cushma and painting myself with huito and annatto, breathing in tobacco through my nose and walking.” (231)

Saul had to break the language barrier between him and the Machiguenga language as “It was an archaic tongue, vibrantly resonant and agglutinative, in which a single word made up of many others could express a great overarching thought.” (86) The main aim of a storyteller is to reach to his audience, so to learn their language became a necessity for Saul, which he efficiently did. The narrator admitted the change in Saul that “I now know that those Indians, whose language he had begun to learn with the help of native pupils in the Dominican mission of Quillabamba-were the Machiguengas.” Learning their language and mingling his own, had made the entry of Saul into the tribe convenient.

Mascarita utilized all the visits that he made into the Amazonian jungle making preparations for a safe entry to start up a new life in his new home. He adopted their clothes, their Gods, their beliefs and their ways of living. The food that they ate became a food for Saul as well, for Saul it



must not have been easy though. “Saul had eaten monkey, turtle, and grubs, and gotten incredibly soused on cassava.” (18). He even ate the armadillo that a woman of a Tasurinchi roasted for him. He remarked, “I was so scared I had a hard time swallowing it down” (49) but eventually got used to it and made that his food. A time came when he could also eat ants when he was bound to remain stagnant because of a thorn stuck in his feet. Thus, Saul had “irrevocably decided that he was going to change his life, his name, his habits, his traditions, his God, everything he had built up until then” (243)

Using ‘stories’ to its utmost extent, Saul extracted benefit from them. The vocabulary and language was used in such a way that he always addressed himself as one of the Machiguengas, carrying personal aspect, using pronoun as “we Machiguengas” (42), to let them know that he is no outsider by their own people. Wherever he narrated the stories to a set of listeners, he always emphasised that to whomever Tasurinchi he visited: “was pleased to see me. They didn’t want to leave me. “How can you go?” said Tasurinchi. “You’re not through talking yet. Keep on talking. You’ve a lot to tell me still.” (52) There were assertions in his conversations like, “He never tired of listening to me. He made me repeat the same stories” (60-61) letting the Machiguengas know that he was readily accepted by all the Tasurinchis. Saul wrapped incidents in his stories to make a powerful assertion that he was not an intruder, but a Machiguenga. While narrating the story of Tasurinchi, the one who lives by the river Camisea, he told that where all the other Tasurinchis hated him, only the storyteller attempted to go near him and soothed him so much so that he was pacified and said, ““Come, come. Eat all my food. Take all my Cassavas. Everything is yours.”” (66) He made them sure that he was there for a noble cause and content to be there. “Ehe, here I am. I’ve arrived. This is my world. This is my home. The best thing that ever happened to me is living here, on this earth, not in water, not in air.” (122)

The stream of all these factors eventually had to flow into one big sea, and that is, the change that Saul wants to bring in the tribal people. Although he is a tiny spec in the whole system, but changes can still be brought about, though at a basic level. Who knows one day these basic changes might turn into a revolution. All set with his secure place in the tribe, Saul attempted at changing them. To get into a new place always needs a two-way adjustment, which will never be complete if done by just one party. Thus Saul, by becoming a new thread, weaved himself into the patterned texture of the tribe. It is needless to say that what emerges out of that weave will be a ‘changed’ pattern.

The Almighty seems to have its role at the topmost level. Mascarita used the story of Jehovah Tasurinchi, a concept where “intertextuality reappears through the weaving of the Machiguenga common name and a Westerner name” (Cruz,143). ‘Jehovah’ is used, in one way he is mingling his own God with that of the Machiguenga’s and in another way, weaving his knowledge into their myths. This is a direct aim at the structure of the tribe, with a view to change it. By way of this story, he likened himself to a Tasurinchi breathed out by Jehovah-Tasurinchi. He referred to himself as:

I am the breath of Tasurinchi, I am, the son of Tasurinchi, I am Tasurinchi. I am all three things at once.... And that he’d come down from Inkite to this world, sent by his father, to change the customs because the people had become corrupt and no longer knew how to walk. “He must be an hablador.” Saying: “Those must be stories he’s telling.” He went from one place to another, like I do. Raveling things and unraveling them, giving advice. He wanted to impose new customs, because-so he said-the one’s people were practicing were impure... (214-15)

Jehovah was crucified and then resurrected and Saul’s case is no different. Mascarita says that seripigaris and the Viracochas were scared of the word of Tasurinchi and crucified him as well:



They nailed him to two crossed trees and left him to bleed. They did the wrong thing. Because after he'd gone, that storyteller came back... They began saying among themselves: "It as true. He's the son of Tasurinchi, the breath of Tasurinchi, Tasurinchi himself. All three things together in a word. He came. He went. He came back again. And then they began doing what he taught them to do and respecting his taboos. (217).

By that time, it was a story easier to interpret by the Machiguengas because Dominicans had already introduced bible in their tribe and converted it into Machiguenga language as well. Thus, it is safe to conclude that there are Christian connotations according to Peter Standish, "A chosen people is protected by Jehovah-Tasurinchi, a Christ figure is born" (148) that is, Saul.

By means of the story of Jehovah Tasurinchi, Saul had already established himself as the man sent by God to protect them and the tribe seems to have accepted that fact as well. Hence begins his work on the second change, that is, "Perfectionism of the tribes of the Arawak family" (25), a custom that Saul could never readily accepted in the tribe because he himself was born with a physical deformity. Perfectionism is defined by Saul as, "That babies born with physical defects, lame, maimed, blind, with more or fewer fingers than usual, or harelip, were killed by their own mothers." (25). The best tool that Saul could use for bringing this change among the Machiguengas was to liken the fact with that of his own. While talking of Perfectionism, Saul, constantly alluding to his birthmark, mentions that he, "at least, had noticed no hostility toward the disabled or the demented in the tribes." (26) The belief that the deformed children must be drowned to death is also targeted by Mascarita, in order to alter their thinking on the matter. He questions them that "If imperfect people were impure, if they were children of Keintibakori, How come they were still walking? Why didn't they kill me, with this face of mine, I asked them? (211-12) thus setting their mind at work.

There are two symbols that Mascarita uses to let the Machiguengas trust him and reinforce his thinking so that they focus on the change, that is, the parrot and Gregor-Tasurinchi.

The parrot is symbolic as it is named Gregor Samsa and is also an instrument to let the Machiguengas know that deformity should not be hated, but deformed people must be accepted as does Saul and his parrot who "get on well together and keep each other company." (233) The story of how Mascarita got the parrot is also influential. The parrot's mother was constantly pecking at it so as to kill it at its birth only to be rescued by Mascarita. Since then they have not parted. The effect is clearly visible when the narrator was flabbergasted to notice a young boy with Uta ulcers, behaving playfully in the most "natural, uninhabited way" where he was not at all "the object of discrimination or mockery because of his disfigurement." (168). Can that be the influence of Saul? To a larger extent, yes.

Gregor-Tasurinchi is another symbolic story, along with that of the parrot's, that helped to change the perception of the Machiguengas about the deformed children. By relating the story with himself, he reached the minds of his listeners with a sympathetic approach. Immediately after the narration of the story of Gregor-Tasurnchi, he narrated personal experiences and said:

I wasn't always the way you all see me now. I don't mean my face. I've always had this stain the color of dark purple maize... I was born with it... I know what you're thinking. "If you'd been born that way, Tasurinchi, your mothers would have thrown into the river. If you're here walking, you were born pure." (208)

These questions, coming from a revered leader, cannot be easily ignored by Machiguengas. The fact that the tribal people will start searching for the answers thus posed, will bring about the necessary change. He also gave what was necessary to give them a further push stating that



Tasurinchi, the oldest one had explained to him saying that only “Walking, fulfilling their destiny ,matters.” (209)

The narration of their myths also attracted the tribal people more towards Saul and by mingling the western concepts of Gregor Samsa or Jehovah; he is making them more interested to listen to them. Machiguengas listened patiently to the storyteller and had also started to show visible signs of change means that he is definitely exercising some sort of health authority over them. On the contrary, the Machiguengas are said to be the people who “did not appear to acknowledge any authority”, but the storyteller became a leader by some sort of a mute declaration. “He didn’t seem to exercise any specific power over that loose, scattered archipelago, Machiguenga society, which moreover, lacked any sort of authorities.” (91). It is immediately answered that “perhaps the hablador exercised some sort of spiritual leadership” (91). These are definite signs of change.

Therefore, a stage had arrived for Mascarita that he was revered among the people of the tribe. Now they could do all that Saul expected them to do. One such demand was to hide him from the outside world and never to talk to any outsider about his existence among them. But again, “The Machiguengas were naturally loquacious, superb informants” (90). In spite of this stated fact about them, they did not open on the topic of the storytellers, no matter how hard they are pressed and no matter how close that person is to them who asks them. Their reaction, when asked about the subject, was only to feign ignorance or change the topic altogether. “It was certain, however, that the word ‘hablador’ was uttered with such a show of respect by all the Machiguengas.” (91). The Schneils explain that:

..it’s a subject no Machiguenga likes to talk about. It’s something very private, very secret. Not even with the two of us, who’ve known them for such a long time now.... It’s hard to understand, because they’re very communicative and never object to answering any question they’re asked. They’re the best informants in the world. (174-75)

Saul never wanted to get exposed to the outer world which he had deliberately left behind. On his encounter with the Viracochas, he said “I did not go close. I hid from sight.... I felt uneasy with so many Viracochas around. What would happen if I met up with one? I hid out, waiting for darkness.” (137). Thus, the narrator had realized by now that the Machiguengas were acting contrary to their basic nature because they “were protecting him (*Saul*)” (185) and the sole reason was undoubtedly “because he had asked them to. So as not to arouse the Viracochas’ curiosity about this strange graft onto this tribe.” (185) Since the Machiguengas had a great deal of respect for the storyteller, they abided Saul’s command “for so many years now, providing him refuge by way of a taboo which had spread to the entire institution, to the hablador in the abstract.(185)

Saul had now acquired the power of making the Machiguengas act the way he wanted them to but intentions were never selfish. Another peculiarity of the Machiguengas resides in the article named *Online Database for Indigenous Cultural Evolution* that:

Exogamy with foreign nations is highly uncommon, endogamy with the Machiguenga is definitely favored and expected..... The Machiguengas generally engage in cross-cousin marriages in order to keep family connections tight via intermarriage. (2)

This trait stands questioned when a Tasurinchi offers the storyteller Saul, a gringo saying “Take that woman, she’s quite old and she can help you... or here’s my youngest daughter, if she’s more to your liking.” (143) However, the woman, from the fear of making the tribe lose the storyteller, commits suicide. This, in a way, shows the respect that they had for the storyteller and how much is he needed as one. The rule of endogamy was easily flouted by the tribe who stands by



its virtues and rules but for whom? Only and only for Saul, the storyteller. It is, for sure, a change worth noticing.

Storytelling was the most essential for them and also the only medium that can aid Saul in changing them in various areas. As time passed on with his stay in the jungle, an exchange of language between Saul and the Machiguengas was inevitable in order to ensure easy flow of conversation. Saul's way of speaking has been described by the narrator as "Slang words and popular catch phrases appeared in every sentence he uttered, making it seem as though he were clowning even in his most personal conversations." (9). Both became learners of each other's language, thus changing each other. "Mother" (113) is the word that Mascarita teaches his listeners while narrating stories. This tribe has words only for quantities of one, two and three and does not have names as well. This word was what Saul taught them, changing and influencing their language.

Possessing a Westernized bent of mind made the storyteller look at the ills that the Viracochas are bringing to the tribal people. Saul felt an urge to change them by incorporating incidents in his stories that could set the Machiguengas against the ways of the Whites and they stop bearing atrocities, saying, "Viracochas were devils. They wanted to bleed us like they bled the trees." (50) He "scolded them furiously" (65) in his narration of the stories but this chiding was a sincere attempt at making the Machiguengas aware of the atrocities of the Whites:

How could they have allowed themselves to be taken in by the tricks of the immemorial enemy? How could they have betrayed the sun for Kashiri, the moon? By changing their way of life, they had upset the order of the world, disoriented the souls of others who have gone. (65)

Cruz states that the *hablador's* focus is reflected in "Saul's propaganda-like efforts to keep the culture pure by retreating from the whites." (138) Mascarita wants them to revert to their age-old custom and never let the ill-intentions of "coexistence" (77) of the Whites be fulfilled. The storyteller had only one selfless objective to fulfill as a storyteller, and like other storytellers before him, become "the living sap that circulated and made the Machiguengas into a society, a people of interconnected and interdependent beings." (93)

Only that human being could become a living sap of interconnectedness who is trusted by the tribal people. But "their wariness and mistrust of strangers were extreme, as were their fatalism and timidity." (84) The Machiguengas are the people who do not permit outsiders into their tribe. They are closed people who are well satisfied with their own families and the people around them. The Schneils have been sharing a larger part of their life with the tribe but even their case was no different:

For two and a half years they had been working to make themselves accepted by the groups with which they had succeeded in making contact, yet they still encountered distrust and even hostility on their part. (81)

Saul was an exceptional case. He had been not just a part of the tribe but was sharing their life with them. It reflects the changing Machiguengas by the influence of Saul and also sets Saul apart from the rest of the linguists.

For the sake of the storyteller, the Machiguengas had put their kinship ties at stake. They are ardent believers in the kinship relations. But there is also another fact that "The habladores matter a great deal to them." (178). The conflict of these binary and opposing beliefs showed up when Mr. Schneil was forced to leave the gathering of listeners of the storyteller and that too, on the latter's



command. Mr. Schneil reports that “If relatives go to stay with their kin, they are treated like princes.” (180) But Saul could hold the power enough to start an argument and make him go away.

Schneils could not make an absolute intimacy with the docile Machiguengas but Saul outdid them and succeeded to make an entry among the Yaminahuas who were known for their “bellicosity.” (81) They were war-like in nature and it is beyond expectations that they would let the intruder enter their tribe easily, with Saul, as an exception as that part of the tribe never mingled with the others. The Yaminahua woman that the Tasurinchi had brought, spoke a language unfamiliar to everybody, except the storyteller, he said, “I understood some of the things she said. “Man walks,” I understood.... “Yes, it is,” she said. I understood that too.” (110) and this stands as a proof to justify the above stated fact.

Saul did not “idealize” (24) the beliefs that Machiguengas had regarding women. The aspect of the inferior status of women in the tribe was as much an area of concern for Saul as any other that he targeted for improvement. One again, he made his stories serve the purpose with a silver lining of crystal clear motives. He asked them, as if asking some Tasurinchi in his stories, “Who has taught that a woman is a bad witch because she wears many necklaces? It’s a teaching unknown to me.” (48) Storyteller made them aware of the fact that without due regard to a woman, life cannot be easier and that they stand as equals in life. By way of the story of the comets, he said that they are desolate and “They lost their happiness many moons ago, though they go on glowing nonetheless. Because all the fireflies here are males.” (127) Born and brought up as a Westerner, Saul is amazed at certain ideas that differentiate males from the females and also some of the customs did offend him which he questions:

Why can men plant and harvest cassava in the cassava patch and not women? Why can women plant and pick cotton in the field and not men?... Why can a woman who’s lost her husband go fishing though she can’t go hunting without endangering the world? (129-30)

He renders all these questions as taboos and indirectly tells them not to practice differentiation between sexes. Cruz seems to second that: “paradoxically, he reacts as a Westerner by questioning their culture and writing against their attitude towards women” (136). He seemed to have succeeded in changing their position in the tribe who were until then back-seated by patriarchy, reflecting in his stories the exceptions like the following:

... the case of a strange girl who seems to fit the traits of an hablador, and perhaps she commits suicide because she cannot possibly be an hablador. Another exceptional case is a foreign woman stolen by one of the men who does not adapt to the tribal ways because she defends herself, hunts and carries heavy loads. These examples of difference are meant to open up the tribe to new ways of perceiving women. (Cruz, 140)

To bring about minor changes was also an agenda on Saul’s mind. Food habits and certain misconceptions had dominated the tribe. Saul realized that he needs to clarify the tribal people by passing on the necessary knowledge that Saul himself possessed. A remarkable incident about the Armadillo justifies how he attempted to change them:

I’ve always known that armadillo meat must not be eaten because the armadillo has an impure mother and brings harm; spots come out over the body of anybody who eats it.... Tasurinchi put a piece in my mouth with his fingers... it doesn’t seem to have done me any harm. If it had, I might not be here walking, perhaps. (49)

Saul also challenged some of their set beliefs, customs and rituals. Machiguengas had a tendency to let the old people die and this is also where Saul felt a need for change. Cruz seems to



agree: “This narrative, in its inner discourse, however, shows the narrator Saul, caught between the Western and Machiguenga cultures and telling stories in order to change certain tribal customs.” (134). “They refused to take care of themselves once they fell ill.... They would not take medicine or let themselves be looked after.” (Llosa, 83). Saul keeps bringing them down to practical thinking and not to live in a world of illusions. Being an educated westerner, Saul judged what was right and what was wrong for the tribe to follow. Saul demonstrated his disliking in his statement “that the Aguarunas and the Huambisas of the Alto Maranon tear out their daughters’ hymen at her menarche and eat it, that slavery exists in many tribes, and in some communities they let old people die at the first signs of weakness.” (25)

If pondered over from another angle, a question arises as to why the acceptance of Saul had been easy? There are various answers to this question that paved up Saul’s acceptance in the tribe. The one aspect that brought about the change in the Machiguengas was that now they were already being touched and corrupted by the westerners becoming “pretty well-Westernized” (17) and hence, for Saul to exert his influence became much easier. Some of the areas of the tribe had been subject to “the process of acculturation” (80) and were the “most Westernized and most exposed to outsiders” (80). Also, “cohabitation of the members of the two tribes had not given rise to the slightest problem.” (161). This fanned the making of a secure place as one of the Machiguengas. Also now, there was a wide prevalence of the caciques and governors and so the storyteller was also accepted easily and in a way, Saul was their leader, though the one without political intentions.

The two-way acceptance had definitely hit the bulls eye as Saul has succeeded in altering what he wanted to. The motives of bringing about changes inside the tribe were pure and selfless. Saul always believed that “that’s the way they (*Machiguengas*) are and we must respect them.” (26). With the elimination of just a handful of ill practices, it was a tribe worth respecting. He tried to benefit them by making them aware of the hazards that they can cause to Nature. Saul used to visit the tribe during his vacations and in that time, “he had made posters with their little drawings showing the dangers of fishing with dynamite.” (19). It asserts that his intentions were only to help them get better.

Mascarita, as a storyteller, could impart healthy knowledge learned from one Tasurinchi and sincerely passed on to the other. The information of the herb-doctors and the seripigaris, could easily be transferred, making their life in the jungle much easier because he believed that they can live in harmony with nature. All he expects is that they be what they are and avoid any influence getting the better of them. He instigates them by saying:

Before I was born, I used to think: a people must change.... That way everyone will become more pure, I thought. Happier, too. It wasn’t true.... I learned it from you. Who is purer or happier because he has renounced his destiny I ask you? Nobody. We’d best be what we are... It seems we’d best go on walking. (220)

Thus:

Talking the way a storyteller talks means to be able to feel and live in the very heart of that culture, means having penetrated its essence, reached the marrow of its history and mythology, given body to its taboos, images, ancestral desires, and terrors. It means being, in the most profound way possible, a rooted Machiguenga, one of that ancient lineage. (244)

Saul, as a storyteller, has been revered among the people of the tribe who have made him a secret that they will never disclose to anybody outside of their culture. Amazingly, Saul himself was of a different culture altogether. Saul had to change them but he was a small speck in the larger influence that the Westerners were already exerting upon the tribal people which was why “They



were less reluctant-the ones who lived in communities, to try out novelties, to progress; they had more love for life perhaps.” (162). The major work was being done by them while, on a very smaller level, Saul was doing what he could best offer. Even Saul had reached a level of eternal bliss where his world was complete as it was. He says, “I (*storyteller*) in the middle, you around me. I talking, you listening. We live, we walk. That is happiness, it seems.” (40). Thus:

Saul gave up being all that he was and might have become so as to roam through the Amazonian jungle, for more than twenty years now, perpetuating against wind and tide-and, above all, against the very concepts of modernity and progress-the tradition of that invisible line of wandering storytellers. (244)

All the aforementioned causes and effects safely converge on one point that: ‘In an effort to become one of them, Saul changed them forever.’

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Exploitation of women in Tendulkar's *Kamala* **Asha Madhavi Pagadala**

Introduction

Kamala by Vijay Tendulkar is a naturalistic play inspired by a real-life incident. It is the story of an unfortunate woman, Kamala, sold away in the flesh market and being a victim of sexual slavery in this male dominated world. The play deals with the issue of buying and selling of tribal women. Tendulkar uses the play to dwell on the characteristic sufferings of the Indian middle class woman made to suffer by selfish, malicious and hypocritical male chauvinists. Here in the play we find Jaisingh Jadhav indifferent to humanness. He is capable of humanity itself. The husband-wife relationship between Jaisingh and Sarita is typical of the sort existing in the cities like Mumbai, where husbands, having been in employment do not have enough time for their wives and kids and therefore they have to content themselves by being mere social beings.

This paper concerns the exploitation of women as well as women's victimization by male-dominated society. Sarita's speech in the play, *Kamala*, focuses on the evolutionary process of Tendulkar's women. The women characters in Tendulkar's dramas suffer a lot as the victims of the hegemonic power structure. The female body is the object of male sexual fantasy and desire is theatrically presented by Tendulkar. All women characters in his plays are the marginalized objects in interlocking system of sexual politics and power politics.

Theme of exploitation in the play

Gender-based division of labour breaks human beings into the male and the female, each retaining only half of the human potential, canonized as it has been by socio-cultural programming of sex roles. Hogie Wycoff, a Transactional Analyst, writes:

As women and men we are socialized to develop certain parts of personalities while suppressing development of other parts. This programming promotes a predetermined, skilled and repetitive way of acting life. (1980:196)

Every human being has the potential for nurturing, controlling, rational thinking, intuition, spontaneity and adaptation. To be masculine, men develop the faculties of controlling and rationality while suppressing those of nurturing and intuition. To be feminine, women develop the faculties of nurturing and intuition while suppressing those of controlling and rationality. To be cultured, both men and women develop the faculty of adaptation to culture, while suppressing that of spontaneity and so neither enjoys life.

Nurturing and intuition help women perform their culturally allotted function, child-rearing and house-keeping. While control and rationality help men perform their culturally allotted function, bread earning. Adaptation to culture and the lack of spontaneity make both of them obedient to their masters. Thus men and women become different, except in their obedience. These differences cause alienation and antagonism between men and women. So they find each other mysterious and hostile.

Gender deformity not only makes men and women incomplete human beings but also enclaves them to the exploitative and oppressive society. Men are exploited and oppressed at work while women are content with their power over children and daughter-in-law. They play games to steal recognition and power from the under-dog position when it is not possible for them to be in the



upper-dog position. The alienation and antagonism between men and women not only leads to them role-playing but also makes meaningful communication impossible between them.

Kamala is a play that elucidates this predicament of women and men. The playwright was inspired in writing this play by a real life incident reported in *The Indian Express* by Ashwin Sarin, a journalist, who really bought a woman in a rural flesh market and presented her at a press conference, to expose the evils of flesh trade.

Kamala deals with the problem of the negligible value of woman as a commodity in the modern world. Both Kamala and Saritha are commodities who can be sold off for cash or kind. Kamala asks Saritha, "How much did the master pay for you?" The innocent question brings out the truth that in a country like India whether it is a tribal woman or an urban educated lady their fate is basically the same. For Kamala the division of labour is simple. She will give birth to children and produce a heir for the master's property and Saritha can go out with him, provide him with intelligent company. Here Tendulkar also seems to be criticising the concept of companionate marriage which had been popularized in canonised literature.

Kamala has also showed how the state machinery is also involved in the heinous crime of trafficking of women. And even the press, the fourth estate, colludes with the state as an ideological apparatus of power to maintain *status quo* of unequal relations in the society. Jaisingh is a perfect representative of the patriarchal ideology of what it means to be a husband. "It is I who take decisions in this house and no one else", he tells Saritha. His house and his wife are nothing but the things to be owned. His expectation is that as a wife Saritha's duty is to fulfill and satisfy all his demands. Therefore as Saritha points out, he is like an owner of slaves. Her range is manifest in her question;

When a man becomes great, why does he have to become great, why does he have to become a great owner and not a great human being? (47)

The answer to that is provided by the uncle, "Because he is born as a male". That is exactly what Saritha challenges. "This must be changed". She asserts and dares to dream.

The day will come when I will cease to be a slave. Then I shall cease to exist as a thing to be used and thrown away. I will do everything but not because someone orders me to do it. No one shall rule over me. That day will definitely come. I will pay any price for that dawn. (52)

Jaisingh's indifference to Kamala's feeling is only slightly more pronounced than his feelings towards his wife Saritha. If he expects Kamala to appear at the press conference in her soiled and torn clothes to suit his sense of the dramatic, he expects Saritha to submit to his desire for sex whether she wants it or not. The educated and socially committed Jaisingh calls Saritha "bitch". Yet Saritha meekly accepts her subordinate position in his house, willingly following every instruction to the last detail. It is only when she sees Jaisingh's commodification of Kamala that she realizes that there is no essential difference between Kamala and herself. But whatever resentment desire for an alternate future that she feels gets watered down to two gestures-given an identical sari to Kamala and expressing the pious hope that someday things might change. It is interesting that the uncle Kakasaheb who first sympathises with Saritha and is critical of Jaisingh ends up telling her that men are like that, and that her place is beside her husband. In a subverted way he is ensuring the continuance of the *status quo* and Saritha agrees. One wonders whether it is an act of self sacrifice or a mere process of social conditioning. It is most likely a blend of the two.

Kamala is treated as an object and she has to serve her role as the male-dominated society wants and called by Sarita 'an innocent poor thing'. It is really shocking that Kamala was bought



from an auction of women. Through Kamala and Sarita, Tendulkar expresses the male-chauvinistic spirit where male believes in liberty of themselves and at the same time they try to suppress the voice of women in the society either by force or trickery. Sarita converses with Kakasaheb and his conversations suggest that exploitation of women in male-dominated Indian society is perpetual process in the past and coming future. Kakasaheb also is a part of that patriarchal society as he forced his wife to follow him silently without any grudge.

Kakasaheb : It may be unpleasant, but it's true. If the world is to go on, marriage must go on. And it only goes on like this. (47)

In the play, Kamala is not just a woman who is bought at an auction for Rs 250, a price less than of a bullock, but also the lens through which Saritha discovers the oppression she has been facing in her marriage. The way Tendulkar sees is that both Kamala and Saritha have been bought, Saritha, at the time of her marriage and Kamala, at the auction in Luhardarga. Tendulkar successfully juxtaposes the characters of Kamala and Saritha to analyse the complex question of subjugation and discrimination that women face even today in Modern India.

Like Kamala, Saritha is also an object in Jaisingh Yadav's life, an object that provides physical enjoyment, social companionship and domestic comfort. Kamala's entry into the household reveals to Saritha the selfish hypocrisy of her husband and the insignificance of her own existence. Simon de beauvoir's "The Second Sex" explores the nature of women's life and status in society,

Women have always been man's dependent, if not his slave; the two sexes have not shared the world in equality. (1949:19)

Man's domination over woman's body, mind and life is one of the many forms of colonizations that are found in the world. She puts at par different types of slavery.

Whether it is a race, a caste, a class or a sex that is reduced to a possession of inferiority, the methods of justification are the same. (1949:22)

The existential freedom of women comes into conflict with their subordination. But the 'compulsions of the situations' enforce an 'inessential' status and women, like other oppressed human beings have been forced into 'inauthentic', 'inessential' roles.

Naïve, Kamala plans with Saritha, as to how both of them can keep their master 'happy'.

We will make him prosperous. The master will have children. I'll do the hardwork, and bring forth the children. I'll bring them up. You are an educated woman. You keep the accounts and run the house. (35)

At the end of the play, Saritha realizes her precarious position within the institution called marriage, considered to be the holiest in our society. The play provides a completely novel point of view showing that women are still mere slaves to their male owners in Indian society even in the latter half of the twentieth century. One should take note here that both the female characters in Kamala are in some way or the other are subjugated by the dominant male character, Jaisingh Jadav, who occupied the center of the frame.

The only difference is that in some cases by custom and in some, by interpretation of doctrine texts as in Islam. In all cases, women are considered, inferior to men and therefore the over powering need to have a separate set of rights altogether for women.



Virginia Woolf, as a novelist endeavours to comprehend the patriarchal structures of power and resents the forms of economical, social, educational and professional inequalities and the disappointments, deprivation and anguish that they inflict disproportionality on women. She stresses the fact that women should have more space within the prevailing social structure and yearns to deconstruct the existing status.

In the end, Saritha had just awakened and is going through a phase of self realization. She is now determined and confident. She knows she will leave Jaisingh Jadav because she will not put up with the situation any longer. However, because of her traditional thinking and culture and her sympathy of her husband who has just lost his job and despair she decides to stay with him for the time being.

Today our society has become more and more complex. Industrialization, globalization, capitalism, science and technology have made the life of man more mechanical. Life of the modern man has lost all sense of coherence and has become fragmented. Man–woman relationship has always occupied a central place in the network of human relations. The theme of man-woman relationship is universal theme in the world literature. Depiction of the human relationship in any literary work stands with cultural, social, economic, moral and political issues of the age. Today's society has become more complex in the context of psychological, sociological and patriarchic society. In the patriarchic society, woman's position is always secondary. Women never had a way to express her feelings, love and emotions in the patriarchic society.

Beauvoir describes the bad condition of woman to man upon both the old and new testaments in *The Second Sex*:

“For the man is not of the woman but the woman of the man. Neither was the man created for the woman but the woman for the man..... for the husband is the head of wife even as Christ is the head of Church. Therefore, as the church is subject upto Christ, So let the wives be to their husband in everything.”(1949:110)

It shows that the man is not created for woman but the woman is created for man. In the context of psychology, marriage is the most significant and socially recognized form of man-woman relationship. Marriage is a social institution supported by tradition, custom and social morality.

Though the title of the play is *Kamala* the principal action in *Kamala* revolves around Saritha. Sarita in the play stands for the central consciousness in the respective work of art, and so the play can be called women-centered. In such a play, the feminine ideology finds its complete expression. The character of Sarita consists of a great variety and depth in comparison to her male counterparts. She reacts against social injustices and the subservient position of women in the institution of marriage. In the end, the rebirth of Sarita, who is now independent, and stronger with confidence, and who looks forward to the day when she would break away the shackles of her bondage, shows that Tendulkar, though not a self-acknowledged feminist, treats his women characters with understanding and compassion. So, we see that Sarita is emerging as a capable woman who challenges man. Here, Tendulkar commands our admiration as he has attempted at delineating women, who in spite of their supposed inferior status in Indian society, rebel against all odds.

Thus Tendulkar projects a point of view that is peculiarly feminine tending to be even feministic as the entire denouement in the plays in question bears it out. In his women centred works, feministic ideology, which pits women in direct encounter with chauvinistic male oppressors, finds its full length free expression. In characterization too, Tendulkar has deliberately



given his women characters a greater variety and depth and thus a definite edge over their male counter parts. Saritha's confident and assertive utterances towards the close of *Kamala* show that she has achieved a degree of self awareness.

Through *Kamala* Tendulkar raises certain cardinal questions regarding the value system of a modern success- oriented generation who are ready to sacrifice human values in the name of humanity itself and how in a success-oriented and male-dominated society, women are often victims or stepping stones to men's achievements.

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Post-colonial Gesture in the poetry of Kamala Das

Sangita Padhy & Asween Kumar Singh

Post colonialism is an intellectual and challenging field of study. It is a 'meeting point' and a 'battle ground' for variety of theories found in other fields of study. As a literary theory, post-colonialism deals with the reading and writing of literature of the people once colonized by the European countries like England, France, and Spain. It is the study of the interactions between the European nations and the society they colonized. Thus post colonialism deals with the colonized people, the issue of decolonization, the subsequent political and cultural independence. It tries to destabilize the western way of thinking, creating a space for colonized people to speak what Gayatri Spivak called 'subaltern voices' (Gandhi 1998: 3). Post colonialism implies a chronological separation between colonialism its aftermath which is a sensitive issue to the long history of colonial consequences. It mainly focuses on the way in which literature by colonizing culture distorts the experience and realities of the colonized people. The literature of the colonized people attempts to articulate their identity only to forget their colonized past, in order to erase the painful memories of 'Colonial subordination'. (Gandhi 1998:4)

Anne McClintock notes that post-colonial perspective tends to emphasize a hierarchical relation between a colonized and a colonizing culture, thus subordinating relations between postcolonial cultures. It can be presumed that post colonialism is a study of colonial consequences- the colonized people's struggle to establish their identity, history and their attempt to valorize their own culture through the colonizer's language and education. The major theme of literature from postcolonial countries can be considered as resistance to the former colonizer. They use English as the creative medium, but remain bound to their home, society, culture and nation to authenticate their identity as human beings and write back to the centre, thus destabilizing and often dismantling the notion of the centre and margin. Bill Ashcroft, Gareth Griffiths and Helen Tiffen in *The Empire Writes Back* have rightly observed that Postcolonial writers express their own sense of identity by refashioning English in order to enable it to accommodate their experience by 'different linguistic communities in the postcolonial world' (Empire 8). According to them, 'the crucial function of language as a medium of power demands that postcolonial writing define itself by seizing the language of the centre and replacing it in a discourse fully adopted to the colonized place' (38). They have used various strategies like inserting untranslatable words into the texts, refusing to follow Standard English syntax. Postcolonial literature is always written out of the abrogation to the received English which speaks from the centre, and the act of appropriation which brings it under the influence of a vernacular tongue, the complexity of speech habits which characterized the local language' (39) and 'it presents the difference through which an identity can be expressed' (62). They have presented the views, searching through oral inheritances, histories, myths and legends. The postcolonial writers seek to give voice to a past that colonialism has degraded or garbled. They express their own sense of identity by refashioning English to accommodate their ideas and observations.

Kamala Das (1934 -2009) is the fourth Indian poet to receive the Central Sahitya Academy Award and has been bestowed with the poetry award of the Asian PEN Anthology in 1964, Kerala Sahitya Academy Award (1985) and was shortlisted for the Nobel Prize in literature in 1984. She has no formal education, but deeply influenced by her great uncle Nalapat Narayan Menon and her mother Balamani Amma. At the age of 15, she got married to K. Madhava Das, an employee of the Reserve Bank and got an opportunity to move with him to different places. When Das started writing, her husband supported her and he was very proud of her (Warrier Interview). Her first book of poetry *Summer in Calcutta* was published in 1965; then came *The Descendants* (1967), *The Old Playhouse and Other Poems* (1973), *My Story* (1976), *Alphabet of Lust* (1977), *The Anamalai Poems* (1985), *Padmavati, the Harlot and Other stories* (1992), *Only the Soul Knows*



How to Sing (1996), *Yaa Allah* (2001), *Tonight, This Savage Rites* (with Pritish Nandy) 1979, *Closure* (with Surish Kohli) 2009. She was the author of several novels, collections of poetry and short stories in Malayalam. She emphasizes that her persona and her poetry are Indian, not western. She has felt the pulse of the whole India and her imaginative world reflects various experiences and observations, as she openly admits:

*I am Indian, very brown, born in
Malabar, I speak in three languages, write in
Two, dream in one... (The Playhouse and Other Poems 59).*

She has adopted English as the most efficient mode of intellectual expression, but evolved a special Indian English to express her emotions. She uses English as a proper vehicle to transport her experience with Indian sensibility and flavour. She uses her emotions, feelings, love, frustration, sexual experience in her poetry which acts as a document to show the suffering of women in a male dominated society. Like Jane Austen's 'two inches ivory', Kamala Das writes in a limited scope to raise her lonely voice not only for herself, but for many. She attempts 'to see man and his world as they really are without veils and pretences' (Sree Aurobindo's coinage 99). Her poetry acts as a document to show the strain of expressed and unexpressed pains of her life. In the poem "An Introduction" from *Summer in Calcutta*, the narrator says 'I am every/ woman who seeks love' (de Souza 10). From the beginning of her life, she is aware that 'her father was not of an affectionate nature' and she is one of the 'neglected child' of her family. After her marriage, she feels drowned in loneliness and the same echo of neglect in her life. In an interview to Debonair, she frankly expresses:

My husband was immersed in his office work, and after work there was the dinner followed by sex. Where was the time left for him to see the sea or the dark buffaloes of the slopes? (Debonair 41).

In 'An Introduction' she reveals:

*I asked for love when not knowing what else to ask
For he drew a youth of sixteen into the
Bedroom and closed the door.
He did not beat me
But my sad woman body felt so beaten. (Introduction)*

These lines illustrate the poet's longing for love and the vacuum created in her mind. She denies the constraints of conjugal life where husbands indulge in such things only to satisfy their needs and fulfilment of 'skin's lazy hunger'. As a modern poet, Kamala Das speaks about repressed sex instincts in the subconscious human behaviour 'with emotions of anxiety frustrations, hollowness and chaos' (Ayaz 110). Kamala Das's natural instinct to write poetry gives a new flavour to the Indian writing English. She vehemently comments:

*The language I speak
Becomes mine, its distortions, its queerness,
All mine, mine alone. It is half English,
Half Indian, funny perhaps, but it's honest,
It is human as I am human,
Didn't you see?
(The Old playhouse and Other poems 59)*

She tries to establish herself as an Indian poet writing in English and does not bother about being accused of using a language half English and half Indian.



Kamala Das suffers from double colonisation- one from European domination as a colonised class, and also as a wife/ woman, exploited and dominated by the Indian male domineering society. She raises her voice as a protest against the injustice imposed by the Indian society. Her poetry not only speaks of her own needs, but represents desires of many voiceless restricted women. It is a new kind of awareness which reveals her own identity as a woman and an artist. Her themes, settings, tender feelings show an intensity full of emotion. In her writing she expresses her inner pangs, a sense of loss, and suffocation for marriage. She resists social norms of Nair women. By expressing her dissatisfaction at her marriage and patriarchal hegemony, she gives a voice to the mute and powerless class through her writings. Bruce King rightly observes:

Her poems are situated neither in the act of sex nor in the feelings of love: they are instead involved with the assertion of the ego, self dramatization and feelings of shame and depression. (King 150)

Post colonial writers try harp back on their past. Kamala Das too as a poet of post colonial era tries to recollect her past, the memory of her grandmother and grandmother's house is the best example. In "Compositions" she writes:

*The only secrets I always
Withhold
Are that I am so alone
And that I miss my Grandmother.*

It reminds her of pure love. She justifies the quest for love which she is deprived of after marriage and after the death of her grandmother.

In 'My Grandmother's House' she recollects:

*There is a hour now far away where once
I received love.... That woman dies,
The house withdrew into silence, snakes moved
Among books I was then too young. (Summer in Calcutta 15)*

In her lonesome moments she recollects her grandmother – the source of tenderness and unselfish love. One of the central characters in Kamala Das's work grandmother who is inseparably linked to her memory of the parental home. She describes her grandmother's house as a paradise on earth. Her recollection of the old house traced back to her childhood associations with it. While comparing A.K. Ramanujan's "Small Scale Reflections on Great House" with "My Grandmother's House", it can be seen that Ramanujan's attitude is chronic, whereas Kamala Das's attitude remains reverential and affectionate. Along with the loss of her granny, Das mourns the loss of her father:

*We are tongue- tied, humbled and quiet
Although within we wept for you
And more for ourselves, now without a guardian.
Who would send us money to bail us out of jail.
Who would come when we land as junk at the city hospitals.
(Collected Poems 39)*

She introduces a new array of thematic contents in new voices, relating to her experiences in her art. Das has maintained a unique style in English, which looks natural and innocent. She depicts a common place experience in casual manner which contains an honest thought. The images are heart- throbbing and shocking. The beautiful and accurate images make her verse delightful, graphic and pictorial. Her reconciliation of the first person singular pronoun shows the American



poetic influence. Perhaps Kamala Das has adopted a highly personal voice and diction to write ordinary experiences of life. It may be due to decolonization of the British English, and she writes back to the centre. The diction tends to be lyrical, musical and having no verbal jugglery. She opens out her heart, its burns and aches in a lyrical manner. Her repetition of words, lines and even sections in some of her poems is unique. In “Substitute” she writes:

*It will be all right when I learn
To paint my mouth like clown's.
It will be all right if I put my hair,
Stand near my husband to make a proud pair.
It will be all right if I join clubs
And flirt a litter over telephone.
It will be all right, it will be all right
I am the type that endures. (The Descendants 6)*

The frequent repetition of sentence ‘It will be all right’ in the poem shows her carelessness and looseness in composition, but it seems appropriate and accurate. The sudden and unnatural break in poems shows ‘wit and whim’ of the poet. The use of monosyllabic words is more appropriate to express the rhythms of conversational speech. The reader is led to poetic experience through clarity in intent. While answering a question to Sobha Warriar regarding part of self in all her creation .she comments:

I certainly believe that a creator leaves apart of himself or herself in the creation. You cannot escape that. You remain there, trapped within your creation and that is the most vital part in creation. So certainly in my poetry, in my stories, in my painting, a part of myself is there. (Interview to Sobha Warriar)

The use of simile and metaphor is excellent. In “the Stone Age”, the ‘sway of his hand’ compared to a ‘hooded snake’. The ferocity of her ‘hunger’ is compared to ‘a forest fire’. Other poems like “Annette”. “Convicts”, “Gino”, “Nani”, “Radha’s Dream”, “Coral Snake”, “Munafique”, “Light a Bonfire”, “The Ochre Men”, “Amavasi”, “Fame” offer the best examples of the use of touching simile and metaphors. The use of simile is befitting to her emotions.

Like Nissim Ezekiel, Kamala Das’s poetry encounters a number of new words like “the menstrual blood”, “the musky sweat between the breasts”, “the jerky way he urinates”, “my pubis”, “scandal scent”, “lipstick”, “eunuch”, “schizophrenia” and many more that are certainly new to Indian poetic diction which shows her poetic craftsmanship and individual talent.

As an Indian poet firmly rooted in the native soil, culture and tradition, Kalama das uses the Indian myths and symbols. The myth of ‘Radha Krishna’ assumes the shape of a recurrent symbol in her poetry. Like Merabai and her love for Lord Krishna, she applies this myth as a symbol for her salvation. In “My Story”, she writes:

There was an imaginary life running parallel to our real life. I filled his (her son's) childhood with magic and wonder. Always he smiled with the sheer happiness of being alive. He sat on my knee looking like the infant Krishnan. (195)

She imagines herself as Radha seeking the divine incarnate as Krisjnan. In *Summer in Calcutta*, ‘Radha Krishna’, she displays her aversion for physical love which her husband stands for. In another poem, “Radha”, she identifies with the Lord, and writes:



*Everything in me
Is melting, even the hardness at the core
O Krishna, I am melting, melting, melting
Nothing remains You.... (The Descendants 9)*

These lines show that the poet aspires for eternal love, and for this she would like to melt like a burning candle only for Krishna. In “Ghanashyma”, the poet highlights her deep love for Krishna as she writes:

*Ghanashyma,
You have like a koel built your
Nest in the arbour of my heart.
My life, until now a sleeping jungle
Is at last astir with music. (Tonight, This Savage Rite 18)*

Her devotion to lord Krishna made her happy and contented. Thus the mythical symbol of Radha and Krishna has come to her rescue and given her peace and solace in a life of dejection and suffering. The use of Indian myths creates a separate identity for the poet. Like all postcolonial poets, Kamala Das uses national myths to create an identity of her own by way of resisting and subverting the colonizer.

Kamala Das has used English language that is not her own, but the spirit and the reality she has used is her own. English for her is useful as ‘cowering to crows or roaring to the lions’. Her choice of themes, characters, sentiments and language are her own and Indian to the core. Her ‘Anamalai’ poems were written during her sojourn to the hills of Anamalai in Tamil Nadu in 1984. In these poems she falls back on the past, which is a kind of escape from the present loneliness and self alienation. She wants to escape from the present and takes repose in her familial, personal history and the mythical past of her native land that reflects a sense of belongingness to the place of her nativity, her unflinching bond with home, society, culture and the nation. This indicates Kamala Das’s authentication of postcolonial gesture.

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Existentialism in Saint Tukaram

Bhagyashree Inamdar

Saint literature is the precious treasure house of Indian culture. In Maharashtra the Bhakti/Vithoba cult that is varkari tradition is deeply rooted from the last decade of the 13th century to the beginning of the 17th century. This cult has freed Marathi language from the clutches of Sanskrit language. The Varkari tradition is the backbone of spiritualism in Maharashtra. Jnaneshwar, Namdev, Eknath, Tukaram are the remarkable saint-poets of Maharashtra who are the precious jewels of Bhakti poetry. They spread the message of humanity, equality, brotherhood, and love. Bhakti poetry flourished in Maharashtra between 13th and 17th century. It has become a phenomenal movement which brings Marathi-speaking people together which was seen never before. This cult includes farmers, workers, and illiterate people to make a new literary world. There is no discrimination on the basis of caste, creed, sex, etc. According to saint-poetess Bahinabai Sioorkar the saint-poets of the Bhakti cult have built a temple (metaphor used by her to describe Bhakti cult). She says that Jnanadev laid its foundation, Namdeo built its walls, Eknath gave it a central pillar, and Tukaram became its zenith or spire. She visualized the Varkari tradition as a single architectural masterpiece produced collectively by these saint-poets. The great work of achieving unity and equality in the life of the masses is done by Bhagvad dharma. It started a new Marathi language and culture of common man and for common man.

The present paper focuses the aspects of existentialism in Saint Tukaram's poetry. Tukaram's journey from manhood to sainthood includes all the shades of human existence. Freedom, feeling of guilt and innocence, struggle for self-identity, alienation are the remarkable characteristics of his poetry which are the themes of existentialism. But the first spokesman of existentialist philosophy, Jean-Paul Satre adopted the term to mean 'self-description'. According to existential philosophy, the startling point of philosophical thinking must be the experiences of the individual. Authenticity is necessary to understand human existence. (John and Beth, 2009: 309) One's own personality is important as authenticity in the context of existentialism. The individual is solely responsible for giving meaning to life and for living life passionately and sincerely. The same is perfectly applicable to Tukaram because his life is a struggle, a battle, to give meaning to his own life. His life is a passion for self-realization as illustrated in the examples cited below in the context.

Tukaram Bolhoba Ambile (1608-1650) who is popularly known as saint Tukaram is one of the greatest saint-poets of Maharashtra. Saint Tukaram's *Abhanga Gatha* is the portrait of a struggle of common man against all the social, cultural and religious chaos, hypocrisy. It is his autobiography, an account of his inner journey. This man has revolted against the society just for the cause of humanity and truth. His poems reveal his moral fibre, responsibility and freedom. He gives importance to humanity, and says that the purified heart is the only key to resolve the meaning of life. He speaks about his own experiences, his innate knowledge. His abhangas express the universality of his experience. His life is a voyage of self-discovery. His *Abhanga Gatha* is the account of all the spiritual and secular experiences. Tukaram has written devotional poetry and has added to it new existential dimensions. As the great scholar of Tukaram, Dilip Chitre says:

In this (Bhakti) he was anticipating the spiritual anguish of modern man two centuries ahead of his time. He was also anticipating a form of personal, confessional poetry that seeks articulate liberation from the deepest traumas man experiences and represses out of fear. Tukaram's poetry expresses pain and bewilderment, fear and anxiety, exasperation and desperateness, boredom and meaninglessness – in fact all the feelings that characterize modern self-awareness. (2003: xxxi)

The themes of his poems are also applicable to the modern man's condition. He speaks of his pain, pleasure, failure, victory, fear, anxiety, everything which may usually be experienced by



common man, even in this age of globalization. So, Tukaram is close to everyone's heart. His every abhanga speaks of and comments on human life. He is communicating with the society while having the self dialogue. His poetry seems easy to understand but it has many hidden traps of meaning. It has irony, paradoxes, and sharp black humour. He is a great devotee of Vithoba. But his devotion is not blind. It is worth quoting Dilip Chitre again in this regard:

Tukaram himself is often paradoxical: he is an image-worshipping iconoclast; he is a sensuous ascetic; he is an intense bhakta who would not hesitate to destroy his God out of sheer love. Tukaram knows that he is in charge of his own feelings and the meaning of his poetry. This is not merely the confidence of a master craftsman; it is much more. It is his conviction that man is responsible for his own spiritual destiny as much as he is in charge of his own worldly affairs. He believes that freedom means self-determination. He sees the connection between being and making choices. His belief is a conscious choice for which he has willingly paid price. (emphasis added) (2003: xxxi)

Tukaram is a poet and a writer describing human condition through his own autobiographical lyrics. His work relates all the people, even across cultures, language and time. The remarkable characteristics of his poems are driving force of devotion, the sweeping feeling of freedom, the spacious simplicity and the unpretentious artistic confidence. He is not proposing the absolutely external existence of God but the independence of man. He knows that it is the devotee who creates an anthropomorphic image of God. (Dilip Chitre, 2003: xxix) His devotion is his inner search, a spiritual odyssey. Self realization is God realization for Saints. For reaching the state of bliss, self knowledge, purification of heart, contemplation, etc. are the essential steps. Tukaram's poetry is the expression of his struggle for self realization. He takes his own decisions by becoming aware of the results. Following are the examples of his cautiousness:

*What has happened has happened.
It is useless to talk about it now.
But henceforth, says Tuka,
One will have to watch oneself. (p.199)*

See how the following lines from his abhangas express his self identity:

1. *I am like a tender thorn with a piercing point
I am hollow inside and easy to break
I am like a painted tint that looks perfect
But being lifeless is a pale likeness of real life. (p.195)*
2. *My caste is low:
My origins humble.
A little help from you
Will go a long way. (p.5)*

Freedom is looked upon a remarkable tenet of existentialism. It is believed that human behaviour is characterized by free choice. Though Tukaram inherits the bhakti tradition he is not its blind follower. Willingly he takes the responsibilities of Vithoba cult on his shoulders. His abhangas give the details of his changing moods, thoughts, trials and tribulations. All his actions seem to have been guided by his free will. Let us make the point by citing a few lines here.

1. *Says Tuka
I live as I please. (p.193)*



2. *I continue to exist*

By sheer will. (p.235)

3. *I made my own mind the sole judge of truth*

Rejecting the popular view of life. (p.256)

These examples are signs of the existential philosophy. Throughout his life he is on a quest for truth. His life is nothing but the experiments with truth in which he finds the ultimate goal of life and enjoys the bliss of revelation. Reaching this stage of ecstasy is not so simple for him but he faces internal as well as external conflict. He commits mistakes in the journey of his life and experiences guilt consciousness. His innocence and humility makes him confess and he does not hide anything from his readers. He is morally strong and open hearted.

1. *I've sinned more*

Than most.

I can't understand

Why

You find me

Worthy of love. (p.37)

2. *I only feel*

A great regret, because

I cannot save

Your reputation. (p.17)

3. *Everything I tried went wrong.*

You've used up all my faculties

What I just said vanished in the sky

And I've fallen to the ground again. (p.8)

Such expressions of Tukaram helps him to purify his heart and makes him stronger transforming a common man into a radical bhakta, a rebel. He revolts against the orthodoxy, discrimination, and all the ills and evils of contemporary society.

Tukaram becomes more introvert at a stage in his life where he realizes that to be detached from the society is a happy experience. It is a common feature of spiritual, inner journey of all the saints that they required alienation to become more powerful, more worthy.

Existentialism can be seen as a response to the social phenomenon of alienation. As the feeling of being left out of society grew, so did the existentialist's philosophy that it is natural to be separate from society, because the idea of belonging to society was an illusion all along. (Existentialism, www.bookrags.com, p.5)

The saints have experienced alienation from their mundane work, life and the world. The same feeling is experienced by Tukaram which is expressed by him in his abhangas. Here are the examples.

1. *The pretender savours;*

The pretender renounces;

The ascetic pretends

The world is unreal. (p.34)



2. *This is not my country,
I could not settle down in any one place.
So what do I own?
What can I possess?
I am in an alien land.
I have lost my legs
And I am blind. (p.160)*

3. *This world is only a camp for us.
We view our body as an object. (p.160)*

The above examples give the details of a saint's separation from this world which is a remarkable feature of existentialism. The saints do not indulge in the worldly, material pleasures; so they become the lovers of humanity.

Love to God and love to man are two inseparable aspects of one and the same divine life. (Belsare, 1985: 38) Tukaram lives his life consciously and gives meaning to his life by serving humanity. "To some extent, existentialism is the ultimate form of humanism, because it takes all responsibility for human happiness and achievement out of the hands of fate and places it in the hands of humanity." (Existentialism, www.bookrags.com, p.8)

God is seen in all human beings by Tukaram. He preaches the people, motivates and inspires them, teaches them the real meaning of human life. He struggles to live and let others live by dispelling the darkness of ignorance.

*I worked hard so that my body could endure more
I helped others as much as I could. (p.255)*

He spent his life in teaching people the importance of experience, knowledge, responsibility, morality, goodness, brotherhood, equality, and all the values of life with which one can attain godhood in this life. Belsare states very well the importance of Tukaram in following lines:

Like the great sages of the Vedic times, he gave the world something more than a sublime moral teaching. Like the Buddha, he gave the world something more than the spirit of renunciation. Like Jesus the Christ, he gave humanity something more than unselfish love. Like Shankara and Jnaneshwar, he revealed the secrets of God to humanity and taught the world the way to share the holy life of the Divine Being. (1985: 34)

Thus, Tukaram is a man of action. His journey from manhood to sainthood includes all the hues and colours of human existence. He lived for the cause of humanity and searched and served godhood in every human being. He is a powerful devotee who challenged God and demanded Him to surrender Himself on his feet and set an example. This is no arrogance on Tukaram's part but confidence and humility incarnate. He gives the message:

*Says Tuka
I give you
The very root
of ethics
Be happy to worship
The Lord of All Being
In your own being. (p.191)*



Thus, the gist of the poet's philosophy has existential overtones. His lyrics are the cries of his heart which give the vast range of his experiences, his world view, a tinge of existential philosophy. Before Nietzsche, he is the one to declare poetically "God is dead". The one thing he loves most is humanity.

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Web Links:

- <http://www.bookrags.com/studyguide-existentialism>
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Re-defining 'Home': A Study of Manju Kapur's *The Immigrant*

Dashrath Gatt

Introduction

Displacement of man—forced or voluntary—has remained a perennial feature in the history of humanity. The onset of liberalization with the advancement in the field of technology and communication has reduced the spatial gap between man and man belonging to different nationalities, and this has transformed the world into a global village literally. The 'self' of an individual which comprises the beliefs, attitudes, customs, experiences, within a group or community or nationality of which he is a part, comes under tremendous pressure when exposed to a culture, a land far removed from one's own. In our times, the dislocation of human being has become an underlining feature and this has found expression in the literary works of many modern writers, predominantly Indian, the world over. The galaxy of such writers include Salman Rushdie, Amitav Ghosh, VS Naipaul, Anita Desai, Kiran Desai, Jhumpa Lahiri, Arundhati Roy etc. who were quite liberal and sensitive to give space to the feelings of the displaced people who are passionate about their motherland and despite their dislocation remain very much possessed about their native cultural mores or identity.. Manju Kapur, an ex faculty at reputed Miranda House College in Delhi draws the sketches of the lonely immigrants, sandwiched between two different cultures—home and host—in her work *The Immigrant*. Placed in between two worlds, quite opposite in cultural, social milieu, the migrant is often confronted with the questions as who he is, where he belongs, and where the future beckons him. In such a catch-22 situation, he searches himself, his roots, and his cultural ambience, representing the warmth of 'home'. Salman Rushdie elaborates on the infatuation of writers of Diaspora with the expatriates' fixation with their sense of self and belongingness: "...our identity is at once plural and partial...sometimes we feel that we straddle two cultures...it is a fertile territory to occupy for the writers," (Rushdie, 15)

The search for 'home' for a displaced individual remains one of the most important issues of the writers of Indian Diaspora, because displacement or migration of individual is an eternal feature; the feeling of being a part of Diaspora can be traced within a country, a region or in particular demographic group or composition. As Prof A. K. Singh asserts, "In one sense, each one of us is in a state of diaspora."(Singh, 227) Man being a by-product of his social environment carries with him his social, cultural values, his beliefs and faiths, his sensibilities and perception of the world around him, his language and ethnicity, his rituals and festivals. His arrival with all this baggage in a new country puts him in an unsavoury, unseemly position. Pitched into a situation where clash of cultural ethos seem imminent, the individual first tries to comprehend, understand and analyse the alien attributes of a culture, some of which appear far more appealing to him, and then the migrant realizing his minority status and feeling cornered strikes the note conformism with what he does not feel at home with, giving space to a composite culture. Edward Said remarks in this regard: "...culture comes to be associated, often aggressively, with the nation or the nation or the state, this differentiates 'us from them' almost always with some degree of identity, and a rather combative one at that..." (Said, xii)The displaced individual the novelist observes remains divided in his loyalties—pulls of the roots on the one hand and attractions of the adopted on the other:

Certain Indians become immigrants slowly...These immigrants are always in two minds. Outwardly they adjust well. Educated and English speaking, they allow misleading assumptions about a heart that is divided. In the new country they work lengthy hours to get entrance into the system, into society, into establishing a healthy bank account. Years pass like this, ungrudged years because they can see their all sustaining dream of a better life coming true. (Kapur, 120)



Discussion

Manju Kapur's literary canvas is filled with the portrayal of common people with their every-day activities and this makes her connect herself with her readers in an effective way. The issues she deals chiefly pertain to human relations with their sweet-bitter over-bearings. *The Immigrant*, as the very title suggests, is a story of a young immigrant couple in Canada—Ananda and Nina who are depicted as trying to belong to the adopted culture to make the outside world as their 'home'. Ananda after the death of his parents migrated to Canada, a place where his maternal uncle is already settled, to pursue his career as a dentist and is reasonably successful in his venture. In his early thirties, at the persuasions of his sister in India Alka, he marries thirty year old Nina, a lecturer in English in Miranda House College in Delhi. Nina's marriage was a constant concern for her widowed mother Shanti and when a proposal comes from an NRI boy, she persuades her daughter to be positive about it; even Nina herself feels edgy about her status as a spinster. Once married, Nina arrives in a new world where she is welcomed by the family of Ananda's uncle, the man who supported Ananda out of obligation for his sister during his initial days in Canada. Nina finds everything beautiful in life except the physical compatibility with her husband, a fact which fractures the strong edifice of trustworthy relationship between husband and wife. The effect of open, frank culture of the adopted country becomes visible in their life when the differences between the two starts cropping up, and the mistrust develops. Despite remaining glued to each-other, both feels a sense of incompleteness, a feeling of unfulfillment. The effect of the native cultural mores—be it clothing, food, celebration of festivals, space, privacy, openness, sexual inhibitions, love for independence and liberty— gradually starts making inroads in their life. Initially, the deeply ingrained home cultural values and sensibilities can't accept the sensibilities of the native land but with the passage of time the new entrants succumb to the cultural invasion, and become receptive to them.

In the beginning, the feeling of nostalgia drags the immigrant back to his roots, but slowly these pulls get loosened; the reality starts dawning on him that he has to live in a new adopted world, a 'home' by choice, not by birth, and adaptability to the seemingly hostile culture is the way out. The first generation migrants after overcoming the initial hardships have become a part of the new adopted culture. Dr Sharma harbours fond memories of his roots and wants his children to have a connection with their past; but at the same time he feels proud of his being a 'global citizen', something the very migrant individual craves for, a new identity forged out of a harmony between his roots and his present, encompassing his journey across the varied cultures and nationalities: 'Look at me...I am a citizen of the world.' (26) Ananda finds himself confused with the question of being connected to one's roots: 'Why his uncle did not visit India more often. Were Lara and Lenny not curious about their father's birthplace? (26) The memories of homeland always remind Ananda of his origin and ancestral lineage. His sister considers her right to get her brother married to an Indian girl, and not to one belonging to another nationality as his uncle did, a fact which is not welcome in India. This shows a wide gulf between the attitudes of the Diaspora on one hand and their home culture on the other: 'Even though you have taken citizenship at heart, you are an Indian, with Indian values...Thank God, you have not chosen to marry a Canadian, like your uncle.' (55) Dr Sharma comments disparagingly about his homeland and the system there, making the readers reminisce about the picture painted of India by VS Naipaul in his works, but deep down he feels that the young generation should be aware of their roots. That's why, Dr Sharma despite being his long stay in Canada feels the pangs of nostalgia: 'One does miss relatives here. I kept inviting your mother—even offered to pay—but she said it was impossible to leave her family...' (25) Completely bathed in the glitter of Canada, Dr Sharma wishes his children to have some sort of connection with their roots, because after all they are Indians in the eyes of the native Canadians: 'To give the children some idea of their background of course, otherwise how will they know our customs?' (28)



At every step in an adopted world, a migrant encounters hostilities and faces humiliation on account of his ethnicity, his colour, features, clothes or language, but as most of these migrants come from poor countries in search for greener pastures in the West or the US and Canada, and become used to such boorish behavior with them by the native people or authorities. When Nina has to face this embarrassment, she takes it as an attempt to disrespect her Indian or Third World identity: ‘They wouldn’t treat a European or American like that. Why me? Every paper was in order....They did it because we are third world.’ (109) The arrival of Ananda in Canada and his initial days there when he had to fall back on his uncle’s support were far from being memorable, but he knew that, ‘Immigrants had to find their way.’ (233) He gets his first bombshell in a new world: ‘Family here means different things, beta. We help you to be independent. We do not want to cripple you.’ (28) This pep-talk has many loaded questions with regard to one’s place in different world. Later on Ananda realizes that being independent is the hallmark of this culture where there are no family constraints, as Gary his friend brings home the point: ‘One can’t have family breathing down one’s neck.’ (31) As a displaced boy Ananda had to compromise his self-respect and dignity, a price one has to pay in such a situation. His slighting experience represents the predicament faced by every migrant individual and this experience also becomes instrumental in teaching him a lesson in becoming a part of the global citizenship where one’s identity is redefined every moment.

The novelist drops hints as what the migrants should do in order to submerge themselves in the new culture: ‘As immigrants fly across oceans they shed their old clothing because clothes maketh the man and new ones help ease the transition...If they focus on integration, convenience, and conformity they have to sacrifice habit, style and self-perception. The choice is hard, and in Nina’s case it took months to wear down her resistance. (151)

Ananda is aware of his roots but at the same time he is aware of what can become of an individual of split identity. After his unsuccessful sexual encounters with the native women he is inwardly confronted with the question ‘whether his inability to love a white woman meant he had never really left India.’ (39) He muses: ‘...he was still clinging to his parents, still unable to come to terms with their deaths, still faithful to the notions of purity they had instilled in him.’ (40) His comment ‘When one came to a new country, one had to come wholeheartedly otherwise one could be very miserable’ (34) speaks of his resolve to merge in a new world and acquire a new identity, because for him Canada is the ultimate destiny: ‘I’m telling you Canada is truly international. They don’t believe in narrow boundaries.’ (139) But being a native Indian, his conservative sensibilities can’t accept the dominance of white woman in the private moments. He feels ashamed and slighted before the demanding native women because of his sexual deficiency; a submissive, shy Indian can be better partner because sex in India is a prohibited word and a woman in a conservative society is not expected to be sexually demanding, and confesses his perception: ‘...she[Mandy] must know that immigrants came with old world values.’ (281) Despite being a Brahmin, he has no inhibition in eating meat, an idea repulsive to religious sensibilities in India: ‘He was Brahmin, his body must never be polluted by the dead flesh.’ (14) He appears gradually becoming a part of a new culture where liberty, responsibility and independence characterize the word ‘Identity’.

Ananda’s attraction for new land, to be a part of the multicultural Canada, becomes visible when he prefers himself to be called as ‘Andy’ instead of Ananda. Nina on the hand having a more firm grip of Indianness and still to adjust herself to the Canadian ways, does not feel at home with Ananda’s infatuation with his Western name.: ‘She had refused. It was foreign, Christian, Western, and not to use the word Andy in her own home would be to carry alienation in her bedroom...Andy is not a Hindu name. Ananda had not persisted, but the very fact that he had asked suggested desires she found disturbing.’ (153-54) it is obvious that Ananda is more than willing to compromise his affection for India to become a part of the new world while Nina feels strings of Indian culture tied to her wings. Though, later on she also comes off her reservations and becomes very much a part of



a culture where ‘nobody owned anybody (39) and accepts the dictum, ‘Assimilation brings approval’ (153) The assimilatory approach of Ananda becomes obvious when he comes to know about the name of his fiancée and responds enthusiastically: ‘Nina, what a nice name. Both Indian and Canadian.’ (48) Once in an adopted land the migrants feel that their conservatism will give in to the free, open society of the West. Nina with each passing day and new experiences, overcomes her inhibitions about sex, clothing, food preferences; now she is no more a traditional, shy dependent woman falling back on the support of her husband; she feels gradually empowered and awakened about herself and her rights, even of her body: ‘Feeling less Indian had its own advantages. There were more possibilities in the world she could be open to. Her body was her own—and that included her digestive system and her vagina.’ (268)

The migration of Nina from India to Canada is not as easy as it was for Dr Sharma and Ananda, because they differed in their motives. Dr Sharma and Ananda wanted to make the adopted world as their home from the word go but not without disconnecting the ties with the land of their origin. Representing the modern day sensibilities, the duo wanted to lead a quality life, a life full of abundance but devoid of the coziness of family surrounding. They rather than expressing reservations about the new cultural values, give space to adjustments, adapting to new ways, giving space and liberty to their kids as well as his wife. But still they and Dr Sharma in particular were conscious and concerned that his kids should remain connected to the land of their father; even his Canadian wife Nancy supported this point of view:

‘Beta, I was once like you. I too wanted to leave my country behind when I left its shores. Twenty years ago there was no Indian club. I am one of founding members. I realized that if I forgot everything of mine, then who was I? When the children came, it became even more important to keep in touch. Nancy thinks like I do, after all there is something so graceful about our rituals. She loves the opportunity to wear her sari. Then at Christmas we all go to church, that is fair, don’t you think?’ (28)

This speaks of the assimilation and cultural pluralism of Canada which fascinates migrants. Nina on the other hand arrived in Canada just because she was the wife of Ananda. She finds herself all alone in Halifax after Ananda’s leaving for his clinic; she feels that ‘she is an immigrant for life.’ (121-22) Her realization of herself as an ‘immigrant for life’ portrays her fear of adapting to new culture and become a part of it. Her ordeal started with her arrival in Canada when she was singled out at the airport for interrogation about her motives of her arrival in Canada. She becomes enraged thinking that she was detained on account of the colour of her skin, and this makes her aware of her Identity as an Indian.

After her arrival in Canada, Nina gradually started shedding her inhibitions and asserting herself in her own way, through her sexuality or decision to leave Ananda towards the end of the story. In the beginning she cannot think of her separate identity; she prefers the Indian clothes, remain vegetarian, and does not speak out her mind about her unfulfilled desires. But her joining a course in Library Science, the Feminist Group, her visit to a Gynecologist, her cozying up to Anton, leading to promiscuity—all these indicate her gradual assertion of her own self, her rights over everything belonging to her. After the rituals related to the death of her mother, Nina feels no connection with India; rather she ‘felt adult and bereft at the same time.’ (323) The novelist explains Nina’s journey of her changing identity through her sexual encounters and Nina’s reaction to them: ‘Her first lover had taken her virginity and her hopes, her second lover had been her husband, her third had made her international.’ (261)

Kapur also throws light on the status of woman in Indian society. It was a privilege to be a wife of an immigrant who preferred Indian woman as life partner for varied reasons, cultural compatibility being one of them. She was expected to remain subservient to her partner in the land



of her husband's dreams, without any fuss, giving her husband the 'homely feelings': 'The immigrant man needed a bride who would surround him with familiar traditions, habits and attitudes, whose reward was the prosperity of the West and a freedom often not available to her at home.' (78) Nina's preference for the Western clothes and meat depict her journey into a world full of freedom and liberty, giving new twist to her India removed identity. In a new country, Kapur argues, one has to accept it in totality; otherwise one can't cope up with the culturally strange surroundings: 'Forget the smells, sights, sounds you were used to, forget them or you will not survive. There is new stuff around, make it you own, you have to.' (121)

The expatriates' journey through the process of 'dislocation-relocation' makes them adept in adapting to the adverse circumstance on the foreign soil, and this journey becomes a symbol of their new identity. They become the harbinger of hybrid culture—a culture metamorphosing out of the 'home' left behind and the chosen one in Canada. Here, the human being's bargaining skills are tested; he has to make right moves and pleasing noises for survival in an alien 'home'. The new culture is just like bitter-sweet pill, and one cannot become selective in choosing the sweetened side of this pill in the form of career growth or material success and ignore the bitter side which is not to the liking of an immigrant. In Kapur's world the immigrants try to preserve their Indian identity by founding an Indian Club in Canada so that they can observe and maintain their distinct identity by celebrating their own festivals, religious rituals together. Such congregation of the expatriates in their adopted land gives them emotional support as well as a feeling of home away from home when they feel connected to their motherland in a land of their dreams. The celebration of Diwali in Canada speaks not only of the efforts on the part of the migrants to preserve their cultural identity but also sings of the multicultural ethos of Canada where even the natives join the festivities:

Diwali and Holi. Every year their dates change, but around the beginning and end of winter come the festivals that make Indians think with longing of celebrations in the mother country...Home to four hundred Indian families, home to the Indian Club whose main aim was to ensure that expatriates did not feel deprived during festive occasions and to expose the next generation to Indian traditions...Myriad women are dressed in saris, Nancy and Lara included. Dr Sharma and Lenny are wearing new clothes...Another hybrid Diwali over.(27)

Ananda, who wanted to divest himself of his past just to merge himself in the Canadian culture, feels compelled to revisit the philosophy of his uncle when he is besieged with the question of his identity: 'His uncle's comments about Diwali now appeared in a more forceful light. If you reject it all, then who are you?' (48)

Conclusion

Kapur observes the predicament faced by the immigrants: 'Their heads, hearts, and purses were permanently and uneasily divided between two countries.' (46) Kapur's expatriates appear victims of this dualism or the split-self, though the intensity of this division can vary from individual to individual at various points of time. While Dr Sharma and Ananda appear more Canadian than Indian, Nina's attachment to her roots make this transformation slow for her. No doubt towards the end of the story, she seems to have come off her timid, traditional Indian woman inhibitions and exhibits her newly acquired Canadian free will and liberty by coming out of the marriage bond with her husband. Nina's decision to make peace with the new world, to swim in the world of multicultural society where different identities merge into one, depicts what Hall calls a 'hybrid identity':

For an immigrant there was no going back...The continent was full of people escaping unhappy pasts. She too was heading towards fresh territories, a different set of circumstances, a floating resident of the Western world.' (330)



The immigrants, particularly the first generation has fond memories of his upbringing in India or feels affinity with his lineage, make a min-India on a foreign soil; though by assimilating themselves to the host cultural mores, willy-nilly they have given space to the ways of the new world in their minds, because this works to their advantage: ‘Get rid of the schism, become enough like them to be comfortable, merge and mingle...’(121)

The Immigrant suggests that identity has nothing to do with fixities; it is in a continuous state, and more dynamic in modern times as the world conglomerates into a new shape. John McLeod remarks: “Identities are never total and complete in themselves, like orderly pathways built from crazy paving.” (219)The individual is caught between two or multiple worlds, in a state of in-between, or in a process that Stuart Hall refers as from ‘Being to Becoming’ (70). The characters of Kapur—Dr Sharma, Ananda, and Nina pass through this phase in searching for who they are, and where they belong. They can be caught in a move where their native identity, their love for the homeland is slowly fading, and every moment inching towards the adopted one, because the immigrants now appear in the grip of the ethos of the new world, a newly acquired identity representing “hybrid culture” (Bhabha, 1) where the fusion of the East and the West can be seen.

The life of expatriates and their split-self can be perceived in motion, indicating that tomorrow there is scope for further assimilation, and transformation in what they are. The host culture will never integrate you completely, as feared by Nina: ‘What assimilation when your body stamped you an outsider.’ (155)But retaining a part of your past and integrating to your present is what the immigrants can remain content with and this is what multiculturalism of Canada, or any place of refuse for the Diaspora stands for. The quest for ‘home’ of a displaced individual can be traced in an in-between world, a home in passing, not permanent, and this continuous transition is the characteristic of the ‘concept of home’ at global level. Manju Kapur’s *The Immigrant* exemplifies this attribute where his characters appear heading for the “cultural pluralism”, (Min Song, 347), where different cultures integrate into one— a hybridity in the melting-pot culture where one’s refuse in transition becomes one’s ‘home’.

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Innocent Suffering Women and Merciless Exploiting Men: An Insight into the Selected Works of Mahasweta Devi

Mahesh Naik S. & Nagya Naik B.H

In every society members are differentiated by sex. Differences between males and females in societies permeate every domain of life: including language, thought and communication. Our human lives are influenced by gender differences every day, whether or not we realise it.

There are variations in appropriate roles for females and males among both non-human and human beings. But variations are more complex among humans because humans have several cultural institutions that non-humans lack: verbal and written language, religion, art, music, literature, and a sense of history.

Almost all societies have systems of social hierarchy. India has undoubtedly the most complex and rigid system of social hierarchy in the world. Here we found hierarchies of astounding variety of social categories: caste, class, ethnicity, estate, lineage and other kin groups, gender age and more. Though India is officially a secular nation, it is dominated by the social organisation, culture and ideology of its Hindu majority. That ideology assigns females a position distinctly subordinate to males: constrained, dependent, exploited and suppressed.

Women are controlled largely by being confined to traditional familial roles in which they are dependent upon and dominated by men. Those who are allowed or able to transcend those roles through such mechanisms as education, familial wealth or influence, organisational or political support, are likely to function as respected, capable people in a wide variety of social, political, technical and occupational roles, where they often prove to be effective leaders and formidable competitors to men.

Thus those who are denied these privileges are destined to remain within the four walls. If such women get any subordinate jobs, they have to face many problems. In these cases where women are able to find jobs, these are singularly concentrated in the low income occupations in agriculture and industry. The women can be paid lower wages than men because their secondary status in the labour market. Furthermore the socialisation of girls and women under patriarchal institutions typically teaches them to behave in timid and complaint ways, by their making it easier to control them as a labour force and to impose exploitative conditions.

It is generally believed that whether a woman is from a well-off and well-educated family or from an ordinary family she is destined to be treated as inferior in most cases in her home or familial circles or where she is employed as worker.

This paper deals with two important works by Mahasweta Devi- *Mother of 1084* (a novel) and *Breast Stories* (a collection of three short stories- "Breast-Giver", "Draupadi" and "Behind the Bodice").

Sujata (*Mother of 1084*) is a daughter-in-law of Choudhary family which is one of the respected families of West Bengal. She gets a job in a bank after her marriage when her husband Dibyanath Choudhary's business is in problem. At this juncture both her mother-in-law and her husband encourage her to get into the job. But once her husband's business recovers, both of them tell her to give up the job. This is because they do not want Sujata to be economically independent.

Sujata has not got such a husband who can shower love on his wife. He does not bother about Sujata's health whenever she conceives. His hatred becomes more severe after Sujata inclines



more towards Brati, their youngest son, whom Dibyanath does not like for Brati knows all about his father's (Dibyanath) extra-marital relations. On the other hand Dibyanath is full of praise for their other children who know about his illicit affairs with other women but keep quiet. No one except Brati has consideration for her feelings in her own home. She is treated badly because of her straight-forward nature. When Brati is killed neither her husband nor her elder son pay attention to her request. They try to save their own skin. Brati's portrait is also removed from the hall at Dibyanath's behest knowing well that this could affect Sujata's motherly feelings.

Dibyanath here projects himself as a product of patriarchy. He can love some of his children and can hate some other as he wishes. He is not ashamed of his illicit affairs even after Sujata tells him that she knows about all his affairs. This shows the 'extra freedom' patriarchy allows to the male. Thus Sujata, in spite of having her own job (economic security) suffers and is oppressed by the other members of the family. This is one kind of domestic violence and the family is also a site of exploitation and violence.

Jashoda ("Breast-Giver"), the Brahmin wife, is placed altogether in a different situation from that of Sujata. Unlike Sujata, Jashoda is married to a poor Brahmin, Kanganalicharan. Unlike Dibyanath Choudhary, Kanganalicharan loves Jashoda. But his love is carnal in its nature. He always thinks of Jashoda's "capacious bosom"—"Coming home in the afternoon, Kanganalicharan was thinking of his imminent pleasure and tasting paradise at the thoughts of his wife's large round breasts."(Devi 41).

He never cares for her, except at the end of the story when he is deceived by a young woman with whom he had an illicit affair. He does not think of her as a human being who has her own health problems, emotions and feelings. He considers her as a pleasure-giving object and concentrates on feeding her well for his own pleasure—"He was picturing himself as a farsighted son of man as he thought that marrying a fresh young thing, not working her overmuch, and feeding her well led to pleasure in the afternoon."(Devi 41).

Jashoda is fully a typical Indian woman, "Whose unreasonable, unreasoning, and unintelligent devotion to her husband and for her children, whose unnatural renunciation and forgiveness, have been kept alive in the popular consciousness by all Indian women from Sati-Savitri-Sita."(Devi 47) She has tons of love for her husband and children. She wants to become the earth and feed her crippled husband and helpless children "with a fulsome harvest". She holds her husband high in her esteem.

Jashoda becomes a breast-giver for the children of Haldar household. She agrees to breast feed the children of this family because to run her own household. Besides breast feeding her children she breast feeds the Haldar children too. For this she has to remain pregnant all the time. Her breasts shoulder the burden of her family.

But this does not last long. The Haldar household literally throws her out after she is no more capable of holding milk in her breasts. The elder daughter-in-law whose children Jashoda fed with her milk has no sympathy or compassion for Jashoda. Now as they have all grown up, there is no need of Jashoda for them. In this situation Jashoda has no option but to go to Kanganalicharan. But he too reacts wildly and sends her back to her old abode, that is, Haldar household. He bursts out, "I don't want to see your face again. Buzz off!"(Devi 59).

Now Jashoda is aging and she does not have her old "capacious bosom" and has been emaciated. She is of no use for her husband's lust and he is now after young women like Golapi who works in the same temple where he is working. He is not the Kanganalicharan who had



convinced her and consoled her when she had brought grains, oil and vegetables from the Haldar house while working as breast-giver. He had then said,

You'll have milk in your breasts only if you have child in your belly. Now you will have to think of that and suffer. You are a faithful wife, a goddess. You will yourself be pregnant, be filled with a child, rear it your breast, isn't this why mother came to you as a midwife?" (Devi 51).

Jashoda, realising the justice of these words had said, with tears in her eyes, "You are husband, you are guru, if I forget and say no, correct me. Where after all is the pain? Didn't Mistress-mother breed thirteen?" (Devi 51).

Here one can easily notice that Kangali is thinking of killing two birds with one stone. That is, he can satisfy his lust and have food from the Haldar house without any difficulty. It is also worthwhile to notice how patriarchy forces upon women the idea of constant child bearing. The other example of patriarchy is Nabin's words to Jashoda. He argues, "Why did you have to fight with Kangali? Can a man bear to be insulted on grounds of being supported?" Nabin's words have no justification here. If one is supported by his wife or other female member of the family then there is no reason to feel insulted. He should accept the fact.

When Jashoda joined the Haldar household as wet-nurse she had become the talk of the day. Everyone respected her as Mother Goddess. But now no one is concerned about her plight and she is no more the object of reverence of the local houses. She is made to run from pillar to post in devastated condition. Not patriarchal system alone but the other system of society too make woman suffer—"Jashoda returned home, half-crazed by the injustice of the world" (Devi 61).

Draupadi ("Draupadi") and Gangor ("Behind the Bodice"), unlike Sujata and Jashoda, are tribal women. Of these two Draupadi is rebellious in nature and even kills Surja Sahu, the moneylender. Her rape by army personnel raises questions about the morality of military and thereby the entire patriarchal system. Rape is the most inhuman sexual violence inflicted on women in every society.

In the case of Draupadi it is not just the case of Senanayak or the jawans. It is the oppressive nature of male who does not tolerate the rebellious nature of female. Man does not like to allow woman to go against his wishes and become a trouble maker. Her rape symbolises the inhuman and heinous nature of patriarchal structure. Mahasweta Devi projects Draupadi as a woman with plenty of guts among the gutless patriarchy. Draupadi, naked comes closer to Senanayak turning down the guard's order to put her clothes and "shakes with an indomitable laughter that Senanayak simply cannot understand. Her ravaged lips bleed that is as terrifying, sky splitting, and sharp as her ululation, what's the use of clothes? You can strip me, but how can you clothe me again? Are you a man?" (Devi 36)

She spits a bloody gob at Senanayak's white shirt and says, "There isn't a man here that I should be ashamed." (Devi 36). Thus Mahasweta Devi mounts a scathing attack on patriarchy that works in every sphere of human life—family, law, police, military and government.

Gangor, the migrant labourer, is also a victim of the police and contractor. Women who belong to this class i.e., working class are often harassed by their employer or contractor.

Her plea to Ujan to find a job for her clearly substantiates this. She requests Ujan, "tell me camera-Sir (Upin), why not take me away? A cloth to wear...a bite to eat...a place to sleep for mother and child... what to do Sir... no field, no land, living is very hard... pots and pans... stove and knife... cleaning rooms... laundry... I'll do anything Sir..." (Devi 146).



Unlike Draupadi she is a mild labourer who has admiration for her body, especially breasts. But this self admiration is shattered by the contractors and then by police in the lock up. The contractors and police commit such heinous crime on woman of this kind fully knowing their helplessness which is due to their poverty. Neither government nor any officer comes forward to help. The system finds happiness in converting her to a whore. She is made to choose prostitution inevitably. She has to remain separated permanently from her child. Upin (the man who snapped her photo with her naked breasts), the contractor, the police all are the 'honourable patriarchal creations' of society. The same patriarchy which turns a woman into a whore ousts her from society calling her whore. At the same time these males visit the whore and treat her as a commodity. Society pins guilt on woman alone in many offences or liaisons in which man too has equal share. Patriarchal rule prosecute only women and leave men unharmed.

After understanding all this about the nature and variety of women's subalternity, one can come to the conclusion that the prevalence of a dominant ideology which confines girls and women to definite roles and obligations leads to their devaluation and discrimination in a range of areas. The basic assumption is that women are inferior, physically and mentally weak, and above all sexually vulnerable. In a society which lays so much stress on purity and pollution, various oppressive structures—including early marriage—are encouraged so as to confine girl's woman's physical mobility.

This notion has to be changed. The new air of change must enter every family, every forces of society and every human being, particularly male. For this the needs of women, in the first place, must be identified. As a great thinker puts it, "Development involves changes in the awareness, motivation and behaviour of individuals and in the relations between individuals as well as between groups within a society." These changes must come from within the individuals and groups and cannot be imposed from the outside.

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Revisiting society through literature: Afghan women in Tamim Ansary's *The Widow's Husband*

Namita Singh

In present scenario of chaos and turmoil the use of literature as an index of significant beliefs and values in a society has been widespread. Though literature refers to the real world and though reading is a material act, literature uses physical embedment to create or reveal alternative realities. These then enter into the ordinary world by way of readers whose beliefs and behavior are changed by reading. Tamim Ansary an Afghan American diasporic writers makes an attempt through his novel *The Widow's Husband* to create awareness through literature in the world regarding the situation of Afghan women during war and the influence of the first world countries in the country that terribly affected their life. His novel also focuses on several issues regarding the situation of Afghanistan.

The Widow's Husband focuses on the 19th century British invasion of Afghanistan and chaotic, unsettling effect of the First World invasion upon the Afghan people especially on women. Tamim Ansary in his novel *The Widow's Husband* portrays double colonization of Afghan women; by patriarchy and colonialism under the British rule in Afghanistan. The continual recurrence of liberal, visual, and textual representations of the agonies of Afghan women in *The Widow's Husband* highlight their plight and conflate the trauma faced by the third world women.

The Afghan women share a common identity based on a shared experience of oppression. Tamim Ansary's *The Widow's Husband* represents women characters with different problems they face according to the situations. The differences in the social positions of women produce very different problems and responses, even in relation to the same broad issues. The novel depicts the story of three women with different background of suffering and shows how they were oppressed by the society in different ways. The first woman is Khajida who is a young widow, the other is Sorya, a married woman and mother of a son that gives her a position in the patriarchal society and the third one is Shahnaz, a girl with her teenage dreams. Their story is interlinked with each other that further merge with the history of Afghanistan. The experiences of invasions war, displacement, and refugee life have led to changes in women's roles, offering greater levels of responsibility on the one hand and exposing them to greater levels of vulnerability on the other. Story of these women revolves around Ibrahim the chief protagonist of the novel.

The story is set in an Afghan village Char Bagh in which the routine of rural life is disrupted by the arrival of a stranger who was supposed to be a malang. The Afghan villagers did not seem to welcome strangers in their village as the honor of their women was their chief concern. The Malang soon begins to transform the lives of the villagers including the brooding headman Ibrahim, his djinn-haunted wife Soraya, the headman's charismatic sister-in-law, the widowed Khadija.

Ibrahim is in love with his brother's widow Khajida. And according to the social mores of Afghan society, it would be both his right and obligation to marry his brother's widow in order to take her responsibility. This shows the patriarchal Afghan attitude that prevailed in the society:

"Any honorable man does the decent thing and marries his brother's, widow, especially if he's a headman with responsibilities: a beautiful widow can turn a village upside down. One morsel of meat and all the men turn into cats, as they say." (5)

Here the writer projects the dual personality of the Afghan society. They wanted to promote widow marriage not to improve the wretched conditions of widows but to avoid clashes between the



men over beautiful women. Here a widow is considered a ‘morsel of meat’ that indicates that the woman is considered just an object, not a human being. A woman in the conservative society of Afghanistan has no life and dignity.

Ibrahim already has a wife, but he's entitled to have a second one according to the socio-cultural set up of Afghan society. But there is politics of the domestic scene in Afghanistan in these situations. There are many ramifications in the way of Ibrahim to marry his sister-in-law, and also people who oppose it. Ibrahim's mother in law was one of the reasons for he could not marry Khajida.

Khajida was twenty years younger to her first husband and she was of Ibrahim's age. This led to the attraction between Ibrahim and Khajida. Tamim Ansary's text deals with the questions of gender from various prospective. Khajida's marriage to a man who was twenty years older than her, depicts the vice of child marriage that prevailed in the conservative Afghan society and her life as a widow depicts the life of women who are thought to be a property by the male dominated society.

Khajida represents the plight of an Afghan widow who had to live on the charity of the other people. The Afghan women go through a lot of injustice in family, in society as well as in political organizations of the country. Their dependency shows the financial insecurity and physical weakness.

In representing an Afghan's woman's narrative, the writer faces a dilemma familiar to many feminists who want to write about women "over there", their accounts risk reinforcing their status as victims. Yet the writers are seeking the ways to identify and support the struggles and sufferings of women of Afghanistan. The image of Khajida and her life in Afghan society as a widow presents a spectacular textual event. Gayatri Spivak's notion of the native informant (1999) can be applied in reading of Khajida's body as struggling between identities and difference both over "there" and "here". She was treated as an object by the society. She had no rights to take the major decisions of her life. Her struggle for the self becomes more complicated as the novel proceeds. Khajida's hardships and invisibility expose the contradictions of the conservatism underneath the reductive images of veiled Afghan women and reconfirm a desire to see only the woman living in the third world as oppressed.

Tamim Ansary's work can be compared to Beauvoir's work *The Second Sex* that sets out to tear down the prejudices and taboos which have imprisoned women in a preordained role. The famous phrase “On ne naît pas femme, on le devient” – “One is not born, but rather becomes, a woman” which is found at the beginning of Part IV – perfectly encapsulates the twin poles of Beauvoir's thinking. On the one hand, the existentialist philosophy which underpins all her writings, according to which individuals create society and to assume anything as a given is ‘bad faith’; and on the other hand the belief that femininity in our society is not a natural phenomenon but a social construct.

The story of the oppression of women in *The Widow's Husband* is seen from the protagonist Ibrahim's point of view. He is concerned more with the neighboring village stealing his people's water and his feelings for his brother's widow Khajida than with any Great Game that was played by the First World countries for power. Through Ibrahim, the writer focuses on the several vices practiced against women along with the prevalent polygamy that was justified and acceptable within the Afghan society.

"A man is so small, and yet there's enough of him for two, three, even four wives. A river is so big and yet there isn't enough of it for even two little villages" (14).



The writer relates the socio cultural issues with the political issues of the Afghans where the issue of water between two villages becomes political and prevailing polygamy is a socio-cultural. While the formal representation of Afghan women in the political arena is limited, they hold a much greater role in the decision-making process at the level of family and community. Khajida being the senior most women in the household possesses the right to take decisions in the matters related to the house. However decision taking is confined to domestic family matters only.

Ibrahim's devotion to the malang makes him decide to marry Khajida off to the malang. It was very difficult decision since he himself loved her. However being the headman of the village his priority was the welfare of the village .He had to put aside his personal gains to save the village.The headman made a conscious decision to sacrifice his love and along with it the life of his brother's widow even without her permission. Khajida who was in love with Ibrahim, agrees to marry the malang in order to make the holy man in her village stay and to receive his blessings forever. Her helplessness as a widow combined with a sense of duty can be seen in the following lines:

"Despite her fiercest intentions, tears swelled in her eyes and her head swayed from side to side, her rebellious body's lamentation for herself and for all the helpless widows in this world, doomed to do what they must. "(115)

Power and domination of a male principle naturalized the subordination of the feminine. Both in the family and at work, most women were subject to the power and domination of patriarchy. The relegation of women to the private sphere of family, motherhood, marriage left the relations of knowledge to power and power to knowledge mostly in the hands of public men. Khajida had to lead life defined for her by the patriarchal society:

"Khadija would have a dowry, after all, and her dowry would be life itself; this wet abundance." (127)

Khajida's life as a widow and the decisions imposed on her by the society not taking into consideration her will and desires, is symbolic of the relevance of the role of women in maintaining the honor of the Islamic society and Afghan culture. The status of women has frequently been manipulated by political factions to strengthen their claims of Islamic legitimacy and to undermine the power of the state.

The marriage ceremony of Khajida indicates the position of a widow in Afghan society. In a widow's marriage in Afghan society, all the ceremonies were performed with simplicity:

"Had she been a virgin, they would have carried her on a throne, but a public wedding for a widow would have unseemly." (147)

Khajida's marriage with malang brought happiness in her life. She experienced a different kind of love and affection that she never experienced with her first husband. Her interaction with Malang's wife resonates Afghan women's yearning for the love that they could not get in a conservative and patriarchal society of Afghanistan:

"Her first husband never really looked at her; he took her only under the covers, tearing at her clothes with blind fingers in furious haste. He was never in the mood until the mood had him in a violent hurry. She knew his body only as ambush and desperation. Now, standing fully clothed before the clothed malang, her body glowed with pleasing shame".(150)



Khajida experiences spiritual love that was quite contrary to the physical discourse that she had with her husband. Many critics have demonstrated how by casting the woman as the repository of spirituality, patriarchy circumscribe her. This serves as the one sided version of spirituality. In her essay 'Uses of the Erotic' Lorde* describes erotic as the power which rises from one's deepest and non-rational knowledge and a necessity toward internal excellence. She considers erotic, a deep emotional response to life's experiences. Sharing of passions and love makes it a spiritualized politics of feelings among women. Khajida experienced the same spirituality and emotional response during her intimacy with the malang. That spirituality made her emotionally strong and powerful.

After marrying Khajida, the holy man settled on the hillside above the village, drawing a steady stream of visitors and finally a few strangers, Engrayzee, with their tempting offer of money and their disregard of traditional ways. The strangers are convinced the holy man is leading a rebellion and is the evil mastermind behind the constant disruptions of their imperial and rational hold.

Feminist theorists in the humanities reflected on the fact that literature, the arts, culture, philosophy, and history women were either predominantly represented as the inferior sex, or not at all. For some theorists like Catharine McKinnon, women's sexual difference, based either on the women's biological reproductive capacities or on cultural habits of ascribing innate differences to women based on their specific biological capacities, was accountable for the misrepresentation of women. Their sexual difference induced vulnerability, marginality and dependency, as it marked them for discrimination and oppression practiced in a patriarchal society.

Tamim Ansary through his female characters questions the role of the family in controlling women, the possibility of egalitarian society and the use of religious doctrine in oppression of women. Women were treated as mere objects and experience oppression and subjugation within the family too. Along with the role of religion in oppression of women the writer also focuses on the issue of motherhood within patriarchal frame:

"A woman with a son has nothing to fear from a second wife. The mother of a man's first born son will always be the queen of his household" (14).

The difference between a boy and a girl in the Afghan society gets highlighted where a woman who bears a male child is honored in the family and is treated with more respect than the mother of a girl child. Being the mother of a son, Ibrahim's wife Sorya has no fear of losing her identity as his privileged wife. Along with Khajida Ibrahim's wife Sorya also went through mental and emotional oppression in the novel. Her son brought some relief to her. Being a mother of a son won for her a high status in the Afghan society but the same was snatched from her with the death of her son. The trauma of death of her son filled Sorya with deep sense of insecurity. Sorya had a strange kind of illness. Her associations with djinn reveal the superstitions prevailing in the Afghan society regarding a particular kind of illness of women:

"Soraya sat next to a vegetable bin with a cutting board on her lap, peeling and chopping onions. A djinn was lurking nearby. She could tell because her head was throbbing in that special weird way....She tended to sense them wherever it was dank and dark. Those were the sorts of places djinns preferred. She heard them at night quite often just outside the widows, skulking in the rain, scratching at the sill, noises no one else could hear." (13)

Most of the Afghan writers and also the other writers writing about Afghanistan refer to djinn in their writings. The common link between all of their depictions of djinn is its association with the Afghan women. Khaled Housini associated it with Mariam's mother Nana while Tamim



Ansary associates it with Ibrahim's wife Sorya. Not only Afghan writers but also the non-Afghan writers made references of the djinn. Nadeem Aslam has associated it with Zameen while Yasmina Khadra associated it with Musarrt's illness. In all these writings djinn do not have any connections with men. Djinn target women. The concept of possession gets associated with women. This depicts the biased attitude of the socio-cultural set up of Afghanistan regarding the women. There are some psychological and scientific facts regarding the association of women with the possessions. Scientists like Crapanzano and Garrison observed that possession occurred more frequently in women rather than men, and therefore began to diagnose the condition as 'hysteria,' a condition of loss of self-control which apparently resulted from the fact that one possessed a womb (hystere), and which was to be cured by the removal of that dangerous organ. In the similar way Sorya being a delicate and emotional in nature was vulnerable to the possessions. After the death of her son she was psychologically and emotionally hurt hence lost self control and got associated with the possessions in form of Djinns. According to the information given by the scientists regarding possessions, it can be assumed that the women of Afghanistan who have gone through continuous trauma and distress due to their double exploitation are easily vulnerable to the possessions.

The concern about projecting women is indicative of their realization of subordination and helplessness. The other female character in the novel is Shahnaz an Afghan girl who stays in Charbagh. She is in her teens and is full of youthful dreams regarding her future husband. Tamim Ansary has used the character of Shahnaz to show how the young Afghan girls were attracted towards the good looking smart British officials and how in their innocence they were duped exploited by them:

“Shahnaz, with her budding body knew what man wanted. If the elders would only get out of the way, she could have a husband any time.....If only she would be like the girls in the stories, romanced by a warrior passing through. Shahnaz could picture it now! She would be doing laundry by the river; he'd notice her from the rocks above, where he'd tethered his horse and lain down to rest. He would gaze in fascination as she, quite unaware that she was being watched...” (168)

The writer presents an ordinary Afghan girl dreaming about her bright future with a loving and caring husband. Usually their dreams are shattered when they are married off to the men double their age as in case of Khajida. The writer presents a close look at the Afghan women of different age groups.

Through Shahnaz Ansary depicts the feeling of an Afghan girl who is bounded by several restrictions but still possess an urge to fly. The day dream of Shahnaz came true when she was noticed by the British officials while doing laundry near the river. The Englishmen came to Charbagh for an official mission. Shahnaz was amazed to see them in front of her. They offered her a bottle of wine along with it a gold coin that tempted her:

“She remembered what everybody was saying; the Engrayzees were rich. Many people were getting rich, doing things for the Engrayzees. If he would give her a coin, just for a one coquettish look, what harm would it do to throw him a look? Who would even have to know? She would stop at that. She reached for his bottle and let her have it.”(171)

The First World Countries during their interventions in the Third World exploited women the way they ravaged the land. Shahnaz like the other Afghan girls was tempted by the Britishers and is raped by them. What began as mild flirtation turned ugly and out of controls with the brutal colonization of her body by the colonizers. The incident hurt her both physically and mentally:

“A hot discomfort burned between her legs at the heart of her women hood. She dared not guess at the cause. It was not pain she knew of. It blanked her thoughts and spread from her feminine center to her belly, up into her chest, and out to all her extremities.”(172)



Simon de Beauvoir focuses on the social construction of Woman as the other. She identifies it as fundamental to women's oppression. She argues that women have historically been considered deviant and abnormal and contends that even Mary Wollstonecraft considered men to be the ideal toward which women should aspire. Tamim Ansary seems to take forward feminism in his novel by depicting the life of colonized and oppressed Afghan women in his novel. The characterization of Shahnaz is one such instance. It shows the Afghan women's cultural and political inequalities as inextricably linked and gives the readers an understanding of their personal lives as deeply politicized and as reflecting sexist power structures. The slogan coined by the feminist activist and author Carol Hanisch's expression "The Personal is Political" seems to be equivalent with the lives of the female characters of the novel. In his novel Tamim Ansary's seems to be fighting social and cultural inequalities as political inequalities. After the incident Shahnaz was termed as "outrageous rebel, always skirting the edge of decency." (182) she was given a severe beating by her father and was held responsible for everything that was done to her:

Once in a while, as he brought the branch down across her back, her arms, her neck, or whatever part of her anatomy presented itself, he let out a curse or screamed out an imprecation. (183).

Here father who is said to be the protector of a child became the tormentor of his own daughter. The girl was exploited by the person who raped her and blamed by her family for the violence perpetrated against her. Because of the pressure of society and the fear of losing the honor and reputation of the family, Shahnaz was rejected by her mother too. When she turned to her mother for comfort and support, she too rejects her:

"That's your place!" her mother spat on her. "That's where you belong --- among the animals, on top of their shit, you slut! How could you do this to me? Your poor father! Who will marry your sister now? How will you brothers walk in the village with their heads high?"

The rejection of Shahnaz by her mother is indicative of the social pressure that subdues a mother's natural instinct to love and protect her child. The mother was more concerned about the social repercussion and their position in the society that got affected due to Shahnaz that could lead to problems in the marriages of her younger daughters. The concept of bringing of shame to the family emerges as the prime concern. The colonial oppression affected men and women in different ways. The females were often subjected to the double marginalization, whereby they were discriminated against not only due to their status colonized people but also as women.

Gender often overrides racial status and consequently latter is seen as largely inconsequential. This reflects one of the central debates on the relation between Gender and society, presently raging in feminist and post-colonial studies. The Widow's Husband can be seen as the combination of both the Feminist discourse and post-colonial theory that share many similarities. Both the discourses are predominantly political and concern themselves with the struggle against oppression and injustice. They reject the established hierarchical and patriarchal system which is dominated by the hegemonic white male, and challenge the supposed supremacy of masculine power and authority. The story of Shahnaz in the novel indicates the oppression of the women of Third world by white male: a common happening during the colonial period. The father gives vent to his frustration on the weak and already devastated daughter by giving her a severe beating. Men could not revolt against the more powerful British officials who were responsible for the act of transgression.

Finally it is Malang who takes the responsibility of avenging the destruction of the honor of the girl of Charbagh. He goes to the place where the British officers lived and attacked them with a stick and kept on beating them till they run away from the village. The consequences of this beating



led to a disaster in the village. As events heat up and the British presence in Afghanistan ripples down to this small village, there was a feeling of dread at the gathering of world-changing forces. The Malang was arrested by the British and taken to the city of Kabul. The headman of the village promises Khajida to bring the Malang back from Kabul.

In an attempt to rescue Malang from their custody, Malang is killed and Ibrahim somehow manages to return to his village. Ibrahim finds that Khajida has delivered a child who is said to be the Malang's child. Later on it is revealed that it is Ibrahim's child. Prior to going in search of Malang, Ibrahim visited Khajida and they had spent some moments of intimacy. The child was the result of that intimacy. Ibrahim is now compelled to marry Khajida. He calls Soraya and tells her of his decision of marrying Khajida:

"Nothing needs to change", the headman assured her. "You will see. Our prophet peace-be-upon-him said 'take two wives if you can treat them equally, and I intend.'" (331)

Here Tamim Ansary throws light on the polygamy that prevailed in Afghan society. Quran give permission to marry more than one woman if they can be treated equally. These rules are interpreted by the male society to suit their convenience.

After marrying Khajida, Ibrahim moves back to Kabul in order to accomplish the last task given to him by Malang. The accomplishment of the task would lead to the atonement for his sin of intimacy with the Malang's wife. Ibrahim got killed during his stay in Kabul leaving behind Sorya and Khajida to a life of widowhood. Male concern of right and wrong discounts the effect of choices made on women. Both Sorya and more so Khajida are sacrificed on the axis of Ibrahim's decisions. Through the depiction of the plight of Afghan women during different conditions, Tamim Ansary has paid an adequate attention to the local micro conditions of Third World women. Both Sorya and Khajida are the sufferers. At times both of them seem to be responsible for the suffering of each other still they served as a comfort for each other in adverse situations.

In Tamim Ansary's *The Widow's Husband* a differentiation is made between the patriarchy and colonialism that led to the double colonization of the Afghan women. The constructions of the Afghan women are strongly influenced by the phallogocentric prejudice that wrongly defines them as passive and subsidiary inferiors. Their consequent humiliation and degradation illustrate the mindset common in Afghan society and the image of Afghan woman has become a lasting symbol of Western colonial attitudes towards Afghanistan. Amartya Sain in his *Idea of Justice* asserts that the theory of justice must include ways of judging how to reduce injustice and advance justice, rather than aiming only at the characterization of perfectly just societies. He makes the distinction between *niti* and *nyaya* the conceptions of justice. The *niti* conception of justice is characterized by "organizational propriety and behavioral correctness", while the *nyaya* conception "stands for a comprehensive concept of realizing justice." (20) Hence *niti* sets the criterion for *nyaya*. Afghan society sets particular rules and regulations regarding women that further led to the social injustice because of the biased attitude of the male dominated society towards women.

The writer in *The Widow's Husband* depicts the violation of both the *niti* and *nyaya* in the life of the female characters by the Afghan society as these characters through the injustice perpetrated against them by both colonialism and the patriarchy. Khajida was forced to marry a stranger against her wishes. Sorya lost her son and she could not stop her husband's second marriage. Shahnaz was devastated by the British officers and rejected by her parents. All of them were abided by the unjust laws made against the women in a patriarchal society.

The problems of oppression, exploitation, discrimination and subjugation of women are neither new nor peculiar to Afghanistan alone but to the world at large. It appears that majority of



womenfolk suffer discrimination, exploitation or oppression because they are women and, therefore, regarded as members of a "subordinate" class. Millions of women across the globe live under the condition of abject deprivation and attack against their natural and fundamental human rights are under attack. There is a need to examine the historical background of violation of women's rights in the countries like Afghanistan with a view to determine their status and rights that were available to them before Independence.

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Influence of the Bhagavad Gita on R. W. Emerson's essay Conduct of life: FATE (The Conduct of Life, 1860, rev.1876)

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This research paper of mine particularly deals with R. W. Emerson's concept of 'Fate', 'Providence', R. W. Emerson's explanation of the life of Lincoln through his concept of 'Providence' and the development on the thought of Jesus by Emerson.

It is widely held as per Hindu Vedic Darshan (philosophy) that there exists a Law of Karm (Action) and the Yoga of Action (Karm Yog). This is given in the Bhagavad Gita. Within the Law of Karm a person has Destiny, or Fate (Bhagya). Those aspects of Destiny that can be easily changed with little efforts are called 'Adhridh' and those that may be changed only with great effort or even not at all are called 'Dhrid'. A person can change his fate through actual action (called Kriya Shakti) and thought (Thought about action contemplated and one's way of thinking or constitution of thought called Iccha Shakti). The sum total of all Karm is called Sanchit Karm. Out of this the Karm which has manifested for the present life is called Prarabdh. We see the views of the Vedic saint Sri Rama Krishna, "The thing is that everyone must reap the result of his past Karma. One must admit the influence of tendencies, inherited from past births and the results of the prarabdha karma".

We will now see the similarity of these concepts with concepts in R. W. Emerson's essay 'Fate'. As seen on page 9, while Jesus could understand and teach about thought about action it was only R. W. Emerson who could understand and teach this along with the still higher aspect of Iccha Shakti; one's way of thinking or constitution of one's thought. The Bhagavad Gita alludes to a person's freedom of choice of thought and action as seen in the example of Arjun in Chapter 2 of the Bhagavad Gita. Being a crest jewel work of Vedanta it does not exhaustively cover all aspects which are to be understood through the Vedas and Puranas.

PG: 1 R. W. Emerson states, "*In our first steps to gain our wishes, we come upon immovable limitations. We are fired with the hope to reform men. After many experiments, we find that we must begin earlier, — at school. But the boys and girls are not docile; we can make nothing of them. We decide that they are not of good stock. We must begin our reform earlier still, — at generation: that is to say, there is Fate, or laws of the world*". Man is limited and molded by 'Fate'. 'Fate' or destiny exists. Fate and destiny are due to causes before school going age, '*at generation*', that is to say, past life. All have to follow '*own nature*' which I have shown there as a concept of R. W. Emerson and also the Bhagavad Gita. We see in 'History' people carry tendencies from the past lives. Hence '*reform*' or spiritual improvement of '*men*' has to be achieved in connection with their '*fate*' or Prarabdh Karm through following R. W. Emerson's concept of '*own nature*'.

R. W. Emerson states, "*But if there be irresistible dictation, this dictation understands itself. If we must accept Fate, we are not less compelled to affirm liberty, the significance of the individual, the grandeur of duty, the power of character. This is true and that other is true... and then comes some reasonable hope of harmonizing them*". The above can be harmonized by each person separately. This is the basic idea of Swadharm as seen in 'Self Reliance'. R. W. Emerson's concept of duty is that of Karm Yog and Character is as per the Bhagavad Gita. This is seen in his essays 'Self Reliance' and 'Circles'. '*the significance of the individual*' incorporated through '*own nature*' and '*own work*' is explained in 'Self Reliance' and is as per BG 3.33, 18,59-.60 hence a '*private solution*' for everyone. We see R. W. Emerson's concept of '*character*' as a concept of the



Bhagavad Gita in 'Circles' Pg 165. We see there this concept of 'character' is as per the Bhagavad Gita concepts of Bhakta and Yogi. These require following 'own nature'. Thus through character and liberty, fate can be harmonized through following correct choice of thought and action. 'Liberty' is exercise of this choice to reach 'private solution'.

R. W. Emerson states, "*The riddle of the age has for each a private solution*" Each has to reach an individual private solution. This is the same as everyone has to attempt Karm Yog individually and separately thus privately through Swadharm (this includes the concept of own nature and own work) as seen in 'Self Reliance'. Individual can act and improve himself through concepts of duty, character which is a part of Karm Yog, The individual can 'harmonize' Karm through the freedom and choice to Act and think correctly. We see in the Bhagavada Gita Chapter 2 that Arjun had the choice of whether to or not to fight the War.

PG 2: R. W. Emerson states, "*The Hindoo, under the wheel, is as firm. Our Calvinists, in the last generation, had something of the same dignity.*" R. W. Emerson here appreciates the 'Hindus' and 'Calvinists' of the 'last generation' as understanding and following Dharm, Karm Yog, Swadharm and the Law of Karm correctly as seen in the context of the essay.

"*The broad ethics of Jesus were quickly narrowed to village theologies, which preach an election or favoritism*". This shows further the development of Christianity after Christ albeit here in a deteriorative direction.

"*But Nature is no sentimentalist, — does not cosset or pamper us.*"

R. W. Emerson states, "*.....are hints of ferocity in the interiors of nature. Let us not deny it up and down. Providence has a wild, rough, incalculable road to its end, and it is of no use to try to whitewash its huge, mixed instrumentalities, or to dress up that terrific benefactor in a clean shirt and white neck cloth of a student in divinity*". We see in the sub-heads of 'Nature' and 'Compensation' that nature (Prakriti) follows certain laws. Life is governed by the Law of Karm. Neither 'pampers'. The effects or fruits of Karm are 'incalculable' by the doer and shaped in destiny because the doer in attachment wants 'reward' and is clouded by it whereas those who surrender reward as per Karm Yog explained in BG chapter 2, 3, 5 do not think of it. Giving up of fruit or reward of actions and thus following duty is the attitude of the 'harmonized' one. R. W. Emerson is of the same view on the 'avarice of reward' seen in 'Worship' Pg 7. The only solution is Karm Yog wherein the doer is asked to surrender the fruits of action. We see in 'Self Reliance' Pg 50 that Emerson shuns 'winnings' (which is the same as fruits or reward) hence follows this solution of Karm Yog. This leads to Brahman realization. Brahman realization is the ultimate aim of all life as per the BG Chapter 2, 14, 18. Hence 'Providence' is a 'terrific benefactor'. Hence this is the explanation of R. W. Emerson's 'Providence'.

Immediately after Abraham Lincoln's Assassination in a memorial service in Concord in April 1865 R. W. Emerson stated "*Lincoln was a heroic deliverer* (Abraham Lincoln had shown a firmness for anti slavery in which he was influenced by R. W. Emerson as I have shown in 'Circles' and the sub head of 'Slavery'. By winning the War Lincoln abolished slavery in the country) "*who overcame the great crisis of the Nation...his inauguration as President and his tragic death were wrought by a serene Providence*". R. W. Emerson sees pain and tragedy in the death of Lincoln being suffused and overcome by 'serene Providence'. This is in keeping with his view in 'Experience' Pg. 213 on the futility of grief including the grief of death to teach anything. R. W. Emerson states in 'Self Reliance' Pg 50 that peace or 'serene' is reached through triumph of 'principles'. I have shown there these principles to be Dharm and the yogas of the Bhagavad Gita, which connect one to Brahman. I have also shown in 'Self Reliance' that the Bhagavad Gita concept of Brahman is integral to it. Hence R. W. Emerson's 'serene or peace' is connected to and



is in connection with Brahman. I have shown in 'Self Reliance' that '*serene or peace*' concepts of Emerson and the Bhagavad Gita are one and the same. We see in 'Compensation' in Pg. 67 that R. W. Emerson states '*herein I rejoice with a serene eternal peace*'. I have shown there this is in knowledge of Dharm and the Yogas. I have shown in 'Self Reliance' and the subhead of 'Slavery' that abolition is a Dharmic ideal. This is because slavery is excluded from the universal order of man explained in BG 18.41-46. Lincoln ultimately acted on it hence reached '*serene Providence*' as he followed Dharm. The ultimate aim of anyone's destiny is to reach serene peace by following Dharm as brought out above. Hence Lincoln reached the highest aim of his destiny. BG 2.06, 5.12 and 18.42, .53 uphold peace and serene as a Vedic ideal. This is the same as R. W. Emerson's view which can be made out here. R. W. Emerson influenced Lincoln into correct perspective and priority on abolition of slavery. Hence R. W. Emerson shaped Lincoln's destiny or providence. Hence too R. W. Emerson as a '*great soul*' had the authority and insight to illuminate on Lincoln's '*Providence*'. I have researched and shown here R. W. Emerson's explanation of the life of Lincoln through his concept of '*providence and serene*', which are concepts of the philosophy of the Bhagavad Gita.

R. W. Emerson states '*I make my circumstance*'. The above shows that a person is responsible for his state. This statement is similar to the Bhagavad Gita concept of the Law of Karm BG 13.21, 13.22, and Fate BG 14.6, 14.7, 14.8, .10-.18, .19. This clearly explains Providence as brought by R. W. Emerson. '*Providence*' thus is as per the Vedic concept of Fate. Lincoln made his '*circumstance*' (under the influence of the '*great soul*' Emerson) by abolishing slavery through the emancipation proclamation. This made Abolition a War goal and a part of the Union's concept of freedom.

A person is made answerable to himself and his situation is the result of his action and thought. Thus '*I make my circumstance*'. This conclusion can be derived from the following: BG 14.5 "Material Nature consists of three modes-goodness, passion and ignorance (Satvic, Rajasic, Tamasic). When the living being interacts in material Nature, as per his action he becomes conditioned by these modes." BG 14.6 "The mode of goodness (Satva), being purer than others, is illuminating and it frees one from all sinful reactions. Those located in this mode became associated with happiness and knowledge." So Abraham's actions and the great and tragic events of his life were suffused by the goodness of his Nature, correct thinking as per Satva under the influence of a great soul; hence '*wrought by a serene Providence*'. Here we see action and thought as per the Law of Karm shapes itself into Destiny or Fate which is delivered impersonally and dispassionately through 'Nature' (which is same as the Prakriti concept of Bhagavad Gita explained in the sub head of 'Nature').

Pg 3 R. W. Emerson states, "*Jesus said, "When he looketh on her, he hath committed adultery." But he is an adulterer before he has yet looked on the woman, by the superfluity of animal, and the defect of thought, in his constitution. Who meets him, or who meets her, in the street, sees that they are ripe to be each other's victim.*" A development on the thought of Jesus by R. W. Emerson, it matches with the Hindu Vedic view. It is also explained above as the Bhagavad Gita concept of Iccha Shakti. One can reform one's thinking by developing satva and understanding Dharm correctly and thus become free of the defect or vice of the thought of Adultery. Thus one will never commit Adultery. Thus one will not think of committing adultery '*when he looketh on her*'. In addition one will never think of committing adultery even before '*he looketh on her*'. In fact one never even thinks about adultery. One will not enter the stage of 'thought about action' due to the higher aspect of 'way of thinking'. 'Way of thinking' is the Bhagavad Gita concept of constitution of thought. One will have no such 'thought about action' due to one's satvic constitution of thought. As seen from Emerson's statement above Emerson could understand this Bhagavad Gita concept of 'constitution of thought' and Emerson could also understand that Jesus did not understand this concept. Hence Emerson developed this concept of Jesus for the benefit of



mankind. We see in BG chapter 2 that Arjun is asked to change his ‘defects of thought’ by Krishna. Resultantly he improves his thinking and thinks and acts correctly as per Dharm and Karm Yog. ‘*Constitution of thought*’ is an aspect of Law of Karm as stated in BG 13.21-.22. This is divided into modes of nature (Satvic, Rajasic and Tamasic) as per BG Chapter 14, 18. ‘*Constitution of thought*’ can be Satvic which is vicarious. This is Dharmic thought. It understands Dharm correctly. It shuns reward, the material and sense pleasures. It is for the benefit of mankind and all life as per BG 5.25, 3.25, 12.4. It can be Rajasic (in passion, for fruitive result). It leads to uncontrolled desires for the material. Rajasic thought is unable to distinguish between Dharm and Adharm. It can be Tamasic. Tamasic thought understands Dharm wrongly and includes laziness delusion, ignorance. A person in Satvic thought will never contemplate adultery. A Tamasic person will carry the concept of adultery in his constitution of thought, this is as per Emerson’s view ‘*and the defect of thought, in his constitution*’. Once ‘*he looketh on her*’ his mind will start contemplating ‘thought about action’ towards a particular individual. ‘Thought about action’ in this case will be the following. Whether or not to commit adultery on this particular occasion, or with this particular individual, whether to do it now or later, how to adjust it in one’s timetable, to wait for some days in order to get more vigour, how to approach the individual, or how to behave on being approached by an individual, whether to delay due to some other commitment, to cancel it on this particular occasion, how to perform it in relation with the prevailing and changing view of society. While Jesus could understand only ‘thought about action’ Emerson could understand this concept and also the higher and different concept of constitution of thought of Iccha Sakti. Iccha Sakti is a Vedic concept. This is as per BG Chapter 14 and BG 18.30- .32.

R. W. Emerson states, “*In certain men, digestion and sex absorb the vital force, and the stronger these are, the individual is so much weaker. The more of these drones perish, the better for the hive.* This is sense gratification, included in Rajas and Tamas concept and adharmic life stated in the Bhagavad Gita. This is contained in BG 6.4, 16.8, 16.10, 16.11-12, 16.16, 16.18.16.21, Chapter 14 and 18. Such persons are detrimental to Dharmic development of society and are a bad influence and a load on society; hence, ‘*The more of these drones perish the better for the hive*’. For an individual to be strong, he has to be free from attachment to the sense pleasures of food and sex. This is R. W. Emerson’s concept of ‘*individual*’.

R. W. Emerson states, “*Most men and most women are merely one couple more.*” As per the BG Chapter 14, a certain type of person understands Dharm correctly; he is Satvic. Such persons are few. R. W. Emerson is one of them. You may well be among the persons who are inspired and thrilled to read him; this will place you too in the category of Satva. Additionally we have seen R. W. Emerson is a ‘*great soul*’. This places him in the highest category of Satva. However most people do not have such high qualities and are not interested in Dharm and are not Satvic. Hence “*Most men and most women are merely one couple more.*” This is as per BG 7.3.

R. W. Emerson states, “*It was a poetic attempt to lift this mountain of Fate, to reconcile this despotism of race with liberty, which led the Hindoos to say, "Fate is nothing but the deeds committed in a prior state of existence." I find the coincidence of the extremes of eastern and western speculation in the daring statement of Schelling, "there is in every man a certain feeling, that he has been what he is from all eternity, and by no means became such in time." To say it less sublimely, — in the history of the individual is always an account of his condition, and he knows himself to be a party to his present estate.*” This means an individual is his acts, thought, hence there is no scope for final Judgement Day. A person’s situation is shaped by his Karm. So a person is judged every instant by the law of Karm. This aspect of the Law of Karm is explained in ‘*Compensation*’. R. W. Emerson brings out his unique and correct understanding of unity of experience in Eastern and western thought on Fate. Hence Fate as destiny is chiseled by the man’s past deeds (last Karm) and thoughts (Iccha Sakti). This is as per the Bhagavad Gita Shlokas quoted above, particularly of Chapter 14 and 16. Nature follows Fate, ‘*Providence*’ as seen above. Hence it



is 'ferocious' and 'no sentimentalist'. A person's condition is made by his fate or destiny. This manifests as 'prarabdh karm', fate for the present life. Fate can also be changed by changing one's thought and way of thinking (Iccha Shakti) as seen above. Hence "*— in the history of the individual is always an account of his condition, and he knows himself to be a party to his present estate.*" Additionally on a more philosophical level the true nature of soul free of identity is unity with Brahman. This is as per BG 13.13, 14.26, .27. Hence, "*there is in every man a certain feeling, that he has been what he is from all eternity, and by no means became such in time.*"

R. W. Emerson states, "*A vesicle in new circumstances, a vesicle lodged in darkness, Oken thought, became animal; in light, a plant. Lodged in the parent animal, it suffers changes, which end in unsheathing miraculous capability in the unaltered vesicle, and it unlocks itself to fish, bird, or quadruped, head and foot, eye and claw. The Circumstance is Nature. Nature is, what you may do. There is much you may not. We have two things, — the circumstance, and the life. Once we thought, positive power was all. Now we learn that negative power, or circumstance, is half. Nature is the tyrannous circumstance, the thick skull, the sheathed snake, the ponderous, rock-like jaw; necessitated activity; violent direction; the conditions of a tool, like the locomotive, strong enough on its track, but which can do nothing but mischief off of it; or skates, which are wings on the ice, but fetters on the ground*". As per BG Chapter 7, 13 it is Brahman only which manifests life and material manifestation. These include plant, animal and human life. One may follow correct Dharmic action and attain freedom and peace, without following Dharm these cannot be attained. This is '*like the locomotive, strong enough on its track, but which can do nothing but mischief off of it; or skates, which are wings on the ice, but fetters on the ground*'. Material manifestation and various forms of life are governed by the Laws of Prakriti. These Laws are also part of Brahman. This is as per BG 7.4-.6. A person may or may not have the freedom to do things as per his interaction with the modes of Nature as per BG 13.22 and Chapter 14. This creates Dhridh and Adhridh Karm in his Prarabdh. Dhrid Karm is that which cannot be changed in the present life or only with great efforts possibly. Adhrid Karm is that which can be changed in the present life. Thus by Karm (thought and action) what they '*may do*' or '*may not do*'. This is as per R. W. Emerson; view above on '*Nature*'. Their thinking thus affects their abilities, '*life*' and '*circumstance*'.

Pg:4: R. W. Emerson states, "*The book of Nature is the book of Fate.*" Hence Nature follows fate. As seen above fate is made through the Law of Karm. '*Nature*' here includes one's position in material nature and how it is decided. Hence R. W. Emerson's concept of Nature is not just physical but it is philosophical and Vedic.

R. W. Emerson states, "*We see how much will has been expended to extinguish the Jew, in vain*". It is very relevant that R. W. Emerson mentions this in connection with Fate. Christian and Islamic societies have been bismirched with the stigma of persecution of Jews in their histories. However it was not in the destiny or '*fate*' or '*providence*' of the Jew to be extinguished thus. This was his Dhridh Karm. And so could not be changed or altered by his would be extinguishers and persecutors. Hence their efforts were "*in vain*". It was not in the '*fate*' or '*providence*' or destiny of Christian and Islamic religions and their philosophy and thought to prove the Jewish religion and thought in correct (thus '*extinguish the Jew*') in order to prove themselves correct(on aspects where one's view proved incorrect the view of the other).

R. W. Emerson states, "*We cannot trifle with this reality, this cropping-out in our planted gardens of the core of the world*". Fate and the Law of Karm govern all as per the Bhagavad Gita and so cannot be trifled with. Karm will crop out in our life and thinking and plans, '*our planted gardens*'. Since Karm can either through Dharm and Karm Yog give us liberation or through Adharm can bind us more firmly within Maya, it is most important. In fact R. W. Emerson calls cause and effect (the law of Karm) as the '*Chancellors of God*' in '*Self Reliance*'. Hence it is the "*cropping-out in our planted gardens of the core of the world*"



R. W. Emerson states, *“The element running through entire nature, which we popularly call Fate, is known to us as limitation. Whatever limits us, we call Fate. This is as per the above. Destiny and Law of Karm limit us. Through following Karm Yog we become liberated and merge in the limitless Brahman. Otherwise we are limited in various degrees by Karm, destiny, also called ‘Fate’.*

R. W. Emerson states, *“And, last of all, high over thought, in the world of morals, Fate appears as vindicator, leveling the high, lifting the low, requiring justice in man, and always striking soon or late, when justice is not done. What is useful will last; what is hurtful will sink”.* Every action will produce a consequence as per the Law of Karm stated in BG 13.22. This is Justice imparted by God. Thus *‘fate’* ensures *‘justice’*. There exists a world of morals above thought. These morals govern and judge individuals thought. We have seen in ‘Self Reliance’ and ‘Compensation’ these to be Vedic morals. So Fate works and acts as per Vedic morals. Thought is as per modes of Nature stated in BG Chapter 14. Satvic mode of thought leads to correct knowledge and liberation; hence it *‘will last’*. Whereas Rajsic and Tamsic modes of thought bind within Maya hence *‘will sink’*. Tamsic thought causes to sink to lower levels of existence. The above shows that R. W. Emerson’s *‘morals’* are as per the Satva concept of the Bhagavad Gita, which enables one to follow correctly Dharm and the Yogas.

R. W. Emerson states, *“a part of Fate is the freedom of man. Forever wells up the impulse of choosing and acting in the soul”.* This is *‘choosing’* (Icha Shakti) and action (Kriya Shakti). This can be Satvic, Rajasic, Tamasic (Emerson’s Virtue or vice). We see in the BG Chapter 2 Arjun choosing satvic thought and action and acting thus.

Pg: 5: R. W. Emerson states, *“.....even thought itself is not above Fate: that too must act according to eternal laws, and all that is wilful and fantastic in it is in opposition to its fundamental essence.”* This is *‘Constitution of Thought’* of R. W. Emerson seen in Pg.9 and above. As per BG Chapter 14, all thought is subject to constitution of thought and thus *‘eternal laws’*, Laws of the Bhagavad Gita being eternal. The *‘fundamental essence’* of thought hence is as per Vedic Morals (this is included in Dharm) and Vedic Yogas including Karm Yog. These are *‘eternal’*. Thus through *‘thought’*, Fate is created. Emerson’s above statement implies that all that is in opposition to Dharm, is *‘wilful and fantastic’* and has to be discarded. This is as per the Bhagavad Gita Chapter 2, 3, 5, 14, 18 thought that all that is in opposition to Dharm has to be discarded and is called Adharmic.

R. W. Emerson states, *“Tis the best use of Fate to teach a fatal courage. Go face the fire at sea, or the cholera in your friend’s house, or the burglar in your own, or what danger lies in the way of duty, knowing you are guarded by the cherubim of Destiny. If you believe in Fate to your harm, believe it, at least, for your good.”* This shows that belief in *‘Fate’* or *‘Destiny’* in correct perspective can impel man to correct action in the face of danger knowing that his state of mind will be guarded by the *‘the cherubim of Destiny’* through the Law of Karm. Thus *‘harm’* will be *‘for your good’*. This is as per Karm yog of the Bhagavad Gita.

R. W. Emerson states, *“For, if Fate is so prevailing, man also is part of it, and can confront fate with fate”.* This and the above is as per Chapter 2 (BG 2.38,.48) of the Bhagavad Gita wherein Krishna advises Arjun to follow his duty irrespective of the results, victory or defeat or harm. This demonstrates the Vedic concepts of destiny or fate is not fatalistic; a person can change his lot by correct (Dharmic) thinking and action. Thus he *“can confront fate with fate”*. This shows the Vedic concept of destiny is not fatalistic as alleged by several Western thinkers; it is dynamic. In fact it is more than that. A man can confront Fate with his thought and actions; since man’s thought and actions are also *“a part of it”*.



Pg:6 R. W. Emerson states, “*Our thought, though it were only an hour old, affirms an oldest necessity, not to be separated from thought, and not to be separated from will.*” This is because thought and correct Dharmic thought is principles and ‘*Triumph of principles*’ according to R. W. Emerson, these are Vedic Principles. Only this can bring us peace. We have seen this in ‘Self Reliance’ Pg 50 ‘*will*’ is thus the wish of correct Dharmic thought.

R. W. Emerson states, “*It is not mine or thine; but the will of all mind...It is poured into the souls of all men, as the soul itself which constitutes them men.*” Here R. W. Emerson moves beyond the limited identity of the Jiva or conditioned souls “*It is not mine or thine*”, to his ‘*Over Soul*’ concept which I have explained as Brahman in that sub head, ‘*but the will of all mind*’. He further explains that Brahman is present in all men as the Soul and all men are nothing except the Soul itself. We have seen this concept of R. W. Emerson as a part of the Bhagavad Gita in ‘*Over Soul*’. Dharm and the yogas is path to Brahman hence ‘*the will of all mind*’ also is Dharm and Yogas of the Bhagavad Gita

R. W. Emerson states, “*I see, that when souls reach a certain clearness of perception, they accept a knowledge and motive above selfishness. A breath of will blows eternally through the universe of souls in the direction of the Right and Necessary. It is the air which all intellects inhale and exhale, and it is the wind which blows the worlds into order and orbit*”. We have seen in ‘*Compensation*’ and ‘*Self Reliance*’ that Karm Yog requires us to rise over selfishness. This thought and the will to enforce it is part of Karm Yog. Karm Yog is universally applicable to all within Prakriti (Nature). ‘*Right and necessary*’ are a part of Karm Yog. It was right and necessary for Arjun to fight the War, as per Chapter 2 of the Bhagavad Gita. Practice of Karm Yog is a part of Dharm. As per BG Chapter 14 and BG18.30-.32 the Satvic persons (who have discarded selfishness) are able to see Dharm and Yogas and understand it correctly. Persons below the level of perception (Rajasic and Tamsic) are unable to understand or understand wrongly. This is R. W. Emerson’s concept of ‘*clearness of perception*’. As per BG 7.4, 7.5 it is Brahman that has become Nature and Life. Dharm and Karm Yog lead to Brahman. This is the ultimate aim of all life which all in manifestation have to follow as per BG Chapter 2. Hence Dharmic thought of minds is connected to the Laws of Nature. These concepts of the BG are the same as R. W. Emerson’s views above. We see here “*A breath of will blows eternally through the universe of souls in the direction of the Right and Necessary.*” This is Dharm and Karm Yog. Karm governs all. The laws of Nature are connected to the Dharmic thought, Nature and Life, since all are manifested from Brahman as per BG Chapter 7, 13. This is as per R. W. Emerson’s above statement “*It is the air which all intellects inhale and exhale, and it is the wind which blows the worlds into order and orbit*”. In the Bhagavad Gita Chapter 2 Krishna states and explains to Arjun that he has to compulsorily and necessarily fight the War which is right (correct action) for him. ‘*Right, necessary and will*’ are thus covered in the concept of Karm Yog.

R. W. Emerson states, “*If thought makes free, so does the moral sentiment. The mixtures of spiritual chemistry refuse to be analyzed. Yet we can see that with the perception of truth is joined the desire that it shall prevail. That affection is essential to will.*” ‘*Thought*’ has been analyzed above. We have seen in ‘*Compensation*’ and ‘*Self Reliance*’ R. W. Emerson’s ‘*moral sentiment*’ is as per Vedic thought. R. W. Emerson’s ‘*perception of truth*’ is as per BG 4.34 and 13.11, 17.23 and is Brahman realization as seen in ‘*Self Reliance*’. In ‘*Self Reliance*’ we see that truth and its practice leads to God or Brahman. Brahman being eternal, universal, indestructible, immutable, as per BG Chapter 2 ‘*truth prevails*’. The desire that ‘*truth prevails*’ is thus a realization of Brahman and is connected with the ‘*perception of truth*’ as Brahman. R. W. Emerson’s ‘*will*’ hence is Dharmic.



R. W. Emerson states, “Where power is shown in will, it must rest on the universal force. Alaric and Bonaparte must believe they rest on a truth or their will can be bought or bent.” This is same as above. Brahman is ‘Universal’. Truth being an aspect of Brahman thus is ‘the universal force.’ As per R. W. Emerson ‘Alaric and Bonaparte’ based their beliefs on Vedic thinking of ‘truth’. Thus their thinking rested on ‘universal force’ and hence could not be ‘bought or bent’. ‘Will’ is seen above as Dharmic thought. This is reiterated here. R. W. Emerson states “There is a bribe possible for any finite will. But the pure sympathy with universal ends is an infinite force, and cannot be bribed or bent”. Dharm and Karm Yog is performed for Brahman realization, hence ‘Universal ends’. Brahman is ‘universal’ as per BG Chapter 2, 5, 12, 14, 18. As per BG 2.38 “(Perform your prescribed duty as per Dharm) fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat and by so doing you shall never incur sin”. Hence Dharm and Karm Yog are “pure sympathy with universal ends” and ‘cannot be bribed or bent’.

R. W. Emerson states, “There can be no driving force, except through the conversion of the man into his will, making him the will, and the will him. ‘Will’ consists of following ‘truth’ which includes Dharmic thought as I have shown in ‘Self Reliance’ and above. Through pursuit of truth one reaches the unity of Brahman which is “All in all”. This is stated by R. W. Emerson in ‘Circles’ Pg. 161. Hence ‘will’ becomes one with man. As per BG Chapter 7, 13 the material world, Laws governing material world and life, all life and Law of Karm emanate from Brahman. Further as per the Yogas of the Bhagavad Gita, duty for duty’s sake, Bhakti (love of personal God) for bhakti’s sake and Gyan for gyan’s sake. Through the Yogas a person assumes correct constitution of thought for the Yogas, rises above his material identity and enters into a permanent relation with Brahman, a spiritual and yogic frame of mind. This ideal requires “the conversion of the man into his will, making him the will, and the will him.” Thus only a man is unmindful of victory or defeat or injury in the path of Karm Yog and is unaffected by desire and sense gratification in the path of all Yogas. Thus ‘There can be no driving force’ except Dharm and the Yogas.

R. W. Emerson states, “The one serious and formidable thing in nature is a will”. This is as above. Pg: 7 R. W. Emerson states, “The sufferance, which is the badge of the Jew, has made him, in these days, the ruler of the rulers of the earth.” R. W. Emerson here observes a Universal “the badge of the Jew” persecution of Jews in various forms by the Christians and Muslims. As per the Bhagavad Gita’s Law of Karm there had to be effect. R. W. Emerson observes this effect “has made him, in these days, the ruler of the rulers of the earth.” Swami Vivekananda observes in detail “the ancient Jew has developed into the keen, the modern, sharp Jew”⁵ Thus the Jew would have become ‘the ruler of the rulers of the earth’. Swami Vivekananda observes persecution of Jews which I have shown in ‘Circles’ Pg 161 and in earlier subheads.

Pg 8: R. W. Emerson states, “But to see how fate slides into freedom, and freedom into fate, observe”. As observed above through correct thinking of Dharm and action of Karm Yog one can cause ‘Fate’ to lead to ‘freedom’. This is Brahman realization as per BG 4.34, 13.11, 14.26, .27. ‘Freedom’ through correct and incorrect action becomes Karmic consequence also called ‘Fate’ as per the Law of Karm.

R. W. Emerson states, “Nature is no spendthrift, but takes the shortest way to her ends. As the general says to his soldiers, “if you want a fort, build a fort,” so nature makes every creature do its own work and get its living, — is it planet, animal, or tree. The planet makes itself. The animal cell makes itself;” This is ‘Own Nature’ and ‘Own Work’. It includes requirement. These concepts of R. W. Emerson are seen as part of the Bhagavad Gita in “Self Reliance”, ‘Experience’. It was requirement for Arjun to fight in the Mahabharat War. He had to do his ‘own work’ of fighting, this is Swadharm. Hence ‘nature makes every creature do its own work and get its living’. Hence R. W.



Emerson's concept of 'nature' is not physical and material but includes the Bhagavad Gita concepts of Dharm, Swadharm and the law of Karm.

R. W. Emerson states, "*The ulterior aim, the purpose beyond itself, the correlation by which planets subside and crystallize, then animate beasts and men, will not stop, but will work into finer particulars, and from finer to finest.*" We have seen in 'Over Soul' and 'Nature' the ultimate aim of material manifestation and life is Unity of Soul and Brahman (Brahman realization). This is achieved through Dharm and the yogas. Being beyond material identity, it is '*purpose beyond itself*' and '*the ulterior aim*'. This is worked out in '*finer particulars*' as per concepts of Dharm and its application till attaining Brahman realization. As per BG Chapter 7, 13 Brahman has become material Universe and all life, laws governing the material and all life, and is also Dharm and the Yogas which lead to Brahman realization, hence it is '*the correlation by which planets subside and crystallize, then animate beasts and men, will not stop, but will work into finer particulars, and from finer to finest*'.

R. W. Emerson states, "*The secret of the world is, the tie between person and event. Person makes event, and event person*". A person acts. As per the Bhagavad Gita inaction and non action are also action. A person thus moves on Dharm or Adharm. Thus '*event makes person*'. A person through action affects event. Thus '*person makes event*'. Thus there is "*the tie between person and event*".

R. W. Emerson states, "*He thinks his fate alien, because the copula is hidden. But the soul contains the event that shall befall it, for the event is only the actualization of its thoughts; and what we pray to ourselves for is always granted. The event is the print of your form. It fits you like your skin. What each does is proper to him. Events are the children of his body and mind. We learn that the soul of Fate is the soul of us, as Hafiz sings*". As seen above a person is as he thinks (Icha Shakti) and '*actualization of its thoughts*' (kriya shakti) and so does he make his Fate which thus becomes '*what we pray to ourselves for is always granted*'. This results in event. Hence '*the soul of Fate is the soul of us*'. Thus also '*the event is the print of your form*'. Thus a person is responsible for his position, situation, circumstance, fortune and fate.

R. W. Emerson states, "*Nature magically suits the man to his fortunes, by making these the fruit of his character.*" Prakriti delivers to men their fortunes as formed by their character. This means a person is responsible for his position, fortune and Fate. This is the result of Icha Shakti and Kriya Shakti. (Thought and Action). This is the result of type of thought (Satvic, Rajasic and Tamasic). This is as per the Bhagavad Gita concept of the Law of Karm, BG 13.22. It can also be inferred from BG 14.6- .19. This also clearly explains '*Fate*' and '*Providence*' as brought out by Emerson above as the Bhagavad Gita concept of law of Karm, karm and fate. '*Character*' thus is '*constitution of thought*'.

PG 9: R. W. Emerson states, "*History is the action and reaction of these two, — Nature and Thought; — two boys pushing each other on the curb-stone of the pavement. Everything is pusher or pushed: and matter and mind are in perpetual tilt and balance, so.*" As per Bhagavad Gita Chapter 14, the individual Soul becomes conditioned by the modes of Nature within Nature. Consequently it has Satvic, Rajasic or Tamasic thoughts. Thus it is led either towards God or delusion. Hence '*Nature and thought*' push each other, "*Everything is pusher or pushed: and matter and mind are in perpetual tilt and balance, so.*" As seen earlier, R. W. Emerson's concept of '*Nature*' includes the Bhagavad Gita concept of Law of Karm.

Pg 10: R. W. Emerson states, "*Let us build altars to the Blessed Unity which holds nature and souls in perfect solution, and compels every atom to serve an universal end.*" R. W. Emerson sees a unity which contains '*Nature and Soul*'. We see in "Nature" this unity to be Brahman and



Over Soul. This is as per BG Chapter 7, 13. Unity compels every atom to serve a universal End. This is done through the Law of Karm and various Yogas. We see in ‘Over Soul’ that Brahman is present even in the smallest particle in Nature. As per BG 7, 13 Brahman has become material nature and all life, laws governing them, constitution of thought and Dharm. Every ‘atom’ follows these laws and hence is ‘compelled’ to serve a ‘universal end’. This is ‘perfect solution’.

R. W. Emerson states, “*When the indwelling necessity plants the rose of beauty on the brow of chaos, and discloses the central intention of Nature to be harmony and joy.*” Harmony is present in the Vedic thought as Sur which is synonyms with Satva. By following Satva one reaches God and Brahman which is the ultimate aim hence ‘the rose of beauty’ is planted ‘on the brow of chaos’. ‘chaos’ here is Adharm or Rajasic and Tamasic thought. Satva is used to conquer them as per BG Chapter 14. To do what is ‘necessary’ is part of Karm Yog or the Yog of action. This leads to Harmony and Joy. Thus ‘chaos’ is overcome. This is stated in Bhagavad Gita Chapter 2, 3, 5.

R. W. Emerson states, “*Let us build altars to the Beautiful Necessity*”. Through Karm Yog and Swadharm (which include and incorporate ‘necessity’) one follows ‘necessity’. As per BG Chapter 2, 3, 5 it is also ‘necessary’ for all to follow them (Swadharm and Karm Yog). Thus we build ‘altars to the Beautiful Necessity’. This is because thus we reach God and Brahman.

Pg 11. R. W. Emerson states, “*Let us build to the Beautiful Necessity, (This is seen above as Karm Yog) which makes man brave in believing that he cannot shun a danger that is appointed, (this is Swdharm explained in ‘Self Reliance’ and BG Chapter 2, 3, 5, 18) nor incur one that is not; to the Necessity (‘Beautiful necessity’ hence is part of Swadharm) which rudely or softly educates him to the perception that there are no contingencies; that Law rules throughout existence, (Dharm and Law of Karm rules throughout existence) a ‘Law which is not intelligent but intelligence, — not personal nor impersonal, (the law of Karm operates through ‘constitution of thought’ described in BG Chapter 2, 14, 18 and explained above hence is ‘not personal nor impersonal’) — it disdains words and passes understanding; it dissolves persons; (since it shapes their destinies as per their Iccha and Kriya Shakti, since it transcends material identity of the ‘persons’ on reaching Brahman realization explained in BG 12.2-.4) it vivifies nature; (this is seen above through analysis of Emerson’s concept of ‘nature’) yet solicits the pure in heart (This is those following Satva, as a ‘constitution of thought’ reach Brahman realization, the ‘Universal end’ hence ‘solicits’), following Karm Yog and other Yogas one reaches God or Brahman as per the Law of Karm.(Brahman being Omnipotent, such person can draw ‘on all its omnipotence’) hence to ‘draw on all its omnipotence’.* Following R. W. Emerson’s philosophical thought, it is not by luck or chance that I am writing a research paper on this subject; and you are reading it. It is the result of causation, I was chosen and required of ‘Nature’ to write this paper, due to my abilities and clarity on the matter by clarity of ‘thought’ and ‘Constitution of thought’ achieved probably in many births and definitely as a deserving soul. Nature and destiny is careful to assign such an appropriate and important subject connected to a ‘Great soul’ like R. W. Emerson. I have shown that R. W. Emerson’s concept of ‘Fate’ consists of and is connected to the above mentioned concepts of the Bhagavad Gita. Thus his concept of ‘Fate’ also applies and exists within and as per the Vedic concept of Fate, in fact it is the same as it and it is applicable to all.

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Discourse of the Women Poet-Saints of the Bhakti Movement

Shobha M.

The Bhakti movement which began in the eighth century in the South and spread to different regions in India as late as the seventeenth century is characterized by its revolt against the domination of the upper castes and the lifeless rituals of Vedic traditions. The secular aspect of the path of devotion did not create cracks only in the barriers of caste but also in that of gender. The sudden rise of an impressive body of women's writing in this movement prompts us to examine the reasons behind it and also to understand the nature of such writing. It is not as though the Bhakti movement created these writers; they were always there, but had not found an opportunity to express themselves.

Bhakti as a simple, secular mode of reaching god or as the highest form of spirituality created the much needed space for equality, irrespective of caste, class, gender and religion. Those who were situated at the lowest strata of society did not have to seek the institutionalized spaces religion provided. It is the subversive potential of 'bhakti' that renders a unique edge to the discourse of those who never had a voice before, especially, women poets. Those who rebelled against the established order are later considered assaints; the revolutionary content of their discourse is often appropriated or elevated to spirituality. This perhaps explains to some extent, why despite having so many women speaking on women-centered issues, the lives of ordinary women remained unchanged at the time the movement happened and also in the centuries to follow. An interesting observation about the movement and the opportunities it created for women reveals that the earlier phases of the movements were comparatively more open to radical questions about patriarchy than the later movements in North India. The earlier phase includes the Tamil Alvar and Nayanar movements, the unique Kannada Virasaiva movement, and the Varkari sects of Maharashtra whereas the later phase refers to the Bhakti Panth of Nanak and Tulsidas. By the seventeenth century the movement had gone back to ritual-centered system of the Vedic times and the hierarchies were reestablished, thus losing the critical sharpness.

The purpose of this paper is to focus on the various aspects of the discourse of women poets foregrounding gender identity as an important impetus behind such a discourse. The poets I refer to are mostly taken from *Women Writing in India*, Vol. 1, by Susie Tharu and K. Lalitha, as I wish to include poets from different languages and regions. For the Kannada poets, I have largely referred to Dr. R. Hiremath's book *Shivarsharaneyara Vachanagalu* and *Speaking of Shiva*, translated by A. K. Ramanujan.

It is the lived experiences as women that shape thoughts in the poetry of Bhakti women poets. Drawing richly from the domestic sphere for their imagery, symbols and contexts, the verses impress us with their directness, simplicity, regional dialects and devoid of literary and religious hold of Sanskrit. One of the important images of the discourse is the female body. Unlike male poets who view body within the material/spiritual context, women poets cast body in its social context. Thus, all that is associated with a women's body, such as modesty, chastity, virginity are openly rejected and discarded. Hence, to the question Allama poses to Akkamahadevi, "Why take off clothes, as if by that gesture you could peel of illusions? And yet robe yourself in tresses of hair? If so free and pure in heart, why replace a sari with a covering of tresses?" she replies:

*Till the fruit is ripe inside
the skin will not fall off.
I'd a feeling it would hurt you
if I displayed the body's seals of love
O brother, don't tease me*



*needlessly. I'm given entire
into the hands of my lord
white as jasmine. (Women Writing in India, Vol.1)*

Akkamahadevi is talking about maturity at two levels with the expression 'Till the fruit is ripe inside': maturity of her own heart and of Allama and other men, who still cannot see woman beyond her body ('body's seals of love). In another poem, Janabai (1298-1350, Marathi) mocks at society's notion of modesty which is considered important only for a woman and opts for the freedom of movement (wandering) which was allowed for men.

*Cast of all shame,
and sell yourself
in the market place;
then alone
can you hope
to reach the lord.*

*Cymbals in hand,
a veena upon my shoulder,
I go about;
who dares to stop me?
The pallav of my sari
falls away (A scandal!);
Yet will I enter
the crowded market place
without a thought.*

*Jani says, My Lord,
I have become a slut
to reach your home. (Women Writing in India, Vol.1)*

Wandering is an important image for freedom in the poetry of women saint-poets, as wandering women were considered of easy virtue. Poets like Akkamahadevi and Janabai portray themselves as free and rebellious, not controlled by the rules of decorum. (The notion of "virtuous" family women is often ridiculed in their discourse.) Men around them, however, are not ready to accept their new-found space outside the domestic world. Akkamahadevi taunts such men in her poem as this:

*O brothers, why do you talk
to this women,
hair loose,
face withered,
body shrunk?*

*O fathers, why do you bother
With this woman?
She has no strength of limb,
Has lost the world,
Lost power of will.*

*Turned devotee,
She has lain down
With the Lord, white as jasmine,*



And has lost caste. (Speaking of Shiva)

The notion of union with the god of their choice is very central to most of the women poets. Rejecting the imperfect men of this world, these poets envision a perfect male god, joining whom becomes the sole aim of their lives. While the traditional reading of this concept of 'union' rests on the spiritual realm, it is hard not to note the earthy nature of their passion, intensity and yearning. The eternal primordial pair, Shiva and Shakti, the Lord and his creative power, and their union is essential to the women poets' discourse; the same is absent in male bhakti poets. The male god becomes the epitome of a perfect companionship that they have missed in their real lives. Their discourse becomes a site of interplay between the conscious aim of renouncing the physical and the unconscious desire of fulfilling the demands of the same. The erotic imagery through which the spiritual union is conveyed is inescapable. Mirabai expresses it beautifully:

*I am pale in longing for my beloved;
People believe I am ill,
Seizing on every possible pretext,
I try to meet him "by accident."*

*They have sent for a country doctor;
He grabs my arm and prods it;
How can he diagnose my pain?
It's in my heart that I am afflicted.*

*Go home, country doctor,
Don't address me by my name;
It's the name of God that has wounded me,
Don't force your medicines on me.*

*The sweetness of his lips is a pot of nectar,
That's the only curd for which I crave;
Mira's Lord is GiridharNaagar,
He will feed me nectar again and again. (Women Writing in India, Vol.1)*

The use of 'God' in the poem will have prompted people to read it as describing the movement from worldly desires to spiritual fulfillment, but one cannot neglect the sensuousness of 'lips,' a pot of nectar,' 'the only curd which I crave,' and 'nectar again and again.' Mirabai brilliantly articulates female desire as valid, and society's indifference to it.

The discourse of the women poets is not centered on the domestic world; it strives to attain a new respect for their profession and lineage, as the Bhakti movement was basically a movement of artisans and small trade's people. Hence we have Ratanbai (12-14th century Gujarati) who pays tribute to her spinning wheel:

*My spinning wheel is dear to me my sister;
My household depends on it.
My husband married me and departed;
He went abroad to earn a living,
After twelve years he returned,
With a copper coin and a half;
He went to bathe in the Ganga,
Dropped the copper coin and a half
Mother, father, father-in-law, mother-in-law,*



*One and all rejected us;
The Spinning wheel was our savior,
To it we clung.
I paid of all my husband's debts
And over and above
Tying coin after coin in the corner of my sari. (Women Writing in India, Vol.1)*

For Ratanbai, her spinning wheel is God, as she earns her livelihood through it. She is also exposing the shallowness of human relationships, however personal they may be. The poem speaks for the undying spirit of a woman who didn't give up despite forsaken by her family.

AtakariMolla (early 16th century) a Telugu poet, coming from the lowly potter caste not only writes a new version of the epic Ramayana, but also displays in a humble manner a significant knowledge of the language:

*I am no scholar
distinguishing the loanwords
from the native stock.*

*I know no rules of combination
No large vocabulary,
I am no expert
In composition and illocution,
semantics and style.*

*Nor do I know
Phonetics, case relations,
Roots of verbs and figures of speech,
meter and prosody, either.*

*Untrained though,
In composing poems and epics
In mastering lexicons and rules
I do write poems
By the grace of the famous Lord
Sri KanthaMallesha. (Trans., by B.V.L. Narayanarao, Women Writing in India, Vol. 1)*

Although a fine poet and intellectually on par with the male poets of her time, Molla had to refer to the god, Kantha Mallesha, without whose grace a mere potter woman like herself could not have written a new version of the epic. The legends around Molla point to divine inspiration as the reason behind her artistic talent. It is not surprising that many women poets from the lower casters/classes have these legends around them, as scholarship and knowledge were the prerogatives of the upper castes. In another poem, Molla announces that she is proud to be the daughter of her potter father, who was himself a talented poet. Poems of women coming from the upper castes are available in large number, whereas those of lower casters are less in number. (Susie Tharu and K. Lalitha, Introduction to Women Poets, Vol.1). Only one poem available of Sule Sankavva is the best example.

In conclusion, it can be inferred that appropriation of the discourse of the women poets in the bhakti movement has happened systematically at different levels: social, political and cultural. Poems available in large number or being documented more are by those writers who have conformed to the patriarchal values or by those who have been appropriated by the dominant class,



as in the case of Mirabai, who constantly refers to herself as the duty-bound wife or dasi of Krishna. The same is true of many poets in the Veerashaiva movement who have preached sathi dharma (duties of a wife) in relation to God as their husband. It is interesting as to how a vital, potential, revolutionary movement could not touch or change the lives of ordinary women, because of the emphasis on the spiritual aspect in the mainstream discourses of these poets in the later centuries. Research on women poet-saints of the Bhakti Movement needs to be conducted more in the social, political and economic contexts of the times in which they wrote, and the connection their poetry had with the women writers coming in the next few centuries and the contemporary period.

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Revisiting Rabindranath Tagore's Nationalism: An assessment of Tagore's translated essays through a modern perspective *Souraja Tagore*

"Therefore man will have to exert all his power of love and clarity of vision to make another great moral adjustment which will comprehend the whole world of men and not merely the fractional groups of nationality."

Rabindranath Tagore (1)

It would be unwise to attempt to introduce Gurudev Rabindranath Tagore. A figure of international repute, he was undoubtedly a myriad faced personality who combined in himself the artist, the poet, the landlord, the lover, the statesperson, the pedagogue and the rural activist amongst others. After being awarded the Nobel Prize in 1913, he was transformed into an icon, a voice for India. Receiving accolades, such as 'seer' from Einstein and 'The Great Sentinel' from Mahatma Gandhi, Tagore however was not a personality who could keep himself isolated from controversy and criticism. His non-traditional views and unconventional ideas constantly hauled him at the centre of debates and arguments during his time. Of many such contentious notions, the most discussed were perhaps his views on nationalism. Tagore's resistance to war and nationalism made him globally unpopular and misunderstood. He delivered several lectures on the issue during 1915-1916 in Japan and The United States. While the former treated Tagore a little more kindly, the latter vehemently rejected him, thereby forcing him to cut short his stay at Seattle. The American Press, being critical, launched vicious attacks on his lectures and against his views. At home, Tagore was no better off. Personalities such as Chittaranjan Das and Bipin Chandra Pal vehemently opposed his outlook.

Tagore has innumerable writings in the form of poems and prose, which reflect his attitude towards nationalism. Works like *The Home and the World (Ghare Baire)* and *Gora* are some examples that immediately come to mind and so does his collection of essays titled *Nationalism* - a compilation of three essays and a poem which is believed to be at the crux for comprehending Tagore's views on the subject. While the first and the second essay discusses the subject in terms of its then socio-political relevance in the West and in Japan, the third essay deals with nationalism in India and its implications on the poet.

Nationalism is a complex term with multiple connotations. It can be treated as a primordial notion and yet, its modern implications cannot be ignored. Various definitions of a nation have led to various classifications of 'nationalism'. Hugh Seton-Watson(2) maintains that no 'scientific definition' of a nation can be devised, while Mariátegui (3) reinforces the claim that the nation is an 'abstraction, allegory, a myth that does not correspond to a reality that can be scientifically defined.' Benedict Anderson (4) has admitted that 'Nationalism is a doctrine invented in Europe at the beginning of the nineteenth century' which has further provoked Partha Chatterjee (5) to acknowledge that western concepts have imposed themselves on non-Western people, and colonial nationalisms, even in their assertion of independence from European domination have remained at best, a prisoner of European post Enlightenment rationalist discourse. What Anderson and Chatterjee argue in modern times is strangely in tune with what Tagore had propounded almost eight decades earlier. Tagore observed:

'Europe has gradually grown hardened in her pride of all her outer and inner habits. She not only cannot forget that she is Western, but she takes every opportunity to hurl this fact against others to humiliate them. That is why she is growing incapable of imparting to the East what is best in herself, and of accepting in a right spirit the wisdom that the East has stored for centuries.'(6)



The concept of the Eastern ‘storehouse of wisdom’ that Tagore propounded had led many to misunderstand and misinterpret his thoughts. Tagore dedicated himself to a self professed ‘Truth’ and questioned all forms of restricted and constrained thoughts and ideologies. Though initially he supported nationalism as projected during the ‘Swadeshi’ movement, and took active part in its propagation, he was soon exposed to the imminent dangers from its fall out which made him break away from the ‘Swadeshi’ Movement, a movement which he had earlier condoned wholeheartedly. This breaking away created a distinctive murmur in the society but it also made Tagore revisit the concept of nationalism and realise its risks and perils. In his essay he thus writes:

“Each individual has his self love. Therefore his brute instinct leads him to fight with others in the sole pursuit of his self interest. But man has also his higher instincts of sympathy and mutual help. The people who are lacking in this higher moral power and who therefore cannot combine in fellowship with one another must perish or live in a state of degradation.”(7)

Being exposed to the heated natural and unanalysed sentiments of nationalism, it did not take long for Tagore to realise that war and nationalism went hand in hand. He opined that this phenomenon owed its roots from the hunger for wealth, power and competition that somewhat accurately defined the industrial culture of the West. It forced men and women to convert themselves and their social institutions into machines that could efficiently work together to amass power and wealth more diligently than ever. Though Tagore’s analysis of nationalism was fiercely criticised, it could hardly be ignored because of the fact that nationalism was one of the varied causes that brought conflict amongst nations, making people forget the universal values of truth, justice, humanity, and tolerance. This was evident during Tagore’s time and is still evident today. It is perhaps this poignant state of affairs (of which we are all victims), that suggests us to revisit Tagore and his ideology. We may or may not be in agreement with his notion of becoming ‘world citizens’ and prefer to remain citizens of a single nation, but to absolutely ignore this otherwise ‘romantic’ and arguably utopian vision is not a correct way of understanding or criticizing Tagore’s point of view.

*THOU HAST given us to live.
 Let us uphold this honour with all our strength and will;
 For thy glory rests upon the glory that we are.
 Therefore in thy name we oppose the power that would plant its
 banner upon our soul.
 Let us know that thy light grows dim in the heart that bears its
 insult of bondage.
 That the life, when it becomes feeble, timidly yields thy throne to untruth.
 For weakness is the traitor who betrays our soul.
 Let this be our prayer to thee
 Give us power to resist pleasure where it enslaves us.
 To lift our sorrow up to thee as the summer holds its midday sun.
 Make us strong that our worship may flower in love, and bear
 fruit in work.
 Make us strong that we may not insult the weak and the fallen,
 That we may hold our love high where all things around us are
 wooing the dust.
 They fight and kill for self-love, giving it thy name.
 They fight for hunger that thrives on brothers' flesh,
 They fight against thine anger and die.
 But let us stand firm and suffer with strength
 for the True, for the Good, for the Eternal in man,
 for thy Kingdom which is in the union of hearts,*



for the freedom which is of the Soul (8).

P.K. Datta (9) argues that Tagore advocated ‘internationalism’, the seeds of which he believed lay in the culture and diversity of coexistence within which India had evolved. Tagore’s internationalism did not call for a synthesis of cultures or the internalisation of foreign cultures alone. He had a more dynamic vision in his proposition where he believed that each culture could be perfected and could benefit by interacting with other cultures. Far from treating this as a perception of threat, he treated it as an advantage for improvement and advancement of society, culture and the world at large. In a letter to Thomas Sturge Moore in 1914, Tagore wrote that the value of literature lay in its ability to introduce new ‘foreign’ ideas and depositions into one’s own culture. Tagore believed that it initiated self division and a ‘bifurcation’ in the mental system which is an essential ingredient for all life growth.(10)

Joseph Conrad had once written to his friend R.B. Cunninghame Graham where he stated:

“There is a – let us say – a machine. It evolved itself (I am severely scientific) out of a chaos of scraps of iron and behold! – it knits. I am horrified at the horrible work and stand appalled. I feel it ought to embroider – but it goes on knitting. You come and say: “this is all right; it’s only a question of the right kind of oil. Let us use this – for instance – celestial oil and the machine shall embroider a most beautiful design in purple and gold”. Will it? Alas no. You cannot by any special lubrication make embroidery with a knitting machine. And the most withering thought is that the infamous thing has made itself; made itself without thought, without conscience, without foresight, without eyes, without heart. It is a tragic accident – and it has happened. You can’t interfere with it. The last drop of bitterness is in the suspicion that you can’t even smash it. In virtue of that truth one and immortal which lurks in the force that made it spring into existence that is what it is – and it is indestructible! It knits us in and it knits us out. It has knitted time space, pain, death, corruption, despair and all the illusions – and nothing matters. I’ll admit however that to look at the remorseless process is sometimes amusing.”(11)

The above can be treated as a curious example running in parallel to Tagore’s philosophy and enable us to assess Tagore’s idea of nationalism.(12) Though it ‘amused’ him, however, it also ‘appalled’ him on realising its ‘horrid’ repercussions. The ‘constructive Swadeshi’ that Tagore had dreamt of was perhaps the embroidery that the machine of nationalism could never weave. Hence it knitted in and out of mankind, only to foster corruption, pain, despair, illusion and death. Tagore believed that nationalism was one of Europe’s ‘most pernicious exports’ for it was neither a child of reason nor liberty but on the contrary fostered oppression and intolerance among the human race. For someone who deemed humanity to be indivisible and who revered principles like *sarvadharmasambhava* (veneration to all religion) and *Vasudeva Kutumbakam* (the world as a family), the principle of nationalism seemed flawed and constrained. Tagore expressed this argument in his essay *Nationalism*:

‘If India can offer to the world her solution, it will be a contribution to humanity.’

He further clarified this argument through his writing where he clearly stated:

‘India has never had a real sense of nationalism. Even though from childhood I had been taught that the idolatry of Nation is almost better than reverence for God and humanity, I believe I have outgrown that teaching, and it is my conviction that my countrymen will gain truly their India by fighting against that education which teaches them that a country is greater than the ideals of humanity.’(13)



While this helps us to understand Tagore's vision, it also compels us to ask further questions on Tagore's thoughts towards the concept of a nation. It drives us to ask questions on the need or sanctity of a nation and also question his views on the reality that nationality is an unavoidable aspect of Man's identity. These issues obviously have led to numerous productive debates among intellectuals but perhaps one way of dealing with the issue is to fall back on Tagore's philosophy of the 'infinite' as against the 'self'. In his essay titled *The Relation of the Individual to the Universe*, Tagore wrote:

"When a man does not realize his kinship with the world, he lives in a prison-house whose walls are alien to him. When he meets the eternal spirit in all objects, then is he emancipated for then he discovers his fullest significance of the world into which he is born; then he finds himself in perfect truth, and his harmony with the all is established.(14) "

Though *Sadhana* can often be treated as Tagore's sermon on the concept of the Infinite, the 'self' or the 'I' is also not altogether ignored by the poet. He acknowledges that the 'self' or the 'individuality' in man is also of prime significance. It is unique in man that irrespective of being a part of the larger creation, man has been able to carve out an individual space of his own. Tagore states that:

"...this individuality, which is the only thing we call our own; and which, if lost, is also a loss to the whole world. It is most valuable because it is not universal. And therefore only through it can we gain the universe more truly than if we were lying within its breast unconscious of our distinctiveness."(15)

But then we are accosted by the truth of shame, crime and evil that man often falls prey to in order to satisfy and nurture one's 'self' or the 'I' from where arise the theorem of the 'annihilation of the self'. Tagore however clarifies that 'annihilation of the self' is a statement that should not be treated literally. Explaining the implication of 'annihilation of the self' Tagore states that it is ignorance or *avidya* that should be annihilated and not man's individuality. Ignorance feeds on the self, imprisons it and prevents man from transcending into the space of knowledge and bliss.

"...avidya which makes the self our fetter by making us think that it is an end in itself and by preventing our seeing that it contains the idea that transcends its limits.(16) "

Although the above is argued by the poet in a different context, it can be advantageously used to understand Tagore's concept of nationalism and the nation. He did not call for an annihilation of the idea of a nation, for that would have been politically incorrect and Tagore did appreciate its need and significance in the world. But, what he advocated was the shunning of violent radicalism (the *avidya* in man) that often was the outcome of ideas initiating from the concept of a nation, one such being nationalism. Tagore believed that radicalism or fanaticism hampered man in progressing towards constructive humanism, tolerance and brotherhood. So his principle of internationalism was nothing dissimilar to his idea of establishing harmony with the 'all' and being born as a true 'world citizen'.

Though there are many who find Tagore's vision and ideas flawed, it did not prevent him from speaking his mind and spreading his message to mankind. Being the great master, Gurudev was aware that man faced innumerable obstacles and turmoil in the path towards achieving a goal, but that should not stop him from travelling on this path. He may call for help, but if others are apprehensive, he must travel alone.

*'If they answer not to thy call walk alone
If they are afraid and cower mutely facing the wall,*



*O thou unlucky one,
open thy mind and speak out alone.
If they turn away, and desert you when crossing the wilderness,
O thou unlucky one,
trample the thorns under thy tread,
and along the blood-lined track travel alone.
If they do not hold up the light when the night is troubled with storm,
O thou unlucky one,
with the thunder flame of pain ignite thy own heart,
and let it burn alone.(17)'*

A great thinker once said 'where science ends, philosophy begins.' Tagore was inherently a 'Philosopher'. He did not attempt to scientifically dissect the concept of the nation and nationalism. Rather his thoughts and visions were imbibed within the very core of human existence 'the mind'. Tagore had professed that the mind is all powerful and it is the cleansing of the mind that leads man towards the path of truth. Tagore's concept of nationalism is beyond physical and geographical barriers, beyond political analysis, beyond scientific scrutiny. His concept of nationalism can best be termed as 'Universal'. It is enriched with love, tolerance, friendship, understanding and most significantly, the truth. He encouraged the mind to be liberated to enable it to realise its true potential. His thoughts and vision of nationalism so far, may be termed by most scholars as 'Utopian' but cannot be ignored and set aside as work out of euphoria. The vision that Tagore professed is a possibility and can be achieved by aligning the mind towards 'the truth'. Quoting from Tagore's *Gitanjali*:

*Where the mind is without fear and the head is held high
Where knowledge is free
Where the world has not been broken up into fragments
By narrow domestic walls
Where words come out from the depth of truth
Where tireless striving stretches its arms towards perfection
Where the clear stream of reason has not lost its way
Into the dreary desert sand of dead habit
Where the mind is led forward by thee
Into ever-widening thought and action
Into that heaven of freedom, my Father, let my country awake.(18)*

End Notes

1. Rabindranath Tagore, 'Nationalism in India', *The English Writings of Rabindranath Tagore* Volume II ed by Sisir Kumar Das (New Delhi; Sahitya Akademi, 1996) pg 455
2. George Hugh Nicholas Seton-Watson (London, England, 15 February 1916–Washington, DC, USA, 19 December 1984), was a British historian and political scientist specializing in Russia.
3. José Carlos Mariátegui La Chira (14 June 1894 – 16 April 1930) was a Peruvian journalist, political philosopher, and activist. A prolific writer before his early death at age 35, he is considered one of the most influential Latin American socialists of the 20th century. Mariátegui's most famous work, *Seven Interpretive Essays on Peruvian Reality* (1928), is still widely read in South America. An avowed, self-taught Marxist, he insisted that a socialist revolution should evolve organically in Latin America on the basis of local conditions and practices, not the result of mechanically applying a European formula.
4. Benedict Anderson *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. Rev.ed.London: Verso, 1991
5. Partha Chatterjee, *Nationalist Thought and the Colonial World: A Derivative Discourse?* Delhi: Oxford UP, 1986
6. Rabindranath Tagore, 'Nationalism in India', *The English Writings of Rabindranath Tagore* Volume II ed by Sisir Kumar Das (New Delhi; Sahitya Akademi, 1996) pg455



7. Rabindranath Tagore, 'Nationalism in India', *The English Writings of Rabindranath Tagore* Volume II ed by Sisir Kumar Das (New Delhi; Sahitya Akademi, 1996) pg454
This was written on the occasion of the Calcutta Session of the Indian National Congress held in 1917 and recited by Tagore at its first meeting. Krishna Kripalani has suggested that it is not a translation of any single poem but is clearly reminiscent of several verses of Tagore from his anthology 'Naivedya'
8. Rabindranath Tagore, 'Poems' (61), *The English Writings of Rabindranath Tagore* Volume I ed by Sisir Kumar Das (New Delhi; Sahitya Akademi, 1996) pg351
9. P.K.Datta, 'Introduction', *Rabindranath Tagore's 'The Home and the World': A Critical Companion*, ed by P.K.Datta, Delhi; Permanent Black, 2003) pg 4
10. Prasanta Pal, *Rabindrajibani, Saptam Khanda* (vol VII), Calcutta, Ananda Publishers Pvt, 1997, pg 7
11. *Joseph Conrad's Letters to R.B. Cunninghame Graham*, ed. C.T. Watts, Cambridge, Cambridge University Press, 1969, pp 56-57
12. Michael Sprinker has used this quotation as a parallel to understand the problems of colonial history and writing in the essay titled *Homeboys: Nationalism, Colonialism and Gender in 'The Home and the World'*. *Rabindranath Tagore's 'The Home and the World': A Critical Companion*, ed by P.K.Datta, Delhi; Permanent Black, 2003) pg 109
13. Rabindranath Tagore, 'Nationalism in India', *The English Writings of Rabindranath Tagore* Volume II ed by Sisir Kumar Das (New Delhi; Sahitya Akademi, 1996) pg456
14. Rabindranath Tagore, 'Sadhana: A Realization of Life', *The English Writings of Rabindranath Tagore* Volume II ed by Sisir Kumar Das (New Delhi; Sahitya Akademi, 1996) pg283
15. *ibid*
16. Rabindranath Tagore, 'Sadhana: A Realization of Life', *The English Writings of Rabindranath Tagore* Volume II ed by Sisir Kumar Das (New Delhi; Sahitya Akademi, 1996) pg308
17. Rabindranath Tagore, 'Poems' (40), *The English Writings of Rabindranath Tagore* Volume I ed by Sisir Kumar Das (New Delhi; Sahitya Akademi, 1996) pg 341
18. Rabindranath Tagore, 'Gitanjali' (35), *The English Writings of Rabindranath Tagore* Volume I ed by Sisir Kumar Das (New Delhi; Sahitya Akademi, 1996) pg 53

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Existential Alienation in the Novels of Anita Desai *Sumer Singh*

Man's alienation is a widely-prevalent problem which has puzzled both psychologists and sociologists equally today. Alienation is a term, which has been in use in theological, philosophical, sociological and psychological writings for a long time. The term "Alienation" implies a sort of estrangement with a clear implication that no separation need take place. According to Erich Fromm, "alienation is a mode of experience in which the person experiences himself as an alien.... He does not feel himself as the center of his world, as the creator of his own acts – but his acts and their consequences have become his masters, whom he obeys, or whom he may even worship." (120). Such a feeling of estrangement takes place because of the gap between the self that actually is and the self that is projected before the society, or in other words the difference between appearance and reality. Once a man is sent into this world, he/she has to adapt him/herself to the grim circumstances even if they are not congenial to his/her temperament. This dichotomy or the split between the self and the world causes existential alienation.

The term alienation is not a recent concept; it has its root in Middle English and also in Latin usage. Long ago, it was used in Latin as a paradigm of three major meanings i.e. transfers of property rights, insanity, and aversion or dislike. In the Middle English, it was used in connection with the state of unconsciousness or insanity. Its meaning is also the same as used by the prophets of the Old Testament and referred to idolatry. Idolatry can be described as the worship of an idol, which man has built himself and to which he submits i.e. idol represents his/her own life force in an alienated form. Thus, in Middle English the use of alienation was confined to theological works.

In the 19th century, the term was used by Karl Marx and Hegel to refer to a less drastic form of self-estrangement. For Marx, it is a condition where man's own act becomes alien to him and stands over and against him. In the middle of the 20th century, it ceased to refer to such "non-personal contexts," but came to be associated "with cooling of personal relationships." (Schacht,12). Sidney Finkelstein defined the term alienation as "a psychological phenomenon, an internal conflict, a hostility felt toward something seemingly outside oneself which is linked to oneself, a barrier erected which is actually no defense but an impoverishment of oneself." (137)

Broadly speaking, the term alienation refers to man's estrangement from someone or something with which he was attached or identified - his family, his group, his society, even his own self. A man loses his sense of self which is very much a part of him and tries to conform to the norms of the society. Alienation from self is the root cause of all forms of alienation. The term is assuming greater relevance in the modern capitalistic world, and has begun to be used in Indian metropolitan cities as well. In nearly all the modern fiction, we find characters alienated from self, God, work and fellowmen. Yet another kind could be cosmic or existential alienation.

The twentieth century, particularly the post war period has been an age of great stress and an age of even greater problem, the problem of alienation that the modern human has been facing. In this regard, Edmund Fuller very aptly remarks that at present "the man suffers not only from war, persecution, famine and ruin but from inner problem... a conviction of isolation, randomness and meaninglessness in his way of existence." (18). Thus, the modern man has become a synonym for all the maladies of today: Frustration, despair, ennui, isolation, rootlessness etc, all of which can be identified under the umbrella term alienation- a word that summarizes the salient features of life in contemporary societies.

The process of alienation and rehabilitation involves a three-tier operation, viz, construction, deconstruction and reconstruction. For example, when a man is ready to emigrate, his beliefs,



responses, attitudes, behavior pattern, etc., have already had a particular shape according to the systems of the place to which he or she belongs. This is a construction phase. And then, he or she migrates to the new place, which has its own life style. So, the immigrant has to first deconstruct what has already been constructed and then reconstruct according to the life pattern of the new place. This three-tier operation can also be seen as follows: one, the departure from the root place and arrival at the new one; two, recognition and re-association with the new place; three, rehabilitation and re-assimilation with the new place. Then, there are three basic factors, which obstruct or facilitate the completion of the process of rehabilitation, viz, the scale of sensitivity, the previous Sanskars and the conditions at the rehabilitation phase. If the whole process works favourably, the rehabilitation is smooth and complete and the *vice-versa*.

Alienated individuals have repeatedly been portrayed in modern twentieth century American, European as well as Indian fiction. Among the early Indo-Anglican novelists, R.K. Narayan is the torch-bearer for others in portraying the loneliness of man in its varied forms. Coming to the Indian women novelists, they do not lag behind men in portraying alienated characters, especially alienated women. Indian women's contribution to English literature is no more marginal and has become dialectic on both quantitative and qualitative grounds. They show remarkable insight into the dilemma of modern woman, working or housewife, in a traditional society where "dual morality is the accepted form." (Meera Bai, 40) In the post seventies, we find Anita Desai to be the lone figure to talk about the theme of alienation to such an extent that people go on to the level of saying, that 'no other writer is so much concerned with life of young men and women in the Indian cities as Anita Desai.' (Kohli, 3) The issue of alienation predominates in Anita Desai's entire range of fiction. However, the treatment in all the novels is different from one another. By skilful handling of alienation as an underlying theme in her novels, she has brought the psychological problem to the area of literature.

In *Cry the Peacock*, the predominant alienation that finds expression is the alienation from self, and the husband-wife alienation. Alienation from the self refers to a disparity between man's actual performance and his essential nature resulting from a loss of something he/she loved deeply. Maya is alienated from herself because she experiences a loss of the protection and love she had received from her father before she was married to Gautam. Maya is dehumanized when she has to act under compulsion or against her temperament. Maya and Gautam are alienated from each other because of the difference in their temperament. Therefore, marital discordance between them becomes the root cause of alienation in their lives. A similar situation is seen in Virginia Woolf's *To The Lighthouse* where disharmony occurs because of the predominance of intellect in Mr. Ramsay and of intuition in Mrs. Ramsay. A contrast between Gautama and Maya is even brought out in their response to the smell of petunias and that of lemons. Maya enjoys the "poignant half-sweet, half-sad fragrance" of the petunias and that of lemons. She points out: "We did not even agree on which points, on what grounds this closeness of mind was necessary." (p.19)

Maya gives expression to her alienation from Gautama by pointing out that she was caged in a room she hated and by describing Gautama as a man "who saw no value in anything less than the ideas and theories born of human and, preferably, male minds." (p.99) and yet another peep into Gautama's intellectual attitude and Maya's attention is when she says---"In Gautama's family one did not speak of love, far less of affection. One spoke ... of discussion in Parliament, of cases of bribery and corruption." (p.46) Again she says---- "They spoke to me ... only when it had to do with babies, meals, shopping, marriages, for I was their toy, their indulgence, not to be taken seriously ..."(p.49)

Maya is romantic and rejoices "in the world of sounds, senses, movements, odours, colours, tunes"; but Gautama's failure in understanding the meaning of the Urdu couplet (the words of which touched Maya deeply) which he recites to Maya exemplifies his unromantic nature. Marital discordance, the cause of Maya's self-alienation, takes place also because Gautam is nearly double



her age. Maya's childlessness is also a cause of her alienation whereas Gautama seems quite unaware of Maya's desire for a child. Maya finds a child substitute in her dog Toto, and therefore its death is no less than that of a child, "no less worthy of reverence, and agonized remembrance." (p.10). At a later stage, in the novel, when Maya talks of Toto, Gautama even forgets who Toto was. Apart this we do not have any picture or a peep into the fact whether Gautama and Maya ever had any physical relationship. Toto, therefore, is not only a child substitute but also a substitute for Maya's love of the carnal. She enjoys the touch of his fluffy body whose effect she can feel even after his death,

I thought of Toto's short stump of a white tail again, of the foolish little wisp at his end. And of his wild, thrilled bark as he saw me, ...the impact of his body as he flung himself upon me. These did not – disappear. (p.18)

Furthermore the albino astrologer's prophecy that Maya would marry young and one of them (Maya or her husband) would die in the fourth year of their marriage is also responsible for her alienation from self, from Gautama and from the society. Self –alienation takes place in Maya's life because she deceives herself by not telling Gautama about the prophecy made in her childhood, and therefore Gautama is unable to understand the cause of her hysterical behavior. The prophecy becomes an obsession and envelopes Maya's mind after her marriage, and the feeling becomes very intense in the fourth year of her marriage:

Torture, guilt, dread, imprisonment, these were the four walls of my private hell, on that no one could survive in long. Death was certain. (p.102)

Maladjustment and, eventually, alienation takes place between Gautama and Maya also because the former has a detached attitude towards life, whereas Maya has a zest for life. She is alienated from Gautam whom she views as a "guest who she might never encounter again," as "an unreal ghost", "a body without a heart." Maya's isolation and introvert nature is essential to the development of her character. Maya feels alienated even when she attends a party at the Lals. The gathering can provide her with no pleasure and she starts feeling suffocated:

It was as though the end of this party, this evening, was not pleasure at all – but mere information . . . as I unhappily watched the two ladies besides me, on the sofa. (p.68)

Maya is basically an introvert, therefore she feels alienated from the society. Professor Jasbir Jain's comments seem to be quiet appropriate here who remarks:

Her detachment from the external world offers no liberation but merely enslaves her. She dreads the idea of change. While Gautama values the deed, she wants to cling to the moment. Her inner world is inhabited not by human beings but by rats and lizards. (231)

The title of the novel, which refers to the dance of the peacocks at the approach of the rain-bearing clouds, evokes a sense of alienation. "The dance acquires a sinister significance for Maya, as her sanity is fast disintegrating." (Rao, 9). The dance also symbolizes Maya's love of life and obsession with death. As insanity goes on increasing, the effect of the dance becomes all the more menacing. The dance suggests "Maya's struggle for life-in-death and death-in-life." (Sharma, 35). It suggests:

Peacocks are wise. The hundred eyes upon their tails have seen the truth of life and death and known them to be one. Living they are aware of death. Dying they are in love with life. (p.95-96).

Unlike human beings, peacocks do not live in a world of illusion. Maya feels alienated when she compares their own predicament with that of the peacocks; and is pained to hear of their agony, "of



their cry for love and for death Now I understood their call, I wept for them, and wept for myself knowing their words to be mine.” (p.97)

Alienation in *Cry, the Peacock* is projected not only through Maya but also through other characters like Gautama, Leila, the Lals, Nila, Pom and Gautama’s mother. Gautama is alienated because there is lack of communication between Maya and Gautama. He is alienated not only from his self and from Maya, but also from nature. Whereas Maya is poetic, sensitive and sensuous, and loses herself frequently amidst the beauties of nature, Gautama finds no peace in the company of nature. As mentioned earlier, a contrast is brought about between them in their response to the smell of petunias and lemons.

In *Voices in the city* (1965), the scope becomes all the more wide that is; Calcutta becomes a symbol of materialistic pursuits and also the centre around which the theme of alienation is built up. The focus in this novel shifts from husband-wife alienation, to the alienation of the members of the family from each other, from the society and from their work. The novel deals with a family of two sisters (Monisha and Amla) and two brothers (Nirode and Arun) headed by their mother. All the characters (except Arun) go to Calcutta one by one and feel alienated. Thus, a sense of place, which was missing in *Cry, the Peacock*, finds focus here. Calcutta is personified and is like an individual from whom all the characters are alienated. The novelist describes its dingy lanes, the dirt and the filth, the crowded streets and above all the mechanical life led by its inhabitants. Nirode, Amla and Monisha, having been brought up in an idyllic rural atmosphere fail to adjust in the city. A characteristic common to Nirode and Monisha is that both of them are basically introverts. They evade company, prefer to live in a world of “shadows, silence, and stillness”, (p.8). Unable to face “that splendid vision that so dazzles those who do not know it” (p.9) all the brothers and sisters become rebellious by nature. Nirode revolts against his existing conditions, against the daily routine, and opts for “three drinks a night and a room of his own.” (p.11). Revolting against the existing conditions, Monisha questions herself:

Has this city a conscience at all, this Calcutta that holds its head between its knees and grins toothlessly up at me from beneath her a bottom black with the dirt that sits on it? (p.116).

Thus, Monisha is dissatisfied with the family restrictions and finally commits suicide. Through Monisha, Anita Desai presents the plight of the typical Indian women who have no “say” in the house of their-in-laws.

Nirode loves his mother deeply and even suffers from mother fixation. Alienated from his mother, Nirode hates her, speaks ill of her by calling a “she cannibal.” (p.103). He even refuses to accept financial aid from her:

Tell her, I want no share of it, no share of banks or finance or insurance and all rest of her bleeding equipment. . I’m done with signing my name, believing my name, or having a name. Tell her that. I’m nameless. Tell her that. (p.134)

It is Nirode’s apparent alienation from his mother, which makes him despise even his family name and family fortune. He tells Sonny that he had thrown off every stinking undergarment of family, that he neither inherited anything nor he would borrow anything from his family. As R.K. Srivastva points out, “His self respect breeds self reliance which ultimately makes him independent of the world and its people, its relation, even his own mother whose money occasionally threatens his individuality.” (47). Nirode knows that he is a man “for whom aloneness alone was the sole natural condition, aloneness alone the treasure worth treasuring...and when ill he is like a broken bird . . . in the aviary.” (p.125)



The idealism in Nirode breeds pessimism and cynicism. He moves not towards affirmation but towards negation. He exchanges a life of glow and brightness for a life of shadows and darkness. Failure is an obsession with him and he wants to move from one failure to another:

I want to fail quickly. Then I want to see if I have the spirit to start moving again, towards my next failure. I want to move from failure to failure, step by step to rook bottom. (p.40).

Thus, Nirode's alienation from society makes him think of every issue in metaphysical terms. The death of Monisha is for him no cruelty of nature; it is, instead, a release from bondage and oppression.

Amla, the younger sister of Monisha, is gay and lively in the beginning and is not oppressed by Calcutta. But very soon she develops a dislike for Calcutta, feels alienated from it, and calls it a "monster city that lived no normal, healthy, red-blooded life." (p.117). It is her frustrating experiences that make her explain, "Why ever did I come to Calcutta? Why didn't I stay away, in Bombay, or go home to Kalimpong?" (p.176-177). She is typical of the modern girls who are alienated from their self and their emotions because of their whole endeavour to fight for liberty. Even though Amla takes to advertising enthusiastically, she soon becomes alienated from her work and experiences a sense of hollowness and futility because of the dreadful and boring routine. Thus, lack of an amiable relationship in lives of Manisha, Nirode, Amla becomes a cause of their alienation.

In *Where Shall We Go This Summer?* Desai represents the predicament of a lonely married woman who aspires to triumph over the chaos and suffering of her rather unusual existence. This is a deeply engrossing and disturbing novel with an inner fury, which reflects the problems of life in this modern society. Sita, the heroine of the novel, suffers mental agony like Maya, in *Cry, the Peacock* or Monisha, in *Voices in the City*. Sita, a sensitive, over-emotional, middle aged woman, saddled with her four children and pregnant for the fifth time feels alienated from her husband, Raman, and children because of her high strung 'sensibility and explosive emotionality'. She is fed up with her life and could not tolerate the violence she sees in daily life. Her introversion and inability to adjust with the society makes her feel alienated and this alienation is quiet natural and dispositional.

The novel deals with the discord in the family of Raman and Sita because of their failure to adjust themselves. Both husband and wife are different in their attitudes towards life. Raman, on the other hand is a 'practical' man who is always sane, rational and passive. Like Gautama, Maya's husband in *Cry, the Peacock*, Raman fails to understand his wife, Sita, as he is made of a different stuff. According to R. S. Pathak, "The marital discord results chiefly from the dichotomy between two irreconcilable temperaments and diametrically opposite view points represented by Sita and her husband Rama." (28).

Sita is a bit abnormal and introvert. She wants to escape from the brutal realities and harsh facts of human life. Sita always prefers to live alone with her husband away from his friends and relatives. She could never tolerate Raman's friends visiting them for she feels 'appalled' and 'frightened' by the guests. Their guests were his business associates who according to Raman are pleasant and tolerable. He regards them with little humour and with restraint. But to Sita, "they are 'nothing' – nothing but appetite and sex. Only food, sex and money- matters animals" (p.47). She uses harsh words about her guests and calls them "pariahs... in the streets, hanging about drains and dustbins waiting to pounce and kill and eat." (p.47) She never got used to anyone, not with his friends or with his relatives. Sita always accuses Raman for his lack of understanding and Raman, could never understand the emotional state of Sita and he considers her deeds as immature and



foolish ones. This leads to alienation between the two. Sita alienates herself from the society as well also.

In *Fire on the Mountain* like *Cry, the Peacock* and *Where Shall We Go This Summer?* Self-alienation is the basic issue. But to make a subtle distinction the characters of *Fire on the Mountain* resort to voluntary alienation (self-alienation) whereas the characters of the other novels were alienated from their selves involuntarily by the uncongenial conditions prevailing in the society (alienated from their self). In other words, we can say that in the former case the society is more responsible for alienation, whereas in the latter it is the build-in nature of the characters, which is more responsible for alienation. The novel deals the theme of alienation and involvement, detachment and attachment through Nanda, Raka and Ila Das – the three major characters of the novel. Nanda is the wife of a late Vice-Chancellor of some area in the Punjab. Raka is her great grand-daughter and Ila Das is a classmate and friend of Nanda Kaul who prefers to be secluded. Ila Das enjoys by involving herself in the problems of others and providing solution to them.

The story revolves around alienation between Nanda Kaul and Raka, and the resultant anger and agony in the deserted life of Nanda Kaul, who presents an unforgettable pathetic picture of old age. Though similar in their isolation and self-centeredness, the two look at the world differently. Both Raka and Nanda Love seclusion and independence, both of them are conscious of this trait in their personalities. The situation becomes complex when, living under the same roof, each regards the other as an intruder: “To Nanda Kaul she [Raka] was still an intruder, an outsider, a mosquito flown up from the plains to tease and worry”.(p.40). Raka likens Nanda to a pine tree and recognizes in her “all components of the bareness and stillness of the Carignano garden.” (p.40). Prof. Shyam Asnani very aptly comments that “In the character portrayal, Anita Desai is interested in the projection of female protagonists living in separate, closed, sequestered worlds of existential problems and passion, loves and hates.” (81).

Nearly all the characters of the novel are alienated from somebody or the other. Raka and Nanda, being alienated, even begin to resent society and, therefore, alienate themselves from the people around. The novel is a powerful imitation of the life of the modern man who is over confident of his self-sufficiency, does not recognize the need of any other individual in his life, and has gets alienated. The generation gap between Raka and Nanda is enough to point out that frustration has taken place not only in today’s youth but also in the people of the older generation, which thus leads to estrangement in their relations and alienation.

In *Bye-Bye, Blackbird* (1971), the focus shifts from the city to the country and the novelist takes up the problem of the Indian immigrants who cannot adjust in England and feel alienated. Like in Desai’s other novels, in this novel, husband-wife alienation is given a subordinate treatment. What figures mainly is the alienated life led by these immigrants, the root cause being the difference in culture, language, manners and life styles, and also the difference between expectation and reality? To emphasize the latter part, Desai deals with the alienation of the educated class.

The novel begins with Dev entering England and the beginning of his sense of alienation when he is not offered a cup of tea by the Sens in the morning. He misses the hospitality offered to the guests in India. In the west, people prefer self-help. The treatment that Dev gets in England is symbolic of the treatment given to the Indians in the west and their alienation from themselves. This is depicted through the slides on the television, which show how the people from the east lose all their values when they go to the west. The scene depicts a Pakistani making love to a beautiful western damsel: “My religion forbids me to drink or smoke or touch a woman. But here in this country, what am I to do? I also do the things I see other men doing.” (p.24) The Indians are also called “Macaulay’s bastards” in the west. The tension in the novel “between the white locale and



the immigrant blackbird involves issue of alienation and accommodation that the immigrant has to confront in an alien and yet familiar world.” (Sharma, 69).

Other kinds of alienation that we find are alienation from religion and family. Like the people of England, Adit, too is alienated from God. Dev is astonished to find that Adit does not offer prayers to the rising sun: “No puja to the rising sun on the banks of Thames? That’s bad, Sen. Must write and tell your mother you’ve become an – what do you call them – destroyer of idols – iconoclasts?”(p.8) He is an opportunist who is in love with social and economic freedom, and like adventurer sees gold everywhere – “gold like Sarah’s golden hair. It’s my favourite colour.”(p.21). His love for the materialistic wealth alienates him from the spiritual side of life and he completely merges himself in club life – a life of artificial pleasure.

Adit is alienated from Samar and Bella too. When he is invited to their place, they start discussing the stale topic of the Indians and the English and call the Indians “foreigners.” Adit’s self-respect, which was lost once, returns and he shouts:

Why does everything have to come to this –that we’re Indians and you’re English and we’re living in your country and therefore we’ve all got to behave in a special way, different from normal people?” (p.213).

It is not only Dev and Adit – the foreigners in England – who are alienated but Sarah also feels alienated. Her alienation is different from that of Desai’s other heroines because while it is built-up in the personality of Maya and Sita, in case of Sarah, it is chosen by her deliberately marrying a foreigner. She is an exile in her own land. Her alienation is perceived by the people as well as by Adit:

“ An anguish it seemed to him, of loneliness – and then it became absurd to call her by her own name, to call her by any name: she had become nameless, she had shed her name as she had shed her ancestry and identity” (p.34).

The alienation of the three major characters Adit, Dev and Sarah, their problem of adjustment, the crisis of identity and their ultimate decisions have been portrayed artistically.

Thus, Anita Desai’s women characters want freedom within the community of men and women, through isolation taking it as the only way that will succeed in fulfilling their aspirations. Her married women protagonist like Maya in *Cry, the Peacock* , Monisha in *Voices in the City* , Nanda Kaul in *Fire on the Mountain* , and Sita in *Where Shall We Go This Summer?* become depressed, violent or self- destructive. They lose their sanity and kill others, or they kill or destroy themselves. By treating the problems of Alienation in her works, Anita Desai has not only taken a rather sophisticated subject for her novels, but has also brought the Indo-Anglian novels to maturity, and has also made it a part of the rich traditions of Europe and American literature.

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Post-Colonialism: Edward. W. Said As a Literary Critic and his Idea of the Orient

Uheeda Shah

Introduction:

Post Colonialism deals with effects of colonization on cultures and societies. As originally used by historians after the Second World War in terms such as the Post-Colonial State, “Post-Colonial” had a clearly chronological meaning designating the post-independence period. However, from the late 1970’s, the term, has been used by literary critics to discuss the various effects of colonization.

Post-colonialism is now used in wide and diverse ways to include the study and analysis of writing/culture/criticism of nations/peoples/cultures that were colonized by European powers but have since attained independence.

Post-colonial theory is an attempt to uncover the colonial ideologies implicit or explicit in European texts about the other (i.e., Native, non-European). It explores strategies of resistance and “independence” or a “counter discourse” in native texts against colonialism. The term “Post-colonial Literature” now replaces the traditional category of “Common Wealth Literature” or Third World Literature”.

Post-colonial theory is about the Third World or the twentieth century decolonized nations. Therefore, this theory is produced by authentic Third World Voices (i.e., the voice of the native). Third world intellectuals like Edward Said, Gayatri Chakravorty Spivak, Homi Bhabha are the main proponents of post-colonial theory. It was also popularized by Bill Ashcroft, Gareth Griffiths, and Helen Tiffin in their book “The Empire Writes Back” (1987).

Edward. W. Said (1935-2003) is one of the most influential post-colonial voices. He became a propounder of the post-colonial era through his most popular book, *Orientalism*. Said’s scholarly work is commonly associated with a critical avant-garde and he is one of the world’s most celebrated and outspoken intellectuals. In the course of over three decades, he produced twenty-four books, including three collections of interviews of which *Culture and Resistance* (2003) is the most recent title. He also contributed hundreds of columns in Arabic and English to *Al Ahram and Al Hayat* as well as to newspapers all over Europe, Asia, the US, and the Middle East. He won a number of awards and honorary doctorates. In 2001, he was awarded the Lannan Foundation Literary Award for lifetime achievement. Said had delivered lectures at over two hundred Universities around the world. His works have permeated a number of disciplines in the humanities and social sciences, including comparative literature, English, cultural studies, history, anthropology, sociology, psychology, political science, music, Linguistics, philosophy, the study of religion, and communication studies.

In 1976, Said’s book *Beginnings* won the most prestigious Columbia University Lionel Trilling Award. His *Out of Place* (1999), saw four printings in less than six months and won three major awards. His *Orientalism* (1978), opened the floodgate of post-colonial criticism that breached the authority of western societies and it has been translated almost in twenty-four languages. *Culture and Imperialism* (1993), a sequel to *Orientalism*, continued the work begun in *Orientalism* and gained a wide popularity. In 2002, Said along with Barenboim won the Prince of Asturias Concord Prize awarded by Spain.



While we say, Post-colonial aesthetic owes its origin to Frantz Fanon's book, *"The Wretched of the Earth"* (1961), Post-colonial literary theory takes its origin from Edward Said's *"Orientalism"* which appeared in (1978). It is a good starting point, perhaps one of the most influential texts of the twentieth century. Spivak calls it a "Source Book" and Bhabha refers to it as "Inaugurating the Post-colonial field". It is his path-breaking work in this book and later ones such as *"Culture and Imperialism"*, his activist writings on the Palestine cause have made Said the leading intellectual of the Post-colonial and marginalized people of the world. Orientalism as used by Edward Said refers to the discourse of the West about the East, a huge body of texts-literary, topographical, anthropological, historical, sociological that has been accumulating since the Renaissance.

Said concentrating on writing about the Near East, is concerned with showing how this discourse is at once self-evaluating, constructing certain stereotypes which become accepted as self-evident facts, and also in conscious or unconscious collision with political and economic imperialism. Edward Said gives various interpretations of the term "Orientalism" in the introduction of his book *Orientalism*.

"It will be clear to the reader that by Orientalism I mean several things, all of them, in my opinion, interdependent. The most readily accepted designation for Orientalism is an academic one, and indeed the label still serves in a number of academic institutions. Anyone who teacher, writes about, or researches the Orient-and this applies whether the person is an anthropologist, sociologist, historian, or philologist-either in its specific or its general aspects, is an Orientalism, and what he or she does is orientalist". (1978:2)

Said's use of the term sums up the colonial project when he defines orientalism as *"a manner of regularized (or orientalised) writing, vision, and study dominated by imperatives, perspectives and ideological biases ostensibly suited to the Orient. The Orient is taught, researched, administered, and pronounced in certain discrete ways"*.

Orientalism is the first book which very clearly and lucidly explores the historically imbalanced relationship between the world of Islam, the Middle East, and the "Orient" on the one hand, and that of European and American Imperialism on the other.

Said argues that knowledge about the orient was not knowledge for the sake of knowledge; it preceded actual colonial practices. The colonial power based on Orientalist knowledge does not rely on physical force as much as the consent of the native. The texts and discourses present very clearly the imperialist programme as natural and necessary. In this context, Said writes, "My contention is that without examining Orientalism as discourse one cannot possibly understand the enormously systematic discipline by which European culture was able to manage---and even produce---the Orient politically, sociologically, militarily, ideologically, scientifically and imaginatively during the post-enlightenment period. Moreover, so authoritative a position did Orientalism have that I believe no one writing, thinking, or acting on the orient could do so without taking account of the limitations on thought and action imposed by Orientalism.

In brief, because of Orientalism the Orient was not (and is not) a free subject of thought or action. Said throughout his book tries to show that the West treated the East as inferior---both culturally and intellectually. Hence, the colonizers imposed their culture and literature on the colonized people through various means. To quote Said in this context *"Orientalism is a style of thought based upon an ontological and epistemological distinction made between "the orient" and (most of the time) "the occident"*



He further adds:

“Taking the late 18th century as a very roughly defined starting point, Orientalism can be discussed and analysed as the corporate institution for dealing with the Orient--dealing with it by making statements about it, authorizing views of it, describing it, by teaching it, settling it, ruling over it: in short, Orientalism as a Western style for dominating, re-structuring, and having authority over the Orient.

Regarding the discourse of Orientalism, Said reads a range of texts—literary, philological, philosophical, administrative, ethnographic and others and arrives at a conclusion that these texts were the lens through which the Orient was viewed preliminary to being ruled. The Orient was interpreted in European fashion, to fulfill certain European ends.

In Said’s words, *“The Orient is something one judges (as in a court of law), something one studies (as in curriculum), something one disciplines (as in a school or prison), or illustrates (as in a Zoological museum)”*.

Said makes it clear that the orient is an idea that has a history and a tradition of thought, imagery, and vocabulary that has given it reality and presence in and for the West. To quote Said. *“Do I believe that Orient was created----or, as I call it, “Orientalised”--- and to believe that such things happen simply as a necessity of the imagination, is to be disingenuous. The relationship between the Occident and Orient is a relationship of power, of domination, of varying degree of a complex hegemony----. The Orient was Orientalized not only because it was discovered to be “Oriental” in all those ways considered commonplace by an average nineteenth century European, but also because it could be----that is, submitted to being----made Oriental”*.

Certain kinds of stereotypes were attached to the natives----the ignorance of the natives, their effeminacy, and indolence, their oversexed nature, their essential untrustworthiness, the superiority of the European and his knowledge, and others. These stereotypes helped justify and even necessitate Western presence as the masculine, strong, and rational protector. The Westerner must look after the poor native who could not look after himself. Thus, the stereotype helps introduce a Western presence in various guises and roles---of the protector (police, army), educator (teacher), administrator (bureaucracy and political presence), saviour (missionary). As Said puts it, *“the oriental man, was first an Oriental and only second a man”*. Said further argues that such Western attitude towards the east or “The Orient” is based on ignorance of the Eastern culture and literature. Said tries to show that the ‘West’ was wrong, to treat the ‘East’, as inferior, both culturally and intellectually. He has successfully demonstrated the values of Oriental Culture and brought the marginalised “Other” to the centre stage.

Orientalism can be said to inaugurate a new kind of study of colonialism. Said argues that representations of the Orient in European literary texts, travelogues and other writings contributed to the creation of a dichotomy that was central to the creation of European culture as well as to the maintenance and extension of European hegemony over other lands. Said’s project is to show how “Knowledge” about non-Europeans was part of the process of maintaining power over them, thus, the status of “Knowledge” is demystified and the lines between the ideological and the objective blurred, (1999:44.5).

Said has made a distinguished contribution to the literary criticism by emphasizing the worldliness of the text and stating that criticism should go beyond the text and take inter-textuality as its province. Further, Said’s *Orientalism* brings out the binary opposition between the West and the East where he has tried to show that the West has misrepresented the Orient in certain respects.



Towards the end of the book "*Orientalism*" Said talks about latent and manifest Orientalism. Latent Orientalism consists of the ideas and prejudices of Oriental backwardness, racial inequality, and degeneracy. Manifest Orientalism is the various stated views about oriental society, languages, and cultures, all of which relegate the native to a "dreadful secondariness", as Said terms it.

All the changes occurring in the knowledge of the Orient takes place in manifest Orientalism. At last but not least, Said pleads for the extinction of both the terms Orientalism and Occidentalism. To quote his words----, "I hope to have shown my readers that the answer to Orientalism is not Occidentalism. No former 'Oriental' will be confronted by the thought of having being an Oriental himself he is likely, too likely---to study new "Orientals"---or "Occidentals" of his own make-up. If the knowledge of Orientalism has any meaning, it is in being a reminder of the seductive degradation of knowledge, of any knowledge, of any knowledge, anywhere at any time, now, perhaps more than before.

Said was mostly interested in two things: firstly, literature and culture and secondly, studies and analysis of power. He bemoans the wordlessness and the cult of professionalism that threaten to transform scholars into myopic and highly specialized individuals; he advocates the worldliness which is also a constant feature of his works. He entails reading texts in their socio-historical contexts with an awareness of all those circumstances that play on readers, writers and texts. It strongly distressed Said that Arabs and Muslims and Islam were presented in negative terms in the mass media and thus he wrote many articles criticizing their portrayal in newspapers, magazines, and films.

Said's works can be best analysed and interpreted first by understanding the multiplicity of his persona itself: the global public intellectual, the literary critic, the musician, the ardent political polemicist, the music critic, the fine worldly gentleman, the Colombia Professor, the Humanist, the friend, the orator, the Arab, the American, the president of Modern Language Association of America, and the exiled Palestinian.

Professor Said maintained his relentless engagement with people, culture, and politics all over the world, even in the last weeks of his decade long struggle against leukaemia. He died on 25 September 2003. Numerous articles of praise and appreciation of his life and work appeared in the media everywhere.



English Language Teaching

Honoring the Earth in Language Classroom: Linking To the World

Ameena Kidwai

“The earth’s vital signs reveal a patient in declining health. We have begun to realise our ethical obligations to be good stewards of the planet and responsible trustees of the legacy to future generations.” - Nani Palkhivala

The environmental problems are so compelling that they need attention of the entire educational community. As teachers we have moral and personal responsibility to contribute to our students’ awareness of environmental issues so as they are equipped with abilities to make responsible and informed choices where the environment is concerned. According to Tang (2009), the Earth Summit of 1992 had provided agenda 21 to render environmental education necessary for every citizen in the world and the former head of the United Nations Environment Programme, Ghafoor-Ghaznawi had stated that environmental education was considered cross-curricular because the environment includes all areas of studies. This concern is reflected in school curriculum around the world, where the environmental theme is used in all subjects as a means of linking the classroom to the world.

As language teachers we are most fortunate of teachers...all subjects are ours. Whatever our learners want to communicate about is our subject matter (Rivers, 1976). English language textbooks are using ‘green’ issues as a single organizing framework for language study (e.g. Drewing and Cameron 1991a, 1991b; Martin 1991; Rabley 1989). Teacher education workshops and courses have also shown interest in this theme and encouraged an EFL – environmental link in the classroom. For example, in 1990 the U.S. Peace Corps launched a series of workshops to train TEFL volunteers around the world in content- based teaching techniques for environmental awareness (Schleppegrellet al. 1992).

In this paper the paper presenter shares a task based lesson plan which was developed by her during her participation in an online course in *Teaching English to Teens (TET, 2010)* –University of Maryland, Baltimore County, USA and used in Access Micro Scholarship English Language Program(Funded by American Embassy, introduced as an endeavor to hone communicative competence in the non-English medium students at the secondary level by changing the formalized, structured pattern of conventional classroom teaching). The activities are based on environmental issues to provide ample opportunity to students to develop higher language skills as they practice communicative skills. The paper presenter also proposes to share her reflections about the lesson as a rationale for incorporating environmental topics into English language teaching.

LESSON PLAN

Title of lesson	GO GREEN - SAVE THE ENVIRONMENT
By	Ameena Kidwai, New Delhi, India
Student Profile	15-16 Years, Grade-10, English Proficiency Level-Intermediate



Class Profile	25 students, 3 Sessions of 90 minutes each (3 days)+ Home task
Target Language	Framing questions-‘wh’-‘how’-‘do’, use of present tense, sentences using ‘should’, use of reported speech, report writing format, passive form of verb, vocabulary for environment.
Target Content	Students understand and work on the concept of environmental conservation as a context for learning integrated language skills.
Objectives	<p>Content Objectives</p> <ul style="list-style-type: none"> • Students will have awareness of one’s own and other students’ attitudes toward specific environmental concern • Students will get an opportunity to evaluate their own prior knowledge of the topic • Students will get a chance to reflect on individual actions that can help to protect the environment <p>Language Objectives</p> <ul style="list-style-type: none"> • Students will demonstrate their understanding of appropriate key vocabulary for environment • Students will use correct sentence structures,tenses,voices and connectives • Students will use appropriate descriptive words and phrases to provide details; use correct spellings; speak with correct pronunciation (effective use of intonation, diction and pace in presenting innovative, intelligible ideas). • Students will frame clear and comprehensible questions-wh- words’-‘how’-‘do’ in present tense. • Students will write report using passive form of verb and adequate format with accurate syntax and vocabulary <p>Learning strategies</p> <ul style="list-style-type: none"> • Students will read material with comprehension and will be able to draw inferences from it • Students will demonstrate clarity in asking questions, appropriateness in responding (comprehensibility, organizing thoughts and feelings of concern), expressing ideas fluently, listening critically and writing the responses appropriately. • Students will generate possible solutions to the problem and will analyze the solutions; and present the solution, orally and in writing. <p>Higher Language Skills Objective</p> <ul style="list-style-type: none"> • Students will synthesize and evaluate the cause and effect relationships between Earth processes and human activities. They will frame questions, write letters and create action plan to make and support insightful and informed recommendations to solve environmental problems.
Materials	Handout- Tips to Save Environment, video on saving the earth, posters, and suggestions to read lessons from geography and biology text books on ecology and glossary on environmental terms.
Source	<ul style="list-style-type: none"> • Text books of Geography and Biology • Newspaper Clippings. • Forum, November 2007 • Video :Great Tips to Save Environment http://www.metacafe.com
	<p>Task 1 (2 days before the activity) (90 min.) Divide the class into teams of three to four students. <i>Reading</i> the material given by the teacher, using the internet or a library, students research the topic of preserving the environment.</p> <p>Task 2 (45 min.) A brief warm up activity- draw a face of the earth with tears flowing from eyes on the board. Stimulate students’ thinking by asking- ‘Based on what you know interpret what you see on the board, figure out what conclusions you can justifiably come to concerning the earth and its conditions.’ ‘In what ways do you</p>



Procedure	think we humans are responsible for this condition of our ailing planet?’ A quick brainstorm session to get insight into the pressing need of environment conservation or ‘going green’. A video on saving environment will be shown to class.
	<p>Task 3(45min.)</p> <p>The class will be divided into pairs. They will work together with their partners, selecting an environmental topic that interests them, and framing three probing questions-‘wh’-‘how’-‘do’, using present tense, based on their knowledge of specific environmental problems; that they can use to <i>interview</i>. Examples:</p> <p>Water: How do you use water? How do you contribute to wasting water? How do you contribute to water pollution?</p> <p>Air: What actions do you take that pollute the air? What can you do lessen your contribution to air pollution problem?</p> <p>Waste: What do you throw away? How are you being careless with the land? What can people do to help clean up the land?</p>
	<p>(As the pairs work, teacher will circulate among them and will provide help as needed and may ask stimulating questions to make students think further about the concept.)</p>
	<p>Task 4 (45 min.)</p> <p>When the pairs have finished writing their questions, they walk around the class, interviewing at least five other students and will make a record of the responses.</p> <p>Task 5 (45 min.)</p> <p>At this point, teacher will initiate a fruitful <i>dialogic interaction</i> among the students where they will share their findings - ideas, interesting comments, insights, various point of views and will come to justifiable conclusions about their possible actions to solve the specific environmental problems.</p> <p>Task 6 (Home Task)</p> <p>Students will be asked to <i>write a one -page report, summarizing</i> the relevant findings as a home- work assignment.</p> <p>Task 7 Follow-up Activities:(To foster learner autonomy)</p> <p>Students work in small groups, drawing up a list of questions they have about the topic. These questions can form the basis for project work or library research.</p> <ul style="list-style-type: none"> • Students write letters to local authorities giving suggestions for improving the neighborhood environment. • Students suggest possible actions to help make their school ‘greener’ based on what they learned from the interviews. Create an action plan that they could implement in the school.

Rationale for using environmental issues

Environmental topics are a rich source of content

“Contextualizing” presentation and practice is a widely accepted rule of good language teaching. For content -based instruction environment serve as a relevant theme for integrating content with language teaching objectives.

Environmental issues are real

By introducing environmental topics into the English class one can transcend the often narrow limits of language teaching and more effectively link classroom activities to “real life.” As Cazden (1977:42) reminds us, “We must always remember that language is learned, not because we want to talk or read or write about language, but because we want to talk and read and write about the world.”

***Environmental issues motivate learners***

Environmental issues such as pollution, scarcity of water, waste minimization, and endangered animals are not only real, but they are of considerable interest and relevance to students.

Environmental issues provide a useful framework for integrating language skills

During the activities students get to practice all the basic language skills- reading, speaking, listening, and written composition. Environmental topics serve as a focus for stimulating the development of higher language skills such as critical thinking, cognitive skills, negotiation skills and group decision-making.

Environmental topics encourage interaction

Environmental issues engage the minds and feelings of learners and encourage real language use. Students are stimulated to discuss the topics, brainstorm solutions, and share their opinions with other students and the teacher.

Learning about the environment can be fun

Environmental problems may seem overwhelming, but classroom activities that foster a positive approach and focus on what actions individuals can take to solve the problem, students are engaged in a particularly enjoyable and accomplishing learning experience.

A “global” approach

A “global” approach adopted in ESL involves four interdependent and overlapping goals for curriculum development: awareness, concern, skills, and action (Cates 1990; Maley 1992):

AWARENESS activities serve as a means of guiding students toward an awareness of the nature of specific environmental problems—their causes, ramifications, and/or potential solutions. Other activities may heighten awareness of how several problems are related, or of how individuals can contribute to solving them.

Concern activities provide students with an opportunity to explore their own values and feelings of concern about the environment, and to become motivated to work actively for its protection and improvement.

Skills activities focus on acquiring and developing the necessary skills to identify and solve environmental problems. These include communication skills, cooperative problem solving, critical and creative thinking, and informed decision making all of which are directly related to language learning.

Action activities provide opportunities for students to get actively involved in doing something to solve environmental problems.

Student-Centred Activities

Student centred interactive activities provide opportunities for students to work together in pairs, small groups and work together, exchanging information, discussing real issues or solving problems. Underlying the approach is the conviction that students learn to communicate better if they are presented with stimulating classroom activities in which they are personally involved.



Reflections

Language is regarded as a “dynamic resource for creating meaning” (Nunan, 2004), and second language acquisition is a conscious psycholinguistic process enabling learners to use forms of language to interact and communicate. Thus, being able to communicate meaning can be considered the most significant goal of learners in every second language learning class. Swain (1985, as cited in Nunan, 2004) states in addition to input which is necessary, learners need opportunities to produce the target language. Learners tend to have different understandings and ideas about the various aspects of their environment. When the teacher employs appropriate tasks and strategies in the language lesson the learners get a chance to negotiate for meaning in communicative task. All these elements, including input, tasks, and conditions engage learners in a global education curriculum language class in meaning-focused, communicative tasks rather than form-focused drills and exercises which is one of the implications of the acquisition-learning hypothesis for TBLT (Pica et al., 1993, as cited in Nunan, 2004). In the present lesson strategies such as questioning, decision making, problem solving and cooperative tasks provided learners with ample opportunities to think critically and communicate meaningfully about the global issue.

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Language Development in India: A Review of Policies and Commissions in Political Context

Deepika Kaku

Introduction

Language is the abode of being and gives form to the world (Arendt, 1978). When new words are learnt, new cultural worlds are discovered and created. New grammars put new structures of power in place. But old words, as long as not forgotten continue to keep old worlds alive. In the 19th century most of the members of the Indian intelligentsia were educated initially in their own language at an indigenous school or at home. The languages learnt by them were their mother tongues: Bengali, Urdu, Hindustani, Marathi, Gujarati, Tamil, Telugu and Malayalam, to mention only some. In the beginning, the reasons for keeping up with vernacular and classical learning were career oriented, as before. The East India Company needed judge-pundits, teachers and translators. Among public there was a demand for Sanskrit and vernacular teachers. Indian languages were learnt among literate communicates also because English teaching was not available everywhere as English was not suddenly seen as more useful, and the East India Company did not make teaching into a policy (Kumar, 2011).

The East India Company gave little support to the educational development on the Indian subcontinent in the late 18th and early 19th centuries. They were opposed to the introduction of English language education on the grounds that the western knowledge might influence the traditional Indian society adversely. The establishment of Calcutta Madrasa and the Sanskrit College were concerned with the promotion of Oriental languages such as Persian, Arabic and Sanskrit (Spear, 1938). Through the patronage of these two institutions, the company signaled its willingness to uphold the scholarly tradition of Islam, and Hindu and showed their respect and admiration for indigenous languages and culture. But with the arrival of William Bentinck (1828-35) and his Governor Generalship, India witnessed a decisive shift towards Anglicism in official circles.

Oriental vs. Occidental Education

The policy of Orientalism interconnected the company's political need to restore India's Friendly relation to the emerging British Raj (Viswanathan, 1989), with the educational interest of individual British Officials in Indian Languages and culture (Pachori, 1990). Despite the increasing pressure for the introduction of English language education, British Education policy in India retained a predominantly Orientalist character. Though in 1820s, it was thought that European arts and science should be engrafted gradually in Indian education for the learned elites, who were then supposed to act as cultural and administrative intermediaries between the British and the masses.

Hasting's view that Europeans should assimilate themselves to the surroundings gave way to the belief that Indians should also become acquainted with the Western knowledge and the English language to assimilate themselves to the British (Clive, 1973). In India Evangelical intentions found expression in the work of the Company's official, Charles Grant, who thought that the Western education and Christianity would transform the morally decadent society. He also wrote "*Observations on the State of Society among the Asiatic Subjects of Great Britain*" (1792) which is an influential treatise that supports the evangelical campaign to encourage Parliament to open Indians to proselytizing and educational activities of the missionary societies. In his treatise, Grant argues that education is the key to the transformation of Indian society:



“The true cure of darkness is the introduction of light. The Hindoos err, because they are ignorant and their errors have never fairly been laid before them. The communication of our light and knowledge to them would prove to be the best remedy for their disorders...”

English as an Emblem of Colonial Rule

In 1823, the government appointed a general committee of Public Instruction, and for the next decade the debate continued both within the committee and outside, as to whether the company should encourage Western or Oriental learning, whether the medium of instruction should be English, a classical Indian language or the vernaculars and whether the aim should be mass education or the schools for elite (Basu, 1981). Employment under the company or in private agencies was available to those who knew English. Consequently, English became immensely popular. But not all Indians wanted to learn English for its worldly success. People like Raja Ram Mohan Roy protested against the establishment of the Sanskrit College which would “load the minds of youth with grammatical niceties and metaphorical distinctions of little or no practical use to the possessors or to society”.

Macaulay was the president of the General Committee of Public Instruction as well as the law member and so Bentinck turned to him for a ruling. The result was his famous Minutes of 2nd February 1835. In view of the inadequacy of vernaculars which he dismissed as “poor and rude”, the choice, according to him lay between English and the Oriental classical languages: “Whoever knows that [English] language has ready access to all the vast intellectual wealth, which all the wisest nations of the earth have created and hoarded in the course of ninety generations.” On the grounds of utility and inherent merit he unhesitatingly decided in the favour of English. For Macaulay, the aim of English education was to form “a class of persons, Indian in blood and colour, but English in tastes, in opinion, in morals and in intellect”.

The popularity of English increased when it replaced Persian as the official and court language in 1837, and even more so when Lord Harding announced in 1844, that Indians who had received English education would get preference in all government appointments. Education in the new schools became a passport for the entrance to the profession and government services (Basu, 1981).

Homi Bhabha in his essay “Signs Taken for Wonders” describes the condition of hybridity as a result of English as a colonial power in India. He examines several moments in postcolonial literature that depict the “sudden, fortuitous discovery of the English book”. Bhabha deftly presents an example of Anund Messeh, one of the earliest Indian Catechists, who made a hurried and excited journey from his mission in Meerut to a grove of trees outside Delhi to ask questions related to their poverty, their belief in God and what did they read. Written as they are in the name of the father and the author, the texts of the civilizing mission immediately suggests the triumph of the colonialist moment in the early English evangelism and modern English literature. Bhabha suggests that these passages portray the English book as an emblem of colonial rule, desire, and discipline. The European book is a “sign taken for wonder” that figures these ideological correlatives of the western sign-empiricism, idealism, mimeticism, monoculturalism, that sustain a tradition of English cultural rule. It would seem that the English book points towards the fixity of colonial power along with its discursive capacity to narrate and subsequently disseminate European cultural heritage. And yet Bhabha’s central argument is that the English book, paradoxically, is an emblem of “colonial ambivalence” that suggests the weakness of colonial discourse and its susceptibility to “mimetic” subversive. He argues that the English book, instead of describing the fixity of irreducibility of European rule, in fact betrays these foundations of authority and moreover empower the colonized subject with a mode of resistance against imperial oppression.



Emphasis on Vernaculars, Regional Languages and Mother Tongue

Lord Curzon upon his arrival in 1898 felt that Indian education was in a mess and must be “lifted from this furrow” before it was finally “dragged down and choked in the mire”. As the vocal class became more and more vocal in their criticism, earlier doubts about the wisdom of launching English education through its passage in India were reinforced and gave new point to an awareness of its dangers in an Indian setting. Educated Indians did not agree with the policy of control and improvement of quality. They held that a wide diffusion of English education was important even if in some cases it was not up to the mark.

It was only with the launching of Basic National Education by Mahatma Gandhi in 1937 that the mother tongue and regional languages gained their due emphasis at all levels of learning. Zakir Hussain Committee in its report (1937) asserts that the mother tongue is the foundation of all education. It is a means of introducing the child to the rich heritage of his people’s ideas, emotions and aspirations. It also gives importance to the inclusion of Hindustani as a compulsory subject in the school curriculum to ensure the reasonable acquaintance of children to the common lingua franca. In Hindustani speaking areas this language will be the mother tongue and in non-Hindustani speaking areas provincial language will be the mother tongue and thus the structure of Hindustani will be compulsory during the 5th and 6th years of school life.

Language Learning in Independent India

One of the first Acts of the independent India was to give a new constitution to itself. A number of important provisions that had direct or indirect implication on education had been included in the constitution. One of the important issues referred to the official language of the Unions. Article 343 declares that Hindi in Devnagari scrip would be the official language of the Union. However, it was provided that English shall continue to be used until 1965, for all official purposes immediately before the commencement of the constitution. Article 351 further provides that it shall be the duty of the union to promote the spread of the Hindi language.

Article 350-A provides that every state and local authority shall endeavor to provide adequate facilities for instruction in the mother tongue at the primary stage of education to the children belonging to linguistic minority groups.

Indian Education Commission (1964-66) on Language Learning

The Central Advisory Board of Education in 1956 examined at length the complex problem of the languages in relation to the needs of the country and the requirement of the constitution. It devised a formula known as ‘Three Language Formula’. In effect the formula established equality with regard to the study of languages between the Hindi and the non-Hindi areas by recommending that, as against the third language, Hindi, which pupil learn in the non-Hindi areas had to learn another Indian language to be studied in Hindi speaking areas.

Implementation of three language formula (TLF) lead to the several difficulties and was not very successful due to various reasons such as a heavy language load, lack of motivation, resistance to study Hindi in non-Hindi speaking areas, etc. Therefore, the TLF was modified by Kothari Commission (1964-66) seeking to accommodate the interest of group identity (mother tongue and regional languages), and administrative efficiency and technological progress (English). At the lower primary stage, Kothari commission suggested that only one language should be studied as compulsory- mother tongue or regional language. At the higher primary level one or two languages should be studied- (1) mother tongue or regional language, and (2) the official or the associate language of the Union. At the lower secondary stage, a study of three languages should be



obligatory. By and large, the pupils in the Hindi areas will study Hindi, English and a Modern Indian language (MIL), while majority of pupils in non-Hindi areas will learn the regional language, Hindi and English. In the higher secondary stage only two languages need to be made compulsory and students should have the opinion to select any two of the three languages studied earlier or combination of any two languages taken from- (1) MIL, (2) Modern Foreign Language, and (3) Classical Indian or Foreign Language.

The TLF continued to be in the muddle because in the representative Indian society more than three languages coexist. Paradoxically, through the influence of mother tongue medium teaching in the TLF, a tribal child receives instructions only in the national or the dominant language instead of mother tongue. Therefore, there is a gradual decline of tribal languages. This formula was unsatisfactory also because regional communities perceived their language to be in the third place to Hindi and English in importance and market value. Several educationists accused government of creating this formula to control linguistic conflicts and to pay lip service to the multilingualism.

NPE-1986 on Language Learning

The complexities of TLF were reiterated in NPE- 1986 and its revised version in the Programme of Action (1992). The NPE-1986 had largely supported the language related provisions made in Kothari Commission and its review policy of 1968. Briefly, the policy emphasizes the adoption of regional languages as the media of instruction at the university stage; vigorous efforts at the implementation of the TLF; improvement in the linguistic competence of students at different stages of education; provision of facilities for the development of Hindi as the link language as provided for in Article 357 of the constitution; teaching of Sanskrit at the university level as part of certain courses such as Indology, Indian History, Archeology, etc.; serious efforts at the translation of books from one language to another; and the preparation of bilingual and multilingual dictionaries.

Many educationists were of the view that after failing to standardize a national language, the government attempted to standardize a linguistic practices of translation by trying to control the way in which translation was to occur between communities and to fix the value of each linking language. Easy translation, after all, would consolidate the power of ruling middle class (Ghosh, 2001). Middle class ideology assumes that its middle-classness can enable it to speak for every context within the nation. However, any link language used by the middle class debunks all the claims for authenticity while operating between contexts because it becomes all at once authentic or inauthentic in their translation.

The inherent contradiction in all concern for authenticity is well illustrated by Homi Bhabha's concept of hybridity. Bhabha discusses the deconstructive implication of spaces outside of a pedagogical knowledge that constructs itself as authentic, rational and universal. These hybrid spaces exist between unequal antagonistic sites without clear cut boundaries. In his opinion any utterance from such a space focuses attention on the particular time and place of a speaking subject, challenges principle of rationality, revises settled hierarchies, and institutes a dialogic process that reveals how power is constructed and the subaltern marginalized. All languages operate within the Bhabhaesque hybrid space in India. They enter unequal antagonistic identity-defining dialogic relationship with each other.

The tension between Indian languages can be clarified in terms of Bakhtin's idea of the centripetal and centrifugal forces within language. Centripetal forces are the historical processes of centralization and unification resulting in a unitary language, while the centrifugal, heteroglossic forces of decentralization stratify language into dialects and socio-ideological groups in every



epoch, community, or nation. The desire within the national leaders for a unifying national language or at least a uniform method of translation such as the TLF can be seen as the product of centripetal forces. But the unitary language doesn't exist within India. Hindi, the official language, would claim such privileges if it was not displaced by English. Both Hindi and English further displace and are displaced by regional languages in a phenomenon that Bakhtin terms heteroglossia. These forces of decentralization not only create hierarchies between languages but stratify these from within, causing each language to fragment. In these mutual acts of displacement and stratification different socio-ideological groups enter into combative relations to acquire and safeguard power. These combative interactions merely highlight the contradiction inherent in desiring a unifying language or language formula.

Conclusion

Education in the mother tongue will facilitate richer classroom transaction, great participation of learners, and yield better outcomes. All efforts must be made to provide adequate facilities for this purpose (Focus Group, 2006). A positive attitude towards mother tongue education must be ensured from all quarters so that learners do not opt for the medium with which they are comfortable. As Jhingran (2005) points out, over 12 percent children suffer from learning disadvantage because they are denied access to primary education through their mother tongues. These children belong to different categories. The utmost care must be taken to produce textbooks, which are not poor translation of English books, in the languages of these children.

There is also a general consensus among Language education planners that bilingualism should be maintained throughout school education. It is important to draw attention of curriculum makers, textbook writers, teachers and parents to the social, cultural and historical contexts of minor, minority, tribal and endangered languages. Every effort must be made to keep them alive. This can be done by making provisions for them in school curriculum framework.

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Authenticity in ELT: A Critical Inquiry

Dinesh Kumar Thapa

Defining authenticity in English language teaching

The goal of teaching a language is to develop skills in the learners so that they can use language in real life setting for various purposes. Whatever language we teach to learners, the teaching and learning materials, tasks or activities should be representative of the real life use of language in different contexts, genres and situations. Teaching English as a foreign/ second language is also no exception to this goal. When the classroom learning of language attempts to represent the real use of language outside the class, then the teaching -learning is said to be authentic. Authenticity in language teaching is manifested through the use of real life teaching materials, naturally occurring tasks and activities and contextually relevant assessment procedures employed while teaching a language. The idea of authenticity is, thus, linked to the condition in which learning of language becomes as real and natural as it is in day- do- day use.

Differing perspectives on authenticity

There are two divisive groups of perspectives that have encapsulated the various aspects of authentic EFL enterprise. The first concern is about material authenticity and the second is about the teacher creating an authentic context. The first perspective is implied in the discourse of those ELT educators who emphasize the authenticity of teaching materials. The idea seems one that when the texts, tasks and activities selected for mediating learning in the classroom replicate the real use of language in real life context, then language learning automatically becomes successful. This *Material Supporter* camp of ELT educators regard that it is the material that will restrict or elevate the teacher, and a good teacher forced to follow bad material will hinder, not hasten, learning progress. In this connection, Tomilson (2001) as cited in Jia (2009) says, "...materials which address the learner in an informal, personal voice are more likely to facilitate learning than those which use a distant, formal voice." One analogy made for this perspective is that it will be better to have a decent cook with excellent easy-to-follow recipe than a great cook with terrible recipe. On the other hand, the second line of educators who posit teachers as the center of authentic teaching situation regard that success or failure of language leaning depends on how the teacher copes with the materials and the students creating an authentic classroom interactive context. In this connection, Guariento and Morley (2001) as cited in Shomooshi (2008) and Tatsuki (2006) opine that there are situations where non-authentic materials are as valuable as authentic materials, and there are also some situations in which authentic materials are useless – especially when the learners' receptive proficiency is low, and when the teacher does not adapt them to suit the levels of learners. The argument goes as that even with the poorest and most unnatural sounding textbook or supplementary material in the world, a skillful teacher can find a way to create authenticity through better social interaction. However, even the most brilliantly crafted textbook or infinite supplementary resources are useless in the hands of an unskilled teacher. The crucial point, therefore, is one of authenticating 'the teacher', not 'the text'.

Complexity of the term 'authenticity'

Regarding the complexity of definition, Taylor (1994) states that the idea of authenticity as naturalness has come into the ELT world, but how to define naturalness is again a problem. Does naturalness mean the same thing to everyone? Is naturalness in one context naturalness in another? Therefore, authenticity is a function not only of the language but also of the participants, the use to which the language is put, the setting, the nature of the interaction, and the interpretation that the participants bring to both the setting and the activity. Whatever propositions and definitions are on



the scene, the arguments regarding the use of authentic materials became vibrant when the EFL educators felt the serious need to bridge the mediate between the highly artificial nature of language used in the classroom as the major, or even the sole, source of input and, at the same time the possibility of importing the world outside into the classroom which would offer infinite opportunities and resources for interactions and learning.

The mainstream authenticity

The mainstream discourse for conceptualizing authenticity has been centred mostly on the use of authentic materials in the EFL classroom. Regarding authentic materials, Sanderson (1999) as cited in Tamo (2009) opines that authentic materials used in the classroom are not changed in any way for ESL students. Similarly, Rogers (1998) regards that authentic materials are 'appropriate' and 'qualitative' in terms of goals, objectives, learner needs and interest and 'natural' in terms of real life and meaningful communication. In this connection, Tatsuki (2006) mentions that throughout the history of English language teaching (ELT), authenticity is taken as being synonymous with genuineness, realness, truthfulness, validity, reliability, undisputed credibility, and legitimacy of materials or practices. Using authentic materials, therefore, means using examples of language produced by real speakers for some real purpose of their own rather than using language for the classroom pedagogic purpose. Gebhard (1996) has classified authentic materials into three groups as authentic listening-viewing materials (e.g. TV commercials, cartoons, etc.), authentic visual materials (e.g. slides, photographs, paintings, etc.), and authentic printed materials (e.g. newspaper articles, astrology columns, sports reports, etc.).

With the onset of the communicative language teaching movement, a greater awareness of the need to develop students' skills for the real world purposes has arisen and the teaching methodology has been directed towards simulating the real world as much as possible. One preferred way of doing this has been to use authentic materials, so that students will be exposed to the language of the real world that will bridge the gap between the classroom knowledge and use of the knowledge in real life communication is speech and writing. For Nunan (1988, p. 99) authentic materials have been produced for purposes other than to teach language. He holds that different innovative approaches, such as, Whole Language Teaching, Cooperative Learning, Task-based Learning, Content-based Learning or Multiple Intelligences Learning are examples of practice inspired by and leading to authenticity in the class. However, the material aspect alone cannot capture all the essence of authenticity in ELT. This issue has been a hot debate in EFL context for quite some years. Realizing the inadequacy of the notion of authenticity in its traditional form, Taylor (1994) as cited in Tatsuki (2006) states that:

. . . we should acknowledge that there is no such thing as an abstract quality "authenticity" which can be defined once and for all. Instead we should acknowledge that authenticity is a function not only of the language but also of the participants, the use to which language is put, the setting, the nature of the interaction, and the interpretation the participants bring to both the setting and the activity. (1994, p.4).

Authentic materials, simplified materials and learning complexity

Crossley, et. al. (2008) regard that the present popular trend which has surfaced for over 20 years has favored the use of authentic texts for all levels of L2 learners. However this idea is debatable in that there are practical as well as psycholinguistic constraints to introduce authentic materials for language learning. There are several backings ensued by the findings and opinions of second language learning (L2) theorists and researchers, yet people are divided over whether to follow authentic materials or to use simplified ones as a means of input to FL learners.



According to Simensen (1987) as cited in Crossley, et.al (2008), simplified texts are those texts written for three purposes: to illustrate a specific language feature (such as the use of modals or the third-person singular verb form); to modify the amount of new lexical input introduced to learners; and to control for propositional input, or a combination thereof. They argue that simplified text materials serve learning purpose better because the human cognitive mechanisms mimic the language found in caretaker talk and teacher talk, and, hence, help the language learner acquire a language in a relatively structured way. Allen and Widdowson (1979) also opine that simplified texts benefit L2 learners because they exclude unnecessary and distracting idiosyncratic style without suffering a loss of the valuable communication features and concepts that are found in real (authentic) texts. Similarly, following Krashen's (1981, 1985) theory of comprehensible input, we can argue that learners develop language along a natural order and by coming to understand the input that is slightly beyond their current language ability level. This is possible only through simplified text materials.

The other side of the argument preferring authentic text materials, on the other hand, rests on the premise of the relevance of classroom learning to real life situation. Honeyfield (1977) and Mountford (1976) as cited in Crossley, et.al (2008) argue that authentic texts have sentences of natural length, more complex structural patterns, and more deeply embedded linguistic cues different from those of simplified texts, which assist spontaneous learning of the whole language. Similarly, Ellis (1993) opines that no studies have yet clearly supported that pedagogically or naturally simplified input facilitates language acquisition. Also, the idea of Larsen-Freeman (2002), too, supports the pedagogical trend toward communicative language teaching which emphasizes the use of authentic language whenever possible so that students can be introduced to real context and natural examples of language. Along the same line, Goodman & Freeman, (1993) suggest that rather than simplifying language, teachers should embed language in meaningful contexts through the use of authentic language and texts. Because these texts have better cohesion, any modifications to authentic texts might affect the texts' cohesion and coherence, resulting in texts that may be more difficult to understand and manage. The stance of Berardo (2006:64) also implies that authentic materials have unique advantages as they have a positive effect on student motivation; give authentic cultural information; expose students to real language and relate more closely to students' needs. Similarly, Kelly, et. al. (2002) suggest,

...when used effectively, authentic materials help bring the real world into the classroom and significantly enliven the ESL class. Exposing the students to cultural features generates a deeper understanding of & interest in the topic.

There are also claims opposing the use of authentic materials, and they are also not invalid. Guariento and Morley (2001) observe that authentic materials can be frustrating, confusing and demotivating if they are too difficult for lower level learners to comprehend, and if there is a mismatch as far as the goals and interests of the learners are concerned. One case of this complexity in authenticity has been observed in Flesch/Flesch–Kincaid readability test report. The report states that the Reader's Digest magazine has greater readability index (of about 65) whereas the Time magazine scores about 52 and the Harvard Law Review has a general readability score as low as 30s. These observations imply that authentic materials themselves are not a guarantee of successful language learning. In order to deal with this challenge, Karpova (1999) provides a list of seven criteria to be considered when using authentic material. They are: suitable content, differentiated tasks, a reciprocal teacher-learner relationship, improved learning strategies, conducive learning environment, regard of social values and norms, and cultural awareness. We can conclude from this discussion by asserting that material aspect alone is not sufficient to make an authentic ELT.



Changing discourses on authenticity

During the initial days of the communicative language teaching movement in EFL teaching, people looked into authentic materials based its origin only. However, changes in the perspectives and ideologies brought about by English as international language, localization and contextualization of ELT, nativization of English and so many other perspectives gave way to alternative conceptions to the original idea of authenticity. The singular conception of utilizing the language used by the native speakers while teaching English in EFL context got diversified, and newer perspectives emerged regarding authenticity and genuineness in ELT. The changing perspective of authenticity in the present day EFL discourse encompasses a broader area than it simply becoming the transport of the native speakers' use of language through audio, video and print technologies into EFL classrooms. This is why educators have explored into various dimensions of authenticity than following an apparent material importation aspect. One of such perspectives is captured in MacDonald et al. (2006: 251), who introduces four dimensions of authenticity: one, authenticity of text (McDonough and Shaw: 2003, and similar to Guariento and Morley: 2001); two, authenticity of competence (as proposed by Canale and Swain, 1980); three, learner authenticity (as defined by Lee, S. and Widdowson, 1979), and, four, authenticity of classroom (as proposed by Breen, 1985 and Taylor, 1994). The first three facets of authenticity in this model pertain to '*correspondence*'- how interaction goes on in the classroom, while the last one relates to '*genesis*'- how the classroom context is made real. McDonough and Shaw (2003:40) define text authenticity as, 'a term which loosely implies as close an approximation as possible to the world outside the classroom, in the selection of both language material and of the activities and methods used for practice in the classroom'. Similarly, competence authenticity implies to the idea of Canale and Swain's (1980) classification of competence into three categories, as grammatical competence (by which it is meant knowing all rules of grammar), sociolinguistic competence (by which it is meant knowing appropriate register and style) and strategic competence (which means being aware of the compensation strategies used for breakdowns in communication). Here, being authentically competent assumes that a learner's performance should as much as possible correspond to the way native speakers perform in the language (ibid). Likewise, defining learner authenticity, Lee (1995) mentions that learners' positive feelings and reactions towards materials and the pedagogical intentions inherent in them make learning authentic or inauthentic. The point is that authenticity is produced by the interaction between the users and their purpose, the situation in which the text is being used, and the text sample itself. Hence, the reason why the learners will like the materials is not due to the origin, but it is due to the materials' communicative viability. Finally, regarding classroom authenticity, Breen (1985:68) states that the authentic role of the classroom is the provision of those conditions in which the participants can publicly share the problems, achievements and overall process of learning a language together as a socially motivated and situated activity.

Critiquing the traditional notion of authenticity

One important issue lingering EFL teaching is whether to use of authentic materials and activities. There are some ELT educators who argue that authentic materials are even more relevant for students who have the aim of going to the English speaking country itself. The argument is that if learners are to function in the foreign society one day, then they will have to get accustomed to all the trivial bits of language they will encounter in their places of destination. Because of the revolution brought about by information- communication media technologies, it is now easier to bring native culture and context into all EFL classrooms. Here, the question arises who the real native models are for learners, say, in the Nepalese context. It is an accepted belief that language always exists in a social and cultural matrix, and that culture and language are inseparable. We cannot undermine the influence of culture while learning language. In this connection, Kramsch & Widdowson (1998) argue that language is not a culture-free code,



distinct from the way people think and behave, but, rather it plays a major role in the perpetuation of culture particularly in printed form. This understanding implies that those materials which apply to the very cultural context become authentic materials. However, because of the widespread use of English as L1, L2 or FL, the locus of nativeness and authentic cultural context has been in flux. In this regard, Kumaravadivelu (2001) as cited in Huda (2013) comments,

The most important aspect of post-method pedagogy is its peculiarity... sensitive to a particular group of teachers teaching a particular group of learners pursuing a particular set of goals within a particular context embedded in a particularly socio cultural milieu.(p. 538).

Similarly, Sabiha (2012) opines that because the objective of teaching English is also to teach cultural information, we need to integrate English within the learners' local culture. She further suggests that there is the urgent need to publish local material in English I order to contribute to the development in the field of English language teaching. The need of the hour, therefore, is to integrate local culture in the communicative language teaching paradigm.

The unprecedented growth of ELT scenario at present justifiably implies that authenticity as such is not fully dependent upon the authority of the native speakers. Observing this changing paradigm, Rajagopalan (2004) mentions that now the emerging trend is one of ever-growing multilingualism and unstable, mixed, or hybrid EFL learning. Authenticity in its purity has been under immense challenge. In this regard, Abbas (2011) argues that authentic materials in the framework of communicative language teaching are now those resources of language with which the learners are familiar. This is the language which occurs in natural setting of the learning context, like the available brochures, magazines, advertisements, newspapers in English, etc. in the cultural context of learning, rather than in the context of native speakers. In this connection, Claire (1996) says:

...cultural competence does not include the obligation to behave according to conventions of given speech community and that we should not demand our students to behave like somebody else or to plagiarize behavioral patterns. Behaving like someone else is not a guarantee that the community that speaks the language will accept the person. (1996, p. 178)

Authentic material and the issue of cultural content

One of the compelling reasons of introducing authentic materials in EFL classroom is due to the possibility for the learners to be exposed to the target culture through English. In this regard, McKay (2002) identifies three types of cultural materials: target culture materials, learners' own culture materials and international target culture materials. For her, the best model for EFL is the international target language materials, which supposedly covers a variety of knowledge from different cultures all over the world using the target language (McKay, pp. 9-10). Such cultural materials will most probably increase the learners' interest as well. Students' own culture can also be discussed together with the international and the native target culture. Such a comparative approach broadens the perspective of the learners through learning of English. In this debate, we can only hint with the idea that only the material which is intelligible, informative, truthful, relevant and socio-linguistically appropriate should be taught for the learners in an EFL setting.

Authenticity has a degree

Brown and Menasche (2006) as cited in Tatsuki (2006) present a degree of authentic input/materials into five layers ranging from genuine input authenticity, altered input authenticity, and adapted input authenticity, through simulated input authenticity to in-authenticity. This idea implies that a material chosen for presentation will be neither authentic or in- authentic, rather it displays a



degree of authenticity in the cline. The idea is to attempt to increase the degree of authenticity as the level of EL learning furthers.

Implication for teaching

The debate of authenticity is insurmountable, yet it is enlightening for EFL teachers and educators. Taylor (1994) summarizes the diverse opinions on this debate into two points:

First, language teachers cannot isolate themselves from other great educational issues, such as the problem of the culture and discourse of the classroom ...they have a great deal to learn from these issues, and also a great deal to contribute to them. Second, we ought not to be too concerned about 'authenticity in the language classroom.' Presented with the right kind of tasks and materials, learners can impose their own authenticity on what goes on there and language classroom has its own legitimacy, its own authenticity and reality, to which both learners and teachers contribute (1994, p.11).

An immediate implication of this debate on authenticity is that EL teachers need to be aware of the goals, means and processes of English language teaching in their own context, so that they can adapt the prescribed contents and materials to suit their learners and the contexts of teaching. Similarly, ELT policy and programmes should clearly indicate the context of ELT; the purposes learners are being prepared as a result of the ELT intervention; the contents and materials being used as the means to achieve the targets, and the learning processes to be employed to realize these all. Authenticity, in fact, is a movement penetrating all facets of ELT.

Conclusion

The paper discussed the notion of authenticity in EFL pedagogy through multiple perspectives. Any debate on an issue of ELT implies that there is going to be a change and better EL teaching and learning. A debate in this sense is a healthy start for ELT innovation. The author believes that things should be judged based on their impact; the issue of authenticity should also be judged in terms of how and to what extent authentic materials and tasks have contributed towards successful learning of English on the part of the learners. By corollary, the notion should also be judged in terms of how plausible it is regarding the goals of English language learning, the existing capacity of the EL teaching force and the EFL learning context. A prime concern of EL teachers/educators should be with the rational application of discoveries that have happened in the world of ELT, not simply with making fantasy of flying ideas.

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Introspecting the Engineering Examination & Evaluation

G. Venkata Ramana

Introduction

Evaluation plays a crucial role in the life of any faculty member. The faculty takes the responsibility of the 'quality check' through his evaluation. We use our own yard sticks to do it. But is our procedure scientific? What did we learn about question paper setting? Have we ever wondered how the examination and evaluation works?

The dreadful period for the student is the examination time. The students are forced to mug up and empty the stuff on the answer sheets (drain the brain). And the one, who does this, gets the better grade, what a pathetic situation it is! Our faculty is forcing the students to participate in the rat race, where only winning counts and not the procedure involved. This concept is promoting the mass copying. The terrified students at times commit suicide because of the exerted pressure and of our unscientific assessments. Yet, we don't understand the complexity of the problem and behave as if we are doing a great service to the nation. How does our irrational assessment help the students? A little introspection is needed!

Reality check

The majority of our undergraduate students are 'Sensing Learners' i.e. they learn from practical, observant, concrete (facts, data), and through repetition. Most of our professors are 'Intuitors' i.e. they are imaginative, look for meanings and variety, and abstract thinkers. We have a gap between the perception of the students and teachers. The Faculty needs to put extra time to fill the gap and the students need extra time to accept this. What is important is not what we teach, but what they learn.

Question paper pattern

Bloom's Taxonomy mentions the important skills of Testing: the Lower Order Skills- where the applications, understanding, and remembrance of the student is tested and the Higher Order Skills- where the creative or synthesis, education, and analysis of the student are tested. When a faculty is setting a question paper he/ she have to keep in mind that they need to satisfy all the students. But how can we satisfy everyone? The scientific ways of question paper setting is - 25% of the questions for below average students, 25% of the questions for the average students, 25% of the question for the above average students, 15% of the questions for the excellent students and 10% of the questions dedicated to test the critical thinking skills of the application of the theory. If we expect our students to be leaders in their chosen field, this is the way they have to be tested. But our question papers are rot and routine. What are we doing? We randomly pick questions as if it is a lottery. The grades are given on the basis of our lottery question paper and students have to keep the grades for the rest of his life. When our activities are life time events for others, how careful should we be?

Purpose of the paper

Especially all the engineering colleges are having the objective question paper and descriptive question paper for every subject. Let us first try to understand the purpose of this objective and descriptive paper. Objective question paper comes up with a definite time frame, at times with less than one minute for each question. The purpose here is to test the facts, basics, must know events, and above all check the time sense of the student- the end product is very important



here. Blind guessing is always there, but this should be checked by awarding negative marks for the wrong answers. If this factor is missing, then this system is not fool proof. This exam expects the student to come up with facts and formulae on their fingertips.

Descriptive question papers on the other hand have time at its liberty; time is not a constraint here. This pattern stresses on the theme, logic, perfection, interpretation of the subject matter. The student cannot guess, here the procedure adopted plays a crucial role. This exam expects the student to come up with, extensive and in depth reading of the content.

So, both the question papers come up with different logic and purpose. The faculty cannot teach the subject in both the ways, that too within the stipulated time frame. The students find it difficult to prepare for both the patterns. As the final exams are in the descriptive mode, students give importance for the descriptive papers and there by neglecting or taking the objective paper for granted. This is as good as not having an objective paper at all.

Ideal solution

So what is the solution? The subject topics can be divided into the facts based, and concept based chapters. Objective question papers for facts based topics, and descriptive question paper for the concept based topics would be the idealist one. By dividing the topics on the basis of the pattern of exam, we will be able to get the better results. The students would then concentrate both on the objective and descriptive papers, the purpose why they are conducted would also be fulfilled.

The advantage of this system is that the students can prepare for the objective question paper without much of the faculty help because the content is more factual; this would promote extensive reading, referring to more than one book. The faculty has an advantage of conducting his classes as interactive sessions. He can be a facilitator when dealing with such topics, because it needs less explanation. The students can come out of their eggshells and can actively participate in the classroom activities. By having the facts at their fingertips the students can master the concept very easily and be very strong in the subject. The quality of the descriptive paper would increase enormously.

Rigid structure

Our inflexible educational system does not provide enough space for all the students to move at his/her own pace. We are expecting our younger ones to move with a predetermined pace and don't treat them as human beings, but robots which move according to the program and without any creativity. The time has come for us to critically evaluate our examination system on which the expectations and desires of both the parents and teachers are based, moreover our future....

Lets be practical in our approach, we can create enough space for all the students by respecting the pace with which they are learning. If a student with a good IQ learns the content of the subject in 12 weeks, the next 12 weeks of the semester are only a process of stagnation for him, but if a student needs more time to master the subject, then let us respect it and accept it. I put a straightforward question, how many of our research scholars are able to complete their research in the stipulated time? Hardly any! The overall success rate of completing the M. Phil and Ph.D courses is itself 25% (i.e. with the due extension period) when our research scholars need more time to complete research and we accept this, why can't we be more accommodative and agree to the students necessities. What is the use, if we speed up and make the students pass with meager subjects knowledge? Instead, it would be wise to give time and ask the students to master the subject. But how can we accommodate all this!



Finally

The way TOEFL/ GRE/ IELTS and some competitive exams are conducted, we can take a leaf from them. Let the students appear the exam when he/she is confident i.e. have a provision of conducting the exam once in a month. We can effectively use this and by having a condition that if a student appears the exam the minimum period he/she will not be allowed is one semester (the time period of the semester). The students would be given an opportunity to appear the annual exam, at his/her flexible dates. Lets us move from teacher favored examination system to students loved the assessment pattern and accept the voice of the student, “it's my education, at least, let me decide my attempt”.



A Comprehensive Overview of Bilingual Mental Lexicon and Vocabulary Learning: A Psycholinguistic Approach in Language Pedagogy

V. Kavitha & S. Padmasani Kannan

Introduction

Learning and teaching vocabulary efficiently remains an invincible part of language pedagogy. While grammar plays the skeleton of a language, vocabulary adds body and soul to it. It is important to know the nature of the vocabulary and how it is learned, remembered and accessed, and to frame efficient methods and strategies in teaching and learning vocabulary. In his book on second language mental lexicon, Singleton (1999) says, “The major challenge of learning and using a language- whether as L1 or L2- lies not in the area of broad syntactic principles but in the nitty-gritty of the lexicon.”

Vocabulary knowledge, the whole process of acquisition, comprehension, storage and production of words gets a new dimension of understanding through psycholinguistics. The concept of Mental Lexicon (Aitchison, 1887; Channell, 1988; McCarthy, 1990) and the numerous theories evolving with the concept unfold the mysteries of vocabulary, its acquisition, comprehension, retention and production to a large extent. This research paper is a comprehensive overview of the concept of mental lexicon, the early studies on the lexicon of the native speakers. Then it proceeds to discuss how the concept has developed in the area of bilingual vocabulary learning evolving new theories and models to accommodate the needs of the new scenario. A discussion on the plausible contribution of the researches for second language vocabulary learning and teaching forms the concluding part of the research paper.

Psycholinguistic Approach to Vocabulary

According to Gernsbacher and Kaschak(2003), the term ‘Psycholinguistics’ was coined in 1953 at a conference at Cornell University. According to Schmitt (2010), “Psycholinguistics is the study of the cognitive process that supports the acquisition and use of language”. Psycholinguistics, as a science of studying human language, gained real momentum after the publication of Noam Chomsky’s book *Syntactic Structures* in the year 1957. It is a field closely related to Cognitive Linguistics, but the difference lies in the area of focus and research methods used. According to Dornyei (2009), cognitive linguists are ‘linguists first with an interest in cognition’ while psycholinguists are primarily ‘psychologists with an interest in language’. The research methods of cognitive linguists are ‘linguistic’ while that of psycholinguists are more ‘psychological’. Psycholinguists see vocabulary as something deeper and layered than a list of words with their meanings.

Mental Lexicon

A concept of mental lexicon was proposed by Psycholinguists who say that words have a way of existing in the mind. They do not exist as a list or in alphabetical order. This ‘human word-store’ (Aitchison, 1987) is very much unlike the dictionary. Rather, here the words exist in networks which are created by their phonological similarities, sometimes orthographic similarities, semantic connections and sometimes their syntactic properties. According to Franklin and Emmorey (Murthy, 1989), “The Mental Lexicon is that component of grammar that contains all the information – phonological, morphological, semantic and syntactic- that speakers have about individual words and morphemes. Richards and Schmidt (2002) describe it as ‘a person’s mental store of words, their meaning and associations.’



Also, these networks are volatile. This Mental Lexicon or ‘human word store’ tends to expand when new words are learned, and changes shape and connections when deeper layers of meanings are discovered. Jean Aitchison, in her book *Words in the Mind-An Introduction to the Mental Lexicon (1987)* says, “Psychologists have shown that human memory is both flexible and extendable, provided the information is structured”. Carter (1992) reinforces the idea by saying that “... words do not exist in isolation: their meanings are defined through sense relations they have with other words.”

There are many theories and models associated with the concept of mental lexicon. There are network models and connectionist models that explain the mechanism of how words are stored, comprehended, accessed and produced in Mental Lexicon. According to the connectionist theories, words are seen as nodes or neural units that exist connected as networks. When there is a stimulus, for instance, a picture, the nodes or the words in the network related to the picture are activated and the activation spreads through the network. The whole network comes alive and the word that gets maximum stimulation is produced as the output.

The network theories include Semantic Feature Model (Smith and Colleagues, 1974), Spreading Activation Model (Collins and Loftus, 1975), Hierarchical Network Model (Collins and Quillans, 1969) etc. The connectionist theories of Mental Lexicon include theories like Logogen Model (Morton, 1969), Cohort model (Marslen and Wilson, 1987) etc.

Bilingual Mental Lexicon

As any other cognitive study on language acquisition and production, the concept of mental lexicon too extended and expanded to accommodate the bilingual situation. Bilingual Mental Lexicon is the structural representation of how words of two languages are stored, accessed and produced in the mind. Theories are being put forth on the structure of the storage, how words are grouped or connected for easy storage and access, the criteria for the connections, how the words are stimulated and activated, and the mental mechanisms involved in language selection during the production process.

Early Studies on Bilingual Mental Lexicon

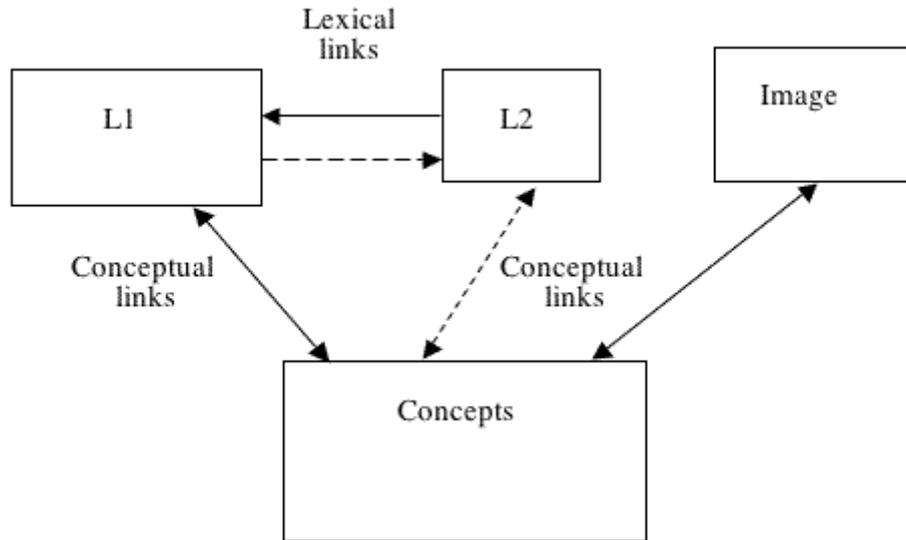
During the period of 1960s and 1970s, more research was done on Bilingual Mental Lexicon. These early studies focused on how the words of the two languages were stored in the mind, whether there were two separate lexicons or an integrated lexicon containing words of both the languages. The other question was whether the knowledge of the concepts was common for both the languages or coordinated only with that particular language.

Much of the research on Bilingual Mental Lexicon was based on the three types of bilingualism proposed by Uriel Weinreich (1953). According to the *coordinate structure*, the meaning or concepts and the words are stringed together and language specific. According to the *compound structure*, the meaning is shared while the words remain language specific. According to the *subordinate structure*, the meanings are associated with the words of L1 and words of L2 are lined to their counterparts in L1.

The coordinate structure did not take off since the idea that the meanings are restricted to a language looked highly improbable. Most of the theories that followed were based on the other two types of bilingualism. Potter, So, von Eckhardt and Feldman (1984) reintroduced the other two models. The *Concept Mediation Hypothesis* suggested that the words of the two languages are stored separately, but linked directly to the storehouse of conceptual knowledge. The *Word Association Hypothesis* suggested that the L2 words are associated with L1 words for meaning.



Kroll and Sholl (1992) combined both the hypothesis and brought them under the *Revised Hierarchical Model* of lexical processing. According to this model, L1 words are strongly associated to the meanings or the conceptual knowledge while L2 lexicon is strongly associated with the L1 lexicon. As a result, while L1 words are produced spontaneously, L2 words are produced by translating L1 words, at the initial levels of proficiency. But as the proficiency increases, the link between the L1 and L2 lexicons weakens and both the lexicons are directly linked to the conceptual knowledge.



On the whole, the early studies on Bilingual Mental Lexicon concentrated on

- Whether the two lexicons are separate or integrated
- Whether the conceptual knowledge is common or separate and
- How the lexicons are linked to the conceptual knowledge.

Current Studies in Bilingual Mental Lexicon

The earlier studies on Bilingual Mental Lexicon brought forth models and theories based on the storage structures and access. Towards the end of 1980s, there was a paradigm shift in the study of Mental Lexicon. The idea of connectionism was gaining momentum. This spreading activation or connectionist paradigm (Rumelhart & McLelland, 1986) has henceforth produced a lot of theories in the area of Bilingual Mental Lexicon. *Subsystem or Subset hypothesis* (Paradis, 1987), was based on the idea of spreading activation. According to this hypothesis, there is one common storage or lexicon for the words of both the languages. When stimulation occurs, words of both the languages are activated, but since the contexts are somewhat language specific, words of the same language are triggered more. There seems to be a subset of networks connecting words of same language. Green's (1986, 1993, and 1998) *Inhibitory Control Model* explains how one language is produced when both the languages are activated. He sticks to the notion of subset hypothesis that language is controlled by the concept. Poulisse and Bongaerts (1994) proposed that the words have a language tag attached to them and that makes possible the selection of one language and control of the other language.

While the early studies concentrated on the storage and access, the current studies on Bilingual Mental Lexicon focuses on



- Existence of words as nodes or neural units in networks and on the attributes of the networks
- How a stimulus activates the right set of words and brings an output and
- How the selection of one language and the control of the other language happens

However, there is still a lot to be understood about the ‘human word store’ in a bilingual or multilingual learner.

Scope for Research in Second Language Pedagogy

Unravelling findings of Psycholinguistic researches hold important implications for teaching methods. After a series of tests on how the words are associated with each other in a bilingual’s mental lexicon, Paul Maera (2009) points out that the associations are more ‘idiosyncratic’ and ‘maverick’ when compared to that of the native speakers. The tests elicited widely varying responses and results from the bilingual learners. To understand this kind of idiosyncrasy in the learners, we have to understand how the learning takes place. The study of how the words are absorbed by the learners and how they are associated in their minds is very important to figure out better ways of giving vocabulary inputs.

Also, from the Spreading Activation theories, it is clear that both the L1 and L2 are activated simultaneously even in the most proficient bilinguals. What is that regulatory mechanism that controls the L1 interference in them? Why do some learners struggle while some of them inhibit the L1 easily? Is this inhibition of cross-lingual interference a very important component in L2 learning? When L1 is inhibited, does it cost the learners, knowledge and language processing strategies acquired through L1? Is giving this initial cost beneficial in the long run? There is still a huge need for more psycholinguistic researches on Bilingual Mental Lexicon to unveil the cognitive processes underlying the acquisition of L2 vocabulary and the proficient use of both the vocabularies.

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Various Methods for Effective English Language Teaching

B. Kesava Reddy

Although different methods of teaching a language were in vogue since times immemorial, it got a particular shape as a profession in the 20th century. In each country, different types of language teaching methods were practiced. In ancient days, Greek and Latin dominated the western countries. In India, Sanskrit was the *lingua franca* of the affluent classes, especially Brahmins and kings. Almost all great epics were written and taught in these languages. The method of teaching and questioning, according to some authentic sources, evolved during the time of Socrates, Plato and Aristotle in the west and in India, during the time of Vedavyas, the author of Ancient Sanskrit Literature.

With the introduction of English education in India during the 18th and 19th centuries, Sanskrit and the native languages gradually lost their importance because English became not only the official language but also the language of the elite. As education was accessible to only a limited class of the society, the British succeeded in introducing English language in schools in the beginning. The common natives were taken into the fold of English only for the selfish advantages of the foreign rulers. English, on the other hand, became an important language because those who spoke in English were respected in the society. Whatever be the case, English gained importance in India with the major trends in 20th century language teaching with alternative approaches and methods. In the process of improving the methods of teaching English language, various approaches were taken into consideration.

There were some problems regarding the introduction of English in schools in India and other countries because of the domination of the other already existing languages like Greek, Latin, Sanskrit etc. But *Learning another language apart from the mother tongue has always been important for people because of the reasons such as knowing their cultures, travelling, trade, religion and even need of being a spy¹* in other countries. As a consequence, many approaches, methods and various techniques have evolved for the purpose of language teaching. It can be said that the second language teaching has been divided into four periods: classical period, alternative period, current communicative period and post modern era. Besides, the methods such as oral approach, situational language teaching and audio lingual method had already been existing. According to a critic,

Language teaching in the 20th century was characterized by frequent change and innovation and by the development of sometimes competing language teaching ideologies. Much of the impetus for change in approaches to language teaching came about from changes in teaching methods.

Methods

The aim of this paper is to review the history of language teaching methods which provide a back drop for discussion of contemporary methods and suggestions that have to be analyzed. Various methods were followed to teach English language. In the words of Antony “*a method is an overall plan for the orderly presentation of language material, no part of which contradicts, and all of which is based upon, the selected approach. An approach is axiomatic, a method is procedural*”.³ Accordingly some methods such as the following were evolved.

- The Classical Method / Grammar – Translation Method
- The Direct Method
- The Audio-Lingual Method
- The Bilingual Method



The Classical Method / Grammar – Translation Method:

In the 17th, 18th and 19th centuries many European Languages were associated with the learning of Latin and Greek. It was felt that this would promote the intellectual ability of the speakers of their own native languages. It was very natural that in the case of English, the same thing happened. According to a linguist

It was of vital importance to focus on grammatical rules, syntactic structure along with rote memorization of vocabulary and translation of literature texts. There was no provision for the oral use of the languages and study ; after all, both Latin and Greek was not being taught for oral communication for the sake of making people scholarly erudite. This method was later known to be Grammar Translation Method.

The main focus of this method was on the rules of grammar to translate books from the second to the native language. It went on for some time recognizing this method as one of the most popular models of language teaching. But, unfortunately, the contribution of this methodology to language learning was lamentably limited, for it had shifted the focus from the real language to the parts of speech in language in English such as nouns, verbs, adjective, prepositions etc not helping to enhance a student's communicative ability in a foreign language. So, this method did not become popular.

Reform Movement

Though language teaching experts like Marcel Gouin had tried their best to promote alternative methods to language teaching they did not give fruitful results. Then came onto the scene practical minded linguists such as Henry Sweet (England), Victor (Germany) and Paul Passy (France) who began to think of bringing reforms in the language teaching, which was called the Reform Movement. In order to give intellectual leadership reformist ideas, the discipline of linguistics was strengthened. According to language teaching specialist above mentioned "*speech, rather than the written word, was the primary form of language.*"

In 1886, the International Phonetic Association was founded and its international phonetics alphabet (IPA) was designed to make the sounds of any language to be perfectly transcribed. One of the earliest goals of the association was to improve the teaching of modern languages. Their emphasis was on the study of the spoken language, good pronunciation habits to introduce conversational idioms and phrases through the use of texts and dialogues, grammar, teaching new meanings through the target language rather than through the native languages. Many linguists showed interest in the controversies that cropped up and the best methods of teaching foreign languages, and the ideas were thoroughly discussed and defended in their publications. Henry Sweet felt that sound methodological principles must depend on 'a scientific analysis of language and the study of psychology. He, in his book, 'The Practical Study of Languages puts-forth some principles for the development of teaching method which include

- *"Careful selection of what is to be taught.*
- *Limitations.*
- *Emphasis on the LSRW.*
- *Grading material from simple to complex."*

The Direct Method

In the later part of the 19th century, experts of language started thinking of new methods for learning a language. In his *The Art of Learning and Studying Foreign Languages* (1880),



Frankcoise Gouin made an attempt to build a methodology around observation of child language learning. In an attempt to learn German language, he felt harrowing experiences which made him gain insights into the intricacies of language teaching and learning. Other reformers like Gouin in the last part of the 19th century turned their attention to naturalistic principles of language learning which they called ‘Natural Method’. After many experiments, Gouin concluded that *“language learning is a matter at transforming perceptions into conceptions and then using language to represent these conceptions.”* With all his experiments he had created a method called “Series Method” which was useful to the learners to learn through a series of connected sentences that are easy to understand. Along with Gouin other scholars like F. Frank, Sauveur believed that a foreign language could be taught without translation, but directly through demonstration and action. According to Frank, a teacher could teach a language using it actively in the classroom rather than putting focus on grammar rules and analytical procedures. These people used known words to teach new vocabulary through mind demonstration and pictures. This method is known as the Direct Method or Natural Method. In this method the following principles were applied.

- Classroom instruction was conducted exclusively in the target language.
- There was an inductive approach to grammar.
- Everyday only vocabulary was taught
- Concrete vocabulary was taught through demonstration, objects and pictures; abstract vocabulary was taught by association of ideals.
- Both speed and listening comprehension was taught.

Audio Lingual Method

The direct method enjoyed great popularity at the end of the 19th century and at the beginning of the 20th century. It became a problem to use this method due to the constraints of budget, time and classroom size. After a period of decline, this method was again revived paving way to a new method called “Audiolingual Method.” It became an important tool during the Second World War for Americans to become orally proficient in the languages of their friends and foes. They used various methods in order to make the soldiers learn other languages freely such as ‘informant method’ by Bloomfield, ‘structural method’ by Charles Fries. *“It is these basic patterns that constitute the learner’s task. They require drill, drill, and more drill, and only enough vocabulary to make such drills possible” (Hockett 1959).* They started using bits and pieces of words of the direct method which was known as Army Method. And later it was called Audiolingual Method. This method was mainly “based on linguistic and psychological theory and one of its main premises was the scientific descriptive analysis of a wide assortment of languages. On the other hand, conditioning and habit-formation models of learning put forward by behaviorist psychologists were linked with the pattern practices of the Audiolingual Method. The characteristic principles of this method were:

- Dependence on mimicry and memorization of set phrases
- Teaching structural patterns by means of repetitive drills
- No grammatical explanation
- Learning vocabulary in context
- Use of tapes and visual aids
- Focus on pronunciation
- Immediate reinforcement of correct responses

This method too was not a success partially because of its shortcomings exposed by some critics like Willgivers. The main drawback of it was lack of promoting communicative ability and its over emphasis on memorization and drilling wherein the learners were forced to drilling and memorization for 10 hours a day and 6 days in a week.



The Bilingual Method

This method was proposed by C.J. Dodson. In order to have effective second language teaching, he tried his best to incorporate different aspects of the Direct Method and The Grammar Translation Method.

Dodson believed that in some emergent countries where a major world language is being taught as a second language to young children by the direct method, --- if this type of teaching were successful... the vernacular would disappear within a few generations. It is only possible to teach a second language by direct-method techniques at the expense of the first language and it is sheer hypocrisy to claim that the final aim of such teaching philosophies is bilingualism.

So, in this method, the use of mother tongue is allowed (but strictly controlled and limited to concept translation). A 'true bilingual' is described as a person who can jump from one language to another easily and talk fluently about any situation in either the mother tongue or the target language with equal ease. We could come to know that the bilingual method is built around situations. All language skills are considered equally important and no skill is 'postponed' to a later time. Fluency in language skills is achieved in each situation. The focus is in the early stages on oral or conversational proficiency, and this is to be achieved in each situation, whatever is its range.

The aim of the Bilingual Method is

- ❖ It can help the learner to speak fluently and accurately in the target language.
- ❖ To help the learner to write fluently and accurately in the target language.
- ❖ To prepare the learner in such a manner that a person can achieve true bilingualism.

Conclusion

To conclude it can be inferred that all the methods discussed in this paper are related to Effective English Language Teaching in the classroom. As the emphasis is more on English teaching it has become essential to discuss some methods elaborately and some in a limited way. These methods are inevitably linked with the teaching of English language and hence, the need for the discussion of the methods.

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Resumptive Pronouns in English and MSA Restrictive Relative Clauses

Khalil Nagi & L.V. Padmarani Rao

Introduction

A resumptive pronoun is sometimes identified as a pronoun that occurs in a position where a gap is expected or as a pronoun that forms the tail of an A'-chain. In relative clauses, resumptive pronouns are those pronominal elements which occur within the relative clauses and have the same reference as the relative heads. The pronoun *she* in the example below is an example of resumptive pronouns.

- (1) The girl_i that the students said that **she**_i failed the exam came yesterday.

In the example above, the resumptive pronoun *she* is co-indexed with the relative head which forms its antecedent. Occurrence of resumptive pronouns in English shows a great restriction as it will be shown later.

Languages show remarkable variation in the use of resumptive pronouns in restrictive relative clauses. Some languages use resumptive as a saving device to redeem an otherwise violated structure. However, there are languages that make a productive use of resumptive pronouns and allow their occurrence in positions where gaps should be legitimate.

The Nature of Resumptive Pronouns

Languages and the Use of Resumptive Pronouns

It is generally assumed that languages fall into two categories according to the way resumptive pronouns are used. One category includes languages that use resumptive pronouns as a saving device to avoid violation of a grammatical principle or constraint which explains why the occurrence of resumptive pronouns is confined to certain positions in island contexts and therefore the resumptive pronoun is used when it is separated from the operator by an island boundary. The other category includes languages that make productive use of resumptive pronouns where it is legitimate for a resumptive pronoun to substitute a gap.

However, languages that make productive use of resumption also use resumptive pronouns as a saving device in island contexts and in that case the use of resumptive pronoun is obligatory and they cannot be substituted with gaps.

Languages that use resumptive pronouns where gaps are legitimate also vary significantly in the use of resumptive pronouns in non-island contexts and in positions where the use of gaps does not violate any grammatical principles or constraints. Languages differ in positions where resumptive pronouns are allowed or banned. Vata, for example, is a language that confines the use of resumptive pronouns to subject position, and therefore their occurrence in other positions will violate a Vata phrase structure (Asudeh, 2012). Lebanese Arabic, on the contrary, obliges the use of resumptive pronouns in non-subject positions and prohibits their use in the subject position that comes directly below the related operator (Aoun et al (2010) and Demirdache (1991)). Here, this work sheds the light on how MSA varies in the use of resumptive pronoun when compared to English. It is, however, confined to present the use of resumptive pronouns in restrictive clauses of these two languages.



The Classification of Resumptive Pronouns

Resumptive pronouns are traditionally classified into two types. The first type of resumptive pronouns occurs in positions where there are no movement restrictions and the pronouns are in a local relation with its antecedent. Sells (1984) refers to this type of resumptive pronouns as true resumptives. The other type of resumptive pronouns, on the other hand, occurs in positions where a movement cannot be done. This type of resumptive pronouns is considered to be a last resort strategy which is used to avoid violations of grammatical principles or constraint. They occur in positions of illicit gaps to save the grammaticality of a structure. Sells (1984) calls this type of resumptive pronouns intrusive resumptives

In accordance with Sells's (1984) arguments, Aoun, Choueiri and Hornstein (2001) also distinguish between two types of resumption: apparent resumption and true resumption. The apparent resumption occurs in contexts where the relative head and the resumptive position are not separated by an island boundary whereas true resumption occurs in contexts where the relative head and the resumptive position are separated by an island boundary. Apparent resumptives are related to their antecedents by Move whereas true resumptives are related to their antecedents by Bind.

According to Aoun et al (2001), true resumption is a last resort strategy that takes place when movement and accordingly apparent resumption is not possible. They argue that apparent resumption is preferable to true resumption due to economical reasons since it involves the operation Move whereas true resumption involves the operation Bind. In the Minimalist Program, the operation Move is the composite of the operations Copy and Merge. According to Aoun et al, the operation Bind is composed from the operations Demerge, Merge and Pronominalize. Demerge itself is composed from Copy and Delete. Therefore, true resumption is a Last Resort strategy which is used where movement is blocked.

Example (2) presents a relative clause which contains an apparent resumptive pronoun (or a true resumptive pronoun as referred to by Sells). Example (3), on the other hand present a relative clause that has a true resumptive pronoun in it (or an intrusive resumptive pronouns as referred to by Sells).

- (2) al-kitabu allađi qaraʔat-**hu** manaru
the-book.nom that.sg.m read.3sg.f-it Manar.nom

‘the book that Manar read’

- (3) the movie that Mary has been told that **it** is about ancient Greek knight

The Distribution of Resumptive Pronouns in English

Gaps, in English restrictive relative clauses, are considered to be the default strategy and clauses with gaps are more acceptable than their resumptive counterparts. Resumptive pronoun seems to be used in certain contexts.

Resumptive Pronouns in Non-island Contexts

English is a language that does not allow the use of resumptive pronouns in the relativization position if it does not fall within an island. In such cases, gaps are the only allowed strategy as shown in the examples below.

- (4) a. This is the guy that ___ took a picture of Ben.
b. *This is the guy that he took a picture of Ben.



- (5) a. That is the lady that David met ____.
 b. *That is the lady that David met her.
- (6) a. This is the girl John gave ____ the book.
 b. * This is the girl John gave her the book.

Resumptive Pronouns in Island Contexts

Nevertheless, resumptive pronouns are also used in English restrictive relative clauses. In such cases, they are used as a “last resort” strategy to save illicit structures. They are used in positions where gaps cannot occur. The use of resumptive pronouns in English complies with McClosky’s (2006) definition of resumptive pronoun where he stated that a resumptive pronoun is a “pronominal element which is obligatorily bound and which appears in a position in which, under other circumstances, a gap would appear” (p. 95).

In English restrictive relative clauses, resumptive pronouns occur when an element cannot be moved from its position due to some movement constraints (as its occurrence within a wh-island for instance). They also occur in complex dependencies where the occurrence of gaps would violate locality constraints such as cases that cause an ECP (empty category principle) effect. The following are examples of English relative clauses where resumptive pronouns should occur instead of gaps.

- (7) a. Manar has bought a doll at the bazaar that her uncle told her he was sure it was on sale even though it wasn't.
 b. * Manar has bought a doll at the bazaar that her uncle told her he was sure ____ was on sale even though it wasn't.
- (8) a. I have bought some books that I don't remember where I put them.
 b. * I have bought some books that I don't remember where I put ____ .
- (9) a. That friend of hers that Amanda noticed that he was looking unwell has been taken off to hospital.
 b. * That friend of hers that Amanda noticed that ____ was looking unwell has been taken off to hospital.

According to Cann et al(2004), the acceptability of resumptive pronouns in relative clauses “improves just in case the resumptive either saves an otherwise potentially unacceptable string or that simply identifies a ‘gap site’ that is not local to a dislocated expression”.

The Distribution of Resumptive Pronouns in MSA

MSA is a language that makes productive use of resumptive pronouns. That is to say, resumptive pronouns can occur in non-island contexts and there can be certain positions where a gap and a resumptive pronoun can freely replace one another in restrictive relatives.

To address the issues related to the distribution of resumptive pronouns in MSA restrictive relatives, one should introduce the types of restrictive relatives in MSA first. Restrictive relative clauses in MSA are generally classified into two types: definite restrictive relatives and indefinite restrictive relatives. This classification is based on the nature of the relative head; whether it is definite or not. The following examples represent definite and indefinite restrictive relatives respectively.



(10) qabaltu aT-Taliba allađi qara?a al-kitaba
 met.1SG the-student.m.acc that.sg.m read.3sg.m the-book.acc
 ‘I met the student that read the book.’

(11) qabaltu Taliban qara?a al-kitaba
 met.1sg student.m.acc read.3sg.m the-book.acc
 ‘I have met a student who read the book.’

The clause *aT-Taliba allađi qara?a al-kitaba* in (10) is a definite restrictive relative clause in which the relative head *aT-Taliba* (the student) is definite. The clause *Taliban qara?a al-kitaba* in (11), on the other hand, is an indefinite relative clause since the relative head *Taliban* (a student) is indefinite. Definite and indefinite restrictive relative clauses are, therefore, given the name due to the definiteness of the relative head.

The most noticeable variation between definite and indefinite restrictive relatives is the realization of the complementizer. The occurrence of the complementizer is obligatory which is not the case in indefinite restrictive where the complementizer cannot be overtly realized as can be seen in the examples above.

It should be noted that whether the relative head in English restrictive relatives is definite or indefinite does not affect the distribution of resumptive pronouns. Resumptive pronouns occurrence is ungrammatical in non-island contexts and its occurrence is obligatory in the relativization position in the case of island contexts. That is why this work does not present such details.

In MSA, however, such variation is present and there is some difference in the distribution of resumptive pronouns in some non-island contexts in restrictive relatives depending on whether that restrictive relative is definite or indefinite. That is why examples of both definite and indefinite restrictive relative will be presented. And hence resumptive pronouns in MSA restrictive relatives occur in both non-island and island context, their distribution in each context will be presented separately in this work.

Resumptive Pronouns in Non-Island Context

As opposed to English, resumptive pronouns can occur in non-island contexts within MSA restrictive clauses. However, the nature of their occurrence differs according to the relativization position.

Subject Position

There is no phonetic realization of resumptive pronouns in subject position in MSA restrictive relative clause. The occurrence resumptive pronouns in subject positions causes the ungrammaticality of relative clause structures in both definite and indefinite restrictive relative as shown in (12) and (13).

(12) a. ra?itu al-bintu allati rakalati l-kurah (definite)
 saw-1sg the-girl that.3sg.f kicked.3sg.f the-ball
 ‘I saw the girl that kicked the ball.’

b. ra?itu al-bintu allati hiya rakalati l-kurah
 saw-1sg the-girl that.3sg.f she kicked.3sg.f the-ball

(13) a. ra?itu bintan rakalati l-kurah (indefinite)
 saw-1sg girl kicked.3sg.f the-ball



- 'I saw a girl that kicked the ball.'
- b. raʔitu bintan hiya rakalati l-kurah
saw-1sg girl she kicked.3sg.f the-ball

Direct Object Position

The state of resumptive pronoun occurrence in direct object position differs according to the type of restrictive relatives. In definite restrictive relative, the occurrence of the resumptive pronoun is optional in direct object position as shown in (14).

- (14) a. qaraʔtu l-qiSata allati kataba-ha ahmadun
read.1sg the-story that.sg.f wrote.3sg.m-it Ahmed
b. qaraʔtu l-qiSata allati kataba ahmadun
read.1sg the-story that.sg.f wrote.3sg.m Ahmed
'I read the story that Ahmed wrote.'

The occurrence of resumptive pronouns in direct object position in indefinite restrictive relatives, on the other hand is obligatory.

- (15) a. qaraʔtu qiSatan kataba-ha ahmadun
read.1sg story.acc wrote.3sg.m-it Ahmed.nom
'I read a story that Ahmed wrote.'
b. *qaraʔtu qiSatan kataba ahmadun
read.1sg story.acc wrote.3sg.m Ahmed.nom

The occurrence of the resumptive pronoun *-ha* in (14) is optional and its occurrence or non-occurrence does not affect the grammaticality of the sentence. In (15), on the other hand, the occurrence of the resumptive pronoun *ha* is obligatory and its non-occurrence result in ungrammaticality of the sentence.

Indirect Object Position

The use of resumptive pronoun is obligatory in indirect object position of both definite restrictive relatives as in (16) and indefinite restrictive relatives as in (17).

- (16) a. qabaltu l-binta alatti aʕTa-ha aħmadun qalaman
met.1sg the-girl.acc that.3sg.f gave.3sg.m-her Ahmed.nom pen.acc
'I met the girl that Ahmed gave her a pen.'
b. *qabaltu l-binta alatti aʕTa aħmadun qalaman
met.1sg the-girl.acc that.3sg.f gave.3sg.m Ahmed.nom pen.acc
- (17) a. qabaltu bintan aʕTa-ha aħmadun qalaman
met.1sg girl.acc gave.3sg.m-her Ahmed.nom pen.acc
'I met a girl that Ahmed gave her a pen.'
b. qabaltu bintan aʕTa aħmadun qalaman
met.1sg girl.acc gave.3sg.m Ahmed.nom pen.acc

The occurrence of the resumptive pronoun *ha* is obligatory in indirect object position of both definite and indefinite restrictive relatives as demonstrated in the examples above.



Prepositional Complement Position

As resumption in indirect object position, resumption in prepositional complement position is obligatory in MSA restrictive relative clauses.

- (18) a. zurtu l-madrasata allati ðahaba ilay-ha khalidun
visited.1sg the-school that.sg.f went to-it Khalid.nom
'I visited the school that Khalid went to.'
- b. * zurtu l-madrasata allati ðahaba ila khalidun
visited.1sg the-school that.sg.f went to Khalid.nom
- (19) a. zurtu madrasata ðahaba ilay-ha khalidun
visited.1sg school went to-it Khalid.nom
'I visited a school that Khalid went to.'
- b. * zurtu madrasata ðahaba ila khalidun
visited.1sg school went to Khalid.nom

Resumption in Island Contexts

Resumptive pronouns obligatory occur in all island position within restrictive relative clauses whether the islands are strong or weak. The occurrence of resumptive in island positions does not differentiate between definite or indefinite restrictive relatives. This applies when the relative head is related to resumptive pronouns that occurs in direct object, indirect object and preposition complement positions and to possessive resumptive pronouns. Below are examples of restrictive relatives that contain island structures.

Complex Nouns

- (20) a. qabaltu T-Taliba allaði yadzibu an ʔastadʕi
met.1sg the-student.m.acc that.3sg.m have to call.1sg the-
l-muʕalimata allati ʕaqabat-hu
teacher.f.acc that.3sg.f punished.3sg.f-him
'I met the student that I must call the teacher that punished him.'
- b. * qabaltu T-Taliba allaði yadzibu an ʔastadʕi
met.1sg the-student.m.acc that.3sg.m have to call.1sg
l-muʕalimata allati ʕaqabat
the-teacher.f.acc that.3sg.f punished.3sg.f
- (21) a. qabaltu Taliban yadzibu an ʔastadʕi l-muʕalimata
met.1sg student.m.acc have to call the-teatcher.f.acc
allati ʕaqabat-hu
that.3sg.f punished.3sg.f-him
'I met a student that I must call the teacher that punished him.'
- b. qabaltu Taliban yadzibu an ʔastadʕi l-muʕalimata
met.1sg student.m.acc have to call the-teatcher.f.acc
allati ʕaqabat
that.3sg.f punished.3sg.f

Adjuncts

- (22) a. aXaða aħmadun l-kitaba allaði ʔishtaraytu qabla
took.3sg.m Ahmed.nom the-book.acc that.3sg bought.1sg before



ʔan ʔaqraʔa-hu
INF read.1sg-it

‘Ahmed took the book that I bought before I read it.’

- b. * aXaḏa aḥmadun l-kitaba allaḏi ʔishtaraytu qabla
took.3sg.m Ahmed.nom the-book.acc that.3sg bought.1sg before
ʔan ʔaqraʔa
INF read.1sg

- (23) a. aXaḏa aḥmadun kitaban ʔishtaraytu qabla ʔan ʔaqraʔa-hu
took.3sg.m Ahmed.nom book.acc bought.1sg before INF read.1sg-it
‘Ahmed took a book that I bought before I read it.’

- (24) b. * aXaḏa aḥmadun kitaban ʔishtaraytu qabla ʔan ʔaqraʔa
took.3sg.m Ahmed.nom book.acc bought.1sg before INF read.1sg

Wh-islands

- (25) a. ʔishtaraytu l-kitaba allaḏi taʕrifu man ʔalafa-hu
bought.1sg the-book that.3sg.m know.2sg.m who wrote-it
‘I bought the book that you know who wrote it.’

- b. * ʔishtaraytu l-kitaba allaḏi taʕrifu man ʔalafa
bought.1sg the-book that.3sg.m know.2sg.m who wrote

- (26) a. ʔishtaraytu kitaban taʕrifu man ʔalafa-hu
bought.1sg book know.2sg.m who wrote-it
‘I bought a book that you know who wrote it.’

- b. * ʔishtaraytu kitaban taʕrifu man ʔalafa
bought.1sg book know.2sg.m who wrote

According to the examples presented above, resumptive pronouns in MSA are not sensitive to islands.

Discussion and Conclusion

Following the proposal of Aoun et al (2001) about the types of resumptive pronoun, it can be concluded that resumption in English restrictive clauses does not involve movement. They rather are based generated in the relativization position and related to the relative head via binding. In that sense, resumptive pronouns are last resort devices that make a rather unacceptable structure more acceptable. Therefore, resumptive pronouns in English are called true resumptives, according to Aoun et al.

MSA, on the other hand, is a language that makes use of both types of resumptive pronouns. The resumptive pronoun in non-island contexts is an apparent resumption. It is a result of the movement of the relative head from the relativized position to Spec-CP. However, resumptive pronouns that occur in island contexts resemble the ones used in English. They are true resumptives that are used to save island violation.

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Teaching A Raisin in the Sun to ESL Learners Using Virtual Classroom – A Study

S. Belgiliya Lincy

Introduction

Integrating ICT into education has digitalized the language labs that help in promoting quality language education in educational institutions. Virtual Classroom is a recent advancement in ICT which can effectively enhance the twenty-first century skills in the students, helping them become active members of the knowledge societies. (Nawale, 6)

Virtual Classroom Management

The important aspects of a Virtual Classroom are choosing the virtual learning platform or Learning Management System, voiced or non-voiced classroom, teaching methodology, number of students per session, lessons to be used, conducting tests, keeping track of attendance, saving the sessions, etc. ‘Socratic method’ allows the teacher to ask questions and make the students derive at the answers. It is indeed a useful method as it makes the students use their ‘thinking skill’ while learning the language. (Rajesh, 272)

Teaching Literature Using Virtual Classroom

Technology is used by many teachers to teach literature effectively. 21st century teachers show movies based on adapted novels, plays, short stories, etc. They show interesting trailers to create interest in the students. They allow the students to listen to audio-recordings of dialogs or conversations of important characters. They show interviews of writers or actors for better understanding of the literary works.

Teachers prepare PPTs to teach important concepts or story elements. They make the students prepare PPTs as a part of their academic projects. They give quizzes offline and online. They conduct book review and movie review meetings frequently. Software like Master Program or Snet has become a common phenomenon in the process of teaching literature in schools and colleges.

Virtual Classroom is different from Master Program or Snet as these software can be accessed by the students only in the language lab, but Virtual Classroom can be accessed by the students from language lab, home computer, browsing centre, etc. It is different from a CD-ROM module as it contains the added element of communication e.g., whiteboard and chat window.

English as Second Language (ESL) learners find it difficult to read and understand American and Afro-American literature. The researcher has chosen to teach Lorraine Hansberry’s *A Raisin in the Sun* to ESL learners using Virtual Classroom.

Objective of the Study

The objective of the study is to create a Virtual Classroom and explore the instructional materials (e.g., video trailer, PPT, quiz, etc.) that can be used in a Virtual Classroom to teach Lorraine Hansberry’s *A Raisin in the Sun* effectively to ESL (English as Second Language) learners.



Tools Used in the Study

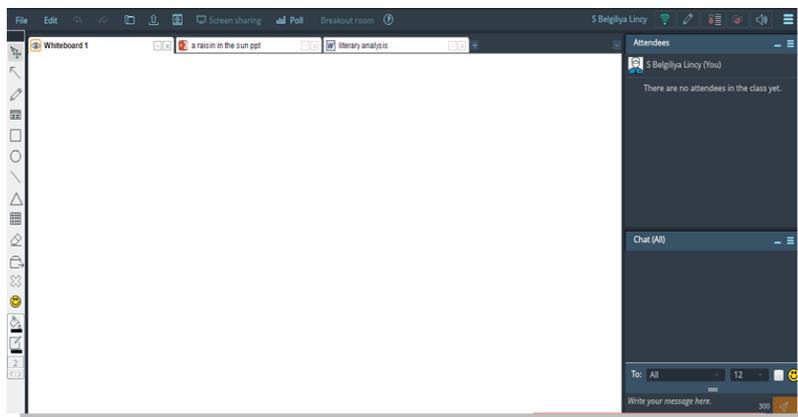
The researcher has used the Learning Management Platform WizIQ, Video Trailer, PPT, Word, and Quiz Generator for this study.

Description of the Tools

Virtual Learning Platform WizIQ requires no special software, hardware, or technical skills to get started, either as a teacher or student. Using this Virtual Classroom, teachers can deliver interactive online classes and teach just as in a physical classroom. Time-saving collaboration features between teachers and students are available. WizIQ Virtual Classroom utilises peer-to-peer (P2P) networking technology to minimize server delays and latency issues. Video Trailer is downloaded from the Internet; it opens both in Windows and VLC Media Player. The PPT is created by the researcher for the purpose of teaching the elements of the play *A Raisin in the Sun*. It contains ten slides with neatly organised text and interesting pictures. The Word file contains a jpg image along with assignment questions and project titles. Quiz generator is available in the WizIQ Virtual Learning Platform.

Teaching *A Raisin in the Sun* Using Virtual Classroom – A Study

Step 1 - Virtual Classroom is created by the researcher using the Learning Management System WizIQ.



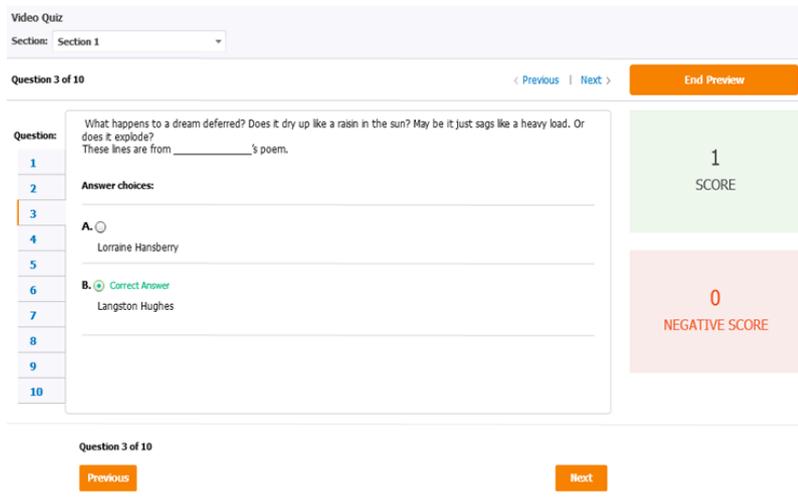
The researcher logs in using the username and password and clicks on 'Live Classes'. In the 'Live and Upcoming Classes' tab, the researcher clicks on 'Launch Class'. As soon as the virtual classroom opens, the researcher selects the 'audio and video settings'. On the right top of the virtual classroom, there is a tool called 'Class Option'. The researcher clicks on it and gets 'Share Class Link'. There are two tabs: For Attendees and For Co-Presenters. The researcher copies the link 'For Attendees' and sends it to the students' email ids. The students click on the links and get the Virtual Classroom in their computers or laptops.



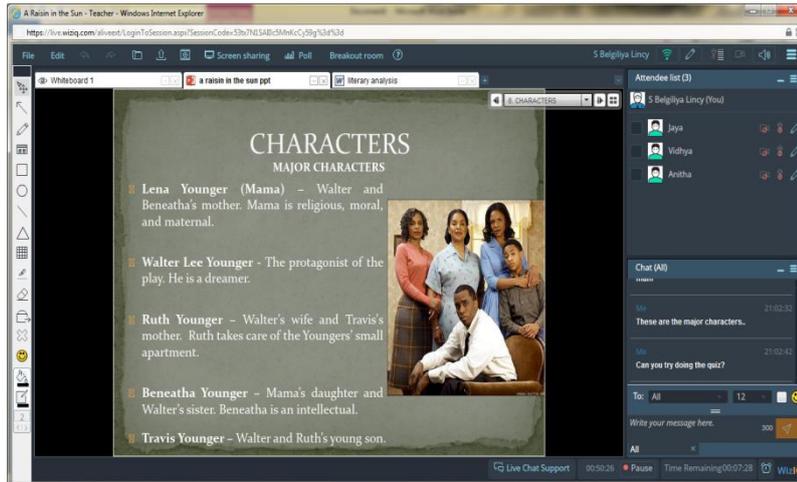
Step 2 - Video Trailer of *A Raisin in the Sun* is uploaded followed by an online quiz.



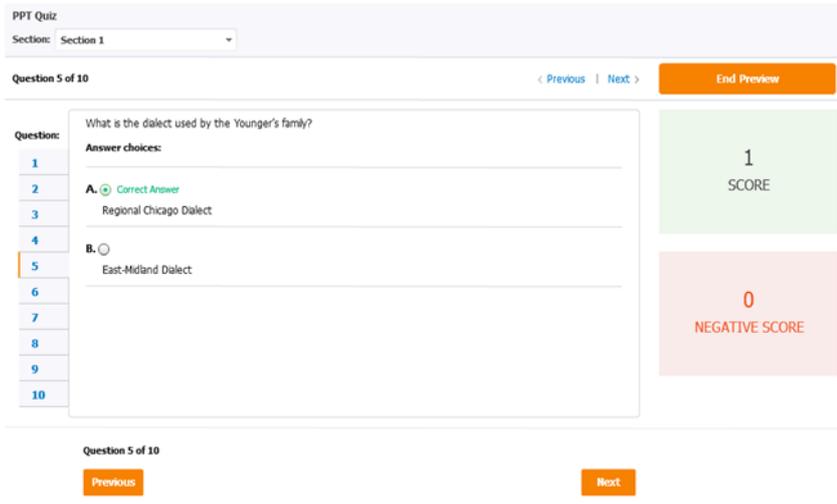
Video Trailer of *A Raisin in the Sun* is a visual treat to the students. As the scenes open, Langston Hughes' poem lines appear on the screen. Characters like Walter, Ruth, Mama, and Beneatha move around and talk with each other, giving hints about the whole play. The students are allowed to view the video trailer for a few minutes. After that, they are asked to do an online quiz based on the trailer.



Step 3 - PPT on *Elements of the Play* is uploaded followed by another quiz.



PPT on *Elements of the Play* contains author introduction, genre, and six elements of drama. The ‘plot’ describes the opening scene, rising action, climax, falling action, and closing scene of the play *A Raisin in the Sun*. The ‘language’ slide describes the ‘Regional Dialect’ and ‘Elevated Language’ used by the characters. The ‘themes’ slide discusses the themes ‘dreams’, ‘racial discrimination’, and ‘family’. The ‘character’ slide contains details about the major and minor characters of the play. The ‘set’, ‘costume’, and ‘audience’ describe the set design, costumes of the characters, and audience for the play *A Raisin in the Sun*. After viewing the PPT, the students are instructed to do an online quiz on the elements of play.



Step 4 - A Word file on *Literary Analysis* is uploaded with assignment topics and project titles.



Quotation	Rhetorical Device	Effect of Device
A: Have I told you how deeply you move me?	Pun, literal, figurative	Referring to literal and figurative move; moving to new house; moving Beneatha's attitude/perception
B: Me?...Me...? (and through rest of that passage)	Ellipsis	Shows her incredulity and astonishment that Asagai is not more upset
A: Children see things very will sometimes – and idealists even better.	Aphorism	Short, calm response to Beneatha's passion. Makes her stop to consider the situation.
B: You still think you can patch up the world. Cure the Great Sore of Colonialism – with the Penicillin of Independence	Metaphor; allusion	Comparing the world to a torn garment that needs a patch; Asagai is seen as a doctor or tailor who can fix things; B. is mocking him
B: There is only one large circle that we march in A: It isn't a circle—it is simply a long line...	Analogy; Logos	Comparing life and history to geometric figures in order to show the difference in how they perceive the world. B. feels as if she is getting nowhere; A. feels they are constantly improving. He is logically leading her to agree with him
A: And it is very odd but those who see the changes – who dream, who will not give up – are called idealists	Repetition	Repeating "who" makes B. feel as if she wants to be one of them. He gives credibility to them and reveres them
A: But did you earn it? Would you have had it at all if your father had not died? Then isn't there something wrong in a house – in a world where dreams, good or bad, must depend on the death of a man?	Logos; rhetorical questions	A. is leading her to see her situation from a new perspective using logic – an "if-then" equation
A: I LIVE THE ANSWER!	Ethos	A. shows his credibility to speak to her about being personally responsible because he's doing it every day.
A: But I will teach and work and things will happen, slowly and swiftly.	Polysyndeton, alliteration	The repeated conjunctions show that he plods through what he believes and outcomes will happen.
A: The sudden dramatic events which make history leap into the future. And then quiet again.	Personification	Shows that history is something alive that can be changed

The 'literary analysis' lesson discusses the literary elements like pun, ellipsis, aphorism, simile, metaphor, allusion, analogy, repetition, personification, etc. evident in the play *A Raisin in the Sun*. After reading the 'literary analysis', the students are asked to do the assignments and projects.

Step 5 - The participants are allowed to enter into the Virtual Classroom and do all the embedded activities.

WIZIQ education online LEARN TEACH What do you want to learn today? Home

PPT Quiz Reattempt

Overall score: 10/10 Share score: Facebook Twitter YouTube Back to My Tests

Scorecard:

Questions Attempted: 10/10	Correct Answers: 10/10	Time Taken (MM:SS): 24:45	Rank: 1/1
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Section 1-Section 1

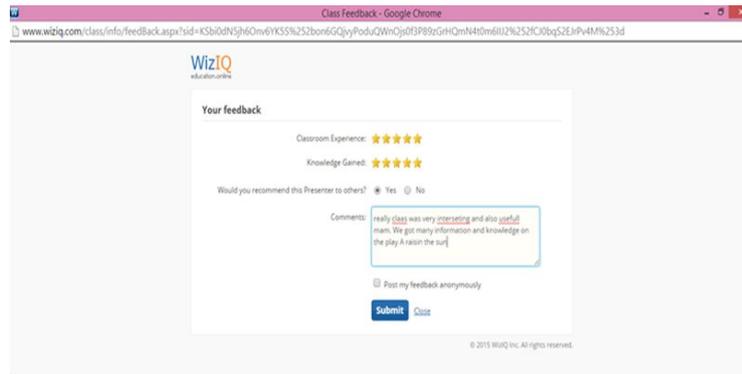
Score:	Attempted:	Correct:	Time Taken (MM:SS):
10/10	10/10	10/10	24:45

Comparative Score: 1 people attempted this test

Your Score: 10	Highest Score: 10	Lowest Score: 10	Average Score: 10	Percentile: Not Available
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As the students do the quiz, the scores are generated automatically. They are allowed to give their feedback at the end of each session in the virtual classroom.



Video Trailer of *A Raisin in the Sun* creates interest in the students. The quiz questions based on the video trailer test the prior knowledge, prediction, and inference of the students. PPT on the Elements of the Play introduces the author, genre, plot, characters, sets, costumes, language, etc. The quiz questions based on the PPT test the students' understanding of the drama elements. Word file contains the literary analysis of the play *A Raisin in the Sun*. Quotations and explanations are given. Assignments make the students do the critical analysis of the play. After participating in the Virtual Classroom and doing all the embedded activities, the students get their scores automatically generated. They share their feedback after the session.

Conclusion

Advantages of the Virtual Classroom created by the researcher are ESL learners can learn Lorraine Hansberry's *A Raisin in the Sun* using video, PPT, quiz, etc. at their own pace at any place. They can do the quizzes and post the assignments online. Quiz scores are generated automatically. Teachers can easily track the performance of the students. As Virtual Classroom promotes self-learning, teachers need not be information-givers; they can be 'facilitators' of learning.

Use of Virtual Technology in teaching is fast-spreading in India. Virtual learning becomes time-consuming if the computers are slow and the Internet connection is unsteady. The limitation of this study is the effectiveness of Virtual Classroom is not tested due to time constraint. Scope for further research is that the effectiveness of Virtual Classroom can be evaluated and compared with traditional classroom teaching.

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Appendices

Virtual Classroom – Content Library

The screenshot displays the WizIQ 'My Content' page. At the top, there is a search bar with the text 'What do you want to learn today?' and a search icon. The user's name 'S. Belgiliya' and a home button are visible. The main content area is titled 'My Content' and shows a list of uploaded items. The first item is 'A Raisin in the Sun PPT' by S. Belgiliya Lincy, uploaded 1 day ago, with 12 pages, 2 views, and 0 comments. The second item is 'A Raisin In The Sun Trailer' by S. Belgiliya Lincy, also uploaded 1 day ago, with 3 views and 0 comments. A 'feedback' button is located on the right side of the content list.

Video Trailer – Quiz Questions

1. How long is the trailer?
Ans: 5 – 7 minutes
2. After seeing the trailer, can you guess what the play is all about?
Ans: Dream of an Afro-American
3. *What happens to a dream deferred? Does it dry up like a raisin in the sun? May be it just sags like a heavy load. Or does it explode?* These lines are from _____'s poem.
Ans: Langston Hughes
4. Who is the protagonist of the play?
Ans: Walter
5. Who receives the check in the trailer?
Ans: Mama
6. What expression do you see in Mama's face as she looks at the insurance check?
Ans: excitement
7. Why is Beneatha angry on Walter?
Ans: Walter wanted to get the check from Mama
8. When Walter says "Money used to be life", Mama says "_____ used to be life."
Ans: freedom
9. Who says, "I never stop trusting you as I never stop loving you."
Ans: Mama to Walter.
10. What is the dream of Mama?
Ans: Buying a house in the white neighbourhood



Virtual Classroom – PPT Quiz Questions

1. Where was Lorraine Hansberry born?
Ans: Chicago
2. The play comes under the genre _____.
Ans: Family Drama - Realism
3. How does the play fit the description of Realism?
Ans: It realistically portrays the dreams and lives of Afro-American working class people.
4. What is the climax of the play?
Ans: Bobo telling Walter that the money is gone.
5. What is the dialect used by the Younger's family?
Ans: Regional Chicago Dialect
6. What are the main themes of the play?
Ans: dreams, racial discrimination, family
7. What is the actual name of Mama?
Ans: Lena Younger
8. Who is Ruth Younger?
Ans: Walter Younger's wife
9. Who is Joseph Asagai?
Ans: A Nigerian student
10. Who are the audience of the play?
Ans: Both blacks and whites

Assignments

1. Identify the literary elements in the play.
2. Bring out the theme of 'racial discrimination' in *A Raisin in the Sun*.
3. Describe the money vs value conflict in Walter.
4. Evaluate the women characters in the light of Black Feminism.
5. Discuss the concept of love, bonding, and family values in *A Raisin in the Sun*.

Project

1. Enact any scene from *A Raisin in the Sun*.
2. Create an Indian-Dalit version of *A Raisin in the Sun*.
3. Write a poem on racism / casteism.
4. Attempt a role play of 'mother' characters in Lorraine Hansberry's *A Raisin in the Sun* with Marsha Norman's *night, Mother*.
5. Initiate a group discussion on the theme of 'money' in the virtual classroom.

Note: All the assignments and projects should be posted in the virtual classroom.



Developing Writing Skills through Task-based Language Teaching in Secondary Level

Purna Bahadur Kadel

Introduction

Nepal is a multilingual, multicultural, and multi-ethnic country which is geographically located between two much larger countries India and China. The students of secondary level are taught through Grammar Translation (GT) method and teacher-centred techniques. They learn through memorizing the written notes of their teachers in the classroom. The learners exclusively duplicate the written class notes in the formal examination through regurgitation of memorized notes. The mode of assessment is writing which is mostly within the annual summative assessment system. There is no formative assessment system. The washback effect of annual summative assessment prompts the learners to practise rote-learning and memorization in examination, thereby inhibiting meaningful learning.

Reading skill is one of the strategies of developing writing skills since learners can develop vocabulary, grammar, syntactic structures, and mechanics through intensive and extensive reading. Thus, there should be integration between reading and writing skills in the textbook. The textbooks should contain adequate and relevant reading tasks for developing scanning, skimming, extensive, and intensive reading skills for ESL learners. The teachers follow the teacher-centred techniques and traditional methods of teaching writing. There is no two-way communication in the target language between the teacher and the learners as well as among the learners themselves in the class to develop communicative competence. The learners hardly ever buy prescribed textbooks and reference books. On the contrary, they highly depend on the bazaar notes, guide books, and exam tablets which trigger rote learning and memorization. The learners of Grade IX depend on the readymade notes of teachers which are memorized by them and reproduced in the formal examination.

The percentage of failure in compulsory English in School Leaving Certificate (SLC) from the government-aided schools is alarming due to the poor performance in terms of writing in English in the final examination. The learners of Grade IX are unable to communicate proficiently through writing in English due to the low proficiency in writing skills in English. The medium of instruction in science, engineering, medicine, and technical institutes in higher secondary levels and universities of Nepal is exclusively English (Bista, 2011), so proficiency in writing skills in English is essential for the learners to pursue their higher education at home and abroad.

Statement of the Problem

The medium of instruction in higher secondary school, bachelor, and master levels in Nepal is English. Specifically, writing skills in English are inevitably a crucial feature to study science, engineering, medicine, forestry, agriculture, nursing, etc. The learners at secondary school level, particularly Grade IX learners, are very poor in writing skills in English. They are unable to write even a paragraph with proper organization of ideas, accuracy of grammar, and appropriate vocabulary. In addition, they are unable to use the correct use of grammar, the graphological and cohesive devices appropriately. The main causes of poor performance in writing skills are poorly laid out syllabus, inefficient and unprofessional English teachers, and the conventional methods of teaching with teacher-centred techniques in the unmanaged language classroom.

Therefore, it is assumed that an attempt to teach writing skills using Task-based Language Teaching (TBLT) would help Grade IX learners to develop writing skills efficiently and effectively.



Objectives of the Study

The main objectives of this study is to study the effectiveness of TBLT in developing writing skills in English at secondary level in Nepal

Research Questions

In order to carry out the research, the researcher has examined the following research questions which give an appropriate blueprint for the research study.

1. How does Task-based Language Teaching (TBLT) with culturally familiar tasks help the learners to develop writing skills in English?
2. To what extent can TBLT be effective in enhancing writing skills in English of Grade IX learners in Nepal?

Hypothesis

1. Research/Alternative Hypothesis (H1)
 - a. Task-based Language Teaching with culturally familiar tasks will help the learners to develop writing skills in English.
2. Null Hypothesis (Ho)
 - a. Task-based Language Teaching with culturally familiar tasks may not help them to develop writing skills in English.

Significance of the Study

The findings of this research would contribute to the field of second language acquisition and would introduce a new dimension in English language teaching through TBLT in secondary schools in Nepal. This research is the first and foremost in the context of ELT in secondary schools in Nepal. So this research on TBLT would add a building block in developing proficiency in writing in English and it would be an immense contribution to the history of ELT in Nepal. Furthermore, thousands of the ELT practitioners, teachers, professionals, researchers, policy makers, learners, curriculum designers, and writers would be benefited directly and indirectly through this study. Specifically, the findings of this research would offer a Task-based Language Teaching approach and various learning strategies with adequate tasks in enhancing writing skills in English for ELT professionals and educational stakeholder.

Delimitation of the Study

- There were only two groups, viz. experimental and control in this study.
- The experimental group was formed from St. Mary's Co. Ed. Higher Secondary School and the control group was formed from Children's Paradise Higher Secondary School.
- A total sampling of the study was limited 50 learners from two schools, viz. St. Mary's Co. Ed. Higher Secondary School and Children's Paradise Higher Secondary School.
- The researcher selected 25 subjects through random sampling procedure from each of these schools.
- Learners were restricted of Grade IX from Nepal in this study.
- This study was limited to test the effectiveness of Task-based Language Teaching in developing writing skills in English



Review of Literature

The term ‘task’ came into deliberate use in applied linguistics in the early 1980s (Rubdy, 1998). Today, it is widely used both in second language syllabus design and second language acquisition research. Prabhu (1987) defines a task as a meaning-focused activity. He argues that the communicative competence of learners can be enhanced through meaning-focused rather than form-focused activity. Ellis (2003) defines a task as an activity which focuses on primarily meaning-focused language use. He claims the task as a work plan through which learners require to process the language pragmatically to get the outcome. The task of the classroom should represent real-world process of language use of the learners. Specifically, the task activity focuses on the productive language skills: speaking and writing.

Nunan (2001) points out the distinction between tasks and exercises. Tasks are concerned with the pragmatic meaning and the use of language in the context, whereas exercises are concerned with the semantic meaning. Tasks are meaning-focused in which linguistic learning is incidental and tasks are carried out in the real world context with the authentic materials. On the contrary, learning is intentional in exercises in which the learners carry out the exercises with the unauthentic materials and non-contextual environment. A task is a communicative act that does not usually have a restrictive focus on a single grammatical structure. It is also a non-linguistic outcome. In contrast, an exercise usually has a restrictive focus on a single language element and has a linguistic outcome.

Widdowson (1998) admits that both tasks and exercises focus on meaning and forms; however, tasks give more for meaning conveyance and less preference for grammatical structure, whereas exercises are primarily focused on linguistic competence rather than meaning or communicative skills. Exercises are prerequisite for linguistic ability for communicative competence, whereas tasks are meant for communication and meaning-focused activities in which linguistic competence are developed in the course of carrying out the task (Ellis, 2003).

Theoretical Concept of Task-based Language Teaching

The concept of TBLT was launched to counter the teacher dominated and form-focused practice in structural syllabus (Van den Branden, 2006) in the early 1980s. A number of researchers, syllabus designers, and educational innovators have called for a move in language teaching towards Task-based Language Teaching (Prabhu, 1987; Nunan, 1989). Ellis (2003, p. 1), states that “task is a central concept both in second language research and in language teaching” in TBLT. In second language teaching, tasks have been widely manipulated as a vehicle for language production, interaction, negotiation of meaning, and development of linguistic competence.

The main principle of TBLT is to teach second/foreign language focusing on how to develop the use of language pragmatically through meaning-focused teaching. Richard and Rodgers (2001, p. 223) assert that “Task-based Language Teaching refers to an approach based on the use of task as the core units of planning and instruction in language teaching.” In the principle of TBLT, accuracy can be attained at the expense of fluency. Moreover, the learners can develop grammar, vocabulary, and syntactic structures through consciousness-raising techniques at the language focus stage in TBLT. It is a more effective approach than conventional methods of teaching. According to Willis and Willis (2001, p. 176), the main principles of TBLT are:

- Communicative language is a driving force for language acquisition.
- Communicative tasks and pedagogic tasks are the units of task-based syllabus.
- Outcome of TBLT is achieved through language use rather than linguistic item.



- Learning will be effective only if it is related closely to language use and involves relation between form and meaning.

It is assumed that learners' natural language learning abilities can be nurtured through the appropriate context and authentic tasks. Ellis (2003, pp. 9-10) argues that TBLT has the following criteria:

- Tasks involve a plan for learners' activity.
- They have a primary focus on making meaning.
- They engage with real-world authentic language use.
- They focus on any one or all of the four language skills.
- They engage learners in cognitive skills in order to accomplish them.
- They have a defined communication based learning outcome.

Second language is best learned when the learners pay attention to the meaning, not to the form (Prabhu, 1987; Ellis, 2003; Nunan, 2004; Willis & Willis, 2007). The linguistic structures, vocabulary, grammatical rules, and rhetorical matters (organization, unity, coherent, and cohesive devices) are acquired incidentally in TBLT, whereas they are learned consciously/intentionally in the traditional methods. The learners are conveyed the meaning through various task types, such as information-gap, opinion-gap, problem solving, and so on. In addition, experiential learning, holistic task-based learning, authenticity, and collaborative learning are the main characteristics of TBLT through which the learners are sensitized to their main sources of learning. The pedagogical classroom has been changed into a real-world situation through simulation, role play, and collaborative learning in order to use the language purposefully. TBLT has following advantages in second language acquisition (Ellis, 2009, p. 242)

- TBLT offers the opportunity for natural learning inside the classroom.
- It emphasizes on meaning over form, but can also cater for learning form.
- It affords learners a rich input of the target language.
- It is intrinsically motivating.
- It is compatible with a learner-centred educational philosophy, but also allows for teacher input and direction.
- It caters to the development of communicative fluency while not neglecting accuracy.
- It can be used alongside a more traditional approach.

Task Types in Task-based Language Teaching

There are different task types in TBLT. Prabhu (1987) has introduced three task types in the Bangalore project which are information-gap activity, opinion-gap activity, and reasoning-gap activity.

Information-gap activity: Learners can transfer of given information from one person to another or from one form to another or from one place to another through information-gap activity.

Opinion-gap activity: This type of activity involves learners identifying and expressing their personal preferences, feelings, and attitudes in response to a given situation.

Reasoning-gap activity: Learners can derive new information from given information through the process of inference, guessing, deduction, practical reasoning or perception of relationship or pattern.

Ellis (2003) classified tasks into the following types.



Unfocused task: Unfocused task is meaning-focused which stimulates learners to develop their communicative competence. It is also called the language focused task whereby learners can practise language use irrespective of its forms and structures.

Focused task: Focused task specifies a particular linguistic structure to develop accuracy and complexity in speaking and writing skills. It focuses on how the certain linguistic rules are acquired incidentally in the process of carrying out task. Learners acquire grammatical knowledge, vocabulary, and syntactic structures through Conscious-Raising at the language focus stage. Nunan (2004) classifies task in following types.

Pedagogical task: Pedagogical task is a classroom task which should reflect the real world task of learners. The role play and simulation tasks are the pedagogical tasks which are confined only in the classroom setting.

Real world task: It is non-pedagogical task which is drawn from real world of learners. Real world tasks are those tasks which learners need to carry out in the work place.

Willis and Willis (2007: 109-110) recommend the following seven task types which are described briefly as below:

Listing task: It includes brainstorming and fact-finding task which is like a complete list or draft of mind mapping. This task type can help learners to collect required information to carry out the given task. It is a concept mapping task that helps them to assemble the content knowledge on the given topic.

Ordering and sorting task: Learners can develop how to sequence different tasks in a reasonable order. It subsumes sequencing, ranking, and classifying different tasks properly. The ordering and sorting task can foster comprehension, logic, and reasoning ability of learners.

Matching task: Learners can be asked to match suitable two words, words and pictures, words to paragraph, and so on. Matching task needs the substantial cognitive and metacognitive abilities of learners to accomplish the task. They can develop their creative and critical thinking skills through accomplishing matching tasks.

Comparing task: This task type includes differentiating between two entities and organisms. Learners can show similarities and differences between two given tasks which facilitate them to develop their productive skills. They can promote their abilities of matching and showing similarities and differences from the comparing tasks.

Problem solving task: This task type incorporates analysing, reasoning, and decision-making. Learners can rehearse an authentic task with regard to the problem solving task.

Sharing experiences task: Learners can involve the different types of sharing experienced tasks by narrating, describing, exploring, and explaining different tasks. They can also share their experiences through the information-gap exchange tasks.

Creative task: This task type includes listing, ordering, matching, problem solving, and comparing tasks. Learners can develop their critical reasoning and problem solving skills through creative tasks. Cognitively demanding tasks should be compatible with learners' level of



Empirical Review of Related Literature

Task-based Language Teaching is very feasible to enhance productive skills since it focuses on both pragmatic and semantic meaning. TBLT not only helps the learners to acquire grammar but also focuses on four language skills, vocabulary, and the language use through holistic task-based learning. It is believed that the second language learners can enhance grammar, syntactic structure, and vocabulary through a meaning-focused context rather than the explicit exposure of grammar in form-focused setting (Willis & Willis, 2007; Ellis, 2003; Nunan, 2004).

Lopes (2004) carried out an experimental research of Task-Based Instruction (TBI) approach to teach English in a private English school known as British House in southern of Brazil instead of the Audio-Lingual method and PPP approach. PPP approach was in vogue there since the 1950s. Most of the private boarding schools had shortage of students due to the practice of traditional methods. Learners were taught through memorization, repetition drill, and teacher-centred techniques in the traditional methods. School administration employed TBI approach with Collins Cobuild English course. Specifically, TBI experts administered three main stages of Willis framework of 1996 Task Instruction Model, such as pre-task, task cycle, and language focus stages. Learners were taught through TBLT method with the authentic tasks. Project of TBI was commenced with approximately 50 students. However, there were more than 1000 students with the outstanding results of the learners because of TBI approach. The finding of this research was amazing. The students developed fluency and accuracy in communicative competence through TBI approach.

Al-Nashash (2007) conducted an experimental research in his doctoral dissertation entitled “Designing a task-based programme and measuring its effect on oral and written communicative skills among Jordanian EFL secondary students.” He adopted the principles of TBLT, such as experiential learning, teaching through authentic materials, integrated task, and collaborative learning. He followed the content-based tasks during the intervention stage. His research design is exclusively experimental. An experimental group was taught through the principles of TBLT approach at the pre-task, task-cycle, and language focus stages. Nevertheless, a controlled group was taught through the existing conventional teaching methods. Experiential learning was adopted in developing speaking and writing skills at the task-cycle stage through interaction and negotiation of meaning in particular to the experimental group. The finding of this research was that the experimental group outperformed the control group in speaking and writing skills owing to the effectiveness of TBLT.

Lochana and Deb (2006) conducted a project work in Basaveshwara Boys High School in Bangalore, India to find out the effect of holistic TBLT on enhancing proficiency in speaking and writing skills in English. This research project was based on the assumptions of constructivist theory, Krashen’s (i+1) Input Hypothesis, and the concept of holistic task-based language teaching. The project began with the hypothesis that TBLT would help them to develop speaking and writing skills. The non-task-based textbooks were converted into the task-based ones to measure the effect of holistic task-based learning. Learners were taught through the principles of TBLT in this study. This project was exclusively experimental in nature. A sample of 31 learners was selected of Grade IX students from Basaveshwara Boys High School in Bangalore for this study. The procedures of data collection were a pre-test and a post-test in speaking and written skills in English.

Having conducted the pre-test, learners were taught through holistic TBLT activities for four months to the experimental group. In fact, the subjects of the experimental group were taught through the principles of TBLT, whereas the learners of control group were taught through the traditional methods and teacher-centred techniques with usual materials. The finding of this experiment was that the experimental group outperformed the control group in speaking and writing



skills in English. It was revealed that TBLT with the concept of holistic language teaching would be very effective to enhance proficiency in speaking and writing skills in English.

Methodology

Design and method of the Study

The researcher adopted experimental research design to carry out this research. He designed the experimental research methodology to accomplish this study. The researcher divided the subjects into control and experimental group. The control group was taught as usual methods with existing textbook materials whereas the control group was taught through the methods of Task-based Language Teaching approach developed by Willis's 1996 framework for TBLT.

Task-Based Instruction (TBI) is regarded as the effective language teaching model which is superior to the traditional methods (Swain, 2005). The linguistic competence of learners can be acquired in the course of carrying out the tasks, so the ESL learners can acquire grammatical rules, vocabulary, syntactic structures incidentally in this model. Communication of meaning or information is given a primary focus in TBI. There are different models for TBLT e.g. Ellis, 2003; Nunan, 1989a; Skehan, 1998; Willis, 1996 among which Willis's (1996) framework for TBLT and Ellis's (2003) method of TBLT are more practical, straightforward, and adequate to teach ESL learners to develop writing skills. Willis's framework of TBLT falls into three main parts, viz. pre-task, the task cycle, and language focus stages.

Population, sample and sampling strategy

The researcher selected 50 students of Grade 9 as subjects for this study from two schools, such as St. Mary's Co. Ed. Higher Secondary School was selected for the experimental group in which there were 25 students comprising of 15 boys and 10 girls. Likewise, Children Paradise Higher Secondary School was selected for the control group in which there were 25 students. The control group contains 16 boys and 9 girls. The age range of the subjects of both experimental and control groups was 14 to 16 years old. The first language of the subjects is Nepali, whereas English is their foreign language. The researcher selected them through simple random sampling to obtain the desired data in this research.

Data collection tools and techniques

The researcher used three tools to collect data, such as pre-test, post-test, intervention task

Pre-test

The nature of questions pattern of the pre-test were letter writing, essay writing, narrating their experiences, report writing, and problem solving tasks (See Appendix I). The main rationales behind framing the question-pattern in pre-test and post-test like letter writing, essay writing, narrating their experience, report writing, and problem solving were to obtain desired data from the learners as per the nature and needs of the present study. The researcher administered pre-test to both experimental and control groups in a formal manner simultaneously. The duration of the pre-test was one hour. The pre-test was administered to control and experimental groups effectively.

Post-test

The post-test questions comprised 6 short subjective questions (See Appendix II). The nature of question-pattern of the post-test was letter writing, narrating experiences, descriptive essay, report writing, and so on. The post-test was administered to experimental and control groups simultaneously as soon as the researcher finished administering intervention writing tasks to the



experimental group and teaching through conventional methods to the control group for a period of two and half months. The question-pattern of post-test and pre-test is identical in nature but difference in contents (See Appendices II and II). The post-test was administered to both experimental and control groups in a formal setting.

Intervention Task

The researcher has constructed 22 different types of tasks for intervention from English textbook of Grade 9, such as description, instruction, explanation, decision making, problem solving tasks, creative tasks, sharing experiences tasks, and spot the differences tasks to develop writing skills (See Appendix III). Most of the task types were pair work and small group work, so the learners could have ample opportunities to share experiential learning with their peers in order to develop writing skills, such as content, organisation of ideas, grammar, vocabulary, and mechanics. The researcher attempted to design authentic tasks which learners could use in their real lives from the existing prescribed English textbook. The authentic tasks are of paramount importance to develop writing skills since these materials are stimulating, motivating, culturally and socially familiar, enthusiastic, and natural for the learners.

In addition, the designed tasks for intervention are arranged on the basis of task complexity and task difficulty and the principle of grading and sequencing. Each of the lessons was spread over two sessions to carry out the tasks. The first session was allotted for pre-task and task cycle stages. The second session was allotted for language focus in which the learners would be taught through consciousness-raising technique to develop the use of grammar and vocabulary in writing. More importantly, the researcher provided feedback to improve their grammar and vocabulary through indirect and direct oral and written feedback accordingly.

Data Collection Procedures

The researcher administered a pre-test to the experimental group as well as the control group simultaneously to find out the existing proficiency in writing skills in English prior to intervention. Subsequently, he administered intervention writing tasks through TBLT to the experimental group for approximately two and half months. However, the control group was taught through the traditional methods with as usual teaching materials to develop the writing skills in English. After the intervention of writing tasks through TBLT, he administered a post-test to the experimental group to discover the progression in writing skills and the effect of TBLT. After teaching writing skills through the traditional methods with usual materials in same span of time as the experimental group, he administered the same post-test to the control group as well.



Analysis and Interpretation of Data

Control Group			Experimental Group		
Learners	Pre-test	Post-test	Learners	Pre-test	Post-test
LCG1	19.5	19.3	LEG1	21.6	20.4
LCG2	19.8	20.6	LEG2	20.1	19.0
LCG3	21.6	21.6	LEG3	22.9	22.6
LCG4	20.7	18.2	LEG4	21.4	24.5
LCG5	22.0	26.0	LEG5	20.4	21.7
LCG6	21.6	21.3	LEG6	21.8	24.5
LCG7	22.2	20.0	LEG7	21.6	21.0
LCG8	21.7	22.3	LEG8	23.3	30.7
LCG9	22.8	26.4	LEG9	22.9	24.3
LCG10	22.8	23.1	LEG10	23.0	30.0
LCG11	24.4	20.8	LEG11	22.6	33.9
LCG12	24.6	25.9	LEG12	24.2	29.0
LCG13	25.4	27.3	LEG13	23.6	29.6
LCG14	26.1	22.4	LEG14	25.0	21.0
LCG15	26.8	17.9	LEG15	25.0	30.9
LCG16	27.2	34.3	LEG16	25.2	37.2
LCG17	27.1	26.2	LEG17	25.8	24.3
LCG18	26.5	32.2	LEG18	26.9	32.1
LCG19	26.9	28.4	LEG19	27.7	31.7
LCG20	26.9	25.7	LEG20	27.7	32.3
LCG21	27.8	30.0	LEG21	28.5	39.3
LCG22	28.8	28.7	LEG22	29.8	39.2
LCG23	29.4	27.5	LEG23	30.2	34.6
LCG24	31.4	30.7	LEG24	29.9	36.2
LCG25	33.4	32.3	LEG25	33.0	41.4
Total	627.4	629.1	Total	624.1	731.4

Control Group T-test

Paired Samples Statistics					
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Posttest	25.1640	25	4.67697	.93539
	Pretest	25.0960	25	3.61184	.72237

Paired Samples Test										
		Paired Differences					t	df	Sig. (2-tailed)	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference					
					Lower	Upper				
Pair 1	Posttest - Pretest	.06800	3.22668	.64534	-1.26391	1.39991	.105	24	.917	.917



Experimental Group T-Test

Paired Samples Statistics					
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Posttest	29.2560	25	6.62458	1.32492
	Pretest	24.9640	25	3.44443	.68889

Paired Samples Test											
		Paired Differences					t	Sig. (2-tailed)		df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference						
					Lower	Upper					
Pair 1	Posttest - Pretest	4.29200	4.32762	.86552	2.50565	6.07835	4.959	.000		24	.000

The aggregate results of both pre-test and post-test conducted in the control group and experimental group are recapitulated for further analysis and interpretation on table no. 25 which indicates that there is no significant progress in writing skills in the post-test in the control group. The aggregate scores of pre-test and post-test are 627.4 and 629.1 respectively which shows that writing skills of learners is constant to some extent in post-test in control group. Hence, the traditional methods of teaching writing skills were not viable and effective in order to develop proficiency in writing skills in English for Grade IX learners.

However, the results of post-test are higher than that of the results of pre-test in the experimental group. The total score of pre-test is 624.1, whereas the aggregate score of post-test is 731.4 in the experimental group. The aggregate score of post-test is higher than pre-test in the experimental group which shows that there is a significant development of proficiency in writing skills in English in the post-test.

The researcher ran the t-test on total scores of pre-test and post-test of control and experimental groups to find out the mean scores and t-test value (p-value) between pre-test and post-test of both groups. The mean score of post-test is 25.1640, whereas mean score of pre-test is 25.0960 in the control group. The difference of mean scores between pre-test and post test is 0.06800 in the control group which is not statistically significant. Moreover, the t-test value is .917 at Sig. (2-tailed) which is not significant in the control group. Hence, there is no significant change of proficiency in writing skills in English for Grade IX learners in post-test in the control group. The mean score of pre-test is 24.9640; however, mean score of post-test in the experimental group is 29.2560 which is significantly higher than that of mean score of pre-test. The difference of mean score of pre-test and post-test is 4.2920 in the experimental group which is statistically significant difference between pre-test and post-test.

Hence, the mean value of post-test is statistically higher than pre-test in the experimental group. In order to be statistically significant, mean difference between pre-test and post-test should be more than 3.65 (Mohammed Ali-Anisi, 2011: 221). Moreover, the t-test value or probability value (p-value) is statistically significant at below 0.5 significant levels. The t-test value in the experimental group is 0.000 at Sig. (2-tailed) which means p-value is 0.01 significant levels. The t-test value (p-value) in the experimental group is statistically significant, so the null hypothesis is



rejected. However, alternative hypothesis is supported from the t-test value. Thus, there is a significant relation between TBLT and developing writing skills in English of Grade IX learners.

The researcher has taught writing skills to Grade IX learners through TBLT only for two and half months. It can be inferred from this results that if they were taught writing skills for an academic session through TBLT, they would develop their writing skills significantly. It is proved from this experimental research that Task-based Language Teaching can be effective in developing writing skills in English in secondary schools in Nepal, so TBLT can be a panacea to develop writing skills in English.

Discussion of the Findings

- There is no substantial development in the results of post-test in the control group. The results of post-test in the control group were constant vis-à-vis the results of pre-test though the control group was taught approximately for two and half months from unit 5 to unit 9. The aggregate score on the pre-test is 627.4, whereas the aggregate score on the post-test is 629.1. It was found that the aggregate score of the post-test is slightly higher than the pre-test which is not a significant change. It is obvious that the main cause of constant scores of most of the learners was that the control group was taught through the traditional methods of teaching writing skills with the as usual teaching materials from the textbook which did not help them in enhancing their writing skills.
- The t-test value or probability value (p-value) is insignificant in the control group. The researcher ran the t-test on the total scores of pre-test and post-test of the control group to find out the mean scores of each t-test value (p-value) and mean differences between pre-test and the post-test. The mean score of pre-test is 25.0960, whereas the mean score of post-test is 25.1640. The difference of mean score between pre-test and post-test is 0.6800 which is insignificant. However, the difference of mean score is only 0.6800 (See table no.23). In addition, the t-test value is .917 at Sig (2-tailed) which is not significant. The t-test value (p-value) should be below 0.5 significant levels for statistically significant.
- The results of post-test are substantially significant in the experimental group. There was a considerable growth in the aggregate of the post-test scores of the learners in the experimental group since they were taught through intervention with TBLT approximately for two and half months. The aggregate score of the pre-test is 624.1, whereas the aggregate score of the post-test is 731.4 in the experimental group.
- The t-test value or probability value (p-value) is significant in the post-test in experimental group. The difference of mean score between pre-test and the post-test in the experimental group is 4.29 which is statistically significant change. In order to be statistically significant the difference of mean score between pre-test and the post-test should be more than 3.65 (Mohammed Ali-Anisi, 2011: 221). The difference of mean score is 4.29 which is statistically significant in this study.
- The use of TBLT in developing writing skills in English has been proved successful. The t-test value or probability value (p-value) is 0.000 at Sig. (2-tailed) which means the t-test value (p-value) is 0.01 for significant levels which is statistically significant. There is a significant relationship between TBLT and developing writing skills in English in secondary schools in Nepal. Thus, the null hypothesis is rejected. However, alternative hypothesis is accepted. It is proved from the experimental research that TBLT is significantly effective in developing writing skills in English in secondary schools in Nepal, so TBLT is a panacea to enhance writing skills in English.



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Appendix I

Questions for Pre-Test

Subject: Writing

Class: 9

Time: 1 hour

The following questions are based on English textbook of Grade 9 from unit 1 to unit 4.

Question No. 1. Write a letter to your friend describing your plan to visit a beautiful place during a summer holiday in about 15 sentences. Remember these points in your mind while writing.

- where you are going
- who you are going with
- where and for how long you will stay there
- what things or places you will see
- what things you will do there

Question No. 2. Write a short paragraph about Pashupatinath on the basis of the following clues in about 10 sentences.

- Hindu temple
- Lord Shiva
- Bagmati River, Kathmandu
- Shivaratri
- Built by Supus Padeva in 400 AD
- Priests Bhat-Brahmins (Karnataka, India)

Question No. 3. Imagine that one of your friends has recently died untimely in a plane crash. How do you express your condolence on such a sad moment? Write a letter of condolence expressing your condolence in about 15 sentences on the basis of following clues:

Hari, your best friend, studied together for 8 years, very helpful, always cracked jokes, popular with both teachers and students, miss him forever, never forget, very kind and humane

Question No. 4. Why do you think that dancing is very popular in the Nepalese culture? In what occasion do people perform dancing in your community? Write an essay on dancing in Nepalese culture in about 12 sentences.

Question No. 5. What are you going to do in the Dashain vacation? Write in about 12 sentences.

Question No. 6. Write a news report on over flooding on the basis of following clues in about 12 sentences.

- A week of heavy rain
- Over flooded rivers: *the Karnali, the Koshi, and the Narayani*
- Affected areas: *Chitwan, Nawalparasi, Lumbini, Banke, and Bardia*
- Damage: 100 were lost, thousands of people homeless
- Government decide to give Rs. 10,000 each family

‘Thank you for your participation in writing test



Appendix II

Questions for Post-Test

Subject: Writing

Grade: 9

Time: 1 hour

Following questions are based on English textbook of Grade 9 from unit 5 to 9.

Question No. 1. Write a letter of congratulation and extend your best wishes to your senior friend who has just passed SLC in good distinction marks. What subject would you like to suggest him/her to study for his/her bright career and betterment of the society in about 15 sentences?

Question No. 2. Imagine that one of your friends is coming to visit your school. Write a letter to your friend describing what visitors can do and see in your city and give her/him direction for how to reach your school from the nearest bus park/airport in about 12 sentences.

Question No. 3. What are the advantages and disadvantages of dowry system? Is there dowry system either in cash, ornaments, land or goods in your society? Write an essay on dowry system in about 15 sentences.

Question No. 4. Write a short paragraph on the status of woman in your society in about 12 sentences. Are there equality between son and daughter in Nepalese society?

Question No. 5. Do you know any visually challenged person? What type of help do they usually need? Write about 10 sentences about visually challenged person.

Question No. 6. Write a short biography of any one of famous persons in your country describing his/her main contributions for the country and humanity in about 12 sentences.



Appendix III

Model of Intervention Tasks

Topic: Visually challenged person

Arrangement: Pair Work

Time: 45 minutes

Objective: By the end of this task, the learners will be able to write a short paragraph on visually challenged person.

Teaching materials: whiteboard, handout of visually challenged person, and a photograph of visually challenged person

Teaching Method: Task-based Language Teaching

1. Pre-task Stage

The role of teacher: He will explain the physically challenged persons. He will brainstorm the learners the way of upgrading the status of visually challenged persons through the different types of policy of government. Particularly, he will tell them that visually challenged persons can do social work, computer programs, learning and teaching, advocating, politics, and so on.

The role of learners: They will take notes about the visually challenged persons. Moreover, the learners note down different types of job that the visually challenged persons can carry out successfully.

2. Task Cycle Stage

The role of teacher: He will play the roles of manager, facilitator, assessor, chairperson, counselor, and so on.

The role of learners: They will discuss with each other what the blind people can do and what they cannot do. After sharing their experiences and opinions about possible jobs for blind people, they start writing with the help of their peers. They keep on writing, rewriting, revising, taking and giving feedback with peers at this stage. Moreover, learners take oral feedback from the researcher to develop their writing skills. The researcher gives them feedback with regard to organising ideas coherently.

3. Language Focus Stage

The role of teacher: He gives a detail written feedback on the basis the learners' writing with regard to the erroneous sentences and inadequate use of vocabulary. This stage is particularly very significant for focusing on the grammatical structures and vocabulary that the learners have used in the written version during task cycle stage. The researcher collects the common errors of learners in organisation of ideas and gives feedback them accordingly.

The role of learners: They make correction of their writing on the basis of feedback from the teacher. Moreover, the learners keep on writing, rewriting, and revising writing on visually challenged persons.

Thank you



Employing Local Cultural Representations to Augment Reading Comprehension in English

Roopna Ravindran

Introduction

The majority of the students who undergo Telugu medium education in Government Degree Colleges of rural Telangana, India belong to the economically and socially backward classes. With a predominantly rural subsistence farming economy, the students in Government Degree colleges of rural Telangana face overwhelming challenges in poverty and education. They are first generation learners. Students engage in insignificant jobs to support their family and living. They get to listen to, read and write English only in the classroom environment. They are trained to learn English with the help of Telugu translations right from their school education. Around 90 percent of the students in the class practice rote learning methodology only to clear the English Paper I and II in their Degree exams. The result of which is the absence of meaningful learning and failure to comprehend the text they read. These students complete their Graduation and face the competitive exams, most of which are in English. With elementary standards in English, the majority of them turn out to be failures in job markets as they are not able to comprehend the questions given in English. This paper aims to discuss the importance of making the English Language comprehensible to undergraduate vernacular medium students utilising localised versions of reading materials. The study gains importance as the state is newly formed and revival in curriculum is in its cards. The regular English text books are a mixture of national and international culture. At an initial stage, Teaching Reading Comprehension using localised materials is framed at an experimental level for select 25 student participants.

Reading to Comprehend

Students read for information, pleasure, and learning. Comprehending the reading passages in English is critical to develop a reading culture. Reading is about understanding written texts. Reading consists of word recognition and comprehension. Comprehension is the process of making meaning out of words, sentences and associated text. Readers make use of background knowledge, experience and vocabulary and other strategies to understand the written text. Having prior knowledge about the given content helps reading comprehension in the elementary levels of learning. The study intends to utilise the cultural knowledge to gain command over reading skills in English. So it becomes important to consider the interests of students. Attempts were made to use English translations of local Telangana Folk Stories, passages on Telangana movement and other local cultural elements. Passages relevant to the real life context of students are used in the initial reading stages to ensure better understanding.

In order to understand a text, readers need to know the meanings of particular words. English proficiency level of students is elementary level. Even understanding a simple paragraph or writing small complete sentences with grammatical errors are difficult tasks for the majority of students. . They create an understanding of the text by assembling and making sense of the words in context. The main purpose of comprehending materials available in makes them prepared for the following purposes:

- reading and comprehending English text available to them, questions in exams and answer accordingly
- writing letters, to fill forms, understand survey questions etc.
- using internet for their personal and professional benefits.



Most of the students who go for higher studies have anxieties about their English Language skills. Hence, it becomes inevitable to improve the situation of these students and make them familiar to the English Language. The contents of teaching English as a foreign Language will be more meaningful if they are related to students' socioeconomic cultural backgrounds. Exploring and creating materials embedded in the source culture can help a great deal with this chore.

Relationship between Culture and ELT

Language is one of the cultural products of a community or a nation. It cannot be studied without contents, culture or wisdoms of its community or nation. Culture cannot be expressed and communicated without Language. Language and culture, therefore, are two things which cannot be separated and they support each other. There are numerous scholars in the field who emphasize the significance of culture in Language pedagogy (Chastain, 1988; Rivers, 1981; Stern, 1983, 1992). Research work in this area has been carried out and successfully employed in other countries like China, Iran, Africa, Pakistan etc.

The term 'culture', as the Collins English Dictionary and Thesaurus defines it, refers to the total of the inherited ideas, beliefs, values, and knowledge, which constitute the shared basis of social action. Banks and McGee articulate that culture "is the values, symbols, interpretations, and perspectives that distinguish one people from another in modernized societies; it is not material objects and other tangible aspects of human societies. People within a culture usually interpret the meaning of symbols, artefacts, and behaviours in the same or in similar ways." (2009)

The participants in this study were 25 male and female adult students with an average age of 20 who was studying English at a Tertiary Level in a Government Degree College in rural Telangana, India. The students selected are homogeneous with respect to their culture. They belong to the backward communities of Telangana region. It is in accordance to which Davis (1996: 233-234) opines that student's daily lives, culture, environments, hopes and fears, and needs must be involved in what is happening around them in the class during the teaching-learning process.

Telangana is very rich in folk narrative traditions. Most of the narrative art forms are traditionally practiced by certain marginalized sub-caste groups who depend on the dominant communities for survival and students are very much familiar with these forms of expression. The present leadership in the state is patronizing cultural aspects they are familiar with. Decision has been made to the history of the region among others in textbooks. The new Government also promotes festivals that are unique to the region. This is a chance to revive the culture and cultivate reading habits along with it.

One should be sensitive to the conditions and situations existing in the place where he/she lives. Everything he/she does must be meaningful that he/she gets meaningful. Tales about their own state gives them a chance to reminiscence their nationalistic feeling and they grow close to the Language. This also helps to nullify the fear in them and develop a liking to the Language. Exploring the local culture of students is appropriate for productive skills, speaking and writing.

Research Methodology

In order to investigate whether the inclusion of materials that contain a degree of localization and aspects of the native culture of the learners is beneficial to them, a program was designed to expose the select 25 students to such materials and measure their significance. Therefore, a study was designed in such a way that participants had 5 different passages to read in order to answer fifteen open-ended comprehension questions which were divided into three groups of replication, synthesis and inference. The steps are



- rendering meaningful texts related to Telangana culture
- reading the texts and comprehending the meaning
- answering questions individually
- discussing the contents in pairs and exploring local culture for productive skills
- analysing vocabulary and sentence constructions (group work)

A Sample of Input Text Used in the Study

The following passage were given to students and asked to answer Open-ended comprehension questions.

Bathukamma is the floral festival celebrated by the Hindu Women of Telangana region. Every year this festival is celebrated in September–October months. Bathukamma is a beautiful flower mound, arranged with different flowers most of them with medicinal qualities, in seven layers in the shape of temple gopuram. In Telugu, 'Bathukamma' means 'mother goddess comes alive.' The myth behind the festival is that king Dharmangada of Chola Dynasty used to rule South India. After many years of devotion and rituals, his wife gave birth to Goddess Lakshmi. Baby survived many misfortunes. Hence, her parents named her Bathukamma. From then onwards Bathukamma festival is celebrated by Telangana people. The main intention of this festival is to pray to the Goddess. The young girls pray to get good husbands. The festival also teaches them to be respectful of elders and also guide to the younger ones. Married women pray to the Goddess for good health and prosperity of their family. It is the festival for feminine felicitation. For the nine days, in the evening, women, gather in groups with their Bathukammas in open areas of their locality. Bathukamma dance is performed in the form a circle around the Bathukamma kept on the floor. Women sing folk songs, clap their hands and revolve around the Bathukamma. The synchronizing steps and claps in unison provide a splendid look to the festivities. Women pray for good health and happiness for their families. Each day has a name mainly signifying the type of food offering offered to the Goddess. Young girls are mainly involved in the preparation of the offerings for the first eight days of the festival. The last day is when all the women take part in the preparation. On this final day immersion of Bathukamma in water bodies is celebrated with utmost devotion and enthusiasm with rhythmic drum beats throughout Telangana. The evening offers a beautiful and a peaceful visual treat.

- What is the myth behind the festival?
- Why is Bathukamma festival important for women in Telangana?
- Explain your experience celebrating Bathukamma festival

Participants were able to associate with the content as the festival is the one which they celebrate. They were able to associate themselves with the content. So comprehending the content became an interesting task. They were able to guess the meaning of words from the context and give meaningful answers to the questionnaire. Therefore using localized materials is like valuing and appreciating the cultural and social identities of the students. Students will understand this appreciation and their motivation to learn the Language will increase. Consequently, they can understand the content better and their performance on reading comprehension is enhanced.

Conclusion

It can be said that localised materials can function as bridges to learning foreign Languages with the aid of elements taken from their own native Language. The program proves to be beneficial to elementary level students and at later stage transformation can be made to introduction



of target culture. Course materials effectively used and carefully planned by the teachers are important factors in the integration of local culture in ELT.

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Emotions are Vital Enhancers in Second Language Learning

M. Santhi Priya

Emotions

"Emotions, not cognitive stimulation, serve as the mind's primary architect. ... Emotional exchanges ... should become the primary measuring rod of development and intellectual competence."
- Stanley Greenspan, in Growth of the Mind

The education of whole child needs unlocking of the mysteries connected with brain and body. Emotion is important in education – it drives attention, which in turn drives learning and memory. Therefore, it is vital to understand our emotional system, and to learn exactly, how to regulate it in school, beyond defining too much or too little emotion as misbehavior. The unique melding of the biology and psychology of emotion promises to suggest powerful educational applications.

Studies show that our emotional system is a complex, widely distributed, and error-prone system that defines our basic personality early in life, and is quite resistant to change. Studies show that our emotional system is a complex, widely distributed, and error-prone system that defines our basic personality early in life, and is quite resistant to change. The molecules (*peptides*) carry emotional information, and the body and brain structures activate and regulate emotions.

Peptides are Molecular Messengers of Emotion

Peptide molecules are the messengers of our emotional system. A peptide molecule is a chain of amino acids that is shorter than a protein, and that more than 60 types are involved in emotions. But it's not yet clear how these molecules carry information, or even what that information is. Peptides developed within body/brain cells are called hormones and neuropeptides. (When similarly shaped molecules are developed outside our body, we call them drugs.) To modulate our broad range of pleasure and pain, peptides travel throughout our body/brain via our neural networks, circulatory system, and air passages. They powerfully affect the decisions we make within the continuum of emotionally charged approaching and retreating behaviors.

Descartes in 16th century outlined the cases that our senses and emotions disturbed the process of creating rational, organized thought. Even in the 20th century the powerful behaviorist school of psychology considered the world of emotions inconsequential in the learning processor in its effort to control human behavior through reward and punishment. But with the dawn of 21st century neuroscience proved the past theories as misconceptions and that in fact, emotions are not frivolous luxuries in which we indulge ourselves instead they are primary organizing factors upon which consciousness, reason and memory are built. Today, neuro-scientific research, leads to the conclusion that, without emotions there can be no long-term memory.

LeDoux, notes, "Emotions, in short, amplify memory." Without emotional value placed on incoming information, our world would be a gray, bland, and unmemorable place. One way to look at emotions is as a spice rack, allowing the brain to sprinkle important incoming information with the right kind of flavor so that it can be acted upon and remembered. Anger, rage, joy, sadness, grief, curiosity, love, jealousy, greed, surprise, embarrassment, disgust, and pride are not intangible or elusive but in-your-face motivators that prompt animals and humans to move in directions that support surviving and thriving.



The Role of Emotions in Learning

More attention to psychological aspects could lead to more effective second language learning and will provide the solution to all learning problems. Students in the process of learning derive certain Feelings and emotions that are said to be a result of the evaluation students make of particular situations while learning. These evaluations are in particular relevance to the learning of second language since students are influenced by previous experiences, the social context and their personal goals (Pekrun et al., 2002; Sansone & Thoman, 2005). The interplay of all these circumstances during classroom instruction may have different meanings for individual students and cause diverse effects on students' motivation in learning the new language. The role played by emotions and feelings decide the fact ,whether the learners are interested to study a foreign language or keep up with the task.

According to Ford, three basic components – goals, emotions and personal agency beliefs must be influenced to motivate a learner successfully. His Responsive Environment Principle states that, “whenever someone tries to motivate a person, he or she becomes part of that environment and part of that individual’s “equation” for effective functioning” This points to the fact, that learning takes place - when there is alignment between a person’s goals and the goals of the classroom, the teacher’s responsiveness to the student’s competencies, the provision of realistic and appropriate tasks, and support for an emotional climate that fosters trust among teachers and students. . Those feelings and emotions experienced during foreign language learning/instruction are important for the teacher and student to understand, so that they can adjust their approach to one that can help them reduce the negative impact.

Similarly, D K. Meyer & J C. Turner view emotions as bound to the context, arising from it and at the same time integral in creating or negotiating it. This contextualized view of emotions was also central to Lazarus’ (1991b) Relational–motivational–cognitive Theory in which he defined emotions as neither generated by the environment nor the individual, but emerging through person–environment interactions that change over time and situations. For example, Boler (1999) and Zembylas (2003) have made separate cases that emotions are not private or universal because they are “inseparable from actions and relations, from lived experience” (Boler, 1999, p. 2).

Emotions can activate learners’ motivation. Pekrun et al. (2002) found that anxiety was the emotion most frequently reported in five studies conducted using quantitative and qualitative approaches. However, these studies reveal that students reported same number of positive emotions as negative ones; thus the array of emotions students go through during learning is vast. Pekrun et al discovery of meta-emotions (feelings about emotions) suggest that making learners aware of their feelings about persistent emotions may be a tool teachers should use to help students face and overcome negative emotions as well as foster positive ones.

Effects of emotional experiences on language learners’ motivation are both positive and negative and they are of great importance for their language learning process because they encourage the learner not to quit their language classes, in turn gives impetus to overcome academic problems.

Positive emotions and their effects

A sustainable environment of mutual understanding between the learner and teacher cocreates positive emotions. Under this secured umbrella students develop enhanced self-efficacy. These feelings permit them to demonstrate their language advancement, with greater levels of confidence coming out of the cocoon of insecurity. Positive emotions promote students ‘enjoyment of learning.



Positive emotions create positive effects: confidence in execution, self-efficacy, positive learning environment and enhancing learner's motivational energy.

- The gain of confidence is observed in the terminal exams, where they feel more confident because they were able to see that their efforts were paying off, especially in examination marks.
- “Confidence is seen as the bedrock of all achievements as it inspires learners to progress,” says Dr Eldred . It makes learners feel that they will succeed and control their success.
- Injecting positive emotions like fun and enjoyment in the classroom prepare the learner to be receptive to new learning material.
- Interest, credibility and trust are compelling emotions that elicits best out of the learner to improve his language competence.
- Individual's belief in his or her capacity to execute behaviors necessary to produce specific performance attainments allows them to take some risks in their language learning process and positive emotion encourages him to refer to mistakes as something that they have to go through in order to be able to speak a foreign language.

Albeit, it is positive emotion, it has negative side, if a student rests on his laurels after his success. For example, if a student is proud of a good grade in an examination, his attention is focused on this accomplishment. It follows that his attention is distracted away from current task performance. Therefore, positive emotions can reduce performance on all kinds of tasks that need attention, including most types of academic learning tasks. Enjoyment, excitement, hope and pride are activating positive emotions, whereas relief and relaxation are deactivating positive emotions.

Negative emotions and their effects

Negative emotions are instrumental in the context of SLA. They start emerging as the basic course starts, knowledge was very basic and learners start to panic when unable to understand everything the teacher was saying or explaining.

- Fear, worry, despair, frustration and sadness were the main negative emotions students experience during learning process.
- Moreover, faced with these emotion learner loses access to their own memory, reasoning, and the capacity to make connections.

One main reason, the gap between the incompetent and proficient learner, analyzing comparisons often deteriorate the confidence of less competent group, which make the learning environment ineffective. In a way, it gives chance to the learner to assess his incompetence and diffident approach in different areas of language: pronunciation, vocabulary, expression and fluency the learner seeks a way out.

The same negative emotion could also be a motivator to the group of low proficient learners to develop their language abilities. As suggested by Bao and Lam (2008), “People from collectivistic cultures may still be motivated when they act on the demands of in-group others because they can internalize such demands” (p. 270). It helps them to develop a sense of responsibility towards their language learning process.

Contextually, the fear of mockery is higher than desire to speak fluently. Studies reported that being afraid of speaking English and having a fear of their peers' mocking were constant feelings throughout the learning process. Mariza G. Méndez López & Argelia Peña Aguilar conducted a study that explores the effects of the emotional experiences of Mexica language learners on their motivation to learn English. Reported the causes for phlegmatic participation

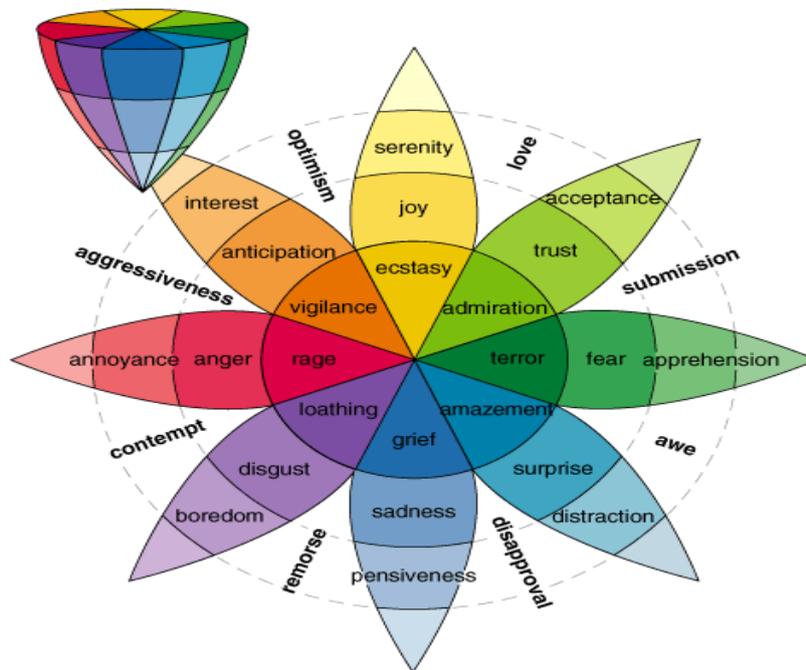


“students being afraid of being laughed at while participating in class activities, worried about not being able to understand the teachers were explaining, and sad about their lack of vocabulary which restricted their participation in class.”

Their findings further have shown a seismic change “Students embraced negative emotions as learning opportunities because all of them (18) referred to these negative events in class as a way of understanding what they were doing wrong and how to improve on that particular skill.....Students started to look for vocabulary to enrich their oral participation, practiced their vocabulary by watching TV shows in English (USA TV programmes),encouraged peers to practice with them in order to gain confidence, and dedicated more time to reviewing the topics covered in class at home.”

The role of teacher and learner in understanding the emotional atmosphere of the classroom

Classroom atmosphere is healthy when it gives opportunities for children to grow by teaching and making them aware of one’s own emotions and pattern of behaviors to enhance learning processes. Studies reveal that Boredom and anxiety are the main culprits for lack of progress in foreign language learning. It is therefore not surprising that researchers in SLA and in language teaching research have focused on ways to create a positive and stimulating learning environment in order to engage learners and enhance their language learning motivation. Professor Robert Plutchik’s (2001) juxtaposes eight basic emotions captured in classroom learning. The figure below represents this model. The cone’s vertical dimension represents intensity, and the circle represents degrees of similarity among the emotions. In the model the emotions in the blank space are the primary emotions.



Each emotion has varying intensity and can combine with another emotion to create other feelings. This model helps students and teachers to understand that emotions are important assist them in focusing on their own and other’s feelings in a situation. Putchik points out that an “emotion is not simply a feeling state : emotion is a complex chain of loosely connected events ;the chain begins with a stimulus and includes feelings, psychological changes, impulses to action and specific goal- directed behavior” He further advises the teachers to teach children that more than



one emotion can be felt at a time. The important factors here are the ability to name emotions and develop an emotional literacy.

The role of the teacher is to encourage Learners to meet new linguistic challenges that match their increasing and developing communicative skills in the foreign language. This is only possible with the right kind of emotional climate in the foreign language class-room (Dornyei and Murphy 2003).

Suggestions/practices for the teacher to improve learning competence

- To observe in classroom the behavior and the notes written by the student to understand their learning style and approach to learning.
- To give opportunity to make choices and evaluating the consequences of those choices in a safe environment that allow, feelings of safety, encourage self-efficacy, and independence.
- To create stories that creates multisensory integration.
- Explain and emphasize the importance of Emotions
- To encourage a collaborative and cooperative approach to problem-solving
- Make time each day for journaling and reflecting.
- Allowing students to make mistakes and to learn to reframe them, lower stress and increases cognitive processing capability.
- To celebrate accomplishments to build optimism in a realistic way
- Recognition of children's aspirations and to support them to pursue it.
- To act as a role model.

Language learning is a process replete with negative and positive emotions, thus appropriate management of students' emotions is necessary for language teachers to enable them to help their students make their emotions work for them and not against them. The creation of a positive learning environment should therefore be the first aim language teachers strive for. This can be created through promoting group cohesion and establishing good teacher-student relationships. By showing genuine interest in students' learning processes, teachers will inspire trust, confidence and a motivating learning environment

Conclusion

Emotions effect how and what children learn. Educational scholars have affirmed that emotions play a significant role in motivation to learn (Garret & Young, 2009; Bown & White, 2010; Imai, 2010). Students experience a great variety of emotions that can have profound effects on their learning, personality development and health. Emotions, both positive and negative, have an important impact on foreign language learners' motivation, since they can activate or deactivate motivational behaviour. (Pekrun et al., 2002) The effects of these emotions can be complex. Positive emotions do not always benefit learning, and unpleasant emotions do not always impede learning. However, to the best; vast majority of students and academic learning practices and tasks, are beneficial. Experiencing both types of emotions was considered significant for students' language learning process since they help them to regulate learning, as well as to regulate emotions.

Since, emotions are part of human biology they can be effectively and purposefully be used both by teacher and learner in the classroom cauldron. The role of teacher is pivotal in recognizing the emotions, providing high-quality instruction, creating reachable goal structures in the classroom, well-timed feedback about progress at learning, involving parents, applauds for accomplishments, and caring for the peer climate in the classroom. Kare Stone Mc Crown observed "If we don't help children to create a 'neural dialogue' between their emotional data and their cognitive processing, we are limiting their capacity to grow and learn in a healthy manner". Learners should be



encouraged to understand their emotions better as learners and this can help students set individualized goals to work toward.

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The need of Teaching and Learning e-English i.e. the Fragmentary English

Shireesh Urhekar

A quotation of a critic summarising T.S. Eliot's 'The Wasteland' is worth quoting here. "The Wasteland is a fragmentary vision of the fragmentary world."

If we look at the present scenario, we may find that the term fragmentary is well applicable to English language, which is being used by the new generation. Gone are the days when people welcomed well-constructed English prosaic and poetic pieces. Today's generation is using fragmentary English not only in spoken for but in written form as well. If we look at the 'texting' of present generation on mobile, e-mail and Facebook we might fail to comprehend what they are exchanging. It is too hard to digest but it is true.

The earlier generation was familiar with standard abbreviations. Present generation has evolved so many new abbreviations. They are so much used to those abbreviations that they are least bothered about the actual spellings and pronunciations of the word and this does not affect their communication. If we look at those fragments, they are very different from those established abbreviations. There used to be uniformity and agreement in the earlier abbreviations. That is not the case with fragments.

If you go deeper in a particular group of speakers, you might find that they have evolved a fragmentary language just like a new dialect. Fragmentary languages vary from group to group and more the groups are the more the fragmentary dialects/languages are. You may or you may not give recognition to it but the fact remains and unmoved because such trend has got established without any certificate from the learned people of English fraternity.

We want to give at least a working knowledge of English to the present generation residing in mofussil area of India. The reality is that they have evolved a fragmentary language that works. What is the point in insisting for a language we have studied during our days and for which we are fetching stipend. This is the right time to accept the fragmentary language as one more existing language or one more existing form of English and to contribute to make it worth comprehending and try to establish uniformity in it.

The main function of any language is to communicate. This fragmentary English is also helping in communication. If we want the ball to be in the teachers' court, we need to accept and encourage this form of language along with the English that is the established English language. The teachers are the best medium to mould this emerging form of language. While evaluating the portion related with e-mail, examiners make mockery of this fragmentary language and Roman script used in the university examination by the examinees. It does not change the reality that a higher proportion of students are using the same 'texting' in the e-world.

The very important fact is that it is working and present generation is accustomed to it and is very comfortable as well as happy. If you spend a day or two with students in formal as well as informal situations, you may come across several fragments like:

Fragment	Original word
lappy	laptop
congo	congratulations
pics	pictures
dips	Departmental Store
n	and



r	are
u	you
2	to
mobi	mobile
ac	all clear
desky	day scholar
cam	camera
calcy	calculator
pro	propose, programme
omg	O My God!
ttul	Talk to you later
fab	fabulous
aws	awesome
and several other.	

There is another group of youngsters which uses different kind of fragmentation. In fragmentation, they drop the vowels.

In such cases, the sentence: ‘Are you coming there with your friends and family?’ appears as ‘r u cmng thr wth ur frnds n fmly?’ and the sentence ‘Happy birthday to you!’ appears as ‘Hppy b’dy 2 u!’

It becomes difficult for the newcomer to decode this language, but the students who even do not know the definition of decoding can decode it very easily.

Students understand a passage on a mobile in seconds and it requires at least a minute in case of the teacher. It means the new generation is doing it without any formal set of rules set by the stalwarts of English. Such trends were seen in the past as well. Few of them were adopted. This trend is worth noticing because it has crossed the boundaries of group, place or nation. It is so huge and at global level that it must be acknowledged.

The point is that this is not going to stop. Nobody can stop it. Moreover, what is wrong in accepting it? Why do not we get accustomed with this mode of English language? Why do we underestimate the fragmentary English and put less or on emphasis on this pattern? Let us not think that this form of English is damaging the beauty of the language. Let us not think that this form of English is damaging the beauty of the language. Let us look at the thing from other angles, as it is an addition to the flexible English language.

Flexibility has made English language richer as compared to other languages. When this trend of language has proved its worth, the teacher fraternity needs to accept it. If we don’t learn, accept and start teaching the same in addition to what is traditional, there is a danger to us of becoming out dated.

The fragmentary English does not long for any generosity from the senior side. It is giving us an opportunity to become comfortable in fragmentary English. Is it possible to add it to the present syllabus and give it recognition apart from classical English? Let there be some refresher and orientation programs for teachers of English for learning fragmentary English and let the students be resource persons. Are we ready for this modern approach of student teacher relationship? This fragmentary English might refine and polish the traditional users.



Attitudes of ESL Learners towards Beauty and Solitude

Varalakshmi Chaudhry

Introduction

A lot of research has been done in the multilingual, multicultural, mixed ability Indian classrooms in the past three decades. The problem with designing tasks suitable for the highly cognitively complicated minds of Indian ESL learners is a challenge which can be faced only by Indian teacher – researchers. A number of tasks have been identified. However, there is a need for many more. The present study reports the results of a writing task to understand the attitudes of the participants towards the concepts of beauty and solitude.

Theoretical Background

The role of output in SLA has been acknowledged by Swain (1985). Spoken and written output force a learner to focus on language and experiment with linguistic forms. Skehan (1998) has highlighted the importance of tasks in language instruction. The various aspects of task-based instruction have been researched. Prabhu (1987) has proved that communicational tasks make the learners focus on meaning and subconsciously internalize the linguistic forms. Chaudhry (2010, 2012, 2013 & 2014) has provided empirical evidence for the role of input and information processing that is done for task performance. Task performance triggers cognitive processes in the mind of a learner that facilitate language processing and ultimately promote SLA. Chaudhry (2012 & 2014) has done research on and discussed the effects of affective factors, especially attitude and motivation, and learners' perception of their own proficiency level in ESL and criteria of evaluation on spoken and (primarily) written task performance in ESL contexts in the multilingual, multicultural and mixed ability Indian classrooms.

Research by Van Patten (2004) focuses on the focus on Form and Meaning in input-processing for task performance. Van Patten (2012) further develops issues related to the concept of input-processing. Processing refers to making a connection between form and meaning/ function when a learner comprehends a text for task performance. Van Patten makes a difference between processing as acquisition and processing as a by-product of acquisition where the processing of the text is done with the help of the acquired linguistic system.

Charlene Polio (2012) reviews what is known about the acquisition of written language by examining studies from both L2 acquisition and L2 writing pedagogy. The focus is on the language used by learners as they learn to write in their L2 - limited to linguistic issues like accuracy, complexity, the lexicon and to a lesser extent to fluency and cohesion. Written language refers to learner-produced texts of at least paragraph length. A proposed model of L2 writing should address the role of implicit versus explicit knowledge, the role of working memory, whether or not there is a difference in the role of working memory and its limitations between oral and written production. Some variables studied in this area include task complexity, direct writing versus translation and planning time and the role of attention in producing language. In future the differences between L2 written development and L2 speaking development need to be studied.

Kuiken and Vedder (2012) consider speaking and writing tasks and their effects on second language performance. A lot of research has been done on various factors influencing task performance in a L2. These factors include the type of task, the inherent cognitive complexity of the task, the conditions under which the task has to be performed (e.g. the number of participants involved) and the nature of the task (e.g. monologic or dialogic, open or closed). The mode (oral versus written) in which the task has to be completed is another factor that has to be taken into



consideration, but surprisingly enough mode has attracted little attention in the L2 research agenda. There are six variables along which tasks can be varied, leading to more and better versus less and weaker performance. These variables are: motivation, planning time, open versus closed tasks, convergence versus divergent tasks, one-way versus two-way tasks, and information gap tasks. The number of studies that have investigated the effect of mode is rather small. An important question for future research is: How do task type and task complexity relate to the effect of mode?

Riemer et al (2014) argue while expanding attitude theorizing with a cross-cultural perspective that preferences don't have to be personal. An attitude is an individual's favorable or unfavorable predisposition toward a target and is the most important construct of Psychology. Attitudes are functional for guiding behavior, for coping with uncertainty, and for understanding and predicting behavior and decisions. As conceptualized by Western theorists, attitudes are stable and consistent properties of individuals. Attitudes are also conceptualized as self or identity expressive. A difference is made in the literature between person-centric model of attitudes where attitudes are equivalent to personal preferences as in the Western contexts and the non-Western normative-contextual model where an attitude is defined as a readiness to act – a positive leaning toward or a negative leaning away from a target – that derives from and is responsive to one's immediate social context. Cultural differences in attitudinal phenomena can be addressed through two alternative perspectives: An *emic* approach assumes that constructs are culture-specific and an *etic* approach assumes universality.

The Study

The participants in the study are enrolled in a Basic Communication Skills in English course at the Linguistic Empowerment Cell, School of Language, Literature & Culture Studies of Jawaharlal Nehru University, New Delhi. Six participants were given the writing task. The task was to analyze the two literary extracts given to them in terms of the two concepts – Beauty & Solitude and based on the pre-task discussion of the two extracts. The extracts were:

Extract 1 (Concept of Beauty): Was this the face that launched a thousand ships/ and burnt the topless towers of Ilium? / Sweet Helen! Make me immortal with a kiss

Extract 2 (Concept of Solitude): When oft in my couch I lie/ In vacant or in pensive mood/ They flash upon that inward eye/ Which is the bliss of solitude

The two extracts were discussed in the class and then the participants were told to write down their views on the concepts of Beauty and Solitude as expressed in the extracts. The responses were analyzed to get an idea of the attitudes of the participants towards the concepts of Beauty and Solitude.

Data Analysis & Interpretation

We present below the responses of the six participants, tabulate quantitatively and then interpret the results.

P1

E1: Author wants to describe an incident of Ilium which is the city of Greece, where beauty of a woman (the woman is Queen of Ilium) who was the reason of destruction. There have destruction of a lots of ships and number of building in this incident. In this story a king of Ilium wants to display his love to his Queen Helen which make him eternal. There are number of incident like this.



E2: Poet's eye flash upon his eye which wants to describe his happiness when he alone. He wants to describe his empty time is the meditation which makes his mood relax and he think or flash come first in his mind about "flowers" which fascinate him and motivate and inspire to write poem/poems.

P2

E1: Advantages – I think Face is a combination of beauty. When we have suffering from love then various types of problem is there Whenever I love these women or girls it is a good thing so what I'm doing we just for examples either we unsucess then I efforts to make it perfect. Then we will reach your lover. And I can perfect for you for marriage. For marriage then man can perfect. A perfect man creates a good family. And woman face is attractive are always than self. So these are the advantages of love basically.

Disadvantages: for examples. Rekha is a beautiful woman. Then lot of boys are choose for Rekha. Than after various destruction is going on.

E2: when I was alone. So lots of things and ideas come in my heart and brain. First of all, when I was in Ooty. Then I have very enjoyed in Ooty lake, such a wonderful palace That was attached to natural when I was alone. So, either some negative point of my brain. I feel depression. What are I doing? And specially carrier point of view than I pray to allah.

P3

Beauty is destructive or advantage

Beauty is always a joyfull and beautifull thing. It gives coolness and happiness. So, its very beneficial for life. For example, beauty of nature for one, beauty of child for a mother, beauty of wife for her husband etc. On the other hand, beauty becomes a cause for destruction between two. But here beauty is not exact and real cause for destruction. The main reason is jealousy and desires of getting the beauty by war. And the negative thoughts that beauty is only for getting. So, beauty is always blissful and reason of destruction is negative thoughts and jealousy.

E2: Loneliness creates good thoughts or negative thoughts

Loneliness creates both positive and negative thoughts it all depends on the nature and attitude of the person and situation by which he/she is passing in his/her life. A person's mood decides the action. When a person has good mood he/she can sing dance or read a book of his/ her interest or do anything which he/she likes. When a person has bad mood or passing his/ her bad situation He/she thinks all about negativity, and may be that negativity is real or imaginery.

P4

E1: Helen was so beautiful here in this extract her beauty destroyed another beauty. But Helen thought is different she says her beauty is not meant to destroy other beauty. Poet wished to have physical satisfaction is not enough we should seek for spiritual satisfaction. I would love anyone by her good nature not necessarily physical.

E2: Whenever I sit alone, I feel comfortable most of the time imagine my future life. Sometimes I imagine such things which is not existing in the world. I think things like such Indian movies which shows unlimited power, any I can do which I want, I would have lots of money including peace in my mind. Poet thinking past but would never think the past.

P5



E1: This is the most beautiful face of God or this is the beautiful creation of God which always made us think of her face, her eyes, her beautiful lips, her long silky hair, her attitude and way of speaking always made me think of her when I'm alone. People used to look towards her when she crosses the way where we all friends use to sit together. I want her to just hug me in her arms and give me a sweet kiss, in this way I become immortal. Beauty is the only cause of all types of war among friends, classmates etc. even we can take the examples from Mahabharata and Ramayana, where the cause of all war was women only.

E2: When the poet used to sit alone he started thinking about that solitary reaper who was harvesting her crops and singing a lovely song in the field.

P6

E1: In this poem the poet tells about a woman which is so much beautiful. For getting to whom people fought among them which gave destruction of property and humanity. Women is so much beautiful the poet thinks that he can be immortal only when he will get a kiss from the beautiful woman. Now in this world people are going to do anything for only earning money. For getting money they fight among themselves and forgot about all things like as humanity they think only that if I will get money it will give a lot of satisfaction to me.

E2: When the poet came back and sat in a couch he feels so much relaxed and suddenly one idea came into his mind which gave him happiness and he wrote a poem. It is a real thing about the new generation when people sit alone generally think only for money basically during thinking money sometime they get a good idea to generate money and they start their own way to pass life it means they start a new life. But according to me now we should not fight among ourselves for getting a thing before doing anything. Firstly we have need to think about the a lot which can save us from destroying ourselves.

S. N	Extract 1 (Beauty)		Extract 2 (Solitude)	
	Words	Attitude	Words	Attitude
P1	73	Common destruction of property	53	Relaxation Inspiring
P2	119	Personal Advantages & Disadvantages A perfect man + A woman with beautiful face Film star Rekha caused destruction	71	Personal Trip to Ooty Negative effect Depression Career worries
P3	104	Personal Advantages & destruction Different types of beauty Beauty is not destructive -Negative thoughts & jealousy are	91	Personal Advantages & disadvantages Depends on the person's mood, attitude & nature
P4	55	Personal Beauty is spiritual not physical	65	Personal Think of future Dream, imagine, Hindi movies, not about past
P5	120	Personal In personal relations fights due to beauty/ women Mahabharat & Ramayana have wars due to beauty/ women	26	Poet thinks of the solitary reaper's song



P6	98	Poet versus Personal Poet - Beauty is the cause for destruction Personal -Money is the cause of destruction	111	Poet versus Personal Poet – writes poems Personal – think of things that can save us from destroying ourselves
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Interpretation:

The participants have mostly analyzed the extracts from their own perspectives, preferences, experiences and attitudes. Attitudes were revealed through the domain of experience they have brought in to interpret the extracts. Attitudes were formed through religious books like the Mahabharat and the Ramayana – the way in which women and men were portrayed in the book. Women are the main cause of destruction. Attitudes were also formed through the Hindi films where the hero has unlimited powers. Film heroines like Rekha cause destruction with their beauty as men get attracted towards them. Attitudes were also formed through the conventional norms in India about the roles of man and woman. A perfect man is supposed to make a marriage work whereas a woman is supposed to have a beautiful face and take care of the family. Attitudes could also be through the spiritual literature that one reads. Jealousy and negative feelings cause destruction and not beauty as such. Physical beauty is not important. Mental state of a person is important. Awareness about the nature of modern man – interest in money – could also help in forming attitudes.

The attitudes of the participants revealed through the responses are important in the sense that they inform us the origin of attitudes – all are related to norms set by the society, either through religion, literature, films, spiritual teachers and ideals set by elders and experience. This matches with the non-western school of thought about preferences which are based on norms rather than personal preferences.

Implications of the Study

Small scale studies at the level of classroom by the teacher-researcher or language teaching theorist would help in understanding the attitudes of the learners and hence empower the teacher for the design of tasks, selection of materials and the relevant strategies to be adopted to make teaching effective.

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Teaching English in Mixed Ability Classroom at UG Level: Necessary Strategies and Techniques

V. Vijaya Vani

Introduction

Education is an important domain in which English has gained prominence. The economic strength and the technological advancement of the English speaking countries have also generated considerable research in the field of education which brought in new and relevant courses of study in those countries. This has attracted the attention of the world countries and made the education offered by those countries more popular. David Crystal identified Education as one of the reasons for restoring English as a compulsory language of study by many nations:

When we investigate why so many nations have in recent years made English an official language or chosen it as their chief foreign language in schools, one of the most important reasons is always educational – in the broadest sense. (Crystal, D.2003, 101.)

Education has been the formal transmission source of English language all over the world. As English is globally identified as the medium of communication, education is imparted through English medium in schools ranging from the most elite private schools to small government schools even in non English countries. In the field of higher education also, English is the language of instruction and the course materials such as text books are written in English. In most of the countries English is a premier language in any areas of business, commerce, science and technology. English as a universal language assumes global importance as more and more people are going to foreign countries not only for the sake of business and pleasure, but also for higher studies. Overseas Education has assigned an important role to English. Attaining reasonable proficiency in English for learners is inevitable in the present scenario.

The objective of teaching English at schools and colleges in India is to provide English language skills to the students, there is wide a variation in the learning capacities as students hail from varied strata. The proficiency levels of the students particularly in the use of English vary widely owing to many reasons. Carrying on these inequalities in general learning proficiency as well as in English language skills, the students enter their tertiary level of education. These differences could be as follows:

- the medium of study -that is English or non-English;
- the educational level of the family – first generation scholars or with educated forefathers;
- the quality of education and the type of school – rural, urban, residential, nonresidential, government, private state or central syllabus etc;
- the economic condition of the family – elite, affluent, middle class, below poverty line etc.

The educational experience has proved that the fact behind the variation, in terms of English proficiency among the students of semi urban, non-urban and non English medium settings is that these students are unable to compete with their counterparts from urban areas who have their entire education through the medium of English. The latter group appears to have a distinct advantage over the students from the economically weaker sections of the rural areas, and who do their schooling through a medium other than English. Further, up to + 2 or Intermediate level, the two groups – English and non English medium students have different sets of General English books as course materials; consequently this discrimination generates a superiority complex in the English medium students, and creates inferiority feelings in students belonging to the non- English medium section.



In rural and semi-urban institutes, majority of students interact in mother tongue inside the classrooms in most of the situations. The method of teaching English involves Grammar – Translation in most of the cases in these institutions.

The Mixed ability level teaching put forth many challenges to the teacher and he/she has to adopt different strategies of teaching to reach every learner, who have different potentialities, skills, interests and learning needs. It is quite obvious that every student has a different way of learning, and learns and progresses at diverse speeds. Most of the institutions are usually multi-ability level and teachers find it difficult to handle classes to the same as it requires planning lessons which include a rich diversity of tasks corresponding to a variety of learning styles and abilities.

As the learners lack the habit of using English language outside the class room, English classroom is the only environment for them where they get chance to communicate in English as much as possible. However, some of the students find it difficult to speak in the target language for various reasons, ranging from interest to confidence, from attitude to knowledge. Other students, however, may come forward and avail their chance. As a consequence, some students may get several turns, while others do not speak for the entire lesson. In such a situation, teachers need to play a vital role in identifying the problems of mixed ability classes and finding solutions.

Problems of Teaching English In Mixed Ability Classrooms

Planning lessons or activities within the lesson considering different levels of learning abilities of the learners is very essential for the teachers who deal with mixed ability classes. To take up this activity teachers of English should know what are the possible problems and solutions of working with multi-level classes. Some of the probable problems a teacher may come across while working with students with different language abilities are mapped out as follow.

(1) Learner's reaction /response to the language text books which are designed for an ideal homogeneous class is not similar owing to their individual differences and preferred learning styles.

Possible problem:

A teacher obviously finds it difficult to find out suitable teaching material/resources to meet the varied individual language needs of the learners and their understanding level and interest.

(2) The language exercises/ tasks incorporated in the lesson should have correspondence to the language level, and abilities of the learners.

Possible problem:

The language exercises/ tasks incorporated in the lesson may be too difficult for the slow learners and they may not participate in activities.

(3) The attitude of the students towards subject may be varied depending upon the learner's individual interests and needs.

Possible problem:

All the students' level of interests and needs may not be known to the teacher.

(4) All the learners may not willing to speak out when they are asked to participate in speaking activity; some of them may come forward take up activity actively while others may show unwillingness because of various reasons

Possible problem:

Shy learners remain unnoticed while extrovert ones grab teacher's attention.

(5) The teacher may encounter learners working with different pace –some of them may be advanced and cope quickly with the tasks or feel bored when the teacher has to repeat an



explanation, while learners who have a lower level of knowledge and skills complete tasks more slowly.

Possible problem:

Dynamic learners complete the assigned tasks quickly while the dull/inactive ones cannot complete in time and may lose their confidences. Therefore, mixed abilities may bring about classroom management problems.

Probable Means to Overcome the Effect in Mixed Ability Classrooms

- 1) To make the language teaching simple, the teacher ought to relay on the material other than prescribed syllabus; generating/compiling own teaching materials, to take hold of the students' attention, to motivate them and to draw their interest in the subject, visual teaching materials should be used in the class room.
- 2) Different tasks should be the level of tasks to be employed in the class room as per the understanding level of the students for instance slow learners should not be given more difficult tasks in multiple level exercises. Open-ended tasks which help learners work at their own pace should be included in the class room activities.
- 3) The teacher should make an effort to know the learners, their language level, understanding capacity and interests. By adopting a variety of activities, student's strength can be analysed.
- 4) The strengths and preferred learning style of every student in the classroom should be known to the teacher. Shy learners should be involved and encouraged. Some interesting topics should be provided that the learners would be more enthusiastic to work and enjoy doing on such interesting topics.
- 5) Encourage students to learn diversity in terms of acquisition of skills and abilities. Prepare challenging activities for the dynamic learners.

Strategies / Methods

In the tertiary level courses, the teaching of English as a communication language is an essential part of the curriculum. The learners hailing from rural areas are unaware of the importance of English as a language of communication and they lack the confidence to speak in English. The most important cause is that they have been taught the language through Grammar – Translation Method. Due to this method learners become more dependent on their mother-tongue. So, they need more practice to test their language proficiencies.

Sample Analysis

A set of 20 students of first year studying in Mechanical Engineering College, was randomly selected for testing. A questionnaire containing ten questions of English grammar was given to them to answer. The errors committed by them were analyzed and classified to find out their sources.

Course: Mechanical Engineering
 Strength: 60
 Sample group size: 20
 No. of fast learners: 06
 No. of slow learners: 14



Total No. of questions	Very Good	Good	Poor
20	02	08	10
100%	10%	40%	50%

During the sample analysis many types of errors committed by the students were identified. This scenario noticeably indicates the poor learning condition of the learners. It poses a serious challenge to the existing academic system which failed to equip the needed language skills to the students. To resolve all the problems, a systematic approach should be followed. Teachers should find suitable ways for helping learners to enjoy their language learning through language activities/games, and need to build their confidence by providing them some simple practices which will enable them to inculcate a habit of learning the language interestingly. Sample questions for testing the various aspects of skills.

1. Testing Punctuation

Punctuate the following sentences and use capital letters wherever necessary.

1. raj said john i am your friend
2. dimple asks dinesh where is arjun

2. Testing Spelling

Underline the words with correct spellings.

1. profesen, profession, profeshun, propestation
2. colege, college, coledge, collage
3. univercity, univercity, university, uneversity

3. Testing the Vocabulary

- A list of words is given. The students are asked to group them under museum and railway station. The words are: tea stall, monuments, paintings shops, scripts, fruits, old coins, trolley.
- Write plurals of the following: Woman, wife, monkey. Mango
- Write synonyms for the following: Courage, victory, irregular, faith
- Write antonyms for the following: strong, large, kind, respect
- Write one word substitute: One who believes in God; One who compiles books

4. Testing the Structures

Furnish the right form of word:

1. John ----- to Mysore yesterday. (Went, go, gone)
2. Bose ----- here since July. (is, was, have been, has been)

Fill in the blanks with appropriate words:

1. They ----- him the title Doctorate.
2. Birds are -----



3. Cricketers are ----- today.
(Arriving, conferred, flying)

Frame questions from the answers

1. Abhi called a musician; Who -----?
2. Salman is a good singer. Is -----?

Place the following sentences into negative form:

1. The boys are dancing.
2. Sareen keeps a dog.

The practice in such exercises will help the students to learn the language while enjoying the activities as these activities strengthen their skills and their interest will arouse and they start showing fabulous progress in terms of language acquisition .

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ENGLISH & COMMUNICATION SKILLS

Unsaid Things and Quiet Moments of Communication Skills

Mrudula Lakkaraju

The kind of life we all are living in the developed parts of the world looks frightening in retrospection. The continuous pushing of ourselves to do more in the limited resources we all have is, unfortunately, a huge drain on our life. The unending want for more, more money, more brands, more to show off is taking the fun out of life. The only concept of fun that is very much in demand is the one to which you buy tickets to and is worth a lot of money. The venue of your party to your holiday destination has become pointers on your personal resume which is to be discussed at the nearest social gathering. This is a part of our present lifestyle.

I am a communication skills trainer and I feel this career has a great potential for growth. I have been training students in communication skills from the past 8 years. My experience is something like this. Shy and introvert students are trained and groomed aggressively to communicate with the peers and colleagues fit for professional ambience. These students, once they realise the power of words, encourage themselves to become better. It is trainer's dreams come true. The trainees by the time they graduate fill you up with pride, but you sense something amiss. They have started talking too much with conversations ending in arguments most of the time and they hardly listen. Where did I go wrong? I have not been able to realise to incorporate into my training with the words the importance of understanding 'unsaid things' and the importance of 'quiet moments'. I haven't familiarised them with the power of the 'pause'.

Tracing this trend's varied trajectories; I found resonances in various areas.

If we look at an average family scene, we have two working professionals juggling their professional and personal agendas, handling children. We also see a new breed of young professionals for whom the 'marriage' and sometimes in a marriage having 'children' an option they are willing to opt out. These men and women with children spend a large amount of time at work, coming back, tired, frustrated and stressed. The home for these young parents is not a recluse but a different set of responsibilities. The drained out initiative, enthusiasm and cheer have to be reinvented to take them through the little time with each other. The drive to achieve the before mentioned qualities is actually translated into moving out. We now see the concepts of going out often, bringing home 'take away' dinners, the urge for shopping and the mad craze for fancy holiday destinations are all outwardly directed from home and gives a false sense of stimulus for happiness. It also, many of us do not acknowledge, leaves us an empty aftermath. The deals, the credit card bills, the negotiations, the calls from work; the frantic nervousness is also seen in the way we relax. Isn't that a paradox? We are stressed out on our holidays too!

We have filled our lives with speed, noise and display. Facebook, twitter, instagram and blogs on one hand has given everybody more visibility (and audibility) and made publishing spaces more democratic, but on the other hand the need to update your profiles, has increased the pressure about not to be left behind. Everybody is doing it and the pressure to conform to the peer group is huge enough to take a toll on your mental health.

In the melee of conversing with every possible person and media, we have completely sidelined the very core of communication skills, the conversations with self. We need to understand one simple concept of the self and the other. We listen to various people discuss with intensity on how you present the information about yourself and present it in such a way that it is acknowledged. When the conversation with self is emphasised at the beginning of this paragraph, it poses as a contradiction. The contradiction is of 'the self' and 'the other'. It is a perfectly logical and



reasonable line of argument. Only when a person can understand and deal with himself can he/she learn to deal with the others. The self will teach the space in the personality to deal with the others.

There is a sudden surge in the earning and the spending capacities of the middle class. Material things are bought and disposed in a jiffy. Credit cards and EMI life has become a norm. I am influenced deeply by a father who indignantly kept away from taking debts and purchasing on credit is like in debt which would render him sleepless. My childhood and my teen days are filled in moments such as when I would save my Rs.100 per month pocket money with ascetic fervour for 5 months to purchase a Rs. 500 rupee 'Titan Aqura' watch and flaunted it for the next few years with care and pride. My son has already 6-7 watches and he has a track record of breaking many more. Now, he would grow up with the idea that life will also have such solutions. If I fight with one friend, I can always go to the other. When I realised this with horror I started creating a crunch so that he would realise the importance and it is working.

The present generation is maturing faster with knowledge about everything at their fingertips and they seem to be in a hurry to grow up. I do not see children with carefree cheer and abandoned enjoyment. The youngest of the generation, sport full jeans and shirts, slick hairdos, shades on their noses and serious texting while walking. This 'bonsai' version of the grown up look so hilarious, you feel like laughing your head off on one count and serious concern of a lost childhood on the other.

These issues raised in this article are very pertinent to my experience of a trainer for communication skills and personality development. It is people like us who have to grapple them at a "class-root" level situation. The reality of training such youngsters becomes a tough task because many of them have not learnt to reflect, pause and listen. We have to traverse a long way back to the basics in order to reset their foundation of learning, to help them unlearn and re-learn.

The young of the present understand building a home with buying a flat, buying a car, buying their children's admission and buying lots of other things. Thanks to our burgeoning e-commerce market. The dreaming, the planning, the saving, the sacrifices and the patience in building a home are completely unknown. The same policy applies on to life and relationships too. Multiple options, delivery at the doorstep and easy returns have marked people's material gain and also the relationships. Building a relationship is a gradual mellowing process, where you win each other's trust and acceptance, is now eyed as a dinosaurian concept of life. The age old values in relationships are those honed with the experience of generations and hold good for today too.

Family is like a trampoline onto which if one falls, helps you bounce back in life. With the disintegrating family values, easy divorces which disregard the well being of children, custody quarrels, it reflects on the way we work. If one can separate the professional space from the personal space the family would offer relief and a different perspective. Since they are intertwined, the damage is twofold. When one world collapses it takes down the other too. As a trainer addressing the trainees about these aspects are important as they can lead to having an impact on bettering the quality of both the professional and personal lives.

There is a need to instil the values of unsaid things and quiet moments. That every moment of silence need not be filled with noise, as we fear them to be deafening, with the right value system the same silence can be reassuring and comforting.



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