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Kindly send in your comments to editor.ijells@gmail.com and the best ones will be compiled to be published in the next issue.

We encourage contributors to write more book reviews enticing the readers to read more!

Happy Reading and Sharing!

Dr. Mrudula Lakkaraju
Chief & Founding Editor



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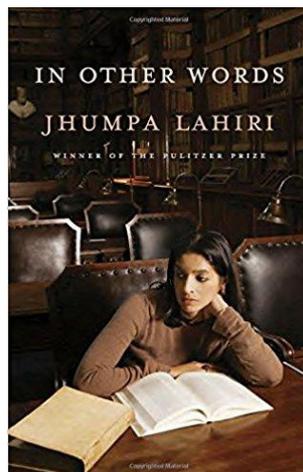
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**Book Review:**

Lahiri, Jhumpa (2016) *In Other Words*. New York, Penguin.
S Mohanraj

When you think of Jhumpa Lahiri, you are often reminded of the few books she has written which belong to the genre of fiction, literature at large. Her recent book *In Other Words* (2016) is however an exception and perhaps can be considered as a book on language teaching. It recounts her own experience of learning a foreign language, in this case Italian purely out of love for the new language. The book which is in the form of first person narration recounts her struggle and the ways in which she overcame these to achieve her goal.

Unlike her other books which are written in English, this book is written in Italian *In Altre Parole*, the Italian title. The book under review has both the Italian version as well as the English version included in it. The English version, strangely is not translated by the author (whose proficiency in English has been accepted widely and well established), but by her editor. The book is produced with the Italian version on the left hand page while the English translation appears on the right hand page.

The book is rather small with less than 120 pages and as the author confesses is written with some trepidation, for this is written in a language that is being learnt. In narrating her experiences of learning a new language, the author provides certain images and explanations that fit into the well established principles of language teaching. Without explaining any of these, the present review (which is more in the form of an introduction to the book) carries some of the excerpts for the readers to judge for themselves.

- a. For twenty years I studied as if I were swimming along the edge of (the) that lake. Always next to my dominant language, English. Always hugging that



shore. It was good exercise. Beneficial for the muscles, for the brain, but not very exciting. If you study a foreign language that way, you won't drown. The other language is always there to support you, to save you. But you cannot float without the possibility of drowning, of sinking. To know a new language, to immerse yourself, you have to leave the shore. Without a life vest. Without depending on the solid ground. (page 5)

- b. I don't have the real need to know this language (Italian). I don't live in Italy. I don't have Italian friends. I have only the desire. Yet ultimately a desire is nothing but a crazy need. As in many passionate relationships, my infatuation will become devotion, an obsession. There will always be something unbalanced, unrequited. I am in love, but what I love remains indifferent. The language will never need me. (page 17)
- c. Every day when I read, I find new words. Something to underline, then transfer to the notebook. It makes me think of a gardener pulling weeds. I know that my work, just like a gardener's is ultimately folly. Something desperate. Almost, I would say, a Sisyphean task. It is impossible for the gardener to control nature perfectly. In a similar way, it's impossible for me, no matter how intense my desire, to know every Italian word.

But between the gardener and me there is a fundamental difference. The gardener doesn't want the weeds. They are to be pulled up and thrown away. I, on the other hand, gather up the words. I want to hold them in my hands, I want to possess them. (page 45)

- d. What does a word mean? And a life? In the end, it seems to me, the same thing. Just as a word can have many dimensions, many nuances, great complexity, so too, can a person, a life. Language is the mirror, the principal metaphor. Because ultimately the meaning of a word, like that of a person, is boundless, ineffable. (page 87)
- e. When I read Italian, I feel like a guest, a traveler. Nevertheless, what I'm doing seems a legitimate, acceptable task.

When I write in Italian, I feel like an intruder, an imposter. The work seems counterfeit, unnatural . . . (page 87). Every sentence I write in Italian is a small bridge that has to be constructed and then crossed. I do it with hesitation mixed with persistent, inexplicable impulse. Every sentence, like every bridge, carries me from one plane to another. It's an atypical, enticing path. A new rhythm. Now I'm almost used to it. (page 101)

This review as I mentioned earlier is a mere introduction. If it can inspire you to read the book, I feel gratified. Happy reading!



Book Review

Meher, Nilima. *Songs of Life*. Bhubaneswar, Trupti Publishers.
Rajendra Rana

Composed by Nilima Meher the anthology of lyrics entitled *Songs of Life* is a flower with multi-coloured petals. Nilima is working as a junior lecturer at Panchayat College, Bargarh. The preface to the book has been given by Dr. Sanjay K. Dash, Reader and HOD English Panchayat College, Bargarh. The title justifies the significance of the anthology. Her poems reflect her poetic concerns and her understanding of the complexities of life. It has a symmetrical structure with eighteen poems: four are collections and the rest are lyrics.

The poet represents all sorts of life experiences. The title of all the poems reflects the romantic in her. They are evident in the poems like – “Ignorance”, “Nature”, “Melting Pictures”, “An Appeal”, “The Strength of Love”, “A Person”, “Uniqueness”, “Poems of Life”, “Cry”, “Variation”, “Mercy”, “Fall of Man”, “House Angel”, “Silence Speaks”, “Lost Childhood”, “Company”, “Treachery” and “Blessing” etc.

Almost all her poems are lyrics in first and third person narration. She has taken a different aspect of life where she proves ignorance to be superior to knowledge in her poem “Ignorance”. It has a Biblical touch in it. She is critical of knowledge which is the root cause of all evils and destruction. As the poet of “Ignorance” she says “Ignorance is bliss, Knowledge is curse”. Again she says “when buds of knowledge bloom, that stains the heart”.

“Nature” is her other poem which means human nature. She is completely unhappy with the complexity and intricacy of human nature. Simplicity and innocence are no more in this world. Her first three poems consist of a number of fragments because of the emotional flow. Melting Pictures is her third poem which is full of images. Probably it shows her inclination towards her habit of observing the sky in different seasons for long time to satiate her imaginary anxiety. The pictures that are there in it like bird, sky, sea, ocean, the sun, the moon, stars, day and night, etc and so on. It will remind readers of the poem about their naive talking of childhood days. On one hand the poetess is glorifying innocent nature full of simplicity on the other hand she is really depressed about the cunning nature of human being.

No doubt the poet is a devotee of romanticism. Again the same thing is reflected in her lyric –“An Appeal”. She wants a complete surrender before Almighty. Again she emphasizes the strength of his love which is inexpressible in her next poem. God is friend, philosopher and guide. Her deep devotion is clear from her two poems: “An Appeal” and “The Strength of Love”. She is a proud



daughter of a proud mother. A multi-faceted role is found in her poem “A Person”. The same can be interpreted from the philosophy of Sri Aurobindo.

“Uniqueness” is another poem on the earth which is God’s best creation. Everything here is unique. Man’s helplessness is the main theme of the poem “Life”. In this critical situation God is the only one who can give him solace. The collection has another poem in which man wants eternal peace with his grace. Her poem “Cry” is an eternal cry. The same is a womb-tomb process. The poem itself is singing the song of life philosophy. Life begins and ends with it. Variation is her notable poem in which variety of the spice of life is proved. It is the guiding force of earth and human life as well. Mercy is her notable poem in which influence of the noted Odia poet Madhusudan Rao can be marked. Mercy is eternal flow in the backdrop of society. She says “Mercy flows eternally in His world; He showered it all on them. She is an avid reader of an Odia literature which is marked from her other poems like “House Angel” and “Silence Speak”.

The poem “Cry” is quite contrary to “Silence Speak”. Silence is the best answer and always preferable. She is very nostalgic in her poem “Lost Childhood”. Once it is gone means gone forever. She pines for the same. She is a social being and sociability is her principle which is reflected in her poem “Company”. She realizes the value of friendship as it is double blessed. She feels that a friend in need is friend indeed. The poem consists of two parts which reflects the two different aspects of friendship. She supports Abraham Lincoln: It’s better to walk alone than walking with the company of fools. Treachery as an instinctive behavior is placed in the poem of the same title. It’s quite symbolical. The Biblical reference of the serpent is found here. She says, “When treachery takes shelter, poisons every relation.” The anthology ends with God’s Blessing in the poem of the same title. Reflection of the *madhumaya kabita* of noted Odiya poet Gangadhar Meher is also there. The perennial bestowment of His blessing and its living touch makes the poem lively. She says “Fill the creation and creature, with His Living Touch”.

To sum up, the work is a unique one which is and would be highly appreciated by the readers for the lucidity of expression and the simplicity of language. It may be her debut work still it is a great contribution to the field of literature.



The Echo of the 'Ginsbergian' Song

KumKum Ray

The fort of the flesh lay in siege;
The soul rose to freedom.
Soul was all that he cared for.....
'Satyam', 'Shivam', 'Sundram'

What use was the flesh?
Lifeless, on the funeral pyre...
Waiting to be light....
.....The last rites, the Hindus so desire....

Mud was he,
To mud he would return.
That was the course.....
Of the mortals, as told.

'On the Ghats of the Ganges'
A 'queer' lot awaited,
Stealthily, in the darkness of the night,
To gauge and cannibalize;
[What is morbid, to the Human eye.]
But of use, to these mysterious 'Guys'
The Nagas, the aughar sadhus,
Keeping away from public gaze...
So very shy.....

Along with the 'Aughar Sadhus'
There stood a traveler from across the seven seas,
A 'hippie' was he called,
And the year was somewhere in the nineteen sixties....

Covering the great 'Gangetic plains',
He reached the oldest living city....
'The city of Lights', 'everywhere in darkness'
The holy city of VARANASI.

In search of meanings,
He had toyed with most contraband,
Been on every narcotic,
Physically explored every animate being; living or dead.

Benares, so liberated, so magnanimous, so accepting, so forgiving, so endearing yet so objective,
So gregarious, so filthy
Had literally, 'done him in'.



Buddhist chants, 'Vedic hymns' loud Speakers blaring;
 'har har Mahadev', 'bam bam Bholae'
 There was rhythm,
 In this cacophony.

He was drawn...inspired....fascinated
 By this dynamic, ever changing; flourishing city,
 Cradling civilization,
 Through centuries.

Rich and poor,
 Hermits and ascetics,
 Sophists and pragmatics,
 Demons and Gods.....people of all sorts.

But, the 'Aghoris' were a world apart.
 In tandem with their ideology,
 He felt one with them,
 And joined their lot.

The nights were not for sleeping,
 Along the 'mankanikaghat'
 He crept , unseen...
 To the half; partially burnt bodies, for his repast.

The ashes he smeared to clothe himself,
 The 'skull' became his pitcher,
 For rituals and rites; alluring, tempting, bewitching,
 Denounced everything Worldly,
 For he had, found himself in his God.

'Beat', they called him in the US
 Hidden from public eye,
 On Ganga and bhang smoking,
 In this city, between the river Varuna and River Assi,
 In Varanasi; the 'MOKSH DHAM'

Ginsberg, your body is gone
 Ginsberg, your art lingers on
 Ginsberg, your song is sung
 Ginsberg, your music we hum
 Ginsberg, your haunts live on
 Your spirit lives from dusk to dawn.....
 The Beats of your music echo in my songs.





Mother
Stephen Gill

When dawn is dimmed
amidst dull clouds
and shroud is spread
on my despair
your name appears
in my every sphere.

Image of sacrifice
message of hope
you are highly prized.
The present of my life
reminds your constant strife.

Years have gone by
your tearful eyes
and comforting words
still emanate from my pains
entombed within my veins.

A blind boy
shattered in destiny's cage
I long for your loving care.
Mother dear
I wish you were here.





Abominable Me!

Sambit Kumar Maharana

Her gent heart;
And voice, lilac sweet as tart.
Paralyzed my ancient delight,
Ushering that eager from my fright.
Those stygian iris eyes, hovering on a pellucid ocean,
Wink, dazzle and lo, a toucan.

I remember!
The walk in the morning dew,
And strawberries taste how her lips do.
And how can I forget the night!
Where constellating shimmering ale stars,
Round our shadows, breaking all in between bars.

To walk is by a thought to go;
To move in spirit to and fro;
To mind the good we see;
To taste the sweet with glee;
Observing all things we met;
How choice and rich was the fate.

Anon!
She captivated me in her amour,
But I there never been sunlight to her.

With two hopes within two wills,
And one will beneath.
Two overshadowing mind;
With one life and one death;
But one immortality.
Annihilation and alibi should woe in me!

Either way,
I will cry for her loves hay.
She can neither come to love nor to harm.
And I know more than we know;
Her light is brighter far,
Than day time here below.



Yet I lost her far in the path of gold
Far does the city seem, lonely my heart and old.
Abominable me!
Who assayed to wrought it's lustre with agony.

Her look I never can forget,
And the star fruit boughs above us when we met.
I writhe her to sob to her knees,
But I am telling the bees.
Curse me, the vile wretch,
And bless her with grace.





Down the Sweet Memory Lane

Anjuli Jain

Postcard in the mail-box,
Oh, what a pleasant surprise!
It strikes that nostalgic chord
That transports me to the pre-internet times.

Postcard reminds me of the postman
And the halcyon days of my younger age
When warmth and affection
Accompanied every message.

Postman in those days,
Was a very important man;
Very much a part of the family
Who knew the entire clan.

I remember....

He on his bicycle
Cycling door to door
Letters clipped in the carrier
Stopping almost every door.

Tring, tring he would ring his bell
And call out—‘Postman’,
Deliver the mail
And pedal again.

If some good news he would anticipate
He would deliver the letter in hand
Before handing over the letter
Some sweets he would demand.
It was fun to write in ink



It was fun to wait for the postman
As important was the letter
So important was the postman.

Though then life moved at a slower pace
Times were less advanced,
World was too big a place
Yet people were closely linked
It was more of an emotive age!

It was more of an emotive age.

From man to man,
As the letter passed on;
It gathered affection,
It gathered warmth,
At every stage,
It formed a human bond;
But, now those times
Seem to have gone.

We now live
In the age of e- transmission
E-data, e- mail,
E- transfer, e-interaction;
It is the age of e-sensation,
E- everything
But e- is not for emotion.





To Dear Girl Child

Rimni Chakravarty

It was a sunny morning
 Just after a prolonged rainfall;
 The clouds had vanished, nowhere seen
 The trees stood tall,
 So were the lofty Himalayas,
 The tea gardens sparkled in green
 How would the birds not chirp or sing?

The blue sky crystal clear
 Watched as you came out dear
 From the womb to sever the umbilical chord
 Establish own identity,
 For them, you are no less a living deity
 Who have brought you here?
 Keep smiling dear.

I address you dear girl child,
 Who I believe at times mild the other times wild
 Always, all-time spread cheer
 In many a lives you touch
 Who from the core could only bless;
 Perhaps inspire in all situations to put up your grace.

For you flowers bloom everywhere,
 Spring with its music is always in the air,
 Unknown to fear
 Wish you connect with your seer
 Who sent you to cross thousands of miles?
 And enrich the lives
 Who need you?

The stars twinkle bright
 In the darkest night
 So do you with raise your Divinity
 In the jungles of concrete that throttles humanity.





Windows to the World

Swati Choudhury

Peering at the distant lands,
Mighty hillocks, gusty winds and dazing sands!
I mulled o'er their corporality,
Impeccable existence since eternity,
Against the window, I stood and dozed,
A panorama of appealing objects juxtaposed,
A prospect of the aesthetic world-
Gigantic and magnificent, albeit old!
Sparkled by the majestic Ball of Fire,
Glimmered by the zippy moon's vibrant attire,
Replete with the ubiquitous, yet intangible air,
Adorned by the plethoric, ambrosial flowers, so fair!
The gaudy arch above, its victory coronet,
Exhilarating, is the solemn waves' boisterous sonnet!
Encompassing an illusion in every speck,
The persevering Earth's fascination to deck.
Akin light showcases life and darkness is death,
Ephemeral emotions adhered to every breath.
The incoherent "Life" has such enigmas embraced,
Which if unveiled, is life's verity revealed.
Yet, not a solitary infinitesimal dereliction,
For, who governs the perpetual execution
Of the immemorial universe in suspension?

Such myriad obscurities yet to be known!
Through the windows' small dimensions,
Eyes open wide and mind in rumination,
To just catch a glimpse of the magnificence.
The unsolved mystery being the essence.



The glittering night stars have lit the earth,
 Their alluring sparkles are every spectator's mirth.
 Bewitched, I close my eyes, to 've the best dream
 But anxiety abides, my repose lit by a beam.
 The most resplendent, for my eyes to bear,
 Spoke an earnest of voices, astounding to hear,
 An eccentric form of inexplicable being.
 I contemplated incredulously, sorcerer or some kingpin?
 "The more you cogitate, the more it intricates,
 Life is mere illusion, with distinct fates.
 Throughout, you dig its truth, end up despondent,
 When you succumb, life itself descends and lent
 It's true purport, framing you most ingenious of men.
 But then, span of life'll be surcease and Pearly gates open!"
 I open my eyes, hysteric and aghast!
 The most aesthetic place ever cast.
 Perpetually tranquil and immaculate, all in white.
 Pretty angles, ecstatic and mind-boggling mystery in sight.
 Those impeccable objects and wight in coven,
 In a chorus uttered, "Welcome to heaven".





Asha Vishwas' "September Blues"- A Study of the Style

Ankur Jaiswal

The poem "September Blues" is the second poem of Vishwas' third collection of poems *The Rainbow Cave and Other Poems*, published in 2011. If we look at the text of the poem, it runs thus:

Breathless wind lifts the veil of earth
 Lips of tulips are bruised by kisses of storm.
 With a hand of despair, autumn writes
 An elegy on the ravished leaves of lilies.
 Trees drop tears at the feet of grass
 Dawn washes its face with the blood of stars.
 Peace pants, corpses fall like curses
 Insatiable hatred strikes with flames.
 When roses are crushed nothing is left
 But sighs of wind and heaps of thorns.

It is a short lyric of ten lines and is divided into five stanzas consisting of two lines each. If we look at the content of the poem it can be divided into two parts – universe and thesis. Universe is the source material of a poem. It is given to the poet. Thesis is the interpretation; it is created by the poet. In order to understand the universe of this poem, it is to be read along with the very next poem of this collection, "An Autumnal Cry". Both the poems deal with violence. The very titles of these two poems refer to 9/11, to what happened in the U.S.A. - The terrorist attack destroyed many innocent human lives in broad daylight. Thus the universe in this poem is borrowed from an actual event of terror and it expresses the poet's emotional reaction to it.

The thesis of the poem is created by the poet – it may be called the finished product. Here, we will first study the lexicology of the poem. Lexicology is divided into two parts- lexical items and grammatical items. Under lexical items we study the nouns, verbs, adjectives and adverbs used in the poem while under grammatical items the prepositions, conjunctions, pronouns, gender and number are studied. While the lexical items are open sets, the grammatical items are closed sets.

The poem consists of 74 words. Out of these 30 are nouns. These are wind, veil, earth, lips, tulips, hand, despair, autumn, leaves, elegy, storm, trees, tears, feet, grass, dawn, face, blood, stars, peace, corpses, curses, hatred, flames, roses, sighs, heaps, thorns, kisses and elegy. Out of these 30 nouns only 7 are abstract and 23 are concrete nouns. Most of the concrete nouns are nonhuman. Concrete nouns like hand, feet and face suggest what the living human beings have become. The preponderance of nouns makes the poem a descriptive one.



Now, if we look at the verbs, there are only 11 verbs, nine of these are main verbs. These are- lifts, bruised, writes, drop, washes, pants, fall, strikes, and crushed. All these 9 verbs are main verbs while “are” which is repeated twice, is a helping verb. All the nine main verbs are kinetic in nature and depict the devastation perpetrated by the terrorists.

As there is no place for adjectives in a poem of destruction, there are only three adjectives associated with the catalysts of destruction. All the three adjectives denote negativity.

The poem combines visuals and abstractions. Most of the images are culled from nature. It is a breathless wind and a raging storm that have destroyed the world of flora- tulips, lilies and roses are crushed. The flowers stand for beautiful lives of the people killed in this attack.

In almost every line there is use of personification-the veil of earth is lifted by the “breathless wind” , tulips are bruised by “kisses of storm”, “Autumn writes an elegy” , “Trees drop tears at the feet of grass”, “Dawn washes its face”, “Peace pants” and insatiable Hatred strikes”. we also find pathetic fallacy in the poem. Nature is shedding tears at its own destruction. Nature, here is both the actor and the sufferer- the destruction of human beings is caused by human beings.

The poem is written in free verse. Only in the third stanza the two lines rhyme together. The last words of all the lines end in consonants implying the terrible impact of the bombing. There are 26 sibilants in the poem indicating the harsh impact of the attack .The generous sprinkling of plosives- “t” and “p” works in the same direction- of presenting the abruptness of the attack.

However, these consonantal sounds do not come in the way of the lyricism of the poem. There is use of liquid sounds, alliteration and assonance to enhance the music of this poem. There are 31 liquids -“l”, “m” and “r”. There is alliteration in “breathless” and “bruised”, “writes” and “ravished”, “leaves” and “lilies”, “trees” and “tears”, “peace” and “pants”, “corpses” and “curses”. We find assonance in “wind” , “lifts” , “lips” and “tulips”, “trees” and “feet”.

If we look at the sound patterns, the diphthong “ai” is repeated five times in the poem. In line 2 it is found in “by” , in line 3 it is repeated in “writes”, in line 7 it is again found in “like”, in line 8 it is found in “strikes” and in line 9 in “sighs”. This “ai” sound denotes lamentation expressed by sighing. The short “i” is indicative of suppressed cries.

In the third stanza we get an example of positional and phonological equivalence:



Trees drop tears at the feet of dawn

N+MV+N+Prep+Art+N+Prep+N

Dawn washes its face with the blood of stars

N+MV+Pro+N+Prep+Art+N+Prep+N

We have phonological equivalence in “grass” and “stars” (the vowel a: is repeated here).

As the poem is written in free verse, there is no traditional meter used. Each foot varies. If we look at the very first line we can scan it thus:

Breathless | wind lifts | the veil | of earth |

The first foot is trochee, the second spondee while the third and fourth are iambic. Spondee gives a sense of sadness, of devastation.

If we look at the words of the poem, it is written in mono syllabic or disyllabic words. There is only one exception to this and that is in line 8 in the word “insatiable”. Each individual lexical item contributes to the context. There is subtlety in placing the words. The language is emotive and there is union of word and meaning. The poet uses the month of September- the autumn season, a season when the trees drop their leaves, as an appropriate symbol of destruction in the world of human beings.

Thus, from the stylistic perspective, the poem has been examined at the ideational (experiential function of the language), logical (structure of experience) and textual (how language serves to create the text) levels. No value judgments are made.



Is Science, a Panacea?

S Sushma Raj, Joel Saripelli & S Sam Kumar

The proverb 'Look before you leap' offers a great piece of advice to mankind. In keeping with science, man has conquered the heavens and the earth, he has become the great conqueror of all the elements of nature, and he vanquished control on everything possible in the universe. He was immensely gratified owing to his god-like image, on having a dominion over everything that surrounded him, until all hell broke loose. Science has brought electricity, car, aero plane, fan, light, cell-phone, medicines, surgery, atomic structure, computer, internet and an array of technological gadgets, tools and phenomenal changes. Besides the sweet fruits that have been reaped, man had to face a host of appalling miseries that began to haunt and afflict him due to his unwarranted-avaricious moves. Industrialization coupled with technological advancement has continued to negatively affect the environment. Man has not thought of the devastation that might crop up owing to his thoughtless, uncaring and selfish exploits. The impact of science and technology has 'unconsciously' developed harmful effects like ecological imbalance, pollution, depletion of natural resources and stress on disadvantaged social groups. The British writer and scientist C. P. Snow told the *New York Times*, "Technology ... is a queer thing. It brings you great gifts with one hand, and it stabs you in the back with the other."

Technology took precedence in the 21st century. According to K.S. Chalam(1996), "the chief contribution of science to humanity is the machine, which is a wild animal pampered in the midst of people's habitat." The advent of the internet, onset of touch screens, availability of multi-tasking in devices, the accessibility of satellite communication, the expediency of social media, robots that can think, biometrics, solar-power vehicles and devices and space rocket science are some of the rewarding products of technology. Nevertheless, the disadvantages owing to the overuse of these equipments can be devastating to our social, mental, physical and environmental health, if we do not keep a check over ourselves. Social isolation is predominant among the youth and adults today. Over-indulgence with gadgets is causing mad sleeping patterns, depression, obesity, increased stress levels, addiction and other life-style diseases. Pollution is another hassle; toxic fumes are being emitted by factories and plants destroying the natural habitat and environment.

The field of medicine has made its own strides. Organ transplantation has become a boon to people in need, but any lapses in transplanting organs can prove fatal. DNA technology, cloning, vaccines for various diseases, temporary cure for AIDS, cancer and tuberculosis, seed banks, gene banks, blood banks, stem cell therapy, gene therapy, transgenic animals, in vitro fertilization are some of the many accomplishments of medicine. On the other hand, it has its limitations too. Electromagnetic and radiofrequency exposure can cause cancer,



reproductive disorders and other problems. According to Amy L. Dean and et.al, "Multiple studies correlate RF exposure with diseases such as cancer, neurological disease, reproductive disorders, immune dysfunction, and electromagnetic hypersensitivity." Faulty medicines can cause serious and devastating effects such as death, physical debilitation, cancer and stroke. Also, extension of natural varieties will bring about a loss of biodiversity and the slaughter of the original variety. Medical science has blessed man with longevity, but in return, it is a burdensome prolongation of illness, disability and gloom.

The environment has its own share too. Man in his own greed to progress and develop himself has embraced science and technology so much that he has disregarded some essential factors that have led to a great damage to the environment and the planet in specific. Innumerable industries, townships, thermal plants, nuclear and electronic pollutions, greenhouse effects, ozone holes, heat islands, acid rains and all other things are his own actions, limitless and thoughtless. Agricultural fertilizers, pesticides and insecticides are another hazard to water, soil and air. Use of fossil fuels like coal, petroleum, natural gas resulted in toxic carbon emissions, rising sea levels, global warming, unexpected seasonal changes, melting of polar ice caps, sinking of the coastal areas, loss of human life and natural habitat. Scientists like Stephen Hawking has warned that by the end of 2100, life on earth will be questioned and will be endangered. Sir Martin Luther King powerfully remarked, 'We have genuflected before the god of science only to find that it has given us the atomic bomb, producing fears and anxieties that science can never mitigate'. Man has invented the Atom bomb and used it to massacre his own race. One of the most tragic incidents was the dropping of the atomic bomb on Hiroshima and Nagasaki in 1945, which had the most lethal and noxious effects on human beings. The victims are yet to recover from the horrifying repercussions of the gory incident. Man also went on to develop powerful destructive military hardware to safeguard him. Missiles are kept ready in many parts of the world, to unleash a sanguinary war when the need arises. The human race itself may be wiped out one day. Albert Einstein rightly remarked that, "It has become appallingly obvious that our technology has exceeded our humanity"

Our progress in science and technology has involved some tincture of evil with good. Hence, science by itself is not a panacea. The New York Times, editorial (1986) quoted, "Technology, when misused, poisons air, soil, water and lives. But a world without technology would be prey to something worse..." Man must be aware of the negative consequences accompanied with wrong application of science and technology for his own greedy needs.

According to Mahatma Gandhi, "Earth has enough to satisfy every man's need, but not every man's greed." So much depends on how science is intelligently applied for peaceful purposes. Man must be cognizant of some of the slogans that keep echoing, such as, 'Modern technology owes ecology an apology', 'earth is a



divine gift, save it, you cannot see another, mind it', 'Nurture Nature'. The proverb 'A stitch in time, saves nine' would prove handy in this context. Man has endangered the earth with his irrational actions and it is his responsibility to work towards improving and saving the earth from eternal destruction by planning the possible solutions and acting with rationale.

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George Orwell's 'Animal Farm' – A Contemporary Reality

T Arthi & P Nagaraj

Immorality and absurdity are the by-products of satire. As a satirist, Orwell highlights all the fickleness and the farcical nature of the society. He brings the dangerous signs of our hallowed contemporary reality and breaks open the minds of the good people who still care about this nation and want to maintain its pluralistic ethos. Inhumanity and hypocrisy is bad, but the totalitarian umbrella that provides shelter for these vices will destroy any society not just ours. Orwell viewed with concern the totalitarian trends in modern society of his time which made him to write his seminal work as a kind of a prophet's prescient warning to this world.

Orwell believes that if totalitarianism is embraced rigidly, it would distort reality, suppress the dignity and freedom of an individual. Although he considers socialism to be the ultimate solution for all the problems relevant in the society, In 'Animal Farm' he clearly exposes the limits of any perfect society let alone Socialism in his 'Animal Farm'. He stands against oppression, tyranny, injustice and inequality. He associates himself with the oppressed half of humanity. He pleads for the betterment of the working class. He stands apart from other champions of underdogs because he is very practical not to be taken by any utopias. He says "if there is any hope it lies in the proles".

All the three aspects mentioned above are always inherently present in any political system, the only reason why some political systems are more prone to these aspects lies in the robustness of its political system itself which in turn is determined by the maturity of the masses who are responsible for the creation or destruction of any political system which Orwell calls the 'proles'.

Let us assume an imaginary political model as an inverted U Curve which is created from the scratch based on the disillusion and hatred of the suppressed which can be related to the words of the Old Major who describes a world where all animals live free from the tyranny of their human masters. This dream or vision is the spark which should always arise from the 'proles' itself because that can create the most telling effect on the masses as this visionary should be able to inspire others to share his vision of a utopian future and the indignation towards the current system. These visionaries are the intelligentsia of any 'proles' because only this class has the vision to think beyond the realm of current reality. In short these can be called the Idealists. Snowball is the greatest idealist in Animal Farm. This can be seen from his initiatives in bettering the animals in intellectual, moral and physical ways. He brings literacy to the farm so that the animals can better grasp the principles of Animalism by reading the seven commandments he paints on the barn wall. His plan for the windmill is noble



because its construction would give the animals more leisure time. Orwell is right in saying that if there is any hope it lies in proles but what he has left unsaid or what he has left to the reader's own imagination is that the proles cannot hope on their own they need some Idealists among them to create hope for them and to keep alive this hope even during the times of the most brutal suppressions. History is ridden with these kinds of species in all systems who always take the political system to the next step in terms of imagination and thinking not necessarily in action however.

Once enough hope is created or once the enough number of masses has started dreaming about this utopian future the time and tide is ripe for the 'Inverted U Curve' to start its ascent. In order to make all the dreams a come into reality we need a different class of species altogether, they are called the 'Doers', 'Pragmatists' or the 'Practical Dreamers'. The significant difference between the Idealists and the Pragmatists while the Idealists only have a vision and can even inspire the masses to dream about this vision they will not have any practical plans to make their visions into a contemporary reality. It is not due to any inhibition that Idealists refrain from taking their visions to the next logical step it is just that nature has not bestowed them with that kind of capability. Maybe, that's Nature's way of placing the Idealists in its pecking order. Only very few political systems has the good fortune of having the Idealists as the Practical Dreamers. Some significant qualities of the practical dreamers include they know how to work their way in any system to get what they want they also have the power to attract the masses and bend them to their will. Napoleon is described as a 'fierce looking' boar 'with a reputation of getting his own way'. Throughout the novel, his method of getting his own way involves a combination of propaganda and terror that none of the animals can resist. However the practical dreamers are also fallacious as although they get inspired by the Idealists because of their very nature they get involved in this dream for their own ends which are what precisely Napoleon does in Animal farm. Thus at the very beginning of a dream itself the seeds to make that dream into a nightmare are sown.

Leave History the contemporary reality are ridden with these kinds of people. The demagogues the populists the devoted political worker turned political strong men the concerned capitalist turned political mavericks the world is ridden with these kinds of species today. In fact nowadays everybody are wooing the masses that they are a doer who will get things done In short the doer takes the political system to the next step in terms of actual policy and political action and makes the dream into a contemporary reality.

Once the political system which the Idealists and the masses dreamed about and which was made a reality by the practical dreamers the next phase of the political system begins which can be called as the plateauing effect.



“... However good a Constitution may be, it is sure to turn out bad because those who are called to work it happen to be a bad lot. The Constitution can provide only the organs of state such as the legislature, the executive and the judiciary. The factors on which the working of those organs of the state depends are the people and the political parties they will set up as their instruments to carry out their wishes and their politics”

These prescient words by Ambedkar start unravelling in our political system. Once the halcyon days of the revolutionary upheaval is over and once the proponents of the revolution enter into the phase of putting in place a governance process of bringing all that is promised into reality the differences between the Idealists and the Doers which were till then brushed under the carpet or which were postponed to be discussed once the revolution succeeds starts cropping up. Here the masses which until now are divided only into Idealists and Doers morphs into different classes for our convenience let us call them propagandists, materialists and followers

Propagandists: A class of species so enamoured with the Doers either out of some fierce loyalty or out of some material needs who staunchly defends whatever action the practical dreamers takes for e.g. Squealer – a pig with the ability to persuade the other animals that the pigs are always moral and correct in their decisions. He could actually turn black into white. Every time an act of Napoleon is questioned by other animals regardless of how selfish or severe it seem he is able to convince the animals that Napoleon is only acting in their best interest and Napoleon himself has made many sacrifices for the Animal farm. He says “it is for your interest that we eat those apples”. His physical skipping from side to side during such explanations parallels his “skipping” words which are never direct and the obvious truth of the matter at hand. They can spin yarn out of thin air and can keep the masses in a perpetual illusion. Whenever any conflict comes between the Idealists and the Doers they always side with the Doers due to the belief that deep inside they always know the power that the Doers have over the Idealists and on those cases in which the conflict leads to a rapture in the relationship between the Idealists and the Doers they will make sure that the Idealists are made the scapegoats in front of the masses which is how Snowball is made in the minds of Animals once he has a dispute with Napoleon. A further sub division can be made in this class as soft propagandists and hard propagandists depending upon the nature of the Practical dreamers at the top of the Propagandists. Unfortunately in the contemporary reality the propagandists of latter variety are growing in number who may be willing to go to any extent to quell the dissent in the political system and are willing to twist myths into reality fiction into facts and changing the norms of the reality itself.

Materialists: These species sincerely believes that can realize or earn more material possessions in this new political system. They never truly have any care or concern for the cause of the revolution or the destination where the revolution



is heading into. Their only concern is their own wellbeing without any understanding of the suffering of their fellow beings. Mollie, a shallow materialist who cares nothing for the struggles of her fellow animals, she appears even in the last moment chewing sugar and sitting in front so that others will be able to admire the red ribbons she wears in her mane. Her only concerns about the revolution are ones prompted by her ego. She is lulled off the farm by the prospect of more material possessions than she could enjoy in an animal governed world, making her as one to whom politics and struggle mean nothing. Examples of this characterization is not so hard to find by nowadays those who believe that the world has truly turned a corner and they can only expect progress from here on the globalist, the technocrat or the expert who can only predict a bright shining future without any thought or concern about the last man in the society and often they fail to realize it is from the last man in the society that any change begins.

Followers: The most unfortunate class in the political system who sincerely believes that the revolution will truly change them and their fellow beings like the most simplest of beings who will believe anything the Doers and the Propagandists peddle out. Boxer is a devoted citizen whose incredible strength is a biggest asset to the farm. As soon as he learns about Animalism, he throws himself into the rebellion's cause. His personal maxim 'I will work harder' reveals his devotion to the 'animal' cause. His hopes of retiring with Benjamin after his collapse display his innocence since Napoleon has no intention of providing an old, infirm horse. He becomes wise to Napoleon's ways too late and his death is another example of Napoleon's tyranny. They will always realize their mistakes late but once they realize they will also change their opinion very quickly that they will not stop until they bring another change (a change at least they believe is good for them). The most malleable of beings that can easily fall into any trap set by the Doers and the Propagandists.

The plateau-ing phase is the most progressive phase of the political system where at least for a short while (a period that varies depending upon how mature the Doers and Idealists are really are) everything seems to go well. The changes that were promised will start happening and all the masses will truly believe that have made it. However once the plateauing effect wears off the cracks starts appearing in the system the case when the seven commandments which are common to all Animals in Animal starts undergoing some fundamental changes. Initially these changes will be made under the guise that it is good for the entire species and all the Species will also believe these arguments as they believe eventually their opportunity will come to enjoy the fruits of their hard earned progress. How long this period extends depends on the skill and the efficiency of the Doers and propagandists and as well the malleability of the Followers as the Doers should at least try to make an effort to show that things are happening and the Propagandists should communicate this message effectively. To make the other species believe different tactics ranging from propaganda to fear mongering,



fear mongering in Animal farm is explained when the Animals realize what has happened to Snow ball and the propaganda about Napoleon of how he has made more sacrifices for Animals than Snowball who has conspired with the humans against the animals. However all this can go along only till the animal believe or to be more precise the Followers will believe. Once they see or believe that whatever is said to them is utter nonsense when compared to the current reality the seeds of the destruction of political system are sown in their minds.

In Animal farm this moment of catharsis starts with Napoleon's complete transformation into Jones. By the end of the novel, Napoleon is sleeping in Jones' bed, eating from Jones' bed, drinking alcohol, walking on two legs, trading with humans and sharing a toast with Mr. Pilkington. His final act of propaganda – changing the seventh commandment to “All animals are equal but some are more equal than others” reflects his unchallenged belief that he belongs in complete control of the farm. This moment of reckoning may come even after a longer duration in a political system once again depending on the controlling Doers but once this moment starts it will eventually lead to the destruction of the political system, the downward spiral of the Inverted U Curve.

Maybe we as species are always meant to squander whatever we have earned through our hard labour due to our fallible nature but that should not make us stop striving to reach that idealist point of equilibrium where each individual has given all the capability to govern oneself and he/she does that without squandering that advantage handed over to them by their antecedents and they can improve it so that they can handle something better to their posterity. Because as Martin Luther King JR said during the periods of greatest social transition history will record not only the vitriolic words and the violent acts of the bad people but also the appalling silence and the indifference of the good people.

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The Pain of Separation in the Poetry of Emily Dickinson

Bhavna Sharma

Emily Elizabeth Dickinson, one of America's greatest and most original poets of all times, was infused with a creative energy that produced eighteen hundred poems. Her accomplishment was recognized from the moment her first volume appeared in 1890. Her poetry reflects stylistic complexity yet the depth of verses touch the hearts. Emily Dickinson resolved to live a solitary life where she lived within the tangible visit-able framework of her mind and spirit. The quality time that she spent with herself involved introspection and retrospection. She confronted with the reality of life and resorts to provide an answer to her exploration through her verses. Her poetry is highly influenced by the metaphysical poets of seventeenth-century England, her reading of the Book of Revelations and her upbringing in a puritan New England town encouraged a Calvinist, orthodox and conservative approach to Christianity.

Emily Dickinson was highly intrigued with the various shades of life. As she matured, she realized the pain and the discomforts of life. The morbid side of life left its mark in her thoughts and reflections. The major part of her poetry highlights such streaks of melancholy. She pondered over the losses in life whether material, physical or spiritual that ultimately leads to pain. Like Hardy, she believed that the amount of pain that we experience generally exceeds the joy or other positive value contrasted with pain. In the poem "Pain has an Element of Blank" she writes:

*It cannot recollect
When it began, or if there were
A day when it was not.
It has no future but itself
...
Its past enlightened to perceive
New periods of pain.*

Dickinson also believed that pain earns purer moments of ecstasy and makes joy more vital. She submits to the notion that pain of loss enhances appreciation of joy and sustains to achievement. In the poem "After great pain, a formal feeling comes", she imparts the lesson of life:

*As Freezing persons, recollect the Snow—
First— Chill—then Stupor— then let the letting go—*

Dickinson suffered unbearable pain in her life. Her poems reflect her fascination with illness, dying and death. She was immensely intrigued by the separation caused by death. She could not bear the death of her father. The grief



shook her as she missed the physical presence of father. Dickinson wrote to Hugginson that her father's "Heart was pure and terrible and I think no other like it exists" [Habegger, 566]. A year later, her mother also suffered a stroke, which produced a partial lateral paralysis and impaired memory. Lamenting her mother's increasing physical as well as mental demands, Dickinson wrote that "home is so far from Home" [Habegger, 569]. The 1880s were a difficult time for Dickinson as death succeeded death. She found her world upended: "The Dyings have been too deep for me, and before I could raise my Heart from one, another has come" [Habegger, 623]. She expresses her emotions in the poem "My life Closed Before its Close":

*Parting is all we know of heaven,
And all we need of hell.*

Her references to death are considered as an autobiographical reflection of Dickinson's "thirsting-starving persona". The poems centring on death can be divided into four categories: firstly focussing on death as possible extinction; secondly dramatizing the question whether the soul survives after death; thirdly asserting a firm faith in immortality and lastly directly treating God's concern with the lives of people's lives and destinies. In the poem "1078" she expresses how the moment of separation changes life, a life with "a Common Night/ Except the dying". She recognizes the change that overpowers life and ushers in tumult of emotions:

*Sweeping up the Heart
And putting Love away
We shall not want to use again
Until Eternity.*

In the same poem she depicts the commotion that touches the heart of the mourning members of the family. She describes their bustling through the house in contrast to their solemn actions of picking the things of the deceased. She considers these acts as an amalgamation of religious and practical aspect that helps the mourners to seek comfort:

*The Bustle in a House
The Morning after Death
Is solemnest of industries
Enacted upon Earth—*

Emily Dickinson acknowledges the passive pain that erupts like a volcano in the heart and disrupts the smooth flowing of time. In the Poem "1100" she describes how a human being tries to create order to counteract chaos of death. She states:



*We waited while She passes—
It was a narrow time—
Too jostled were Our souls to speak
...
And then an awful leisure was
Belief to regulate—*

Dickinson empathetically writes about the pain and the loss that comes with the passing of a dear soul. She emphatically writes about the suspended period of time between the death of a loved one and the private grief that follows. The poem "I heard A Fly Buss" describes the emotional grief:

*The Eyes around—had wrung them dry—
And Breaths were gathering firm
For that last Onset—when the king
Be witnessed -in the Room.*

She understands the grief of the bereaved that experiences emotional collapse and lose the energy to feel. Like a moralist, she writes in the poem "If I Should Die" "'Tis sweet to know that stocks will stand/ When we with daisies lie" and the thought "make[s] the parting tranquil/ And keeps the soul serene". She speculates that the acceptance of restoration of order endures and strengthens the individual. She writes:

*It make the parting tranquil
And keeps the soul serene,
That gentlemen so sprightly
Conduct the pleasing scene!*

Emily Dickinson portrayed that the pain of separation leads to numbness first then to the acceptance of loss and finally to the course of mundane activities. She described the process to possess cathartic effect on the soul of the bereft. In the poem "I Heard A Fly Buzz" she explicitly describes the process:

*With Blue - uncertain - stumbling Buzz -
Between the light - and me -
And then the Windows failed - and then
I could not see to see -*

Dickinson experienced immense pain in her life- from the deaths of loved ones, from her inability to resolve her doubts about God, from the terrors which she saw within herself as well in others and the world outside. She learnt the most memorable lessons in her reclusive life and throughout her seclusion she wrote poetry that served her as a way of releasing or escaping from pain. In the poem "I measure every Grief I met" she thoughtfully expresses her views:



*I measure every Grief I meet
With narrow, probing, eyes –
I wonder if It weighs like Mine –
Or has an Easier size.*

...

*The Grieved – are many – I am told –
There is the various Cause –
Death – is but one – and comes but once –
And only nails the eyes—*

Death for Dickinson is the supreme touchstone. It reveals ultimate truth or reality and makes clear the true nature of God and the state of soul. She held the common Puritan belief that the way a person dies indicates the state of his/her soul, a peaceful death being a sign of grace and harmony with God. In “Because I could not stop for Death—“she personifies death and presents the process of as a way to realization that there is eternal life:

*Since then – ‘tis Centuries – and yet
Feels shorter than the Day
I first surmised the Horses’ Heads
Were toward Eternity—*

This poem is considered one of the best poems. Allen Tate remarks, “If the word great means anything in poetry, this poem is one of the greatest in the English language...the content of death in the poem eludes forever any explicit definition.” [Tate, 211-226] Like Keats, Dickinson was concerned with the transitory and the permanent, with mortality and immortality. In “Behind Me dips- Eternity”, death is the normal state and life is portrayed as an interruption:

*Behind Me—dips Eternity—
Before Me—Immortality—
Myself—the Term between—
Death but the Drift of Eastern Gray,
Dissolving into Dawn away,
Before the West begin—*

In the poem “Some— Work for immortality” death is described as a movement where good behaviour yields eternal awards. The poem “My life had stood— a Loaded Gun—the existence of death allows for the existence of life.

*My Life had stood - a Loaded Gun -
In Corners - till a Day
The Owner passed - identified -
And carried Me away -*



Emily Dickinson was able to uncover and answer the secretive questions related to pain and suffering that forms an organic part of her poetry. She developed such insightful vision due to the moments she passed with herself. She entered into a world of seclusion at an early age of thirty and lived a life that was way ahead of her contemporaries. She realized and concluded that she can only trust people who display “A look of agony” because it is the only emotion that she knows must be true. She states that grief has a strong and strengthening power that helps to develop great perceptive abilities. Her poems of grief like “I measure every grief I meet”, “I can wade Grief” and “A Look of Agony” depicts that she can only trust people who are dying because it is the only thing that cannot be faked. Grief, she says, has the power to embolden her, make her face anything in life and gives her strength and perceptiveness to write poetry that will be considered “intently modern, nobly impassioned” at all times. Thus, it can be concluded that pain and separation in the life of Emily Dickinson has had such miraculous power to make her a poet of universal grief whose poetic feelings goes on with the stream of eternal sufferings. As a miraculous poet, she expresses her personal confessions that in turn enrich the experiences of the readers helping her to transcend her poetic range to make her immortal and universal.

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Can Politics Coexist with Ethics? A Brief Study from Postmodern Ethical Perspective

Bithika Gorai

Introduction

The history of mankind has been preoccupied with various forms of invasion, atrocities and subjugation of others on the basis of cultural, geographical, historical, biological, linguistic, racial differences and so on. This ideology of discrimination even though it does not have any ontological base and can be dissolved, is so deep rooted in human mind that the world has been divided into two separate zones- the west and the non-west, the superior and the inferior, the colonizer and the colonized, the civilized and the savage, the white and the coloured, the self and the other etc. Approximately more than three quarters of the land and its people have experienced the domination and subjugation by the supposedly superior white colonizers/masters. Although these countries have won political independence but their life, history and culture have been shaped and modified the by experience of colonialism. My aim here is neither to blame colonization nor to legitimize or justify the factors behind it, rather I would like to go beyond this politics of binary and blame game and see if there is any possibility or third route where these categories like 'self' and 'other' can coexist and simultaneously grow and enrich each other in the process of building a cosmopolitan world and also if ethical embracing instead of strangling the other can play any significant role in it.

The discourse of ethics has become more important than ever in the 21st century because we live in a world where globalization is an indispensable and unquestionable reality and due to migration, cross border movement, and diasporic flow, people from once colonized counties are migrating to the west, the centre of the Empire and there is a constant encounter between people of the first world and the third world countries. Along with this encounter the threat of terrorism, Islamophobia, xenophobia, killing of innocent masses in the name of blind racism, religious fundamentalism, and radicalism has become everyday reality to our existence. On the one hand when we are talking about equality, empowerment, decentralization of power, technological revolution, world citizenship, enjoying the fruits of globalization, on the other, we are always shrouded by the fear of terrorist attack, human right violation and cold economic war and so on. Dominant societies have created a variety of new images of others in the form of illegal immigrants, refugees, asylum seekers, homosexuals, and even women are considered as the other. Due to our globalized existence when no country is self-sufficient and directly or indirectly dependent on each other, our self-centred interest have stopped us from following basic codes of humanitarian values and care for others. In such alarming situation ethics may be the last refuge to save the mankind from its imminent destruction.



The role and use of ethics have undergone a drastic change since the beginning of postmodern era. The modern notion of ethics was based on the ideas of enlightenment, rationalism & universalism etc. Postmodern ethics rejected universalism and foundations. Ethics, following postmodern theorists, don't refer to a set of codified universal morality, defined by priests, religious scriptures or philosophers, rather it is individual and each person is responsible for his or her action. There is no official ethics, imposed by external authority but ethics as conceived through encounter and interaction with the other at social, political and individual level. What I'd like to discuss in this paper is exploring the possibility of ethics based on self-care, self-transformation and in that process care for the world. I would like to extend my discussion further into how ethics can coexist and collaborate with democratic politics and can be understood interchangeably in the current world.

To Edward Carpenter, the word democracy is associated with the heart, something loveable rather than a dry and dross political system, and his ethics of love is integrally related to politics. Lastly, my aim would be to see the possibility of building a cosmopolitan society which can accommodate both ethics and democratic politics; a community where human rights, justice and dignity will be considered more relevant than narrow political state interest; differences of others can be recognized and respected transcending territorial borders; and most importantly, where human beings will be valued for the simple fact that they are humans and humanity will share a common predicament. My project will try to visualize/shape an ethical cosmopolitan world not as an utopian or imaginary or impossible idea by expecting a sudden flow of goodness, love for humanity, human values, renouncing selfish interests and eradicating discrimination and disparity but as a normative world which emphasizes upon being good to each other not as a compulsion but to appreciate and experience the propriety of strangeness in other and as well as in one's own self. In Hanna Arendt's words 'the right of all human beings to have rights' and 'the right of every individual to belong to humanity could be ensured by humanity itself'.

To explain the connection between ethics and politics and how they can be related to each other, I will discuss three key personas. They are Michel Foucault, Mahatma Gandhi and Ella Myre whose ideas about care for self or care for the 'worldly things' are not mutually exclusive and can stretch to the limit of constructing an ethico-political society where common motivation at social, political, individual level can lead to the ultimate benevolence of the people.

Foucault: Truth and Subjectivity, and 'Care of the Self'

Foucault's ethical notion is deeply ingrained in understanding the formation of self. In the postmodern context, the question of self has been redefined. If modernity considers self as coherent and uniform, post modernity believes in the 'plurality of fractured selves' (Delanty). It means that the self is not



just a self, it is many selves within one self or in other words a self that reshapes itself in relation to others. Foucault's concept of self is ethical and liberal and less concerned about panoptical society. His 'self' through self-moderation and self-control believes in building an aesthetic existence. To him, care for self is itself a way to care for others and they are mutually beneficial as they discover and incorporate the potentiality of each other. Foucault's self has immense potentiality of caring, sharing and even resisting. A colonial self can reinvent oneself again and again and in that process challenges the colonial model of objectified knowledge and partakes in active rebellion. This Foucault-ian model is very helpful in a postcolonial society which strives to decolonize their minds. Although he confesses "what interests me is much more morals than politics or, in any case, politics as an ethics" (1984, 375), but he doesn't formulate any guidelines towards a societal or community level of cohabitation. But his notion of self in the process of evolution incapacitates oneself for resistance against any dictatorial autocrat. I think Foucault's notion of self has enough potential to work for freedom and liberation against any form of coercion and construct an ethico-political society.

Gandhi: Political Self-rule, and Non-violence

Gandhi's philosophy of 'Swaraj' in a community in propagating liberal democracy and individual responsibility is another important area to discuss. Gandhi rejects democracy as an institutional system but believes in constructing Swaraj (*swa*=self and *raj*=rule). But his conception of self-rule does not mean selfish rule or dictatorial rule over others (Chantal Mouffe), but nurturing of humanitarian consciousness which caters to shared wellbeing, and to build a just and ethical society on the basis of openness and non-violence. Such Swaraj or self-rule is to be cultivated and practiced for the common cause or collective dimension. He believed that self-rule would make Indians the self-reliant and Swaraj based on liberalism and non-violence or ahimsa would lead towards egalitarianism which will be beneficial to build relation with other nations. In fact, his philosophy aims to build a modern liberalist democracy which is a combination of ethics and politics, the private and public, a just blend of self-rule i.e. the moral aspect and self-government, the political aspect. This ethico-political linkage is the essence of liberalism in modern democracy. Inspired by Gandhian ideology and practice of *satyagraha*, the practice of non-violent resistance, the Arab Spring of 2011 aims at the coexistence of Islam and democracy.

Ella Myre: Worldly Ethics

The next proposition which I would like to discuss is Ella Myre's contention of worldly ethics, an "alternative ethos. . . on contentious and collaborative care for the world" (*Worldly Ethics*, 1), an idea developed with and against Hannah Arendt's political theory. According to Myre, every citizen collectively is important



and a substantial change in the ways of the world can be brought by their collective effort. She emphasizes on both individual agent and also the association with which an individual is related around a common concern like constructing an effective democracy. She writes: “A world-centred democratic ethos aims to incite and sustain collective care for conditions, care that is expressed in associative efforts to affect particular “worldly things.”” (1). One significant aspect of Myre’s theory is that human existence can be conditioned by nonhuman and intangible or even inorganic objects and therefore the capability of human beings to be altered and modified is immense for a common concern of political objects or objects of social concern. In the context of democracy also, new political things come in at the centre, which become the common object of association or dissociation among people developing a democratic ethos or care which is directed to worldly things; the world which is an in-between space or mediating place or a shared world of association with others.

To sum up, we may say from the above discussion that care generates a fellow feeling; a common and shared identity among people which is a prerequisite condition for collective care and for the democratic condition and it may ultimately lead to constant encounters with others resulting change in the world. Leela Gandhi’s book *Common Causes* refers to a common cause, a common motivational force for people to attain ethical perfection; an individual’s dedication to become common by disregarding self for the ‘cause of an inclusive society’ (109). Common causes can’t be directed towards self or for other, it provides a platform where people both oppressor and oppressed encounter, communicate and collaborate to eradicate a social evil or political suffering.

The above discussion on self and its relation to other on the basis of common welfare ultimately lead to the building of a community or collective where self-other relation is replaced by the model of self-community relationship because self cannot be alone and plurality is inherent at the foundation of singularity (Nancy). This collective society goes beyond the premise of power relations and contrasting dichotomies and eventually ground the base of a cosmopolitan community. Now I will make an attempt to understand a community based on cosmopolitanism. The term cosmopolitanism (kosmopolites) earlier meant ‘a citizen of the world’ to refer pejoratively to people who lacks loyalty and adequate commitment to the nation but in the 18th century the Enlightenment philosopher Kant rediscovered it as a reason to build a ‘just state’ (Kant). The re-emergence of cosmopolitanism became an inevitable necessity with the advent of globalization; the humanity feels the need for an alternative social order based on humanitarian ideals to deal with blind nationalism, inconsistencies in power structures, global risk, immigration, porous national borders, and heterogeneity of population. A cosmopolitan community, a liberating project of emancipation, follows cosmopolitan sensibility and consciousness; goes beyond the border of state and focuses on transnational or diasporic communities. It also tries to ensure a space where self and other are



not struggling to find a space, rather the space is created on the basis of cooperation and coexistence with others.

Cosmopolitanism propagates an ideology which looks for an alternative epistemology, creates a third space where people will carry both the national/local identity while being responsible and accountable to the fellow nationals and global identity which is aimed at universals while maintaining transnational obligation and responsibility towards others. These people with local identity are part of an organic whole and open to fluidity, reflexivity and multiplicity. Ulrich Beck called it a 'new big idea' (Beck 2002a: 48) which synthesizes both the universal and the particular, considering people 'simultaneously as part of a threatened world and as part of their local situation and histories' (Beck 2006a: 30). To keep cosmopolitanism rooted to its local allegiance and maintain the plurality of existence in a society, KA Appiah, an advocate of liberal tradition, in his essay 'Ethics in a World of Strangers: W.E.B. Du Bois and the Spirit of Cosmopolitanism' propagated the theory of 'rooted' or 'partial cosmopolitanism'. Instead of renouncing 'all local allegiances and partialities in the name of a vast abstraction, humanity'/ universality (page 7) he speaks in favour of deriving meaning through cultural differences because respecting and understanding the differences in various cultures enrich us with the 'moreness' of others.

Hannah Arendt also in her book *The Life of Mind* talks about individual's ability to develop the thinking attribute which can differentiate right from wrong, good from evil; this attribute can act as a remedy to evil and thereby developing cosmopolitan consciousness and sensitizing towards nature of crimes against humanity. The cosmopolitan ideals along with its ethical commitment, cosmopolitan consciousness is required much more than political, legal intervention in order to legitimize and realize the dream of a cosmopolitan future, to awaken the consciousness of being human and in that process discovering humanism within self.

The importance of institutional norms like cosmopolitan laws, justice, governance etc. may provide an ethical support when citizens are denied of their rights, freedom and supports from their own country. These institutions can act as a facilitator to the ethical practice in a cosmopolis ensuring recognition and reconciliation between the opposites. Seyla Benhabib's study of Cosmopolitanism brings out an important connection between ethical and political aspect in a cosmopolitan society. She proposes a 'Discursive democracy' which includes others, evades distinctions of members from non-members, outsiders and insiders or citizens and noncitizens, and believes in coexistence of self and other, the universal and particular. Another important aspect of Benhabib's theory is her emphasis on 'bounded communities' within which a democratic system will show its accountability towards its people and protect the rights of every members (*Another Cosmopolitanism*). Following her we can say that in a



democratic system ethical and moral responsibilities towards citizens will be respected and codified as state laws and the state laws will adhere to the cosmopolitan laws. Her concept of 'democratic iteration' works through communication, through re appropriation and reinterpretation of laws and systems. The citizens irrespective of their differences share the democratic will formation process through dialogue and argument.

Conclusion

To sum up, it should be reiterated that cosmopolitan citizens must celebrate cultural variety, plurality and differences; will be 'rooted citizen of the world', will have primary loyalty to nation and its fellow citizen. On the other hand I suppose, liberal democracy is the only political format which celebrates diversity, unity, fraternity and liberalism and in a liberal state the journey from 'rootless' to 'rooted' citizen of the world will be possible through stretching of loyalty and fellow feeling to those who are nearer and thereafter those who are at distance and it could be possible only through the patriots in a cosmopolitan community.

The objectors often denounce cosmopolitan ideals as utopian, 'naïve and misguided' (McKinnon 'Cosmopolitan Hope': 234) but I think cosmopolitanism is 'legitimate', 'consistent' and sound, and could be achieved and hoped for in future. It may be a challenge to maintain the balance between differences, but through communication and interaction conflicting binaries can be renounced. It's desirable to renounce the idea of perfect harmony in any community be it local or global in order to keep it vibrant and developing 'a locally rooted sense of global community', marked by common sharing, mutual dependence, negotiation. Cosmopolitan community might seem to be a fictional imaginative space but it is very much rooted in us, in our practice, everyday mundane activities in our concern for even our neighbours, locality, community and awareness for all others beyond our families.

The whole discussion may appear futile if we can't cite a plausible site of implementation of this ethico-political cosmopolitan aspect. Postcolonial community has the potentiality to be considered such zone in which there has been an explicit history of encounter of more powerful with the other, engendering a power politics between two unequal sides and ethics is needed for such zones to be in harmony with one another. I think the postcolonial countries (like India) with its trajectory of violence, the trauma of prolonged suffering, the strong sense of nationalism, the struggle for independence have already recognized its common aspiration, the binding force of togetherness, a force of association or resistance. The coexistence of self with others, the relationality, the shift of conflict from self and others to conflict within the self, the sharing of experience, 'being-in-common', cosmopolitan consciousness etc. have gradually changed the postcolonial society into a cosmopolitan society. A democratic



country like India may be an example which has the legacy of 'VasudhaivaKutumbakam' (the "the world is a family") believes in cosmopolitan consciousness, coexistence and collaboration, the most essential resources for survival and sustenance. India, the biggest liberal democracy in the world with its proper combination of state functionaries and cosmopolitan ethos can accommodate the whole world for the simple reason that we all are human beings irrespective of the narrow differences. I would like to conclude my paper with the words of Dalai Lama:

In human societies there will always be difference of views and interests. But the reality of today is that we are all interdependent and have to co-exist on this small planet. Therefore, the only sensible and intelligent way of resolving differences and clashes of interests, whether between individuals or nations, is through dialogue.

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Heterogeneous Cultural Sagacity Presented by Bapsi Sidhwa in *An American Brat*

P Hemalatha

Introduction

Bapsi Sidhwa is a legendary Asian American writer who belongs to India, Pakistan and America. She writes her novels based on her real life observations and experiences. She loves her native place Lahore, which is the locale for her novels including *American Brat*. Sidhwa speaks in one of the interviews about her beloved city: "I can write a lot more in Lahore than I can write anywhere else... Lahore does have a very romantic atmosphere and it does release some type of creative energy" The present novel *American Brat* was published in 1993 after Sidhwa became an American citizen in 1992. Sidhwa speaks about the divergent cultures in *American Brat*: "Naturally, the book deals with the subject of culture-shock young people from the subcontinent have to contend with when they choose to study abroad. It also delineated the clashes the divergent cultures generate between the families "back home" and their transformed and transgressing progeny bravely groping their way in the world."

Critical Evaluation of the text

The novel speaks about a 16 year old beautiful Pakistani Parsee girl, Feroza, and her forbearances after landing in America, a land of opportunities as believed by most of the people around the world. The story gives us Feroza's show-down between the east and the west. When the novel opens, Feroza's parents got perplexed with their only daughter as she was becoming conventional after being swayed by the Muslim fundamental principles about the social graces of women; but it is a recognizable fact to all the communities that the Parsee women are modern and sophisticated in almost all facets. After a long discussion, Zareen and Cyrus decided to send Feroza to America for a three or four months holiday trip. They anticipated that the trip to USA would definitely change Feroza's outlook. When her parents make known about the trip, Feroza got delighted. She enjoyed the first phase of culture shock – *Honeymoon stage*.

On the day of her journey she was admonished by her grandparents, aunts and other relatives about the ways of America at the airport. After arriving at the Kennedy airport she felt elated to step into a strange world with orderly traffic of rushing people, the bright lights and warmed air, the extraordinary cleanliness on the floors and furnishings. Suddenly a strange awareness filled Feroza's mind that she was free. She thought herself that: "She knew no one, and no one knew her! It was a heady feeling to be suddenly so free – for the moment, at least – of the thousand constraints that governed her life." (P: 58) Unfortunately, all her excitement was shattered when immigrant officers caught her in the airport. She



was like a fish out of water in the midst of the customs officers while facing their innumerable questions. Haplessly, her maternal uncle, Manek, came to her salvage from the pouncing officers by agreeing to send all the required documents to the office. Her uncle Manek is a 22 year old graduate studying at MIT. He opened the doors of paradise to Feroza to enjoy her trip because to her America means: “She repeated to herself, “I’m going to America, I’m going to America!” to the land of glossy magazines, of Bewitched and Star Trek, of rock stars and jeans...” (P: 27) Here starts the second stage of culture shock – *Frustration*.

All the time Manek used to say to Feroza that she has to understand the life of Americans. He says, “You don’t get something for nothing.” (P: 123) Sidhwa would like to make the readers to understand the acuity and psychology of the migrated people through the character called Manek. Though Manek was basically from Pakistan, many a times he pays tribute to the ways of America while criticizing the Third World Countries. He says Americans are organized and diligent where as people in the Third World Countries are indolent and they don’t know how to systematize their time and they enjoy every day as Sunday. Manek feels that in spite of his greatest care and warmth Feroza disrespects him constantly. Sometimes, Feroza endeavours to dub her uncle by his name. Frequently, Manek suggests Feroza on how to cope up with the eccentric people in a strange place when facing unforeseen situations. Manek expects Feroza to be humble and pride less. He said:

You will have to muddle through with all sorts of unexpected situations. This has taught you more about America than six months of pampering. You’ll see, you’ll gain confidence. You can’t rely on anyone but yourself if you want to live in this country – not even on me. I am only trying to prepare you for life. (P: 135)

The novel, *American Brat*, also speaks about the east west confrontation in various ways. Sidhwa makes note of the habits of people from eastern countries. Once, Feroza and Manek went to an Indian restaurant. Manek observed Feroza licking the rice off her fingers and immediately he suggested her not to make foreigners sick by eating with her fingers. It shows how people could not forgo with their habits just because they migrated to other places. To support this Sidhwa clarifies about the impact of her visit to America in one of the interviews. She says:

One’s values do not change because of travel, but perceptions do. One becomes more tolerant of other cultures. In America I miss my dear friends and the sights, sound and smells I have grown up with. When I am in Pakistan, I miss the energy and the events connected with writing that are a part of my life in America. (Valentina, A. Mmaka, “Bapsi Sidhwa” Dec. 24, 2007)

Just like her uncle, Feroza was advised and trained by her roommate Jo after she joined in the University of Denver, Twin Falls. When Feroza wrapped her



from neck to toe robe without revealing any part of her body, Jo asked Feroza has something wrong with her legs. And she removed Feroza's robe to substantiate whether her legs are jagged or obese or something which made Feroza stunned and bewildered suddenly. When Jo confirmed that nothing was wrong with her legs she asked in surprise why Feroza keep them hidden. Feroza then gave the clearing up that in Pakistan for girls it is not civilized to let somebody see their legs. Here, Sidhwa wants to consider the different social behaviours of the people belong to divergent communities and societies through the lives of Jo and Feroza.

Of course, Jo's association helped Feroza to shorten the period of her adjustment in various ways. For instance, Jo helped Feroza to improve her pronunciation. Without being noticed by any one they influenced each other. They feel happy and comfortable in each other's presence. Previously, Feroza felt a sense of treachery and elimination when she started living with Jo. But slowly Feroza was able to cope up with Jo in all aspects comfortably. Feroza noticed that Jo's social life was completely different which sometimes was unable to accept. Jo delighted in cooking and eating a lot as well which she acquired from her parents and from other cooks at various restaurants. Basically, Jo is fickle minded and enjoys beer and other benefits from the strange young men from various work places. But for Pakistani's socializing with boys is a great sin. Therefore, Feroza did not know how to respond and behave with men. Then it was Jo who encouraged her to learn certain aspects. Jo says:

You aren't used to boys. So, okay – get used to them, you gotta learn to sometime. You gotta stick with it. (P: 163)

Slowly Feroza improvised her social life with the help of Jo. She enjoyed her excessive freedom with boys after drinking and committed a cardinal sin of smoking cigarette after being insisted by Jo's boyfriend. Smoking cigarette is a cardinal sin according to Parsee ethical code of conduct because they worship fire. However, Jo taught Feroza the ways of America in different situations. Feroza became passionate about the attractive faces and bodies of various young men in her imaginations. She was also astonished, confounded and intrigued when she came to know that Jo was a slick thief though his family was comfortably well-off.

Sidhwa illustrates the point about the style of living in America and in other countries. She measures up to the lives of the poor in America and in Pakistan. In Pakistan, poor people hardly find food to eat where as in America people enjoy chicken everyday sumptuously. Americans are very frugal in eating. In the Third World Countries, having car is a status symbol and for luxury where as in America it is requisite. Sidhwa shares her views on the moral values of Americans and school children having sex which are very terribly imagined in places like Pakistan and other Asian countries. But for Manek America is a paradise and he says to his family members and his relatives when he visited Lahore that:



Don't listen to what everybody says. You can live as morally or immorally as you want. (P: 198)

When it comes to the marriage of the people every individual believes that he or she should marry a girl from his or her own community not only to live happily in the society and also to spread out their community. During his visit to Lahore, Manek expressed his wish to marry a Parsee girl and take her to the America. Everybody felt happy with his decision because they assumed that “He will be happy only with a Parsee.” (P: 203) It made everyone feel admiration and racial pride, their faith in the future of their minuscule community. Eventually, he married a beautiful Parsee girl named Aban and brought her to America.

Sidhwa makes a critical move towards the untailored behaviour of Americans who send their children to foster or ‘farmed out’ which is very uncommon in Pakistan as long as the family members are alive. Jo’s sister and her husband had sent away their children to foster because of their family conditions for which Feroza got taken aback. In fact, Sidhwa was unbiased when she wrote about the possibilities offered by America when it is compared to the Asian countries. For instance, in Pakistan there is no job like waitress for women because there were no bars as in America. The protagonist Feroza worked as waitress in one of the bars of America. She might have felt intolerable in Pakistan for working as a waitress in a country where few young women were visible working. But in America no one would bother for other’s work. This tendency of Americans gave opportunity and freedom to Feroza to work in odd jobs. In fact, she has delighted to work in bar by serving colourful drinks to the visitors. Feroza could appreciate consummate un-self-consciousness of the Americans which gave her lot of freedom to behave to her heart’s content.

Here, Sidhwa describes the Parsee cultures and beliefs meticulously. She tries to give how Parsees are conscious about their beliefs when they welcome Feroza from America:

Feroza had been instructed to wait as Zareen and Freny rushed inside to fetch the ingredients of welcome. Freny held the ceremonial silver try while Zareen circled an egg seven times round Feroza’s head. She sacrificed the egg by cracking it on the floor. Feroza held out her hands to receive the coconut. She leaned forward so that Zareen could anoint her with the red paste and press rice on it. Again Feroza leaned forward, this time to receive the lump of crystallized sugar Khutlibai popped into her mouth. Kutlibai drew circles over Feroza’s head with arms, loudly cracked her knuckles on her temples, and invoked more blessings. Zareen poured a little water from a round-bottomed silver mug onto the try. Divested of egg, coconut, and sugar, it held only residual grains of rice. She circled the try seven times round Feroza’s head to banish the envious eye and tipped its contents on either side of the door. (P: 234-235)



Sidhwa intentionally expresses the age affects of people in the east and the west through the eyes of Feroza. In Pakistan, people look old with wrinkles on their body after certain age where as in America a seventy-two-year-old people go for a run like athletic young things. Further, Sidhwa makes an attempt to explain how women are molested, suffered and treated astonishingly in Pakistan. Law is complimentary to men, and women have to face the discrimination in the name of Zina. Feroza has implicit the wretched stipulation of women in the name of law. "The victim of rape ran the risk of being punished for adultery, while the rapist was often set free." (P: 237) Sidhwa's intention in bringing up these issues is to make people become conscious about gender prejudice which is being practiced not only in the Pakistani society but also in most parts of the world.

Sidhwa also debates about the poverty and the financial condition of the people. Poverty in Pakistan is much worse than the poverty in the United States. It doesn't mean that she completely supports America and its ways because it has its own faults and short comings. Yet, Sidhwa believes that America has God's blessings also. Further, Sidhwa mentions the feelings of women about marriage and divorce. According to Parsee beliefs, a marriage is for keep but not for parting. For Americans the word 'divorce' is not a substantial matter. But for woman like Aban, the word is like insensitive and cruel. So they won't think of the word at least.

Sidhwa touches the sensitive point of interfaith marriages and reaction of elders, especially Parsee elders towards the interfaith marriages. At the end of the novel, Feroza has loved a non-Parsee and a Jewish boy called David Press. For Parsees it is a dangerous signal that they are going to lose their community. Here, Sidhwa wants to highlight the generation gap between the young and old generations. When Feroza wrote a letter about her interest in marrying an American, the whole family got baffled while a girl belongs to the present generation reacted in a positive manner by saying that, "For God's sake! You're crying on as if Feroza's dead! She's getting married, for God's sake!" (P: 268) But the elders of the family scolded all the youngsters for not valuing their beliefs by giving number of examples where girls are not allowed to participate in any rituals after their marriage with non- Parsee boys. Zareen after going to America tries to persuade Feroza about her future in case of marrying a non-Parsee. She says:

It is not just a matter of your marrying a non-Parsee boy. The entire family is involved – all our relationships matter. You are robbing us of a dimension of joy we have a right to expect. What will you bring to the family if you marry this David? His family won't get involved with ours. But that doesn't matter so much ... what matters is your life - it will be so dry. Just husband, wife, and may be a child rattling like loose stones in this huge America. (P: 278)



But after spending few days with Feroza and David, Zareen was able to accept David's presence which is courteous, anxious to please, independent in his opinions and responsive to her slightest needs. For the first time, Zareen felt serious about interfaith marriages which are more offensive to a girl than a boy. It is very evident that a Parsee boy who marries a non-Parsee girl would be accepted by the community where as a Parsee girl is not. First time Zareen thought this in a feminist point of view and she also thought that the teenagers were right when they say the Zoroastrian Anjuman in Bombay and Karachi should change according to time.

Sidhwa speaks about the Jewish and Parsee traditional values with respect to marriage. She believes that every community has its own beliefs which they could not violate even if they change their place of inhabitation. Though Zareen comprehended that David loved Feroza profoundly, she distressed and humiliated David with her exuberant emphasis of their Parsee rituals during marriage. David understood the religious disparity which stands between Feroza and David. He analysed himself whether he could cope with the rituals of others in spite of his tolerant and accepting liberality. David imagined Feroza's condition if she leaves her faith, family and friends completely after marriage and he decided to break the relationship. But for Feroza, the situation is very different. Her heart raced after David, she felt something missed in her life.

Eventually, Feroza became depressed in her life. After a few days, she has regained her spirits slowly with the help and encouragement of her friends like Shashi and others. Yet, she has a positive attitude towards the first world countries. She has made the clear difference between the first world countries. Sidhwa, through the eyes of Feroza, gives us a good caricature of the different worlds. Feroza believed that happy hour, telephones, electricity and clean and abundant water, the malls, skyscrapers and highways are the seductive enticements of the first world. Whereas, grinding poverty, injustices, disturbing harrowing ordinances that allowed the victims of rape to be punished and pressure from the fundamentalists other constraints would crush the freedom of people are the very common attributes of the other world. Feroza has realized that privacy was one of the prime luxuries which would be provided by the first world as a birth right to almost all the individuals which was exactly denied by the other countries. Sidhwa says not only Feroza, each and every individual desires for privacy and the luxuries of the world in spite of the loss of human contact and the dwindling family relations. The other point Feroza has got attracted towards was the technological developments in the western countries which make people self-dependent without the necessity of the servants. Sidhwa speaks about the other benefits provided by western society are opened garage doors, the dust proof, climate controlled houses and the gadgets eliminated need for servants are also enjoyed by every member of the society.



Sidhwa raises the point of condition of women after marriage. After getting children especially a woman's life turns pathetic because she has to take care of everything if she lives away from her native place. No one would be there to support, her husband may not support her because of his work pressure and that leads to continuous irritation, frustration and develops gap between the couple which affects their nuptial relationships sometimes. Sidhwa has explained this pathetic condition of women through the life of Manek and Aban who started living in America away from their parents. Upon understanding these realities Feroza thought something indifferent about marriage. She thought:

If that was what marriage and children and the responsibilities that went with them did to people, she felt she was not prepared for them. She knew she could think this way because she was in America. In Lahore the pressure to marry would have made such thoughts unthinkable. (P: 316)

Conclusion

Finally, at the end of the novel Feroza had a strong resolution that she was not going back to her native place and marry a Parsee to satisfy her family members or her community. She wanted to settle in America and marry whoever she feels good without anybody's interference. By giving this resolution to her protagonist, Bapsi Sidhwa would like to encourage women to be independent, expressive and stubborn in their lives even unfavourable conditions. Sidhwa believes that women in her community were imposed with many restrictions in the name of religion. The same was expressed by Zareen and she was also worried about the less freedom offered to the Parsee girls compared to the boys. Sidhwa as a women's rights activist tries to bring awareness in women about their rights.

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A Critical Look at Development Activities, Women and Ecology: A Case Study of Bellary District in the Backdrop of Mining

Jyothi A

Introduction

In many communities, women are not allowable to own a piece of land or embrace any land rights. When development activities take away the land, it's the family's head who receives compensation but not the women. Often they are not even considered as one of the stakeholders as the property rights pass from men to men from generations. Often these are reflected in many circumstances like that of providing government's compensation, subsidy, and loans, etc. death of a man indulged in farming could be considered as a farmer's suicide but not that of women. Women indulge in agriculture is not be considered as a 'farmer's suicide.' To widen such debates, the paper attempts to unwind and understand the issues related to mining and the shifts it has brought restricting to one district in Karnataka. "Mining has a gender bias. The benefits such as employment and royalties tend to be captured by men, whereas the negative impacts of social disruption and environmental harm tend to fall most heavily on women and their families", Says World Bank Mining Adviser John Strongman. Mr. John was right.

Though the mining capital elevates social conditions of few, the downtrodden, working class suffers and the women have to bear all this as they have to balance the family and livelihood. The term Development has multiple meanings; It could educate the uneducated, civilize the uncivilized, create-disappear, construct-deconstruct, affect-damage the extensive homosapien's journey; the journey of nature. Natural resources probably the center of economy today rather humane values leaving behind the fractured history. All over the world mining activity, extracting natural resources like Iron, gold, and petroleum products are considered as primary tools of development. The present paper is an attempt to unearth the implications of one such developmental activity on the lives of women and ecology. All these activities elevated a few people's social strata while degrading the very existence of innumerable communities. The present paper is intended to partially reflect the researcher's hands-on data collection in documenting the lives of women in a district of Karnataka, Bellary. There was a time which had made Bellary almost infamous nationwide due to its' destructive power relations with the State and unfair practices by a handful of mining mafia goons. The story remains untold about the aftermath of mining activities stalled in the area and around. It has affected the women lives, aggravated the alcoholism in the area and made people merely beggars in search of food, livelihood and employment. The present case study tries to document the personal stories along with the larger picture of post development activity-women and mother earth.



Mining activity started in Bellary district nearly thousand years ago. There were no mining labourers called 'mining labourers' but as farmers who were working in the mining fields. In 1960-70s NMDC (National Mineral Development Corp) was started by government and government had given 10,000 hectares of land to this company to do mining. We look at mining as a tool for the development of any country, but it is a myth because mining has its own dimension of development. Development has its own meaning. Development here means destroying and damaging human natural life and property, which also includes the natural resources, and taking advantage of nature. When we practice development we should think/ask whose development and what is development? The development which is benefiting the least and affecting the largest number of people development always has brought about the human destruction especially of women and children. The women have always suffered by development. Women were ill-treated and abused in the name of development for centuries all over the world. In the name of development the minority had control over the majority as well. The best example for it is in the name of development thousands of tribes were displaced (Narmada valley Gujarat) and made them orphans and forced them for illegal activities this is what the development made in India and all over the world as well. Development not only implied on the peoples' lives but also their culture as well. Development also made impact on ecology in which the deforestation started in the district and agricultural land became infertile due to the mining activities in the district. After the mining activities started in the district women have lost their self-respect and dignity of life as well. Women were forced to do prostitution for economic sustainability, while the developmental activities taking pride in destruction. Women oppression, violence, and destruction are by products of developmental activities.

Research Methodology

About the selected community:

The time constraints made the researcher to investigate 2 Taluks of Bellary district. The communities of those Taluks have shared their problems due to the Mining activities in their areas. The Bellary district is considered one of the most backward districts of Karnataka State, which are going to discuss in detail in the findings section.

Methodology employed:

The current research has followed participatory and observational method. The participatory methodology is one of the methods used in many disciplines, especially in cultural anthropology. Here in this research, the researcher adopted a kind of field research. In this, the researcher investigated and studied the life of a group which has shared their problems.



Objective of the study

The objectives of the survey focus on the local experiences of women in particular groups.

- Look at the impact of Mining activities (“Development”) on women and gild child.
- Understand the ecological problems raised in the Mining activity areas.
- Understand the local women experience of Mining activities in the district.
- Understand the socio- economic condition of the people in the Mining activity areas.

Problems of Mining Activity in the District:

In the Past 30 years there have been several changes in the district. After the mining activity started, in the beginning of the mining labourers were brought from the different places but in these 30 years the agricultural labourers have become the mining labours. The villages are full of mining activities and as a result of it the agricultural land had covered with dust where they cannot grow crops in the field. They have left with the mining work and some have started mining activities in their own land and the result of it is the land became infertile. Another important fact of the mining activity is it also made impact on the health of women and children on a large scale as they are the ones who are directly involved with the mining activities.

The impact on family life and women is extremely negative.

For example:

- Women are disproportionately affected by the spread of HIV/AIDS and domestic violence.
- Environmental contamination from mining -- especially water pollution -- greatly complicates the traditional role of women as providers of food and water to their families.
- Women's roles as caregivers and mothers are complicated by the transience of mine work and severe health impacts of environmental contamination.

Ecological Problems

- Water crisis:

As a result of the mining activity the major water sources of the district one dam, and a lake with 5 TMC water capacity of water storage had been covered by dust and the underground water level has dropped and the water sources are contaminated, it had lead to several diseases in the district. This had been noticed by the local public and Non government organizations working in the district. They have complained in this regard to the concerned government



officers, but there was no use in the beginning but later they have become a union and started protesting against the mining activities and the impact of it on the water sources. As a result of it the government had formed a team of expert geologists to look into this it has been formed just for name sake it is existence not been realized by the public? Later the expert geologists had given the report to the government that there was not much effect on the ground water level as well as water sources as it had been reported, Based on this report government had concluded that there is not much harm to the ecology the human resource as declared.

- Impact on Agricultural land:

The normal rainfall is 525.4 mm. The major occupation of this district is agriculture and 75% total labour force is dependent on agriculture for their livelihood. The important crops grown are cotton, jowar, groundnut, rice, sunflower and cereals. The net irrigated area is 37% to the net area sown. As a result of the mining activities around 8000 hectare agricultural land has been spoiled which means became unfertile which reflected in the growth of the crop. The growth rate of the native fruits like Chikku, and the other crops like Neem, Tamarind, also of the vegetables production had drastically came down.

- Impact on Animals:

The mining activities of the district not only made impact on women, children, and environment but also the animals like cow, buffalo, goat, and sheep as well. The mentioned domestic animals have affected by the deceases due to the mining dust, also started to give less milk and some had stopped giving milk and giving birth too. The animals had not got enough cattle, water and good health for reproduction. This information has been given by the local Woman Lakshamma Sanklapura (a mining Labourer) the same words are repeated by the local people who have the animals in their houses too.

- Impact on Women and Children Health:

The mining activity had impacted on woman this is the experience of women worldwide. Today in the district we can see several people who are suffering from various deceases, like Cancer, HIV, T B, Aastama, and other skin deceases due to the mining activities. Most important are the people who are poor and belong to economically weaker section suffering from the above mentioned diceases and also the women and children were major victims of this mining activates. The government is least bothered about these issues, in the Bellary district the women labourers were treated very badly in the work field. The women in the district were depending on 2 working sectors one is mining the other is agriculture; mining destroyed the agriculture so that they have to depend on the mining activities itself. As the families are from economically weaker



section the women has to work in the field all the time like pregnancy time, lactation time, monthly menstruation time, etc.. Women need more care and rest in such situations but here women were not getting any such benefits from the mine owners and government as well due to this they are suffering from the malnutrition and other diseases too.

A Woman from Ananthashayanagudi named Jyothamma has shared her experience; due to the heavy dust most of the women got several health issues like Asthma and T B as they are weak these diseases attack them very easily especially the pregnant women. Another Woman Sarojakka said, there is a severe problem of sexual harassment from the field managers', supervisors, and the co-workers in the mining fields. There is no one to question this, if we question this they directly ask us to leave the job. As we have no other option of earning our food and feeding our family, we have to go through the pain of this. There is no safety for women not even the basic facilities like toilets, and rest rooms for them.

- Social Problems:

Mining creates very few employment opportunities for women. It displaces farms and other job sectors in which women are often employed. These changes tend to concentrate economic power in the hands of men and increase women's dependence on their husbands or male relatives. Women who do find work in the mining companies often face severe discrimination. In some cases, women have lost their work and relative economic independence and have to start earning a living in the informal sector (Perhaps as sex workers). Traditional mining system has been destroyed and rapid modern technology has been implemented in the mining activity which has caused unemployment in the district. By mining activity resources are centralized and controlled by a single power.

Mining activities have not only made impact on local economy but also on social conditions of the people of the district, such as school dropouts, child labor, landlessness, alcohol addictions of both women and men also young people, and also addiction of drugs to work hard in the mining fields. Children are available for low wages so mining owners prefer children to work in their fields. They work very hard and they are not aware of the facilities they are supposed to get to work in the work field. The other major issue is the girl child labour, they don't question the mining owners'. They work very hard in the fields for lesser pay so the mining owners prefer the girl child labour. Due to this the literacy rate of the girl child had come down in the district.

- School dropout of girl child:

All the developmental projects make impact on women, girl child and nature as well. Here it is the example for it. When the family members are in the mining work school dropouts are more in numbers in such families. As the



family members leave to work it's the girls' responsibility to take care of the other members of the family like the elder or the younger one's at home, and the household job such as cleaning, laundry, cooking, collecting fire wood and so on in this busy work they couldn't get time for their education they dedicate their life for these kind of works in the very early age. This is also impacting on their health; they are suffering from several diseases' like T B, Jaundice, malnutrition and skin diseases.

In Kannada there is a folk song. "*Belagaana naa eddu Yaarara neneyaali? Ellu jeerige beleyoola, bhoomitaayi eddongalige nenedeena*"? In these lines the mother earth has been compared with woman the fertile land. Some experts and intellectuals have suggested to the government that unless the government displaces the tribes from the forests that we cannot save the forest and the natural resources. They seem to have forgotten the real truth that the tribes are the ones who are protecting the forests and the natural resources on country. In the name of development and modernization the government is displacing the tribes which are inhuman and it is like destroying the lives of the tribes who are the real protectors of our natural resources and environment as well.

Conclusion

The term development has almost disfigured the lives of human beings in that the oppression of women and girl child are unexplainable, whenever there is a concept called development one or other way the women and environment are directly becomes the victims of such. Here it is the same in the Bellary district; the women who are involved in the mining activity are directly affected in all respect. When we think of the development concept we should also be aware of the truth who's development as? In this research paper the researcher has recorded what she discussed with a few people due to the limitations of the research work. Mining activities all over the world are the same which means extracting natural resources might be different but the result and the impact of it on ecology and the women as well is same. As women are the direct dependents of the natural resources.

Mining itself is an unsustainable activity but the "World business Council for Sustainable Development" a organization of worlds' mining owners says that it can be done through the sustainability, which is purely to name sake and show that it is eco-friendly. My question is how mining activity could be eco-friendly, sustainable or human friendly? The impact of al over the world of mining activity is one and the same. Even in the Bellary district the impact is same to the other mining places. Government and the Supreme Court had passed the order to stop the illegal mining activities in the district in 2013, still some mining owners continuing the mining activities in the district. In this process number of formers had lost their piece of lands, its fertility and became orphans today and number of women forced to sex work for their livelihood, number of women Asthma, T B,



Cancer, malnutrition patients could find in the district compared to men which shows the impact of mining activities on women . The rain fall has almost come down in the district; number of trees has disappeared in the district. Addiction of alcohol and drugs has been increased in the district. People in the district started to move to the large cities in search of their livelihood which is also created lot of family problems. Likewise the entire life style of the people of Bellary district had collapsed, rich have become more rich and poor have remained poorer. The entire above mentioned is the result of the notion of development in the Bellary district. The term development should be redefined and everyone should benefit it positively. I would like to quote “India is a poor country with rich natural resources”.

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Bangladesh as a Theme in Amitav Ghosh's Writings

Md Faisal Haque & Rizwan Ahmed

Introduction

Amitav Ghosh (1956-) is a remarkable talent in contemporary Postcolonial creative writing in English who has earned fame as a writer of both fiction and non-fiction. One cannot avoid the visibility of Postcolonial concepts like hybridity, ambivalence, and subalternity while reading his works. Some of his critically acclaimed works include: *The Circle of Reasons*, *The Shadow Lines*, *Calcutta Chromosome*, *The Glass Palace*, *The Hungry Tide*, *Sea of Poppies* and *River of Smoke*. Like his fictions, his major non-fictions *Countdown*, *The Imam and the Indian*, *Dancing in Cambodia*, and *At Large in Burma* also grabbed the attention of critics and intellectual audience. The extraordinary placement of locations like Bangladesh, India and London make his fictions global and local at the same time. In comparison with fiction, his non-fictions including translations focus on the ordinary human's extraordinary way of living. His stories at least at their base talk about the life of ordinary people who are the victims of social inconsistencies, racial conflicts, and change in the political climate of the Indian subcontinent after colonization. Although his works deal with various recurrent themes discussed in present day literary arena, the aim of this paper is to locate 'Bangladesh as a theme' and Bangladesh as a geographical and geopolitical location in novels and nonfiction like *The Shadow Lines*, *The Circle of Reason*, and *In an Antique Land* respectively. For the purpose of writing this critique, a close reading of the texts is taken as a primary method. Side-by-side, the fictional events and location are compared to actual incidents of history by analyzing secondary sources.

Discussion

The word 'theme' generally denotes lots of meaning, such as subject, topic, idea, subject matter, matter, argument, premise, thesis etc. For the convenience and comprehension of the study, in this paper the meaning of the term 'Bangladesh as a theme' will remain as follows:

- interpretation and re-interpretation of history both at personal and social level to reclaim of the part of forgotten or unrecorded history, and its relationship with the geographical location of the country, Bangladesh,
- search for lost traditions,
- the impact of colonial power upon the lives of the people and Postcolonial resettlement of the post-partition period in India, East-Bengal, Pakistan, and Bangladesh,
- the human sufferings and sacrifices, their painful experiences and hardships risen from the historical and political events,



- the political, social and cultural events that gradually lead the East-Pakistan to be born as a newly independent country, Bangladesh, through the liberation war in 1971, and its aftermath,
- refugee problems after partition and liberation war of Bangladesh,
- the persons, places, things, incidents, local stories, and mythologies taken from the East-Bengal later Bangladesh for the setting of the backdrop of Ghosh's novels.

Ghosh now divides his time between India, a country where he frequently travels and the United States, a country where he presently lives. However, he spent his childhood in Dhaka for some years when his father was posted in Dhaka as a diplomat in the 60's. The early life of the author was full of memories of the present capital of Bangladesh which are ever green in his mind. Therefore, Dhaka, by extension, Bangladesh features prominently in Ghosh's fiction. The context of Bangladesh, of course, comes because the history of the birth of Bangladesh lies in the history of partition (1) and it experiences the aftermath of partition.

Unlike other writers Ghosh does not prepare his audience for a shock in the development of the plot because the historical events like Swadeshi movement (2), Second World War, Partition of India in 1947, and communal riots of 1963-64 in Dhaka and Calcutta have already shocked them. He rather gives his audience a sense of solace and salvation by accumulating and relating them with his characters personal story. As a result, the reader no more thinks of reading a story rather discover them in the process of (re)living history. Amitav Ghosh is in the centre of the group of contemporary critical writers who intentionally recuperate, reconstruct, and deconstruct history. In a way, his fictions are a social archive of individual and collective memory. He deals with the memory of the past in the form of history and forces his audience to choose between the real and the surreal. His very nature of commenting in the course of history makes him an individual in addition associates him with the group of Postcolonial authors like Salman Rushdie and R.K. Narayan. The silenced individual found space in his writing and he grabs the opportunity of telling the personal narrative by foregrounding his characters like 'Fakir' and 'Tridib' in *The Hungry Tide* and in *The Shadow Lines* respectively.

Ghosh connects the trauma of the individual with that of the community and often dislocates the settings of the novels so that the global reader could get an overall understanding of the situation. Like many other novels, Ghosh's *The Shadow Lines* is a literary piece which evokes and involves Ghosh's personal story and social history. After reading the novel the reader comes to the conclusion that more than a writer Ghosh is an observer of the historical events. In addition, he is more a storyteller than a mere historian of records. In the novel, Ghosh has depicted his characters from real life of a middle-class Indian family based in Dhaka, Calcutta and London.



Dhaka, as a location, comes alive because the narrator's childhood stories are surrounded by grandmother's childhood events that took place in Dhaka. Her grandmother, also known as Tha'mma in the story, told the unnamed narrator about her birth and family members (e.g. sister Mayadebi and uncle Ukil Babu). One can easily relate the unnamed narrator as an alter-ego of Amitav Ghosh. So, it is a story within a story or a story that engulf other stories. In this case, Ghosh's real life events are engulfed by his memory and the byproducts of his memory are the events taking place in the novel.

Tha'mma belongs to an educated and aristocratic family of East-Bengal. Before the partition, two sisters Mayadebi and Narrator's grandmother (Tha'mma) used to live in old Dhaka. As the novel progresses, the audience comes to know that Mayadebi marries to a diplomat but Tha'mma who now lives in Calcutta has lost her husband and she has to defend herself and her only son, the narrator's father. In the course of time, she learns how to deal with the real world where women are double colonized; First, by the patriarchal society and second, by the colonial powers. She appears as a strong woman who refuses to take any help from others, and manages to raise her son, the narrator's father. 'Tha'mma' obtained a bachelor's degree in History from the University of Dhaka and she had been able to get the job of a schoolmistress for having this degree and of course by the compassion of railway authority after the death of her husband. The narrator says,

*My grandmother was thirty-two when he died... Luckily she still possessed a scroll to prove that she had been awarded a bachelor's degree in History by Dhaka University. On the strength of that, a sympathetic railway official managed to arrange a job for her in a school in Calcutta---the school she was to work in for the next twenty-seven years (Ghosh, *The Shadow Lines*, p.125).*

Tha'mma, who now lives in Calcutta, desires to go back to Dhaka to take back her uncle Ukil Babu(3). Physically she lives in Calcutta but psychologically she is arrested by the attraction of Dhaka. The border between present day Bangladesh (the then Pakistan) and India is visible which is hindering Tha'mma from going back to her roots but beyond the borders her mind is always attached to the memories of Dhaka. This continuous shift of psychological and physical locations reminds us of the present day refugees who are the worst victim of a politically motivated decision of dividing Indian on the basis of religion. In 1947, Indian was divided into two sovereign states (India and Pakistan) when Mohammad Ali Jinnah proposed his Two-nation Theory(4) showing that for the Muslims of Indian, religion is the first denominator and the idea of a Muslim state is the best possible way of solving the problems of the Indian subcontinent. In contrast, instead of solving the problems, the two nation theory ignited riot, racial conflict, and war which are still continuing in two neighboring countries India and Pakistan. Ghosh realizes the uncontrollable events of history and represents them in his fiction.



In their last visit to Dhaka, the narrator's grandmother came to their old house with Mayadebi, Robi, May Price and Tridib for the last time to take her old Jethamoshai (Ukil Babu) back to Calcutta. Although everyone of the family had shifted to Calcutta before or after partition, this old man did not leave his birthplace and motherland. She visited their old house and met the old man and asked him to move to Calcutta. He obdurately refuses saying,

Move? The old man said incredulously. Move to what?

It's not safe for you here..you don't understand.

I understand very well the old man muttered...I was born here, and I'll die here.

(Ghosh, The Shadow Lines, p.322).

The idea of dying for a place and dying in a place become a matter of Ghosh's writing. It is mentionable that their old paternal house was occupied by Saifuddin and Khalil, the two minor characters of the novel. Khalil looked after Ukil Babu but he was also killed with Tridib during the riot of 1964 in Dhaka.

Through these interpretations of personal and social history, the novelist has tried to excavate and reclaim the part of forgotten and unrecorded personal history of individuals who have lost their kith and kin during various political events. The novelist recuperates history by projecting the killing of Tridib, Ukil Babu and Khalil who are not part of the recorded history. It is an irony that the riots are the products of political and colonial rulers who create this turmoil for their own interest in such a way that these are not recorded in history books and so the novelist is very much concern about these facts.

In the novel *The Shadow Lines*, the unnamed narrator is the catalyst between Tha'mma and Ila, the girl to whom the narrator cannot express his love. His negotiation with the member of an early generation (Tha'mma) and his contemporary Ila confuses him and in this connection, he found him as an alter-ego of Tridib who sacrifices his life for saving the life of his beloved 'May' during the communal riot of 1963-64 that took place in Dhaka. Events in the novel traverse through almost seventy years passing across the memories of people which the narrator recollects and narrates, giving their viewpoint along with his own. The geographical location of present Bangladesh is used as a triggering factor to recuperate the memory of the characters in the novel. Amitav Ghosh uses the character of Tridib to reconstruct the personal history by giving the character an extraordinary capacity of reminding actual incidents and locations in the novel.

Although *The Shadow line* is a work of fiction but Ghosh deconstructs the events of the past in the novel. For example, the incident of Swadeshi Movement comes through the recollection of the narrator's grandmother while remembering her good old days as a student and a dweller of Dhaka. She was fascinated by hearing the heroism of the rebels like Khudiram Bose (5) and Bagha Jatin (6).



Here, Ghosh mixes fictional character like Tha'mma with the actual characters from history (e.g. Khudiram Bose). As we find in the novel:

*She was fascinated, long before that incident, by the stories she had heard about the terrorists: about the heroism of Khudiram Bose and the sad death of Bagha Jatin, hunted on the bank of the Buribalam river betrayed by treacherous villagers who had been bought with English money (Ghosh, *The Shadow Lines*, p.38-39).*

She was eager to do something for the revolutionaries, and wanted to join in their group with the 'assassination mission' of killing a British magistrate in Khulna(7) but the police found their network and a boy was caught red handed from her class and sent to the Cellular Jail (8) in the Andaman Islands. Later she wishes to "Work for them in a small way; steal a little bit glory for herself". (Ghosh, *The Shadow Lines*, p.39). This section of the novel clarifies that rebellion against colonialism was a matter of glory for ordinary people especially students and women played an important role in changing the course of colonialism in sub-continent. It will not be an injustice to consider the narrator's grandmother in the position of female armed activists like Pritilata Waddedar (9) or Kalpana Dutta (10).

Ghosh gives importance to minute details. Even a journey by train or a small boat in the old province of Bengal that connects Calcutta and Burma with other areas of the country is considered a way of life in the novel. Ghosh keeps an eye on the social and political events that are eradicating the very way of life of ordinary people and he does not hesitate to comment that social and cultural traditions which distinguished us differently to the world in the past are decaying. He says in an interview,

South Asia is a great nautical region, you know. It's a history that we have forgotten. We have lost the whole nautical tradition that we once had, we no longer think of ourselves as nautical people... Once upon a time it was possible to travel to India all the way in boats in steamers, there was a very busy, thriving coastal trade, but since independence, because in India everything is based so much on Delhi, which is very far inland, our coastal shipping has died away, there is no shipping left on the Ganga, there is no shipping left on any of our major rivers. Once upon a time these rivers were alive with shipping, now very rarely do you see a ship on the Ganga (Hussain).

In *The Shadow Lines* the narrator's Tha'mma tells us about her travels to Calcutta by train because train and boat were the part of ordinary life in early colonial India but with the partition of the country older traditions have broken and a new set of rules for traveling from one country to another were set. The independence of Bangladesh in 1971 and the genocide that took place during the nine months of struggle for Independence are often considered as themes in Amitav Ghosh's novels. In a passage in *the Circle of Reason* the narrator talks



about the effect of the Independence War of Bangladesh on a small border village in West Bengal:

*Long before the world had sniffed genocide in Bangladesh, Lalpukur began to swell. It grew and grew. First, it was brothers with burnt backs and balls cut off at the roots. Then it was cousins and cousins of cousins. Then it did not matter; borders dissolved under the weight of millions of people in panic stricken flight from an army of animals. (Ghosh, *The Circle of Reason*, p. 103)*

The novelist has a special likeness for Bangladesh as he has an ancestral connection with it. He was raised and educated at the very early stage of his life in Bangladesh, and next he was educated in Sri Lanka, Iran, Egypt, India and United Kingdom. Though in his early life, he had the opportunity of visiting different countries and places for his father's job (as mentioned earlier, his father was a lieutenant colonel in the army and later joined as a diplomat), he has spent a colorful childhood in the then East- Pakistan (present Bangladesh). As we find it in his *In an Antique Land*,

When I was a child we lived in a place that was destined to fall out of the world's atlas like a page ripped in the press: it was East Pakistan, which, after its creation in 1947, survived only a bare twenty-five years before becoming a new nation, Bangladesh. No one regretted its passing; if it still possesses a life in my memory it is largely by accident, because my father happened to be seconded to the Indian diplomatic mission in Dhaka when I was about six years old (Ghosh, p. 204-205).

The author also refers to his ancestors who were born and brought up in Dhaka (the then East Bengal) before the partition, but they had to move towards the West Bengal. As Ghosh says,

*There was an element of irony in our living in Dhaka as 'foreigners', for Dhaka was in fact our ancestral city: both my parents were from families which belonged to the middle class Hindu community that had once flourished there. But long before the Muslim-majority state of Pakistan was created my ancestors had moved westwards, and thanks to their wanderlust we were Indians now, and Dhaka was foreign territory to us although we still spoke its dialect and still had several relatives living in the old Hindu neighborhoods in the heart of the city. (Ghosh, *In an Antique Land*, p.205)*

Depicting one of the aspects of Bangladesh as a theme is the Sundarbans best known in the works for the goddess of the forest, Bon-bibi (11). Ghosh shows his fascination for local mythologies and stories what people tell challenges the official religious and national version of history. It is easy to relate Ghosh's insightful investigation into the 'local reality', and critiques of the official version of history.



The tide country people . . . have a kind of local religion – they worship a Goddess called Bon Bibi – but the epic of Bon Bibi [they narrate orally] is strongly inflected by Islamic influences. This kind of syncretism too will be familiar to Ghosh readers -- it is one of the central points of his *In An Antique Land*, a book that is a landmark in cross-cultural creative non-fiction. One of Ghosh's most persistent themes is of the ephemerality of concepts of national and ethnic identity. The multiplicity of names for the Sundarbans is a metaphor for that ephemerality. (Singh) Ghosh's mastery over political dynamisms of colonial Indian separates him from any other Postcolonial authors of our time and so it can be said that the historical events like Swadeshi Movement, Second World War, partition between India and Pakistan (1947), and later Pakistan-Bangladesh (1971) are reconstructed according to the demand of the plot in *The Shadow Lines*. Whereas the novel also depicts the communal riots of 1963-1964 in Dhaka and Calcutta and ends in the dilemma of the process of decolonization. In addition, novel like *The Circle of Reason* talks about the independence of Bangladesh as a country and investigate the critical relationship of genocide and the birth of an independent nation. Unlike, Ghosh's novels, his essays search for the inter-relationship between myth and truth.

Conclusion

Bangladesh as a theme conjugates anthropological, cultural, historical, political and social contents that expose his interest as an interdisciplinary. So, he excavates his past history and memory to recollect his original relationship with the events and experiences of Bangladesh. Nonetheless, Bangladesh is a source of continuous inspiration and encouragement for his writing.

End notes:

1. An event that took place in 1947, dividing India in two sovereign states: India and Pakistan.
2. A part of Independence movement of Indian that took place during 1918-1947.
3. The uncle of Thamma in the novel who is still alive in Dhaka.
4. An ideology which believes in dividing the country considering religion as a denominator.
5. Khudiram Bose was an Indian Bengali revolutionary who was killed by the British colonial power.
6. Bagha Jatin was a Bengali revolutionary and philosopher.
7. A district of Bengal situated in present day Bangladesh.
8. Also known as kala Pani; is a colonial prison in Andaman and Nicobar in India.
9. Was a Bengali revolutionary nationalist.
10. Was an Indian independence movement activist.
11. In the local language the Bon-bibi is the goddess of Sundarbans.

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Text to Screen - A Study of Conrad's *Heart of Darkness* and Coppola's *Apocalypse Now*

MVP Roshnijayantika

Introduction:

A film adaptation is the transfer of a written text, in whole or in part, to a film or movie. It is a type of derivative work. Mostly novels form the basis of a feature film. Other works adapted into films include non-fiction, autobiography, scriptures, plays, historical events, comic books, video games, and even other films. Film adaptations have become very common in Europe since nineteenth century.

An adaptation's double nature does not mean that proximity or fidelity to the adapted text should be the criterion of judgment or the focus of analysis. Adaptation is repetition, but repetition without replication (Hutcheon & O'Flynn 6-7). An adaptation can repeat the same story, setting, or characters, but it need not replicate the original but can present it in a completely new way, adding interesting colours and contours.

The phenomenon of adaptation can be defined from three distinct but interrelated perspectives: First, seen as a formal entity or product, an adaptation is an announced and extensive transposition of a particular work or works. This 'transcoding' can involve a shift of medium or genre or a change of frame and therefore context: telling the same story from a different point of view, can create a manifestly different interpretation. Second, as a process of creation, the act of adaptation which always involves both (re)interpretation and then (re)creation; this has been called both appropriation and salvaging, depending on the perspective. Third, seen from the perspective of its process of reception, adaptation is a form of inter-textuality: adaptations viewed as palimpsests through the memory of other works that resonate through repetition with variation (8). According to Hutcheon & O'Flynn (2013), adaptation can be described as:

- An acknowledged transposition of a recognisable other work or works
- A creative and an interpretative act of appropriation or salvaging
- An extended inter-textual engagement with the adapted work (8)

According to Robert Stam, "Criticism should pay more attention to readings, critiques, interpretations, and rewritings of prior materials." (76) This study will focus on the dynamics of plot construction, narrative techniques, characterisation, symbolism, 'silence of the suppressed', 'inter-textuality' in Conrad's *Heart of Darkness* and Coppola's *Apocalypse Now*.



Joseph Conrad's *Heart of Darkness*:

Joseph Conrad was a Polish-British writer regarded as one of the greatest novelists in the English language. He joined the British merchant marine in 1878, and was granted British nationality in 1886. His first major work *Almayer's Folly* was published in 1895. After twenty years of sea life, he settled down in London to devote himself to writing. Some of his important works are *The Nigger of 'Narcissus'* (1897), *Heart of Darkness* (1899), *Lord Jim* (1900), *The Secret Agent* (1907), *Under Western Eyes* (1911), and *The Shadow-Line* (1917) (wikipedia.com).

Conrad's *Heart of Darkness* is invaluable for its frank portrayal of European colonialism in the Belgian Congo. More than 100 years after its publication the novel still resonates. Modern film-makers and writers allude to it routinely, and some of its contents like the "the Inner Station", "Mr Kurtz", "The horror! The horror!" has become the key parts of literary iconography. (Butcher, 2008)

A few sailors visit the anchored ship *Nellie* for a leisurely past-time. An unnamed narrator describes the story while Marlow recollects how he went looking for Kurtz, a trader who had lost his values, murderously corrupted by his power over his subjects. Kurtz had become the still-point in an earning world where money and power are all. (Miller, 2009)

The journey ends with Kurtz's death. Marlow returns home and visits Kurtz's fiancée. When she asks what Kurtz's last words were, Marlow tells that it was her name. It was a white lie because the words he actually uttered were the most powerful words ever written in English:

The horror! The horror! (wikipedia.com)

Francis Ford Coppola's *Apocalypse Now*:

Francis Ford Coppola is a semi-retired American film director, producer, and screenwriter. He is considered to be a central figure of the New Hollywood wave of filmmaking. His masterpiece *The Godfather* (1972) revolutionised movie-making in the gangster genre, earning praise from both the critics and public (Barry, 2005). He won the Palme d'Or award at the Cannes Film Festival for his popular movie *Apocalypse Now*. (wikipedia.com)

Apocalypse Now is an American epic war film directed and produced by Francis Ford Coppola, starring the leading actors Marlon Brando, Martin Sheen, and Robert Duvall. It was co-written by Coppola and John Milius with narration by Michael Herr and distributed by United Artists in 1979. "Coppola had taken *Heart of Darkness* and dressed it in the clothes of Vietnam. It was mythical operatic style about any aggressive war of any period." (Gainesville Sun 1987)



Captain Benjamin L. Willard goes in search of a European named Kurtz who penetrated to the farthest reaches of the Congo and established himself as a demi-god. During the journey, the narrator gradually loses confidence in orderly civilization; he is oppressed by the great weight of the jungle all around him, a pitiless 'Darwinian testing ground' in which each living thing tries every day not to be eaten. (Ebert, 1999)

To reach Kurtz, Willard joins the crew of a Navy river patrol, who are to ferry him up the (fictional) Nung River to Cambodia. During the journey, he witnesses a B-52 bomber strike of Vietnam War. He meets Lieutenant Colonel Bill Kilgore who brings out the horror side of army men. Crew members Clean and Chief die in sudden attacks; the survivors at last reach Kurtz's camp, a macabre site with countless dead bodies and severed heads. (sparknotes.com)

After several days of witnessing Kurtz's activities, Willard slaughters Kurtz with a machete. Kurtz's last words are "The horror, the horror." When Willard emerges, the natives acknowledge him as their new leader and god. He throws down his machete and returns to the boat. Kurtz's last words are echoed again as the film fades to black. (Cowie 151)

Adaptation as Adaptation:

In *A Theory of Adaptation*, Linda Hutcheon (2013) challenges the preconceived idea that adaptations are inferior to the source text by discussing numerous cases of adaptations across all media and genres. Hutcheon's approach to adaptation studies seems to be very suitable for a comparison considering the fact that *Heart of Darkness* and *Apocalypse Now* are usually regarded independently of each other and that both occupy the status of a classical work of art.

Conrad's 'cinematic' narrative style mingles with Coppola's 'literary' way of filming which Eleonor Coppola addresses in *Notes: On the Making of Apocalypse Now*. She remarks: "I do think Francis's film is a real step towards film as literature, trying to include what Willard is experiencing inside as well as out" (251). But despite the omission of the novella in the screen credits and the change of title, there is no doubt that *Apocalypse Now* is based on *Heart of Darkness*.

Coppola states explicitly in a synopsis that "*Apocalypse Now* is a retelling of Joseph Conrad's short classic *Heart of Darkness*" (Cowie 35). His statement does not surprise the audience because approximately 85% of the stories told in films "are still being (or have been) appropriated from literary or dramatic sources" (Welsh xiii).



Heart of Darkness is a frame narrative, a narrative within a narrative, a flashback within a flashback, a series of quotes within quotes. *Heart of Darkness* opens with an unnamed narrator's account of an evening spent aboard the yawl *Nellie*. He and four other men had to wait at the estuary of Thames for the turn of the tide that would carry their boat down the river. Then the narrative shifts to Marlow telling his encounter with Kurtz and also his views about his experience at the inner station. Finally the narrative sets back to the unnamed narrator.

The unnamed narrator begins the narrative: "The *Nellie*, a cruising yawl, swung to her anchor without a flutter of the sails, and was at rest" (*Heart of Darkness* 09). Marlow's narration begins as "And this also has been one of the dark places of earth" (12).

The film *Apocalypse Now* opens with green trees in the background, dust raising high as the war helicopter crosses the place, and the whole forest is in horrific fire.



Opening scene from Francis Ford Coppola's *Apocalypse Now* (1979)

The movie starts with the song "This is the end..." The protagonist Willard is in a hotel room. Coppola's cinematic excellence displayed in the opening scene draw the attention of the audience into Willard's life.

The form and content of the frame story of *Apocalypse Now* differ significantly from those of *Heart of Darkness*. The introductory shot as a frame story sets it apart from the rest of the film. The overlapping images of Willard, war destruction, helicopters, and sculpture of tribal god hint the audience about the chaotic thoughts in Willard's mind. It is quite obvious that the narrative is about the past experience of Willard.



Introduction scene from Francis Ford Coppola's *Apocalypse Now* (1979)



Willard (voice-over): Saigon, shit. I'm still only in Saigon. Every time I think I'm going to wake up back in the jungle. When I was home after my first tour, it was worse.

The images and the music employed in the frame story are more symbolic than the ones in the main story. In the closing scene also, the audience find the cinematic technique of colliding the images of Willard and the tribal God which is symbolic.



Closing scene from Francis Ford Coppola's *Apocalypse Now* (1979)

On the story level, all narrative shares “the fundamental property of story” but on the narrative level, there are different ways to convey a story which Chatman calls narrative modes namely ‘telling’ and ‘showing’ (110-111). Hutcheon says that in film adaptations “description, narration, and represented thoughts must be trans-coded into speech, actions, sounds, and visual images” (Hutcheon & O’ Flynn 40-43).

Though the story conveyed in the two narratives is different, the narrative techniques are unique in both. *Heart of Darkness* has a frame narrative. In *Apocalypse Now*, the visual effects, background sounds, and voice-over-narration convey broader ideas. The camera often zooms-in Willard’s face, a cinematic device to address the audience hinting that it is the past experience of him retold. This dialogue from the movie is Willard’s voice-over when he is brought from the hotel by commanders for the first time to inform him of the Kurtz mission, but the voice-over indicates that he has already met Kurtz.

Willard (voice over) – “It was no accident that I got to be the care taker of Colonel Walter E. Kurtz’s memory; any more than being back in Saigon was an accident.

Willard’s voice-over commentaries function in the same way as Marlow’s narrative comments in *Heart of Darkness*: “I don’t want to bother you much with what happened to me personally... yet to understand the effect of it on me you ought to know how I got out there, what I saw, how I went up that river to the place where I first met the poor chap.” (15)



Willard (voice over) – There is no way to tell his story without telling my own. And if his story is really a confession, then so is mine.

Concerning the purpose of the mission, in *Heart of Darkness*, the protagonist is sent to the Congo to carry out a trading mission. His task is to transport ivory from the inner country to the coast. The protagonist in *Apocalypse Now*, in contrast, is sent on a military mission to kill Kurtz, a fellow soldier, who is said to cooperate with the enemy. In *Heart of Darkness*, the protagonist's interest in Kurtz is only raised in the course of his journey when he listens to others who talk about him. "I was then rather excited at the prospect of meeting Kurtz very soon" (53)

In *Apocalypse Now*, Willard's interest in Kurtz is at the core of his mission. He has a file with documents and photos of Kurtz which he reads and looks at during his journey in order to get an idea about him. The voice-over says that even before he could meet Kurtz, the feeling of his presence is very obvious, as the impact of Kurtz's thought in Willard's mind is more.



In the novel, when Marlow and Kurtz move back to England from Africa, Kurtz is not stable physically and mentally. During the journey in the boat, he realises that he is nearing death and utters his last words which carry deep meanings. "The horror! The horror!" (*Heart of Darkness* 106)

It implies the horror Kurtz witnesses in Africa, the horror could be his exploitation of Africa, evil practices of colonisers, his crumbling sanity, and an illusion of understanding and hope. It conveys what the West did under colonisation in the name of progress and under the guise of civilising the natives. Darkness prevails, when he dies – "It was so beastly beastly dark" (106). It symbolises his actions were evil. Thus, it is Kurtz's realisation about bitter and absolute truth of his life. Marlowe describes how he utters the final words:

Anything approaching the change that came over his features I have never seen before, and hope never to see again. He cried in a whisper at some image, at some vision— he cried out twice, a cry that was no more than a breath: "The horror! The horror!" (106)



During his time spent in Africa, Kurtz writes the words “Exterminate all the brutes!” (78). Here he refers to his own and European’s brutality in Africa which was carried out in the name of progress and civilisation. He induced native Africans to worship and adore him. Therefore, by the end Kurtz reflects on his life, which is basically flashing before his eyes in the last moment and let the readers think about the meanings of ‘the horror’.

Kurtz’s last words in *Apocalypse Now* are “The horror, the horror” too. He utters these words after Willard brutally slaughters him with a machete. The words are repeated as the scene fades to black towards the end of the movie.



The words revisit a monologue Kurtz delivers to Willard earlier in the film, intimidating that if horror is not made to be one’s friend; it becomes ‘an enemy to be feared’. These words also signify Kurtz’s final acceptance of the horrors which he has undergone during the Vietnam War, as well as the horrors he has produced independently of the U.S. Military machine. He dies a broken, conflicted, tormented man, ready to give his life away. His last moments become moments of clarity, and his tone is one of shock. With these final utterances, Kurtz at last accepts the evil present in his soul.

With concern to the ending of the story in *Heart of Darkness*, the protagonist intends to bring Kurtz back to the company. Kurtz, however, dies of natural causes on his way back. The protagonist Marlow has to return alone to Europe where he has to hand over Kurtz’s belongings to people who had business or family relation with Kurtz.

Apocalypse Now ends with Willard murdering Kurtz at the Inner Station which is only followed by one more scene in which Willard leaves the place on his navy patrol boat. Consequently, the viewer of *Apocalypse Now* is left in doubt as to whether the protagonist will meet Kurtz’s family and if he will inform others about Kurtz’s behaviour.

Despite the differences in setting, the characters in *Heart of Darkness* and *Apocalypse Now* are almost identical. Marlow and Willard both display the traits of a classic hero: tough, fearless, honest and independent. However, Willard does not possess the deep psychological and philosophical insights that are a key feature in Marlow’s character, rendering their personalities uniquely different.



This is the first description about Marlow by the unnamed narrator: “Marlow sat cross-legged right aft, leaning against the mizzen-mast. He had sunken cheeks, a yellow complexion, a straight back, an ascetic aspect, and, with his arms dropped, the palms of hands outwards, resembled an idol.” (*Heart of Darkness* 10).

In both the novel and the film, Marlow and Willard are not just fascinated about Kurtz, but are perhaps on a larger search to understand evil and find how it exists in all of us, and can be unleashed when the conditions exist. Both the main characters become fascinated by Kurtz’s monstrous ways.

Kurtz is the character which is present throughout, visually and verbally both in *Heart of Darkness* and *Apocalypse Now*. In the novel, Kurtz is an ivory trader, sent by a Belgian company into the heart of an unnamed place in Africa. With the help of his superior technology, Kurtz has turned himself into a charismatic demigod of all the tribes surrounding his station, and gathered vast quantities of ivory in this way. As a result, his name is known throughout the region. Kurtz’s general manager is jealous of Kurtz and plots his downfall.

When Marlow reaches the inner station, he meets Mr. Kurtz who has been verbally described from the beginning of the novel. When he first meets Kurtz, he is weak and severely ill. Marlow’s description of Kurtz in these lines shows how Kurtz was ‘sick’ when Marlow saw him at the inner station.

He rose, unsteady, long, pale, indistinct, like a vapour exhaled by the earth, and swayed slightly, misty and silent before me... Suppose he [Kurtz] began to shout? Though he could hardly stand, there was still plenty of vigour in his voice. (99- 100)

In the movie, Kurtz is a brilliant military man whose war-time experiences have unhinged him. Internalizing the primitive values of the Montagnard army he commands, Kurtz has made himself a god-like figure that is judged by no one, not even him. He speaks in grand statements about life and death and represents the unconscious, sinister side of humankind.

Coppola cloaks Kurtz in shadows in all of his scenes. His face is shown in full light only twice: as he calls Willard an “errand boy” and as he throws Chef’s head into Willard’s lap. This shadowy portrayal adds to the surreal quality of the film and the character.

These images from the movie illustrate how Kurtz, as a renowned military colonel, has turned mysterious and insane. Kurtz’s face is always shown in the movie in less light by the cinematographer. The head of Chef is cut by Kurtz and thrown on Willard’s lap in order to frighten him.



Apart from the protagonist and Kurtz, there are three more characters of *Heart of Darkness* who have counterparts in *Apocalypse Now*. One of them is the person who welcomes the protagonist at the inner station before meeting Kurtz. In *Heart of Darkness*, he is a Russian; in *Apocalypse Now*, he is an American Photo Journalist. Both of them idolise Kurtz and insist on the protagonists to side with Kurtz.

In *Heart of Darkness*, the Russian has come into the African interior as the trading representative of a Dutch company. His appearance and temperament seem to exist wholly on the glamour of youth and of adventure. His brightly patched clothes remind Marlow of a harlequin. He is a devoted disciple of Kurtz. Marlow tells that the Russian spoke with “mingled eagerness”. Russian’s comments about Kurtz: “He came to them with thunder and lightning, you know-and they had never seen anything like it-and very terrible. He could be very terrible. You can’t judge Mr. Kurtz as you would an ordinary man” (*Heart of Darkness* 86).

In *Apocalypse Now*, the Photo-Journalist is a hyperactive American free-lance photographer and Kurtz worshiper. The Photo Journalist welcomes Willard and his crew in PBR as if he was expecting them. He introduces himself as an American to all the three - Willard, Chef, and Lance. He expresses his admiration for Kurtz in the very beginning with so much of enthusiasm.

Photo Journalist: Hey, man, you don't talk to the Colonel. You listen to him. The man has enlarged my mind. He's a poet-warrior in the classic sense. I mean, sometimes he'll, uh, well, you'll say hello to him, right? And he'll just walk right by



you, and he won't even notice you. And suddenly he'll grab you, and he'll throw you in a corner, and he'll say "Do you know that 'if' is the middle word in life? I mean, I'm no, I can't – I'm a little man, I'm a little man, he's, he's a great man.

The Photo Journalist has been indoctrinated into Kurtz's philosophy and acts as a connecting character to bring Willard and Kurtz together. He is like a clown in a king's court and provides comic relief during the film's dark final scenes. Another character of *Apocalypse Now* who is modelled on a character of the novella is the one called Chief who suffers the same fate as the Helmsman in *Heart of Darkness*. In both the works of art, he is set apart from the whites due to his black skin colour.

An athletic black belonging to some coast tribe, and educated by my poor predecessor, was the helmsman... (Heart of Darkness 69)

Nevertheless, he regards himself to be superior because of being a member of the protagonist's crew. Helmsman is killed when the steamer is attacked by natives hiding on the riverbanks. In *Apocalypse Now*, the Chief is the commanding officer and navigator of the patrol boat that takes Willard upriver. He is killed by a spear. This death, although not displayed as very important in the novel, is presented with additional significance as Coppola lowers the sound of the frantic shots and screaming to allow the audience focus on the Chief's death.

Both *Heart of Darkness* and *Apocalypse Now* examine the good and evil in human beings. In *Heart of Darkness*, Marlow speaks of Fresleven who was killed in a fight with some natives. The argument between Fresleven and the natives was over some chickens, and Fresleven felt he had been ripped off in the deal.

Marlow describes Fresleven as "The gentlest, quietest creature that ever walked on two legs." (*Heart of Darkness* 17) However, later in the same paragraph Marlow says, "He probably felt the need at last of asserting his self-respect in some way. Therefore he whacked the old nigger mercilessly." (17)

Conrad projects in the characterisation of Fresleven, the actual nature of human beings, having both good and evil in them. In order to survive, humans tend to be cruel in spite of being "gentle". Soldiers in combat are forced to bring out the evil within themselves every time they go into the battle. In *Apocalypse Now*, Captain Willard meets Lt. Colonel Kilgore who portrays the cruel side of army men. When he is introduced in the film, he gets out from a helicopter that has the caption "Death From Above" which the camera purposely focuses to emphasis on his characterisation.



Kilgore talks with so much of interest about napalm destruction; to him it is 'victory' no matter who dies and survives. Kilgore casually continues to talk, even when a bomb is being dropped very close to him. Without mercy, he says that he loves the smell of napalm and gasoline as these 'smelled like victory'.

Kilgore: You smell that? Do you smell that? Napalm, son. Nothing else in the world smells like that. I love the smell of napalm in the morning. You know, one time we had a hill bombed, for twelve hours. When it was all over I walked up. We didn't find one of 'em, not one stinkin' dink body. The smell, you know, that gasoline smell, the whole hill. Smelled like - victory.

Kilgore demonstrates his dark side when he tosses the "death cards" onto the bodies of the dead Vietcong without showing any remorse over the death of fellow humans. The Vietcong were his enemies, but they were no less human. This is the image showing how he throws death cards over dead bodies:



In *Apocalypse Now*, Vietnamese are dying everywhere. Viewers are left shocked and moved, when Kilgore and Clean kill and dispose the Vietnamese men, women, and children mechanically. It was the intention of Coppola to directly and graphically deliver images of death and destruction, for which American Soldiers are responsible. This evokes empathy and sympathy in the audience for the Vietnamese. The portrayal of the Natives fulfil in both the works of art, the function of 'the other' as described in Edward Said's Orientalism.

It was unearthly, and the men were—No, they were not inhuman. Well, you know, that was the worst of it—the suspicion of their not being inhuman. It would come slowly to one. They howled and leaped, and spun, and made horrid faces; but



what thrilled you was just the thought of their humanity—like yours—the thought of your remote kinship with this wild and passionate uproar. Ugly. Yes, it was ugly enough; but if you were man enough you would admit to yourself that there was in you just the faintest trace of a response to the terrible frankness of that noise, a dim suspicion of there being a meaning in it which you—you so remote from the night of first ages—could comprehend. And why not? (Heart of Darkness 57)

As Marlow journeys up the river toward the Inner Station, he catches occasional glimpses of native villages along the riverbanks. More often, though, he simply hears certain sounds: drum beats, chants, and howls. Marlow casts Africans as a primitive version of himself rather than as potential equals. (sparknotes.com)

The silence of the natives in *Heart of Darkness* is transferred to *Apocalypse Now* by representing them voiceless. In *Heart of Darkness*, instead of describing them fully, Marlow only refers to them by mentioning some of their body parts:

... A whirl of black limbs, a mass of hands clapping, of feet stamping, of bodies swaying, of eyes rolling (43).

At the inner station Marlow does not even see them, he only feels their presence:

The consciousness of there being people in that bush, so silent, so quiet - as silent and quiet as the ruined house on the hill - made me uneasy (70-71).

Natives appear inhuman in *Heart of Darkness* only forming a passive background for the actions of the whites. The Vietnamese in *Apocalypse Now* are represented as passive victims. In the scene of the attack on the Vietnamese village, the Vietnamese hardly act. They try to flee and offer only little resistance.

There is only one scene in the film where a Vietnamese woman acts overtly, throwing a grenade into an American helicopter. The woman remains, however, anonymous. At Kurtz's inner station the Vietnamese are totally passive apart from the scene of the ritual sacrifice. They merely function as 'decorative figures' either standing around without showing any emotions or lying and hanging around dead. In addition to that, they lack individuality. They are staged as an indistinguishable mass. (Nielson 18)

The movie opens and ends with the song *The End* by the Doors that has reference for 'insane children':

The End by the Doors

*This is the end
Beautiful friend
This is the end*



*My only friend, the end
 Of our elaborate plans, the end
 Of everything that stands the end
 No safety or surprise, the end
 I'll never look into your eyes...again
 Can you picture what will be?
 So limitless and free
 Desperately in need...of some...stranger's hand
 In a...desperate land
 Lost in a romance...wilderness of pain
 And all the children are insane
 All the children are insane
 Waiting for the summer rain, yeah...*

In Cambodia, where Willard meets Kurtz, he and his crew are being welcomed by the American Photojournalist. He shows the tribes of the jungle and mentions them as the “Children of Insane.”

The symbols of “river”, “darkness” and “madness” are used by Conrad and Coppola to convey deeper meanings of life. In *Heart of Darkness*, the Congo River is the key to Africa for the Europeans. It allows them access to the centre of the continent. The river also seems to expel Europeans from Africa altogether: its current makes travel upriver slow and difficult, but the flow of water makes travel downriver very fast.

Marlow’s struggles with the river as he travels upstream toward Kurtz reflect his struggles to understand the situation in which he has found himself. The ease with which he journeys back downstream, on the other hand, mirrors his acquiescence to Kurtz.

Going up that river was like traveling back to the earliest beginnings of the world..An empty stream, a great silence, an impenetrable forest. (Heart of Darkness 53)

In *Apocalypse Now*, the Nung River is the setting of a literal and metaphorical journey. As the boat travels upriver to Cambodia, the crew enters into the heart of darkness within themselves. Willard remarks, “The River is a sanctuary from the primal darkness that lies in the jungle.”





The river also symbolizes transformation, as when Willard, hidden in the water, rises up from it as the 'new Kurtz' before the assassination scene.

In *Heart of Darkness*, 'madness' is portrayed as a result of imperialism. Alone in Africa, removed from his own society, Kurtz behaves in a savage manner. He is not supposed to answer anybody but to himself. Madness is thus linked not to absolute power and moral genius but to man's fundamental imperfection: Kurtz suffers within himself and dies with mental torment.

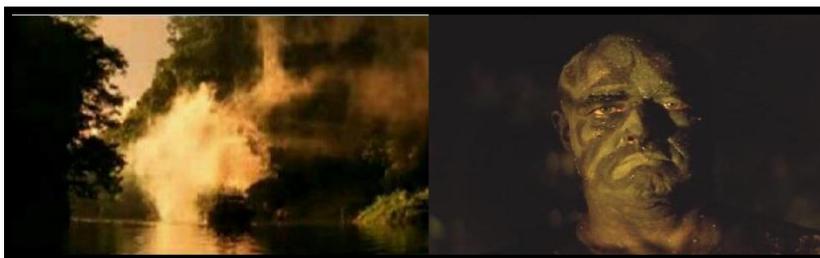
He struggled with himself, too. I saw it -- I heard it. I saw the inconceivable mystery of a soul that knew no restraint, no faith, and no fear, yet struggling blindly with itself. (Heart of Darkness 106)

'Madness' is portrayed as a result of war in *Apocalypse Now*. The film is a metaphor for a journey into the self and shows how the self, in the face of war, darkens beyond recognition. As the crew move upriver, Willard and others become more agitated and separated from reality after encountering horrifying experiences in the Vietnam War.

Each experiences his own kind of mental breakdown. In the introductory scene itself, Willard is in a trance state induced with alcohol. Chef enters the jungle, gets frightened by a tiger, and is no longer the same. He displays bad temper and withdraws further into drugs. Lance turns to drugs too, but he also camouflages his face by applying colour over his face, signalling a changed self.



When Clean is killed, Chief breaks down emotionally and becomes a changed man. Willard, already broken from his first tour in Vietnam, becomes obsessed with his target. Kurtz speaks to himself, reads to the native children as if they understand, and displays the traits of insane people.



The cinematography reflects their impending 'madness' by cloaking the journey in darkness and fog, creating an increasingly hallucinatory atmosphere.



The characters respond by hardening themselves, withdrawing, and transforming. 'Darkness' is significantly present throughout the novel; it is apt to be part of the novel's title. Most of the lines imply in the book is cloaked in 'darkness'. Darkness is the inability to see: this may sound simple, but as a description of the human condition it has profound implications. Failing to see one another symbolises failing to understand one another.

Marlow: And outside, the silent wilderness surrounding this cleared speck on the earth. (Heart of Darkness 32)

We penetrated deeper and deeper into the heart of darkness. (88)

Kurtz: The darkness that surrounds us cannot hurt us. It is the darkness in your own heart you should fear."(102)

In the film, darkness is omnipresent emphasising the absence of light. Much of the film is cloaked in shadow, and it gets progressively darker as the PBR ventures further into the jungle. The cinematography transforms the river from a broad, gleaming waterway to a dark, narrow stream. The dark and light contrast is heightened when Willard reaches Kurtz's compound. Kurtz's face is almost or always hidden in shadow; only rarely it is seen in full. The climax of the film heightens the contrast to an extreme, as Willard slaughters Kurtz in a scene backlit so that the figures are silhouettes. While the action takes place in darkness, the presence of light suggests a way out of darkness.



The journey through the river is shown in 'dark-light contrast', making it beautiful and symbolic. Kurtz is always shown in darkness, symbolising the darker side of his personality. Willard is also in darkness when he appears with a machete to kill Kurtz. Coppola has used the cinematographic technique 'face framed in shadow' to allow the audience understand the darkness in the minds of the characters. In *Heart of Darkness*, Kurtz's appearance is only described with a few characteristics.



The novel offers a brief sketch of his outer appearance. He is said to be “bald” and looks like “an ivory ball” (59). Kurtz’s characterisation remains nevertheless very abstract throughout the novella.

In *Apocalypse Now*, before Willard meets Kurtz, he hears his ‘powerful’ voice. The audience also get to know his voice before seeing him on the screen. A tape, containing messages from Kurtz, is played to Willard at the military headquarters. As Willard is given the mission to terminate Kurtz, he is provided with the details of Kurtz, his designation as Colonel, and his photographs. Before meeting Kurtz in person, Willard sees him on photos and in action.



Kurtz’s bald head is visible to the audience. A visual trope, using a stark contrast between dark and light in the background, enhances the dramatic effect. The dark-light contrast hints at the horrible side of Kurtz. The wilderness and the natives are ‘silent’ in the novel. Their silence speaks of their oppression. Marlow says, “The silence of the land went home to one’s very heart - its mystery, its greatness, the amazing reality of its concealed life” (*Heart of Darkness* 31).

Marlow does not see native Africans at the Inner Station, but feels their presence. He refers to them by mentioning some of their body parts: “A glimpse of rich walls, of peaked grass roofs, a burst of yells, a whirl of black limbs, a mass of hands clapping... the prehistoric man was cursing us, praying to us, welcoming us...” (43)

Marlow remarks that the native people hide themselves behind bushes and trees. They remain silent, and that silence makes Marlow feel uncomfortable. “The consciousness of there being people in that bush, so silent, so quiet - as silent and quiet as the ruined house on the hill - made me uneasy” (70-71) .

In *Heart of Darkness*, the native people are dehumanized by the reference made to them as mere ‘decorative figures’ either standing around without showing any emotions or lying and hanging around dead as an indistinguishable mass. “Some are naked, some are ill, some are chained, some are on the death bed, and some are starved and diseased” (71).

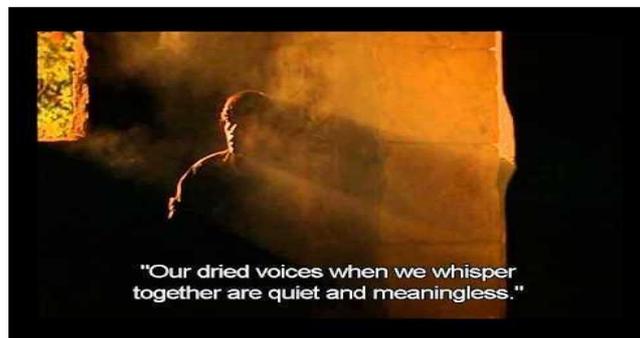


In *Apocalypse Now*, when Willard and his crew enter into the jungle, the tribal people just stand as if they are statues without any emotions on their face.



During the Vietnam War, Vietnamese men, women, and children fall dead as Americans attack them mercilessly. They don't have scope for talking, abusing, or fighting with the American soldiers. They have to accept 'silently' whatever happens to them or to their families.

Coppola criticises the American warfare that dehumanizes the natives. Wagner's *The Ride of the Valkyrie* song is played by the American soldiers in their helicopters during the bomb attacks. People scream on the ground while the soldiers enjoy hearing music in the air.



A native says that their voices are dried due to torment. They are not allowed to talk aloud, but even their 'whispers are quiet or rejected as meaningless'. 'Silence of the natives' in *Heart of Darkness* and *Apocalypse Now* throw light on the hypocrisy of western civilisation and atrocities of the European or American white men on innocent native people.

Robert Stam, in his *Beyond Fidelity: The Dialogics of Adaptation*, affirms that a more pertinent criticism should be based in "contextual and intertextual history" and not on fidelity (76). Literary texts which are fore-grounded in *Apocalypse Now* apart from *Heart of Darkness* are T.S. Eliot's poem *The Hollow Men*, Sir James Frazer's *The Golden Bough*, and Jessie Weston's *From Ritual to Romance*.

In *Heart of Darkness*, the word 'hollow' is used in a significant place providing insightful meaning:



I think the knowledge came to him at last – only at the very last. But the wilderness had found him out early, and had taken on him a terrible vengeance for the fantastic invasion... and the whisper had proved irresistibly fascinating. It echoed loudly within him because he was hollow at the core. (72)

Marlow comments that Kurtz has become knowledgeable only towards the end of his life. The dense forests of Africa have identified him and punished him for the invasive attack on its unconquerable wilderness. He adds that Kurtz is ‘hollow at the core’ (72). His ‘irresistibly fascinating whisper’ reveals the ‘horror’ and ‘fear’ inside his deep mind.

Eliot’s poem *The Hollow Men* pays intertextual homage to Conrad’s *Heart of Darkness* by taking from the novel the line “Mistah Kurtz --- he dead” as its epigraph. In the movie *Apocalypse Now*, Kurtz is shown as reading the lines from the poem.

The ‘hollowness’ within Kurtz is evident when he talks about horror and fear to Willard. After slaying the head of the Chef and throwing it on the lap of Willard, Kurtz says, “You must make a friend of horror. If they are not, then they are enemies to be feared. They are truly enemies.”

In the novel, Marlow carries Kurtz’s legacy and the truths about “darkness”, deep in his heart. After reaching the home-town, Marlow wants to hand-over all the things related to Kurtz, even his memories about Kurtz.

Thus I was left at last with a slim packet of letters and the girl’s portrait. All that had been Kurtz’s had passed out of my hands: his soul, his body, his station, his plans, his ivory, his career. There remained only his memory and his Intended - and I wanted to give that up too to the past, in a way - to surrender personally all that remained of him with me.(Heart of Darkness 111)

Marlow meets Kurtz’s ‘Intended’ and she asks what Kurtz’s last words are. Marlow does not want to reveal the truth about Kurtz’s horrible life in Africa. So he tells her that Kurtz’s last word is her name, making her happy for a life-time.

In contrast, in *Apocalypse Now*, Kurtz remarks that he hates lies and pleads Willard to reveal the truth about him to his family.

Kurtz (to Willard): I worry that my son might not understand what I’ve tried to be. And if I were to be killed, Willard, I would want someone to go to my home and tell my son everything. Everything I did... everything you saw... Because there is nothing I detest more than the stench of lies. And if you understand me, Willard, you’ll do this for me.



In *Apocalypse Now*, the camera zooms-in Kurtz's table, and the audience sees the books, *The Golden Bough* and *From Rituals to Romance* lying on it. These books hint towards 'ritual killing' as a theme. When something dies, something new grows in its place. Metaphorically speaking, the 'heart of darkness' is transferred from Kurtz to Willard after the former's death.

During the evening, Kurtz's soldiers and natives get ready for a party. Willard leaves the patrol boat, immerses himself in the river, and goes to Kurtz's temple with a machete. After killing Kurtz, he appears before the tribes and Kurtz's soldiers.

Willard (voice over): They were going to make me a major for this, and I wasn't even in their fucking army any more. Everybody wanted me to do it, him most of all. I felt like he was up there, waiting for me to take the pain away. He just wanted to go out like a soldier, standing up, not like some poor, wasted, rag-assed renegade. Even the jungle wanted him dead, and that's who he really took his orders from anyway.



Willard takes in hand all that belonged to Kurtz - papers, tapes, and recorded messages. He returns home in the PBR with the memories of Kurtz. The movie slowly fades black with the voice "The Horror! The Horror!"

Conclusion:

Alfred Uhry says, "Adapting is a bit like redecorating" (qtd. in Hutcheon & O'Flynn v). Adaptation can be interpreted as what Roland Barthes (1977) called, not a "work", but a "text", a plural "stereophony of echoes, citations, and references" (160). Although adaptations are aesthetic objects in their own way, it is only as inherently double or multi-laminated works that they can be theorised as adaptations. (Hutcheon & O'Flynn 6)

Heart of Darkness talks about colonial exploitation in Africa. In contrast, *Apocalypse Now* focuses on the American military intervention in the Vietnam War. Both the works have a few features in common: The central figure Kurtz lives a tormented life and dies uttering the words "The Horror! The Horror!". Marlow's narrative comments in the novel have been transformed into Willard's voice-over in the movie. The symbols 'darkness', 'madness', and 'river' are evident



in both the works. Atrocities of white men on unknown lands, madness of western civilisation, silence of the suppressed, and de-humanisation of the natives are the common themes in both the works.

Conrad's verbal descriptions have been rendered into Coppola's cinematic images. The thought-provoking words from the novel are converted into insightful dialogues in the movie. The acclaimed 20th century novel has been adapted into an award-winning movie with popular stars like Marlon Brando. Conrad's *Heart of Darkness* and Coppola's *Apocalypse Now* are unique at their own respect, style, and rendering. These can be regarded independently of each other, and both occupy the status of classical works of art.

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Partition and Women: A Critical Study of Manto's Short Stories "Thanda Gosht" And "Khol Do"

Shalini Rana

The ugliest face of human beings is revealed in the times of war, riots, violence and crises. The first victim of human aggression during these times is usually the live body of a woman. Women and children are the worst victims of man-made disasters. They are the most vulnerable targets of mass hysteria. Partition of India is a record of the worst atrocities meted out to women in the history of human civilization. Whenever, the issue of crimes against women is debated, chauvinist men often blame a woman's dress or Facebook or Whatsapp, internet sites co-education, liberality in men women relations etc. Such orthodox people forget that mass gang rapes were committed on women during the tumultuous years of partition. Except radio, no source of lust inciting medium was available in those days. At that point of time, the women in the Indian subcontinent wore coarse, clothes, covering themselves, from head to toe, their hair strands well oiled and tied together. It is strange how such women who looked so simple from head to toe could be the target of man's unabated aggression. The reason is only one i.e. a woman's body is considered as territory in a patriarchal society. The slight change in the designing of flesh of the body, by nature, is a source of onslaught by a patriarchal system developed over a period of time.

Saadat Hasan Manto was an exception who denied the fixations of patriarchal system. The pain, the destruction, the torture, the revenge written on a woman's body by men, during the partition is well recorded by Manto. His stories reveal the stark bitter realities of the Hindustan of that period. Manto's short story *Thanda Gosht* or *Cold Meat* is a revelation of the satanic tendencies of the human mind, which only needs an excuse that reveals the basest tendency of men.

Ieshar Singh, the Sikh protagonist of the short story *Thanda Gosht* is unable to give sexual pleasure to his wife, Kulwant Kaur. She smells something fishy when Ieshar Singh is unable to achieve libido. Kulwant Kaur tries hard to arouse him. When she feels defeated she finally tells him to confess that he is in love with some other woman. Ieshar Singh looks devastated. He, finally, confesses that he has committed a heinous crime. He tells her that he won't be able to forgive himself for his monstrous act in the recent past. His self-negation compels him to reveal his dastardly act. In one of the incident during the 1947 riots, he had attacked a muslim family along with a group of rioters. He has killed six members of the family with his dagger (kirpan). He looted the house. He didn't kill the seventh member but forcibly grabbed her. Why? Because she was a woman Patriarchal laws allow men to punish enemy community by raping the women of rival community. Rivals can be ashamed by raping their women. It's like playing



with the honour (Izzat) of the enemies. Iesher Singh admits to his wife, 'Kulwant darling, I cannot tell you, what a beautiful girl she was I would have killed her too. But I said to myself, no, Iesher Singh, 'you enjoy Kulwant Kaur every day, taste a different fruit'. So, for patriarchal men, a woman is a commodity, a fruit an object of pleasure and it is their right to taste a different fruit. He would have killed her too, but no, raping before killing is considered a better choice. Manto writes. 'Iesher Singh grabs the girl, puts her on his shoulder and takes her near the river. His wife Kulwant Kaur listens to him intently. He further divulges 'I threw the trump card...but...but.... He could only utter, 'she was dead, Kulwant it was a dead body...a cold flesh.... The girl was very much alive when Iesher had kidnapped. She died of shock of the crime that could be committed on her. Fear of rape, loss of dignity and the sanctity that had been attached to her body was going to be tarnished; these traumatic thoughts took her life before the actual crime. The separate conditioning about gender roles and its preservation is followed by all the gender in a patriarchal system.

'Woman' as a 'Vishaya-Vastu' or an object or a commodity is treated with cruelty during violence, war and riots. Iesher Singh was practicing age-old practice of using woman as a commodity, so along with money, jewelers he loots the young Muslim girl.

Judith Wright describes about the culturally constituted expressions. In her book, '*Gender Trouble*' she says, 'Intelligible genders are those which in some sense institute and maintain relations of coherence and continuity among sex, gender sexual practice and desire.' The partition in 1947 is a witness to mass gang rapes of all ages and community. The patriarchal system was treating woman as a territory that should be claimed by the rival groups. The rioting men looted money, jewellery, property and women. The field of power that is articulated by a masculine society is well marked on the women's psyche during partition.

Manto's short story '*Open It*' is a terrible read. The story runs only into a few words but it reveals the plight of thousands of innocent girls who had to bear the double onslaught of politico-masculine crimes Woman's body is clearly depicted in the short story, '*Open It*'. Sirraj-Ud-Din the protagonist had left Amritsar for Mughalpura in Pakistan. The rioters had already killed his wife in front of his eyes. Sirraj-Ud-Din and his daughter Sakina had managed to board the train to Pakistan. Sakina was barely fourteen. Sirraj-Ud-Din lost her on his way to Pakistan. When he regains consciousness in the refugee camp, he tries to recollect but he is in such a deep trauma that he did not even remember, when he lost her sight. He searches for Sakina in the camp. Some of the young volunteers come forward and try to assure him that they will find Sakina. They ask him for her identity. After some time the volunteers did rescue her from Amritsar but she is not handed over to her father. Finally, one day, Siraj-Ud-Din finds some men carrying a young feeble body from camp to the hospital. He



follows them. In the dark room of the hospital Siraj-Ud-Din recognizes, it was his daughter. Meanwhile, the doctor enters. He signals Siraj-Ud-Din to open the curtains. The moment, the doctor says 'Khol do' or 'open it', the lifeless but barely alive girl lowers her shalwar. 'The doctor breaks into a cold sweat' on seeing the plight of the girl. This clearly shows how she was gang raped, mercilessly by the so called young volunteers for days and nights. Finally, she was thrown away as a bone of mutton is thrown after chewing its flesh. In this particular story, the volunteers belonged to the same community.

The post modern radical egalitarian masses should visit these stories and stop ranting against women's clothes, choices and their right to live with dignity. The boundaries of patriarchal chains, traditions, religion, family and society should be broken to let the half of the human race to live with freedom. History had never been kind to women even when she covered herself under many robes. In the story '*Open It*' when Sirraj-Ud-Din and his daughter, Sakina try to run away from the merciless rioters, her coarse dupatta slips away while running. Sirraj-Ud-Din stops to pick the duppata despite the threat of life from murderers. The dupatta was a symbol of 'lajja vastra' a piece of cloth for covering the upper portion of a woman's body so that it is hidden from the lustful eyes of men. It was considered shameful to move around without a dupatta. Sakina had shouted 'Abbaji' leave it. But he (her father) had picked it up.'

The grim narrative is a record of many untold atrocities committed against women during and after partition. Progressive writers like Rajinder Singh Bedi, Premchand, Krishan Chander and Manto had been sympathetic as well as empathetic towards the plight of Indian women of that period. The question arises, 'Were they not men?' Were they effeminate? They were men, but, they were enlightened, rightly educated and thinking human beings. They could think above the mundane limitations of the flesh & bone which is just a part of human physiology. They rightly knew that instead of blaming the women for inciting lust, men should introspect their minds. They understood well how a man's mind works and they were highly vocal about it through their write ups. Because they were progressive they were not accepted by the contemporary society. They had to face harsh criticism and bitter reaction from the contemporary conservative society. Manto had to face courts trials both in India and Pakistan for his audacious look towards reality. Prof Gopi Chand Narang in his book, *Urdu Language and Literature: A Critical Perspective*, observes, Manto has the penetrating eye to look behind the events.' The integrity of Manto as a writer of true reality was never questioned by litterateurs and literary critics of his time. It was because he had nothing to hide. After partition in 1947, he went Pakistan not because he did not love India; it was because of mass genocide that had become the sport of the days of partition. Even one of his bitter critiques, famous Urdu writer Mumannad Hasan Askari was also, 'able to swallow his prejudice of Manto's forceful personality and appreciate the moral integrity behind the façade'.



The literature that sprouts out of the events of partition was popularly called as 'Fasadat Ka Adab' or Literature of the riots. The stories written during and after partition were full of gory tales, violent scenes and macabre. The crimes against innocent people seemed horrible. In-fact, some writers across the Indo-Pak borders tried to defeat each other in terms of reproducing horrific tales of that tumultuous period. Most of the fiction was biased and heavily loaded with some orthodox ideology and rotten smell of bias based on religion. Only a few writers like Manto gave the true picture and an independent, unbiased view of reality. Many of Manto's stories reveal his discomfort about his initial months of settlement in Lahore in 1948. Stories like, ' reveal his confusion about being a part of a country that will be based on pure religion. He was dismayed at the future of Urdu writers in the new born nation. Manto did not write any story for a long time after his settlement in Pakistan. He remained disillusioned for a long time due to his forced migration to Pakistan.

Some of the progressive writers who had gone to Pakistan after partition tried to reunite with each other despite their personal differences like between Muhammad Askari and Qasimi. Manto's friend in Lahore requested him to write stories and publish them. Some of the short stories by Manto were published under the title, *Talk Tursh aur Shirin* (Bitter, Sonr and Sweet). The first story which he published after partition was *Thanda Gosht* (Cold Meat/Cold Flesh). Manto's writer friends felt it was too provocative to publish in Pakistan. It was published in Ahmed Nadeem Qasimi's newly launched journal *Nuqoosh*. The story generated storm in the general reading public and the Pakistan government authorities were provoked. Manto's second short-story *Khol Do (Open It)* was also published in the journal. The second story was viewed as the publisher of the journal. As a consequence of this after the publication of *Thanda Gosht*, the provocative Pakistani government had mercilessly seized the copies of the journal. After the publication of second short-story *Khol Do/Open It* the authorities' wrath was so severe that the office of the journal was shut down by the government. The question arises, 'Why it happened?' Was the public and the government was not mature enough to accept a few words of fiction stitched in the form of a story'. The reason was partition had shaken the people of both the countries and the people across the borders were still unsettled. Both the parties across the political division were blaming each other for the tragedy that followed partition. The public was already disturbed and it was under the shroud of chaos. Since, time is a great healer, it was only after the passage of a decade that the people on both the sides settled and looked at the past with a sense of loss and with a sense of regret. The bitter & horrible memories of the partition days haunted the people but not with such monstrous force hence they became sympathetic towards the past events.

The hostile criticism which Manto received in Pakistan shook him to the core. In his letters to Ismat Chughtai, he expressed his desire to return to India but unfortunately he died very early in 1955 in Pakistan. Some of the writers like



Abdullah Imtiyaz Ahmed consider Manto as a man who enlivened Urdu language and literature. Imtiyaz says, 'It goes to the credit of Manto that he wrote several stories on the same subject matter without being repetitive. No other Urdu short story writer has given more intimate and living pictures of the socially fallen and of the pleasure-seeking hounds and their allies like pimps, brothel keepers etc. this was Mantos's way of defiance against moral hypocrites who wanted to sweep all social evils under the mat.

It is interesting to note that Manto lived in the last leg of Indian freedom struggle. He was born just a few years before Jalianwallah Bagh incident (1919). He was born in 1912 when the seeds of forceful struggle for independent India were sown and he died just a few years after independence as well as partition. In 1955 he died before seeing the present state of India and Pakistan which are still at loggerheads with each other after seventy years of independence. Manto left a legacy of rich written prose like *Dhuan*, *Manto Ke Afsane Lazzat-E-Sang*, *Namrood Ki Klhudai*, *Khali Dibbe Khali Botlen*, *Siyah Hashiye*, *Yazid Chugahd*, *Hatak*, *Kali Shalwar*, *Badshahat Ka Khatma*, *Sadak Ke Kinare*, *Toba Tek Singh*, *Tithwal Ka Kutta* to name a few.

Manto's stories have become more popular over a period of time. His stories have been extensively translated into other languages. The pithiness of his stories allows the translators to translate the short-stories. His un-fundamentalist attitude makes him popular with the passing decades. In his stories the complex human nature is presented in a simple manner Ramanan & Sailaja observes about the expression of horror and violence in Manto's story *Toba Tek Singh*. They call it a touching and powerful indictment of partition and the violence of that event, with the Principal character a lunatic speculating about the fate of his village and dying in his search for it., Partition narrative helps in revisiting the nuances that were responsible for ill-planned politico-geographical divide. The tragedy is that the female body became the worst victim of the political decisions taken by men. Women have no voice till date, when it comes to taking decisions at the political level. Men are hacked to death but women are hacked only after being, thoroughly used. Sometimes they are thrown on the railway track after being raped just like the tender fourteen year old Sakina of the story *Open II*, (*Khol Do*).

Manto's writings transcend the space-temporal boundaries. His observation penetrates deep into the root of the problem that is experienced by marginalized section of the society. Indian History will remain indebted to the writer for giving an unbiased record of mass displacement of innocent people. Though he hardly had any compatibility with his contemporaries, the publishers and the critics, he always remained determined when it came to the choice of themes and subject matter of his narratives. Successive court cases on the charges of obscenity could not deter the truly progressive writer. In fact, Manto holds the place of an eminent writer in South Asian History of Indian writers. Manto's trials in the



courts are full of humorous anecdotes. Though he was tried six times in the courts, in both the countries but the judges always failed to convict him. Since writers, scientists and intellectuals are visionary, they can think about a society hundred years ahead of their times, it is ironical how the same writer who was condemned during his times was awarded Nisham-E-Imtiaz (Posthumously) by Pakistan government in August 14, 2012. Not only was this, to commemorate his fiftieth anniversary a postal stamp released in 18th January 2005. In India also in the past two decades many films & documentaries have been released on Manto and his works.

Manto gave the right place to women which they deserved. He did not use women as mere a tool of object of man's gratification. He did not present women from the point of view of men but from the point of being a live human. The injustices which had been an integral part of a woman's life in erstwhile British India were explored in an audacious way after partition. In *Thanda Gosht* the cruelties that were meted out on even woman's corpse is soul shaking. The innocent ecstasies of a father on finding his daughter alive seem highly pitiable in the short story *Khol-do*. Manto's reflection on the suppressed section of the society is highly commendable, in the post colonial readings of South Asian literature. He also reflects all the shades of women in its full glory. If Iesher Singh is seen pouncing on a dead corpse of a helpless woman then in the same story, the readers see his wife Kulwant Kaur in her best avatar of a desperate aggressive wife ready to pounce on Iesher Singh.

Manto's presentation of the beautiful and the ugly, the different dimensions of the human psyche and the dark complexities that all the individuals carry in a society is well explored in his writings. The voices which he gave to the voiceless will haunt the readers in the decades to come.

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The Phallocentric Anecdotes in R.K. Narayan's *The Guide*

V Shyam Kumar

R.K. Narayan is one of the most celebrated novelists and short story writers of India. In most of his novels, women characters represent and exhibit the predicament and meaning of their existence. Apart from the other significant themes, domestic, legal, social, et cetera the plight of women finds expressed prominently with the utmost artistic reality. His enriching description of women shows the suffering, the extreme psychological frustration, disorder as those women wade through the mud of unequal justice on domestic, conjugal and social fronts. His projection of women characters like Nalini in *The Guide*, Rangi in *The Man Eater of Malgudi* and women characters of his other novels displays a universal appeal that women are suppressed, exploited and looked down upon inhumanly in male dominated world. Thus the phallocentric anecdotes of his characters show the stern reality of women's marginality, alienation and identity crisis they undergo even in the changing contexts of globalization in India and the world.

The plight of women is a recurrent theme in Indian Writing in English. As the social milieu in India has patriarchal inclinations, so its literature inevitably mirrors the theme of women's predicament. In the similar vein, R.K. Narayan's works exemplify the suffering of the women in the male dominated society. Particularly, in his seminal novel, *The Guide*, the theme of phallocentrism finds expressed with humorous and artistic temperament and reality.

Narayan's masterpiece, *The Guide* was published in Great Britain in 1958. He was rewarded with Sahitya Akademi Award for his brilliant narration in the novel. It is all about the protagonist, Raju who is known as "Railway Raju" and his adventurous saga of life intermixed with hilarious, ironic circumstances. As Narayan narrates the pathetic and ironic turns in Raju's adventurous life, the readers find themselves enthralled or transfixed. Raju is the only son of a shop keeper in typical Malgudi village whose small departmental store gradually becomes the focal point for many passersby and railway labour as the railway line is under construction. The days roll by and Raju takes the responsibility of managing the shop when his father expires suddenly. In course of time, Raju starts showing interest in guiding the tourists coming in throngs to the railway station to visit many tourist spots around the Malgudi. One day, the couple Marco and Rosie (also known as Nalini) arrive at Malgudi station as tourists. Raju with his own idiosyncrasies manages to get appointed as their tourist guide. Marco is a man of academic interests who always neglects his wife, Rosie and criticizes her being a dancer. Taking an advantage of this, Raju tries his mettle to attract Rosie and finally wins over her soul. Learning this, Marco abruptly starts to Madras leaving his wife all alone. Deserted and frustrated by her husband, she



inevitably reaches Raju's house and seeks shelter there. Rosie's pathetic life starts thus.

With the painful description of Nalini's sentiments regarding her conjugal wishes, professional interests, Narayan powerfully displays male domination inherent in post independent India. Marco is a man with academic bent of mind where as Nalini contrastingly wishes to be always in the good looks of Marco who least bothers about his wife and her art of dancing. Rosie's suffering stands as an example of male domination, and the negligence shown towards womanhood. Nalini painfully reveals her bitter experience in the following terms:

"Will you permit me to dance" Promptly came his reply, with a scowl, the old face was coming back, "Why?" "I think I'd be very happy if I could do that. I have so many ideas. I'd like to try. Just as you are trying to" "Oh, you want to rival me, is that it? This is branch of learning, not street- acrobatics" "You think dancing is street- acrobatics?" (p. 147)

Thus, Marco represents the male superiority with his attitude towards his wife.

Narayan's introduction of Rosie's familial background itself brings the notion of phallogentrism. Rosie belongs to the family, the lineage of which is completely exploitative, alienated and marginalized. She belongs to a community called 'Devadasi', the women of which do not have husbands legally and are dedicated to temples for dancing and are exploited sexually by upper caste men. So, Rosie suffers from this background of her lineage of having no father and low treatment given to her community by the society. Nalini questions Raju, 'You see'... 'Can you guess to what class I belong?' And she replies, 'I belong to a family traditionally dedicated to the temples as dancers, my mother, grandmother, and before her, her mother... "We are viewed as public women.' (p.84)

The phallogentric attitudes in the novel are not of pure imagination but they find their origin and existence in society, religion, customs and traditions. The community, *Devadasi* is the stern social reality of Hindu religion which Narayan delineates with his skilful artistic magnificence. Narayan projects the male domination from variety of perspectives. Marco exhibits male superiority over Rosie with his rigid idiosyncrasies and self centric attitude. Marco, after the marriage with Rosie, never cares anything but his historical research. For him, Rosie is only a doll without any human touch, feelings and sentiments. Narayan profoundly resists this attitude through the character of Rosie. She is finally forced to leave her husband to take asylum under Raju's custody despite so many social and moral restrictions. Raju's uncle derogatively comments, 'Hey, Wench!'... 'Now stop your music and all those gesticulations and listen to me. Are you of our family?' He further continues, 'You are not of our family? Are you of



our clan?’ He further concludes, ‘No, Are you of our caste? , ‘No, our class?’, ‘No, Do we know you?’ (p.169)

The other perspective is that Raju exploits Nalini commercially by helping arranging dancing programmes. He holds a view that Nalini is a material possession bringing huge profits out of her art of dancing. But Nalini neither cares for money nor any other material benefits even in her thick and thin. She lives in the world of aesthetics of dancing and choreography by dedicating herself to everyday rehearsals. Raju’s commercialization of Nalini has phallogocentric leanings and inclinations because he does not share any monetary benefits with Nalini. She feels like a parrot in a cage without freedom, “Till the thought of it makes me sick.” And she adds, “I feel like one of those parrots in a cage taken around village fairs, or a performing monkey, as he used to say” (p.203)

Narayan critically displays that a woman is an enemy to herself, though it is not a phallogocentric torment, but still is the result of patriarchal world view. Raju’s mother inherently dislikes Nalini being at her house though she treats her amicably. She never exposes outwardly that she dislikes Nalini till the situation ripens. It is because of patriarchal orientation that Raju’s mother ill treats Nalini who is actually the well wisher of the family. Raju’s mother speaks thus derogatively:

Are you now satisfied with your handiwork, you she-devil, you demon. Where have you dropped on us from? Everything was so good and quite – until you came; you came in like viper. Bah! I have never seen anyone work such havoc on a young fool! What a fine boy he used to be! (p.170)

In fact, R.K. Narayan celebrates the womanhood and the women identity through the character, Nalini. Though she hails from lower strata of caste system, she tries to prove her vigour and vitalities in male dominated circumstances by being committed to her profession, dancing. And she has been successful and most celebrated dancer despite all odds and hurdles even when Marco, her husband discourages and Raju stops helping her because of his imprisonment. In a way, Nalini subordinates her male counterparts Marco and Raju by being successful in her profession, and by being independent in her life. Thus she surpasses positively the male superiority of Marco and Raju and sets herself an example to modern woman. She exhibits vividly what a woman can do multiple tasks, from emerging the most celebrated dancer of the times and to attending to mundane house chord work as common lass facing the bitter social restrictions. Nalini nurtures the very meaning of her feminine identity as a woman.

However, the predicament of women is irrefutable fact. Women are more likely to be depicted as commercial objects in the media, are more likely to be exploited, alienated and marginalized by the male world. Their situation is intimately intermixed with uneven social status that woman is subordinate to



man which is inhuman. The poverty and subjugation by patriarchy, unemployment, gender bias, failing education system, male prejudice continue to be inescapable ground realities of millions of women in India and the world. Narayan's explication of Nalini is in no way different from these dire realities of women. Thus R.K Narayan expounds the phallogentric anecdotes in the master piece, *The Guide*.

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The Spirit of Commitment to Nature: a Study of Walt Whitman's Selected Poems

A Sreedevi

Roy Harvey Pearce in *The Continuity of American Poetry* suggests that “All American Poetry (Since *Leaves of Grass*) is in essence, if not in substance, a series of arguments with Whitman. All American poetry proves that Whitman is not only an influence, but a presence, and this distinction defines the unique relationship poets have had with him over the past century.”

Whitman is the spokesman of democracy and of the future, full of brotherliness and hope. Loving the warm, gregarious presence of nature, he wrote poetry and is praised as ‘cosmic’ and universal. Some conservative poets called Whitman’s poetry not polished and merely the raw material of the verse. But the effort to get everything into his poetry, to speak out his thought just as it comes to him, accounts for his way of cataloguing objects without selection. His single expressions are often used for descriptive beauty and truth. He speaks of ‘the vitreous pour of the full moon, just tinged with blue’, of the ‘lisp of the plane, of the prairies, where herds of buffalo make a crawling spread of square miles.’ His poetry shows his intimacy with nature and to suggest connections between man and the natural world. During first, superficial reading of Whitman’s poetry, the reader would get the impression of reading the poet’s observation of the external phenomena, the meadows, hills, the silent stars at night, panthers, alligators, bats, whales, delicate colored lavender lilacs, red morning-glories, nightingales, hermit thrush, a meadow lark a curious catalogue. But a deep study into his poetry shows that nature for him is a temple, worthy of reverence and protection. His imagination of man and nature are complementary and go beyond the realm of physical to reach the spiritual. In this regard African poet Kofi Awanoor says that Whitman is an “American poet who recognized the soil, who went back to the earth to listen to foot beats of earlier sojourners.”

“When Lilacs Last in the Dooryard bloomed” is an elegy in free verse divided into sixteen sections. This poem is composed immediately after the assassination of Abraham Lincoln. Using natural symbols and images Whitman tries to come out of his pain of the loss of the beloved president and makes repeated attempts to understand the incident as an inevitable knowledge that one must have about universal cycle of life and death. The lamentation starts as he notices drooping western star - “black mark...hiding the star.” Nature too seems to have participated in the emotion that the poet has been experiencing.

O powerful western fallen star!
O shades of night—O moody, tearful night!
O great star disappear’d—O the black murk that hides the star!



Later in the 3rd section of the poem he shifts his attention to the 'lilac-bush tall-growing with heart-shaped leaves of rich green.' The tall lilac bush, with its heart-shaped leaves, is an image that stands for the humanheart. Its natural quality is to lament and also to renew itself, as the lilac bush is reborn each spring.

The lilac's deep fragrance moves the poet's memory of the continual cycles of nature and stirs both sorrow and happiness. This, he expresses in breaking off a sprig of lilac as a tribute to and memory of Lincoln. Section 4 introduces the images of the solitary bird, who is singing in bleeding throat. The poet clearly makes his point that not only is suffering natural, it is also an essential element that unites human beings and nature, and it is what makes the poet to notice, in the ever changing seasons, a reason for the coming of death. The knowledge of death that Whitman shows in his poems could have come to him by his experience of serving the wounded soldiers of the civil war. He had received familiarity with death, in the deeper mysticism which looks through the illusion of change into the spiritual calm. The Virginian battle – fields must have revealed the idea of death fully to Whitman. He describes 'butchers,' 'shambles' in his 'camp of the wounded', 'the bloody scene' in *Specimen Days* clearly.

In the next sections of the poem, Whitman provides an elaborate philosophical view of life that combines human and nature with the images of lilac blooming in the dooryard, the reciprocal song of the poet and thrush, and the powerful image of the drooping western star. In the dramatic climax of the poem, the poet shows a path that unites his anguish and to find its expression in the natural.

*Lilac and star and bird twined with the chant of my soul,
there in the fragrant pines and the cedars dusk and dim.*

Because Whitman feels so strongly that human grief must be understood as part of the recurrent cycle of nature, of the change and the return of the seasons, he presents the simplest of the natural elements in this poem to bring out the theme effectively.

In "Crossing Brooklyn Ferry", the powerful images and symbols that Whitman uses are the ferry, sun, flood tide, Manhattan buildings. The action of the poem takes place on Brooklyn Ferry. Looking over at the vast apparition of Manhattan and the masts of the ships around it, the poet experiences the immensity of universe around him and feels that he has to tell the people about his feelings to the other passengers. Gradually the reader too gets involved into the scheme of notion that Whitman establishes in the poem.

"Crossing Brooklyn Ferry" begins with an account of a traveller riding on the Brooklyn ferry from Manhattan to his home after a busy working day. By



using many natural images Whitman in this poem achieves, a very effective meaning, a spiritual experience that is common to every human being. He considers that there is a possibility of a metaphysical bridge that covers the gap between the writer and the reader. Whitman's starts the poem 'seeing' the 'flood tide' and the 'setting sun' vividly.

In the next sections of the poem, the speaker shifts his narrative from first person to second person, and with this shift a very strange meaning emerges. The fellow passengers turn out to be all passengers who had been on the ferry for many generations, also all of them who had returned home for many generations, including the reader and the writer of the poem. This idea continues throughout the poem, he comes closer to the crowds and the reader in instant, moves away.

Whitman, by continuously repeating the words "ebb-tide" and the "flood tide", makes the poem come closer to the readers as in the motion of the sea tide that hits the shore and moves away. He carefully picks the words to achieve musical effect within each line that can be related to the movement of the tide.

Further, Whitman gives a clear description of the sights and sounds of the ferry ride; he says that this experience will be shared by the passengers of future who ride the ferry. All the beings on the ferry, belonging to the past, present and future, also all the objects of nature are comprehensively joined to a greater purpose and all are united in the greater spirit what Whitman calls it later as "the soul."

*....And you that shall cross from shore to shore years
hence are more to me, and more in my meditations,
that you might suppose.*

At last everything is conquered, all beings are one; all flesh is spirit, the reader like the speaker experiences infinity. It is nothing but the triumph of the living spirit. Continually the one cry, that I am everything and everything is me, I accept everything in my consciousness, brings out the concept what Whitman wants to convey to the readers.

*.... We fathom you not-we love you-there is perfection in... you also,
You furnish your parts toward eternity,
Great or small, you furnish your parts toward the soul.*

In the last section of the poem the reader becomes the part of "the soul," which doesn't seem to have any ownership. Whitman brings together the natural objects, the fellow travelers, the present readers in to a spiritual realm. Light and dark, reader and writer, past and future, life and death—all become a part of the cosmic scheme as the ferry approaches the shore. Whitman intoxicated with



the new wine of the infinitude makes the readers also experience man's maximum state of consciousness. Thus his poetry contains a lesson that makes people to learn and grow. The most remarkable point that a reader notices in his poetry is not merely his attempt to include new things—objects, persons, places and events – but also a power of mind as well as a quality of kindness.

Whitman very argumentatively brings out the sudden intuition of an inner nature which is in fact achieved by the practice of going beyond physical and reaching over soul. He talks about the people's inner nature which can be like the 'wolf', the 'snake' and the 'hog', and how one can try to control these beastly characteristic traits in order to reach the higher realm. "Crossing Brooklyn Ferry" is the catalogue of that museum as well as a statement of Whitman's faith in the power of the imagination. Whitman's panoramic view is not confined to certain space and time. It revolves forever around the sacred space of the poet's eternal imagination which undoubtedly is carried forward to the reader across time and space.

"Out of the Cradle Endlessly Rocking," is a poem that took inspirations from Whitman's walks on the Long Island beach. As a boy, he longed to write a book which should express "this liquid, mystic theme" of all his poems, the most personal, perhaps the only one filled with passion as the world understands it. The poem begins with a note on a boy leaving his house at night and reaching the seashore. He starts listening to the song of a bird who lost his mate and is immediately is transformed in to the arena of the bird's grief. After a while he notices the sea's unending motion and experiences a kind of awakening. This knowledge makes him realize that he had significant artistic journey ahead, "my own songs awaked from that hour". The bird, together with the sea makes him come to an understanding of his poetic spirit.

The bird's, "despairing carols" that initially sound as the mourning for its mate later on turn out to be affecting the boy's sentiments. Together with the sound of the sea the bird's song deepens the boy's awareness of life and instantly makes him a bard. He is inspired to sing, to write poetry. If death is not exactly the birth of language, it is the birth of song, the mother of beauty. As Roy Harvey Pearce attest, "Out of the Cradle" raises the prospect of annihilation and concludes that there is nothing to do about it but sing it. In doing so, the poem places itself in a traditional genre of poems recounting the birth of poetry out of death." That is, "Out of the Cradle" dramatizes an archetypal experience of loss and reaches a familiar outcome that is verse. In this kind of poetry, there is nothing else to do with the loss of the bird but to describe its happening. The bird's cry for the soul mate in fact transforms in too deep and sorrowful rendition by Whitman which in turn becomes the "carol" of the reader and also the song of the universe. Whitman successfully dramatises it, to generalize personal grief in to an artistic expression. The bird's love is lost, and the life of the child and the reader changes.



Whitman writes about the various elements of the universe that constitute for the adult frame of the poet. It is here that Whitman comes to terms with the dualities of the poem: life and death, love and loss, child and man, land and sea, sun and moon, day and night, south and north, past and present. The final words of the poem bring out the fact that nature contributed immensely for the spirit of the poet to continue his journey in that profession.

Whitman is now a mature poet who sees a specific sequence in his past. He feels that all the lessons he had experienced must be now transformed into poetry. The pain he had undergone with the death of the bird and the knowledge he gets by the sound of the sea are now unified into an effective articulation.

*..The word of the sweetest song, and all songs,
That strong and delicious word which, creeping to
my feet, ...The sea whispered me.*

Thus, natural world has always been an important subject for Whitman. For him, nature serves as a very important setting that acts upon the artist. Nature in all of his poems is a living character through which human identity is constructed either through the characters' alignment with the natural world or their struggle against it. Whitman is most often described as a "nature" poet, in the sense that he was writing as a naturalist, always writing the minute details of the physical environment around him. Also he was a self-consciously literary artist who described "the mind of man" which would work only when closely associated with nature. This fusion between objective description of the natural scene and subjective shaper of sensory experience is partly the result of Whitman's view of the mind as "creator and receiver both." Such an alliance of the inner life with the outer world is at the heart of Whitman's descriptions of nature. His ideas about memory, the importance of childhood experiences (as in "Out of the Cradle Endlessly Rocking") and the power of the mind to bestow light on the objects it beholds, all depends on the ability to record experiences carefully at the moment of observation. Nothing in Whitman is simple or singular; he is a poet who almost resists the possibility of final or definitive interpretation and his view of nonhuman nature is likewise open-ended.

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Depiction of Indian History in ‘City Of Djinnns’ by William Dalrymple

Syeda Farha Shah

Introduction

William Dalrymple’s *City of Djinnns: A Year in Delhi* is an example of writing history through travel narrative. Dalrymple does not imply that travellers go to discover new things, or places, or people. He sets the modern travel writer on a different plane, as one who adventures through human narrative by means of travel. That is certainly true of the opulent works of Dalrymple, for whom travelling to places is merely a starting point for an intellectual journey through past civilizations and cultures. At his best Dalrymple delivers writings that reveal intellectual continents, through which run his riveting historical and moving personal revelations. The novels on the theme of the encounter of the British with India are many but travel narratives exploring the nature of the encounter are fewer and lesser known. While appeals to the past are often made to examine the present, this analysis examines various representations of India, to evaluate changes that have occurred from a colonial to postcolonial circumstance.

History & culture through travelling:

Socially too there has been a boom in touring cultures and travelling during the seventies. It is interesting to see that the spirit of carnivalism and the nomadic culture was quite popular in the west, during the 60s and 70s. During Victorian times and in between the wars, the spirit of a touring culture was suppressed in England. This very phenomenon emerged and became accepted among the youngsters of the 60s and 70s generation. In this changed cultural and political scenario, combined with the paradoxes of embarrassment and nostalgia for the empire, there was a sudden interest and influx to the East thus triggering a sudden curiosity in the erstwhile empires. This high-flux of euphoria and curiosity in the East can be traced in the eighties Britain too. William Dalrymple talks about this peculiar phenomenon of Britain being in the grip of a Raj revival in his much acclaimed book *City of Djinnns: A Year in Delhi*. He says:

The British public wallowed in a nostalgic vision of the Raj as same sort of extended colonial soap opera – Upstairs, downstairs writ large over the plains of Asia...buildings of the Empire while the Booker shortlist could be counted on to include at least two books whose plot revolved around the Raj. (71)

This curiosity in the eighties was carried forward in the nineties due to globalization later on. Globalisation had also further perpetuated an enormous interest in tourists, which also brought around a lot of travellers to the East, especially to India. The entire theme of the novel is based on the Mughal rule and



partition of India along religious lines. It brings out the inherent similarity of the people who are forcibly divided. The Hindus were doing their share in open fights and Muslims gangs were beaten up in several cities. Dalrymple observes that “the Indian Muslims were reduced to an impoverished minority.” (37). This shows that religion has nothing to do with morality.

Psycho- Cultural – Condition

City of Djinns frequently highlights the peculiarities and hilarities of Indian English usage. He uses local characters to frame this material of humour of Indian English language. Dalrymple introduces a British character at the centre of *City of Djinns* who is also called William. Apart from William Dalrymple, the protagonist, the man who receives the centre of attraction is William Fraser, who was appointed in 1805 as Assistant to the British Resident in Delhi (98). Dalrymple narrates Fraser’s lack of interest and involvement in the British community in Delhi. He emphasis:

William [Fraser] was not among the diners. Not only did he prefer to be on the move with his troops in the wilds of Haryana or fighting the Gurkhas in the hills above Gangotri, he also found Metacalfe and the bores of the European community intolerable. When in Delhi, he was happy to mix freely with his friends from the Mughal aristocracy, but the likes of Dr. Sprengler’s wife were not for him (114).

Dalrymple positively portrays the British administrators of India by emphasising the eccentric figures who embraced aspects of the Mughal culture with which they interacted, in contrast to the provincial European attitudes. Fraser is shown as a representative of hybrid culture as: “The cold and exact set of mind which could reduce the human causalities of a bloody war to the level of bowling averages was a world away from the attitudes of [Sir David] Ochterlony and William Fraser” (150).

Dalrymple praises Nicholson as: “the ‘Lion of the Punjab’, who was killed in the storming of Delhi in 1857 but who was still worshipped long afterwards as a hero by the British and as a god by a Punjabi sect called the Nikalsini” (115). This statement is evident of Dalrymple’s focus on military officials. He presents his historical narrative, ruling class individuals and families to view particular historical events and periods.

Conclusion:

Dalrymple carried the new genre to new heights and achievements. His genius fully utilized the license provided by this form for a dispassionate and unfettered scrutiny of his constituency. He puts forth the present psycho – cultural – condition of the third world, irrespective of its glorious history. The various cultures and the individual lives are the primary subjects for Dalrymple.



He sees the world through the eyes of the people whose culture he has absorbed. So, Dalrymple desperately tries to expose this unpalatable fact through his work, *City of Djinnns*.

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**Role of Literature in School Education in an Age of Globalization**

Deepika Kaku

Introduction

The arts and humanities offer an extensive archive of reflections on cognitive, affective, creative, moral and sensual aspects of life. Literature, which is one of the major components of humanistic studies, introduces us to new worlds of experience. It represents a language as well as people of different cultures and traditions. Broadly speaking, it refers to the works of creative imagination, including poetry, drama, fiction, and nonfiction. One of the purposes of literature is to be read with love and appreciation. To do this, study, critical awareness and thoughts are required. Literature not only helps us in recognizing our preliminary need but also leads us to the path of other desires that we never knew we had.

Giddens defined Globalization as “the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa”. But the decline of humanistic studies in an age of globalization in schools as well as in higher education can be clearly witnessed. Presumably, it does not offer an easy vocational path or guaranteed income to its learners and thus rendering them either jobless or restricting their rich source of income which they could have earned through technical courses. Therefore, there is a rush amongst people to pursue courses from fields like sciences, pure sciences, technology and management. It is a need of time to make all the stakeholders of education system aware and sensitize towards the role, value and use of studying literature in school as well as in higher education. It is important for a teacher to know how to teach literature to her students so that they develop aesthetic sensibilities towards high art. This paper points out the various pedagogical strategies and methods through which she can achieve this goal and move towards a greater good.

Role of Literature

Literature invites us to look at life. Poetry, prose and drama are potent sources of not only refining our literary sensibilities but also of enriching our aesthetic life, enhancing our synesthetic abilities, and enormously improving our linguistic abilities particularly reading comprehension and written articulation. Literature also includes jokes, irony, fancy; story, parody, and parable which pervade our everyday discourse and in no way constitute an autonomous universe cut off from “the world’s business”. (Habermas, 1996)



For John Dewey, liberal education is tied to human experience and everyday life, but this practicality should not be confused with “narrow vocationalism” or an endorsement of the status quo. Education, rather, calls for a form of inquiry that is both curious and activist, that is open to the unexpected while also being motivated to what matters to students and teachers. The goal of liberal education is critical thinking combined with the capacity for empathy and comprehension that stretches the self, which will help one in reconnecting with the world.

Politics of ‘Use’ in Teaching Literature

What is the value of humanistic study? What is its ‘use’? What do we mean by use? What does ‘use’ encompass and how its meaning and possibilities are to be understood? These are several questions that arise promptly when one thinks of teaching literature in an educational institution. ‘Useful’ is generally taken as something that is opposed to imagination, fantasy, the rhythms of desire, to that which is irrational, incalculable and impractical. The overtone of ‘useful’ quickly falls into arena of that which is technical, functional, serviceable, profitable, and utilitarian.

Use does not focus the functional aspects of high art alone; it also talks about our engagement with the world on everyday basis. But for some, “the aesthetics and practical are experienced as fully integrated”. A thing loses some dimensions of its aesthetic value if we remove its functional value. But, when parents or students point out that reading or studying classics is not useful, their intentions are strictly in the economic sense. Here comes, the role of the teacher. Whether the teacher should defend humanities as a pipeline to money making careers or as a high-minded defense of education as an intrinsic good, remains a question. Brian Boyd in his essay on Nabokov’s work asserts that “a key element of *Lolita* is its critique of oversimplified criteria for what is of ‘use’ in literature or life”.

Teaching and Learning of Literature in Secondary Education

A language education policy cannot afford to ignore the fictional, narrative, metaphysical or theoretical elements of language and treat it only as a useful vehicle or a tool for achieving some worldly gains (Marx, 1844). In her book called *The Value of the Humanities*, Helen Small defends the purpose and value of humanities in general and literature in particular. She claims that the humanities bring a distinctive understanding of what constitutes knowledge and understanding; that they contribute to human happiness; that they are a force for democracy and; that they are a good in themselves to be valued for their own sake.



Not only at the secondary stages, but literature is necessary for children as well and they should start learning how to read and write at a young age. Literature is important because it gives the information, education, entertainment, insights and knowledge. It also helps the children find solutions to the problems.

Literature not only improves reading fluency through the expansion of vocabulary, but also increases children's' reading comprehension skills. Comprehension skills not only include retelling main events, but also include the ability to identify the author's choice of words, central themes, character development, symbolism, irony etc.

As it has been said that one of the main purposes of literature is to be read with love and appreciation, a lot of study and critical inquiry is required to do that. It is very difficult for a teacher to develop a taste for literature in all the students. It is almost impossible. A taste for good literature cannot be aroused at all in some and only spasmodically in many others. Literary enjoyment depends upon the interest and mood of the learner. Good poetry or fiction or argument is not so much hay that one can stuff into one's mow or maw. (McLouth, 1902)

Some of strategies a teacher should apply while teaching literature in an advent of globalization are discussed below:

- A teacher must have a love for literature as well as education in literature. It is teacher's duty and responsibility to develop love for literature in her students. Teacher should not boast about her knowledge of literary figures nor become an over enthusiast while teaching.
- Pupils must see this drawing out of aesthetic sensibility and appreciation in their teacher if they are to develop it in themselves. Pupils must be led by their teacher to see this beauty.
- Teacher should encourage pupils to look for beauty and when they have found it, praise it according to their individual taste and opinions.
- Teacher should cultivate the confidence of her pupils in expressing their opinions and feelings by respecting and admitting to their opinions.
- Studying literature must not be a burden for students. Keeping this view in mind, a teacher should not force outside the textbook material on students. Outside readings are to be dealt with much skill and care.
- Teacher must learn to read well in order to provoke aesthetic sensibilities in her students.
- Quality translation of classical work should be provided to the students as poor translation of foreign literature can render the lesson unprofitable and harmful.
- Some educationists are of the view that there is the necessity of reading original texts to understand its true literary value.



Conclusion

There are many pedagogical principles that a teacher can apply to her work. Additionally, at times, it is important stop and theorizes upon what we are actually doing. The smallness of outcome should not discourage us but rather arouse us to more earnest efforts. For a teacher, it is important to make use of critical pedagogy to impart liberal education to her students, to unshackle the chains of neoliberal education which oppresses and leads a person towards more and more economical gains. Education should be such that it provokes students, influences them to ask questions and helps them in being reflective to them as well towards the society they live in.

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The Medium to the 'English' Identity

Deepti Saini

It is human nature to identify their selves based on others' views about them. These views and perceptions are formed on markers ranging from one's appearance to one's religion and profession. When one looks at others through this tinted glass colored by the stereotypes they hold, prejudices are bound to prevail. Sadly, the medium of language acts as one such marker. The medium of language decides how one will be perceived. As a basic necessity, language is a form of expression but it becomes a basis for judgment about the speaker involved. Few languages are seen as superior over others and the language English enjoys supremacy over all other vernacular, indigenous languages. Hence, a speaker of English is perceived as belonging to a "respectable" class, status and profession. An unquestioned relation is established between language and class. Command over English affects not only one's present status, as a marker of his/her identity but also promises the advantages it would entail in the job market, in the later years of life.

It is common for teachers to encounter requests from parents to push their child to learn and speak only in English. While I myself was working in a reputed private school, this used to be a common request on each Parent Teacher meeting. Being an English teacher to grades V and VI, I was also bound to take English conversation classes, though I never was in favor of the torture that we meted on few students who always wanted to escape this period. They gave up under the teacher's pressure and chose to sit quietly in the class. The 'English conversation' period turned into a 'no conversation' period for them. It was challenging and unfair to force these kids to express their views on a topic, in no other language but English. Parents have a strong belief that learning English will bring better grades followed by better subject options in higher classes followed by better college prospects and finally better job opportunities for their children.

This theme found resonance in the movie Hindi Medium which narrated the struggles of a couple desperate to have their daughter admitted to an 'English Medium' school. From shifting to a posh colony to be eligible for a neighbourhood quota to a slum for EWS (Economically Weaker Sections), they give it all a try. But what could justify this rush becoming more of a yearly affair with parents frantic for admission of children to top notch private schools? It is the hope of an English medium education and the upward mobility that it promises for their wards. Parents would always refrain from admitting their children to government schools, if the choice, means and purchasing power are available to them for sending the child to an elite private school. They are apprehensive that their children will never learn to speak in English in a government school.



This is majorly the concern of parents belonging to lower and upper middle classes or parents who themselves could never had the privilege of education in the English medium. So much so, that if they fail at this attempt, the promise of the institutes of English speaking come to their rescue. Fernandes (2001) notes that youth in the lower middle classes in small towns and rural areas may attempt to adopt credentialing strategies by refining their public speaking skills through unaccredited institutes. Language, hence, becomes a commodity that can be purchased and can act as a symbolic strategy for upward mobility in the status and class of individuals. That is also one reason why identities are marked with the same parameter. It is not directly the language that is responsible, but the suppositions of class and status that the society makes which becomes a factor marking our identities.

Still worse is the scenario when one actually secures admission to a private English medium school. The school adheres to its principles and every interaction on the campus, such as assembly, celebration of festivals, annual functions, parent teacher interactions etc; and within the classroom, takes place only in English. This excludes, rather pushes not only the students, but also the parents out of the system, not much later than when they were admitted. Such conditions seemingly are un-conducive for the development of a positive self concept. Education, in this sense, sounds contrary to its intended aims.

Marginal population entering in a private school setup is already taken aback by the stark cultural differences that they witness in their local settings vs. the school settings. They derive their new identities not so much from the teacher as from their classmates (Mohan, 2010). The road to acceptance from other children in the classroom passes through an important landmark, which is their ability to comprehend the lessons in English. Also, for the learners of the first generation who are put into the elite private school under EWS category, the initial transition is the period of maximum struggle. One can only find solace in the hope that their coming generations will handle this transition much easily.

Presently, education in an English medium school, rather the education of English has become a kind of capital that allows individuals form varying social milieus to claim their membership to a class that they aspire for. The route to the jobs of the 'new economy' passes through encounter with English language. This is so because a number of undergraduate courses in prestigious universities are never offered in Hindi medium. For example, despite the claims by University of Delhi that all courses except English (Hons.) can intake students from Hindi medium, students are denied admission to course of their choice if they have studied from Hindi medium and wish to continue with the same medium in the university as well. While earlier a student was unable to get admission to a history course at university of Delhi that she qualified for based on the cut off because the medium of instruction was only English (Roy, 2006), recently the university denied admission to a student who chose to count Assamese over



English in her best of four subjects (TNN, 2017). While English finds place in the core language category required for calculation of marks of the students, regional languages such as Assamese, Bodo, Manipuri and other such languages do not, despite all these being a part of the 8th schedule, which is the criteria for decision of inclusion in the core language category (Borah, 2017). Enrolling in a dream course hence becomes an uphill task for the students. It is obvious that such denials are a blow to the initial motivation which drove the individual for the task in the first place.

Taking lessons from countries such as Israel, Japan, China, Russia, Korea, Germany, Sweden and many others, India should also teach courses in Hindi and other regional languages. The mindset that progress is assured only through English will have to be reconsidered. Recently, a university in Madhya Pradesh namely, Atal Bihari Vajpayee Hindi Vishwavidyalaya started courses in Hindi Medium for its various engineering streams (PTI, 2016). Certainly, major changes cannot be expected overnight and continued efforts will be required.

Despite the mad rush for English medium education, can it be a guarantee for a seemingly bright future and flourishing lives? In fact we are conveniently turning our eyes away from the question whether in an English medium class, the child would benefit academically or will he lose his self esteem for all the time that he sits mutely in the class (Mohan, 2014).

Finally, the unanswered questions of why should English sustain as a powerful medium? Why should everyone, knower or ignorant of English language make a switch to English as well and why should the testimonial for the worth of an individual be granted by an English medium education only, still prevail. Since the fact declares that English is here to stay and for one to 'fit in' in the new inclusive schools, it is both the medium and the end.

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Developing Writing Skills in the Context of Teaching English as a Second Language for the Professional Course Students

D Indira Priyadarshini & K Sree Vani

Introduction:

English has obtained a rank of an associate language, however in reality it is the most important language of India. It is the most ordinarily spoken language in India and presumably the most read and written language in India after Hindi. English in India is utilized not for speaking with the outside world; but rather additionally for between state and intrastate correspondence. On account of the considerable ethnic and phonetic differences found inside our country, English goes about as an essential 'link language. English symbolizes in Indians' psyches, better instruction, better culture and higher astuteness. English likewise serves as the communicator among Indians who talk distinctive dialects.

Books and articles proliferate on the place of English in the Indian instruction framework, work rivalry and culture, and on its socio-linguistic viewpoints, articulation and linguistic use, its impact on Indian dialects and Indian writing in English.

The primary goal of the present review is to 'develop writing skills in the context of teaching English as a second language for professional course students'. Experts at JNTU stated that 'learning of the traditional 'grammar form' " and 'communicative function' are both essential elements for achievement in the 'scientific-technical field'.

Overview was directed with the accompanying targets in view:

- To discover the language requirements of the Engineering students.
- To create Diagnostic Tests to distinguish their abilities in various written components.
- To distinguish a particular arrangement of abilities for educators of English at Engineering colleges in the state, in view of the needs study.
- To discover the huge contrasts assuming any, in the performance of the students in vocabulary, grammar, cohesion and organization segments in English because of varieties in their medium of instruction at SSC level.

The research was directed in three stages. In stage I Pre-test was led, Phase II Post-test was directed and Phase III poll was conducted to evoke information from the teachers who were teaching professional students. Findings of the review shed light on a vital aspect of developing writing skills with regards in the context of teaching English as a second language for professional course students.

**Review:**

Vivian Zamel (1983) took a gander at the making forms out of six progressed ESL students. Among the six, there were both talented and untalented scholars. Zamel found that the slightest talented essayist in her review, similar to local English talking partners, 'delayed so frequently and between such short pieces of talk that the general connections between thoughts appeared to endure'. She reasons that some composing problems rise above language factors and thus, are shared by both local and non-local English speakers.

Methodology:

This paper presents information about the profile of the respondents involved in the research, medium of instruction of the students at SSC and the impact of these on the performance of the students in vocabulary, grammar, cohesion and organization components of English.

Sample:

The place chosen for research is Joginpally B.R. Engineering College situated at Yenkapally, Moinabad. For my research purpose I have taken an example comprising of 180 understudies who got enrolled 60 each in EEE, CSE, IT branches.

Variables: The variable taken into consideration is Medium of instruction of the students at SSC level.

The research tool utilized: The following devices were utilized to encourage the research.

Stage I –Pre-test

A Pre-test was led to one hundred and eighty students at the beginning of the study who belonged to EEE, CSE, IT branches at B.Tech Iyr level at Joginpally B.R. Engineering College. It comprised of twenty items as Part-A and Part-B independently. Part A comprised of ten questions through which the researcher attempted to pick up data about the learners and their awareness of writing English. Part B comprised of 50 questions based on grammar components.

Stage II: Post Test

A post test was directed to a similar set of students after a years teaching at the end of the year to test whether there was any improvement in the performance of the students in the grammar components. Comparison was made between the pre-test and the pre-test.



III: Teachers Questionnaire:

This tool was utilized to get an understanding into instructor's perspectives with respect to writing skills.

Interpretation: Frequency dispersion of the student's performance in the Pre-test for aggregate score.

The mean and standard deviation scores of students are 25.02 and 5.02 respectively. Out of the 147 students chosen for the review, 53 students have their tests scores near the mean of the sample. There are 26 students who have scored less than the mean scores of the distribution; whereas 68 understudies have scored more than the mean score of the distribution of the aggregate example. This shows there is difference in the students' performance.

Table 1: Frequency distribution of Pre-test score for Total Sample:

S. No	CI	MP	F	CF	C %
1	10-15	12.5	6	6	4.08
2	15-20	17.5	20	26	17.69
3	20-25	22.5	53	79	53.74
4	25-30	27.5	51	130	88.44
5	30-35	32.5	15	145	98.64
6	35-40	37.5	2	147	100.00

Table 2: Frequency Distribution of Post-test for Total Sample:

S. No	CI	MP	F	CF	C %
1	20-25	22.5	11	11	7.48
2	25-30	27.5	21	32	21.77
3	30-35	32.5	38	70	47.62
4	35-40	37.5	53	123	83.67
5	40-45	42.5	24	147	100.00

The mean and standard deviation scores of students are 34.95 and 5.85 respectively. Out of the 147 students selected for the study, 38 students have got their tests scores very close to the mean of the sample. There are 32 students who have scored less than the mean scores of the distribution; whereas 77 students have scored more than the mean score of the distribution of the total sample. This indicates that there is difference in the student's performance.

Influence of Medium of Instruction in SSC on vocabulary, Grammar, Cohesion, Organization and Total.

Table 4.5 demonstrates the mean and standard deviation scores of students in vocabulary, grammar, cohesion and organization in Pre and Post Test and the calculated F-values.



Components	Type of test	English			Telugu			T value
		N	Mean	SD	N	Mean	SD	
Vocabulary	Pre-test	116	6.216	1.933	31	5.097	2.038	2.745**
	Post-test	116	8.345	2.039	31	6.581	2.625	3.473**
Grammar	Pre-test	116	7.164	1.676	31	6.258	1.831	2.489*
	Post-test	116	9.543	1.749	31	8.258	1.722	3.679**
Cohesion	Pre-test	116	2.931	1.165	31	2.097	1.201	3.457**
	Post-test	116	4.207	1.303	31	2.710	1.987	3.973**
Organization	Pre-test	116	9.457	2.187	31	8.774	2.210	1.531@
	Post-test	116	14.138	2.088	31	12.613	2.074	3.631**
Total	Pre-test	116	25.767	4.641	31	22.226	5.338	3.369**
	Post-test	116	36.223	5.004	31	30.161	6.196	5.035**

It is revealed from the table that the obtained t-values in Pre-test for vocabulary (2.745) and cohesion (3.457) is more significant at 0.01 level. The obtained t-value for grammar (2.489) is significant at 0.05 level. Further the obtained t-values in Post-test vocabulary (3.473), grammar (3.689), cohesion (3.973) and organization (3.631) are more significant at 0.01 levels; whereas medium of instruction has no significant influence on the performance of the students in Pre-test organization (1.531) is not significant at 0.05 levels.

Further the mean values of English medium students (25.767) and Telugu medium students (22.226) in Pre test show that English medium students performed better than the Telugu medium students. Similarly the mean values of English medium students in Post test (36.233) and Telugu medium students in Post test (30.161) show that English medium students performed better than Telugu medium students.

Similarly the t-values of pre-test and post-test reveal that the performance of the students improved tremendously in Post by (1.555). It implies that medium of instruction of the students at SSC level has significant influence on the performance of the students in vocabulary, grammar and cohesion in Pre-test. Similarly medium of instruction of the students has significant influence on the performance of the students in vocabulary, grammar, cohesion and organization in Post-test.

Hence, the formulated hypothesis, 'there exists significant difference in vocabulary, grammar, cohesion and organization performance put together by the students due to the variation in their medium of instruction is accepted with regard to vocabulary, grammar and cohesion in Pre-test and vocabulary, grammar, cohesion and organization in Post-test.

It is observed that mean values of English medium students in Pre-test (25.615) and Post-test (35.015) reveal that English medium students performed better than the Telugu medium students which is (20.471) in Pre-test and (26.324) in Post-test. Similarly the obtained t-values state that there is a



tremendous improvement in the performance of the students in Post test in comparison to the Pre-test by (3.210).

Hence, the formulated hypothesis, 'there exists significant difference in vocabulary, grammar, cohesion and organization performance put together by the students due to the variation in their medium of instruction is accepted with regard to vocabulary, grammar and cohesion in Pre-test and vocabulary, grammar, cohesion and organization in Post-test.

From the above, it is concluded that medium of instruction of the students at Intermediate influences their performance level. English medium student's performance is better than the Telugu medium students.

Implications of the study:

The problem selected for this study was to identify the methods and materials required for training in writing skills for professional students at advanced levels. It was considered essential for counseling the lecturers and plan a suitable schedule for skill development in general and writing in particular.

There was development after one or two sessions of teaching. Drilling of correct sentences to the professional students in their tasks is helpful in developing their writing. Mere writing practice is inadequate and the data has proved that there are interfering factors such as listening ability, general interest in expressing technical details in lay terminology. Ambition for their career was also a decisive factor

Findings: At the end of the study the following observations have been recorded.

The findings in the present study suggest that more efforts need to be made by the teachers to develop the writing skills of the students. In conclusion it would seem imperative that appropriate measures be taken to improve the linguistic competence. The measures, among others, could be in the form of greater emphasis on vocabulary, grammar, cohesion and organization as well as remedial language strategies.

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Newspapers - A Tool for Vocabulary Acquisition in English as a Second Language in Classrooms

Jeena Mathew & Lavina Dominic

Introduction

Teaching of vocabulary is one of the greatest challenges for an English teacher. The difficulty of learning a Second Language lies in mastering its vocabulary. In India, English being a Second Language vocabulary development is a great challenge for English language learners.

Importance of Newspapers as a Learning Tool

An English newspaper is a repertoire of current English usage. Language teachers can use newspapers to develop various language competencies with a variety of text types that are contextualized. Newspapers can be used as an innovative learning tool in our English classrooms especially for Second Language Vocabulary learning. Pupils can learn Vocabulary incidentally through newspapers. Newspapers can be regarded as the freshest food in Second Language English classroom.

Newspapers serve as one of the important and cheapest media of communication. Since Newspapers deal with the outside world; their use in the classroom can bridge the gap between the outside world and the classroom. They can reinforce, enrich and supplement the textbooks.

Newspaper is the only text that most students will continue reading throughout their lives. Newspapers are an invaluable source of authentic materials, and their use in the language classroom is very much in keeping with the current thinking and practice in teaching pedagogy.

Objective of the Study

- To compare the effect of Newspapers as a Learning Tool and the existing method on the means of Posttest Scores on Vocabulary Attainment in English as a Second Language among Pupils of Standard Eight of Experimental and Control Group using the Pretest scores as covariate

Research Hypothesis

- There exists a significant difference between the means of the Posttest Scores on Vocabulary Attainment in English as a Second Language among Pupils of Standard Eight of Experimental and Control Group using the Pretest Scores as covariate.



Research Procedure

In this study, the investigators used experimental method for the collection of data.

Experimental Design

The investigators used the pretest -posttest non-equivalent groups design for the study.

Table 1
The Experimental Design

The Pretest - Posttest Non equivalent - Groups Design			
	Experimental group - 35	Control group - 35	Duration
Pretest	Administration of Vocabulary Test prepared by the investigators.	Administration of Vocabulary Test prepared by the investigators.	One hour
Treatment level	Instruction using Newspapers as a Learning tool.	Instruction based on existing method.	10 classes of 90 min. each
Posttest	Administration of Vocabulary Test prepared by the investigators.	Administration of Vocabulary Test prepared by the investigators.	One hour

Schemata of the variables in the Study

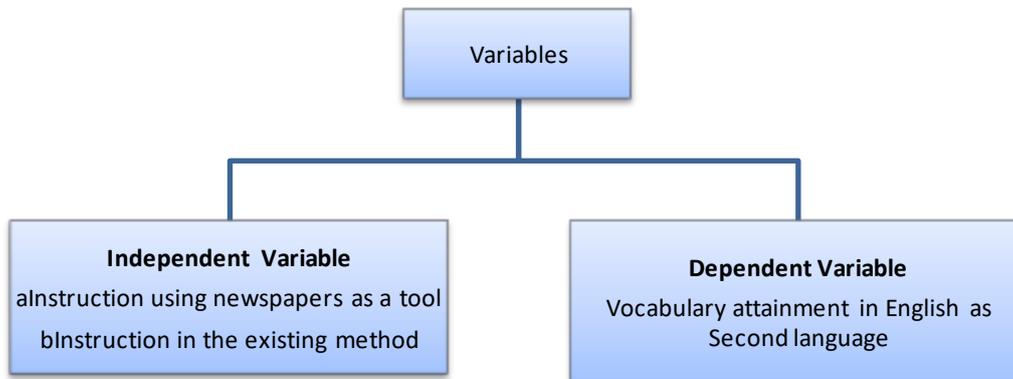


Figure : Variables of the Study

Sampling

The population of the present Study covered all the Pupils of Standard Eight of Kottayam District, Kerala. The investigators used random sampling method to select the school from Kottayam District. The investigators randomly selected two groups from the selected school as the experiment and control group consisting of 35 Pupils each.



Activities based on newspaper items used for the study

Activity 1 - News story

Pupils are divided into five groups and each group is provided with a news story (national or regional). Next, each group is given five headlines of five different news stories, including that of the news story. Pupils are asked to choose the headline that most suits the news story given to them. As they chose they pick out the new and difficult words in the news story. The meanings of the words are explained .

Activity 2 - Classifieds

Each group is given a copy of the Classifieds section of the newspaper and they are asked some questions based on the Classifieds. Pupils are asked to write down the answers in their note book. As they write they also note down the difficult words from the advertisements. Teacher explains the meanings of words, pronunciation and usage.

Activity 3 - Comic strips

Each group is provided with a comic strip that has been cut into different parts. They are asked to put the parts back in the correct order. Next they are provided with a new comic strip with its concluding part missing. Pupils are asked to complete the last part of the comic strip in groups. Pupils are asked to find the new and difficult words in the comic strip. Teacher explains the meaning, pronunciation and usage of the words.

Activity 4 - Sports story

Each group is provided with a sports news item and a world map. They are asked questions related to the news story such as the country to which the sports person belongs, the capital of the country, the continent to which the country belongs, etc. Pupils have to find out the answers by reading the map. As they read they also pick out the new and difficult words in the news story and find out the meanings using the dictionary. They frame sentences using the newly learned words.

Analysis and Interpretation of Data

- The data collected were subjected to analysis of covariance (ANCOVA).

Table 2
The table showing decision for acceptance of hypothesis

Group	N	Mx	My	Myx	t	df	t' value is significant at 0.01 level
Experimental	35	49.34	62.71	61.42	5.72	67	
Control	35	46.60	53.23	54.52			

Mx - (Means of pretest scores)
 My - (means of posttest scores -Unadjusted)
 Myx - (Adjusted)



- Adjusted means for Posttest Scores were tested for significance for df 67. The calculated t value was 5.72. The tabled 't' value for significance for df 67 is 2.00 at 0.05 level and 2.65 at 0.01 level. The calculated t value 5.72 is greater than the theoretical value 2.65 at 0.01 level of significance. So it is significant at 0.01 level.

Conclusion

- Teaching vocabulary in English as a second language using activities based on newspapers is more effective than the existing method of teaching vocabulary.

Recommendations

- Teaching - learning using Newspapers as a Learning tool should be encouraged in schools.
- Teachers should be trained in using Newspapers as a Learning tool effectively in classrooms.
- Teachers should plan appropriate Newspaper activities for Vocabulary Attainment in English as a Second Language.
- Group work should be encouraged in classes for the active learning of Vocabulary.

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An Investigation of Early Language Acquisition: Exploratory Study

Nisar C Shaikh

Introduction

A baby's first crawl, first grasp, and first step are all memorable milestones, but none of those can compare to when a child speaks his or her first word. The astounding ability for humans to learn language never ceases to amaze and delight. Although researchers continue to study the complex and intertwined roles of nature and nurture in this morphological process, there is no doubt that it follows a basic timeline during early childhood. Several studies have demonstrated that morphological development starts with early childhood and it depends upon the exposure that the child receives from his/her surroundings. This paper makes an attempt to examine the morphological development of a child by analyzing child's speech production in L1 and also describes How the L1 method of analyses based on home interviews/observation/recording/ transcript analyses could be adapted into L2 context.

In first language acquisition literature, a review of morpheme acquisition studies began with Brown, who set the framework of morpheme acquisition order with his (1973) longitudinal study of the L1 English acquisition. In this study, he studied three pre-school aged children whom he called Adam, Eve, and Sarah. The main aim of this study was to measure the child's stages of language development by their mean length of utterances (MLU). In this study, he discussed the procedure of data collection and transcription. While talking about transcription he states that transcription is a tedious and painstaking task. According to him, morphology is the aspect of language concerned with the rules governing change in word meaning, and morphological development can be analyzed by computing a child's mean length of utterance (MLU). In this study, he presented rules for calculating mean length of utterances similarly he also described and showed the five stages of the language development based on MLU. For instance, following table outlines typical MLU development of the child with the age:

Stage	MLU	Apprx Age (In Months)
I	1.0-2.0	12-26
II	2.0-2.5	27-30
III	2.5-3.0	31-34
IV	3.0-3.75	35-40
V	3.75-4.5	41-46

Table 1 Source: Compiled from Brown (1973)

In the same field, there is another study by Berko (1958), who tried to see the morphological development from another perspective. In this study, Berko



aimed to see whether children possess morphological rules that can be applied to newly acquired words, and specifically by using nonsense words that carried no meaning but did share phonetic similarities with actual words. If a child knew the correct allophone used for the plural form of a specific word, would the child be able to use this existing knowledge and apply it to the nonsense word that used the same allophone? This is what Berko set out to find out, and his research wasn't confined to looking at plural forms; he also included: the two possessive forms of the noun, the third person singular, the progressive tense, the past tense, and the comparative and superlative forms of adjectives. A total of 56 children aged from 4 to 7 were chosen from two schools. The results showed that children of this age range do possess phonological rules. However, these rules are delimited. The results also showed that the older children's answers were slightly better than the younger ones. When comparing the girls' results with the boys', there was no significant difference. This led to the conclusion that at this age there is no gender differences when it comes to language acquisition.

In the literature of morpheme studies, the critiques had always questioned the validity and reliability of the morpheme studies on the basis of its vocabulary measurement. For instance, the above two studies used breadth vocabulary measurements for their studies and there are many more other studies, which used the breadth vocabulary measurements for their studies. Therefore, to tackle the issue of measurement Wesche and Paribakht (1996) surveyed existing second language vocabulary measures such as depth measures and breadth measures of vocabulary and described in detailed about an instrument *vocabulary knowledge scale(VKS)* which was designed and developed to assess levels of familiarity with given words.

Data Collection:

The present study was done with the help of data collected by Brown (1973). This data was mainly in the form of interviews, observations, recordings, and transcripts.

The nature of data:

The data was collected in two phases. In the first phase, a speech of 2.7-year-old child was audio recorded for an hour then it was transcribed. In the second phase, Brown observed the same child after six months, and audio recorded speech of the same child. To investigate the following research questions the data collected by Brown (1973) was pertinent and hence it was utilized for the present research study.

Research questions:



1. What kinds of morphemes are acquired in the early childhood?
2. How is their development after five to six months of time?
3. Which parts of speech are acquired in the early childhood?
4. How is their development after five to six months of time?

Findings and Discussion:

Data analysis was carried out in three stages by following Brown's MLU calculation rules (1973). At the initial stage of data analysis, data was analyzed in terms of morpheme count and word count across the two transcripts. In this stage, we examined the morphemes produced by the child and its frequency. The logical reason behind examining morphemes and its frequency was to determine which morphemes are acquired by the child. In the second stage, a comparative study of morphemes was carried out. The comparative study showed that morphemes such as 'a', 'me', 'it', 'have', *regular plural-s*, and *Contractible copula* were acquired and developed during the two-phase data collection. To see the developmental trajectory of these morphemes, we counted the frequency of these morphemes across the two transcripts. For instance, see the following table and figure 1.

Comparative analysis of morphemes

Morpheme	Transcript I	Transcript II
Morpheme 'a'	9	12
Morpheme 'me'	2	6
Morpheme 'it'	9	13
Morpheme 'have'	2	3
Regular plural-s	0	2
Contractible copula	1	11

Table 1

The comparative analysis of above-mentioned morphemes confirmed that there is gradual development in these morphemes. For instance, the frequency of morpheme 'a' in the first transcript was nine and gradually after six months it developed and reached to twelve in the second transcript. In the same way, the frequency of other morphemes such as 'me', 'it', and 'have' has gradually developed during the six months time. However, this was not the same case with the morpheme *'regular plural-s'* and *'Contractible copula'*. In the case of *'regular plural-s'* we did not find even a single morpheme in the first transcript but the data showed that the child started its acquisition process in the second transcript. In the case of *'Contractible copula'*, there was a huge growth. In the first transcript, the frequency of this morpheme was one and gradually after six months, it developed and reached to eleven in the second transcript. The following figure demonstrates the developmental trajectory of these morphemes.

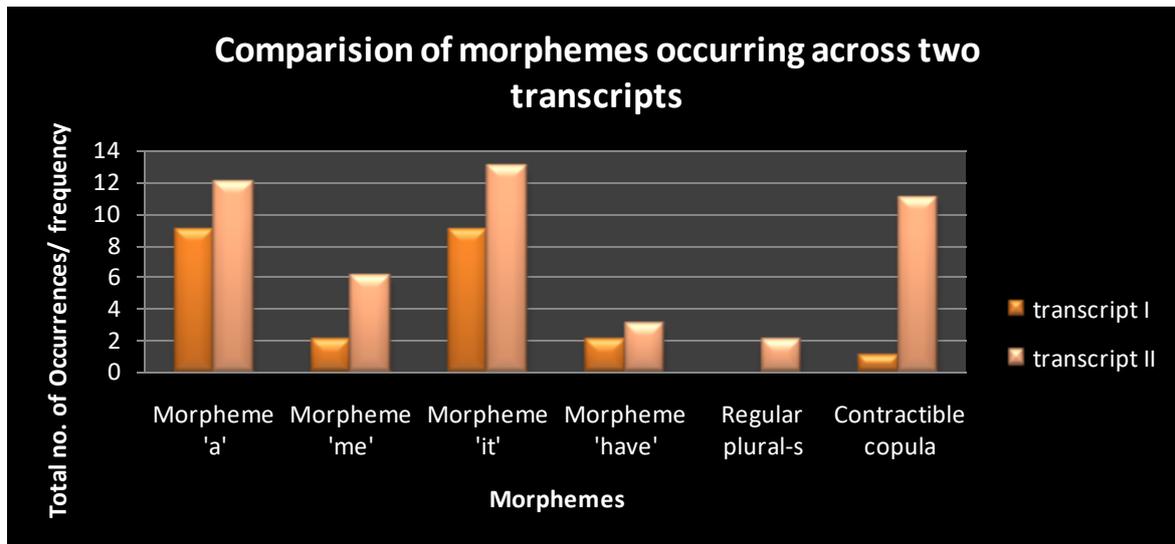


Figure 1 Developmental trajectory of these morphemes

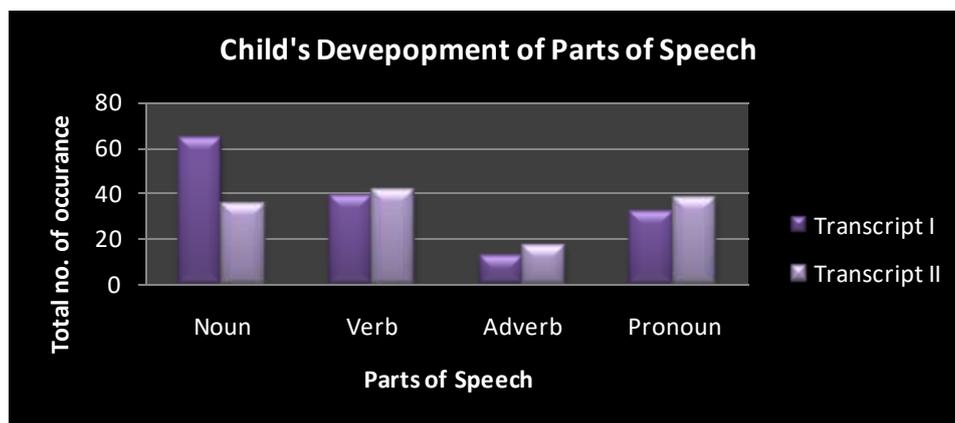
In the third stage, to see which parts of speech are acquired in the early childhood researcher conducted a quantitative analysis of parts of speech across the two transcripts. Further, to explore the development of the parts of speech we carried out a comparative analysis of the parts of speech. Following table 2 shows the comparative analysis of parts speech in a holistic manner.

Comparative Analysis of Parts Speech

Transcript I	Transcript II
Nouns : 64	Nouns : 35
Verb : 39	Verb : 41
Adverb : 12	Adverb : 17
Pronoun : 32	Pronoun : 38
Preposition : 13	Preposition : 11

Table 2

The comparative analysis of the parts of speech showed that the child produced sixty-four nouns in the first transcript but in the second transcript the number of nouns produced by child reduced considerably to the thirty-five, which means the production of the noun in the second transcript has decreased to around half of the first. In the case of the verb, child produced thirty-nine verbs in the first transcript and after six months, it developed and reached to forty-one in the second transcript, which means that there is a gradual development of verbs in the second transcript. In the similar way, there is a gradual development of other parts of speech such as adverb, pronoun, and preposition. For instance, in the first transcript child produced twelve adverbs and after six months, it developed and reached to the seventeen in the second transcript. In the case of pronoun child produced thirty-two pronouns in the first transcript and after six months, it developed and reached to the thirty-eight in the second transcript. In the case of preposition child produced thirteen pronouns in the first transcript and after six months, it reduced to the eleven in the second transcript. The following figure illustrates the developmental trajectory of parts of speech.



Developmental trajectory of parts of speech

The above analysis clearly matches with the Owens's discussion on *first words, and word combinations in toddler talk (2001)*. According to him, there is an initial increase in nouns until child acquires 100 words. At this point, he says that verbs begin with a slow proportional rise with a proportional decrease in nouns. Further, he states that other word classes such as the preposition, adverb, and pronoun do not increase proportionally until child acquires approximately 400 words. The above analysis of parts of speech supports the Owens's discussion and we hope that this paper will lend a hand in validating his discussion and viewpoints.

Conclusion:

To conclude, we can say that morphological development is the first prominent step in child language acquisition and child's morpheme acquisition depends upon the exposure that he/she receives from his/her parents. That is why for their studies many researchers, doing research in first language acquisition follow first language method of analysis. In that they collect data based on home interviews/ observation/recording/transcript analyses. This method of data collection can be adapted to the second language context (India). However, before conducting study researcher should think on the following points.

1. Sample selection-

While selecting the sample for the study the researcher should make sure that the sample of the study gets proper or adequate exposure. This is important because if the sample does not get the adequate exposure of the second language then it will not be possible to determine the morpheme acquisition order and its frequency. Therefore, selection of the sample should be determined by the exposure to the second language.

2. Use of the second language at the home-

This is another important point to be considered while selecting the sample. The main reason behind considering this point is if there are no opportunities



at home to use the second language to communicate information then the whole purpose of conducting research study will be spoiled.

After scrutinizing the above two points, we can adapt first language method of analysis in Indian context in the following manner -

First, to carry out research, the researcher will conduct interviews with the child's parents. The primary reasons for conducting interviews with the parents could be to know about the child's likes and dislikes and to determine the parent's role in the data collection procedure. Second based on the interview the researcher will set the artificial set up in the child's house. Then, he will observe and record the child's spontaneous production of speech. And finally, he will transcribe the recorded data appropriately and will analyze it from the research point.

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Challenges in Teaching and Learning English for Rural Students

Rahath Khanam

Introduction

English is international language and due to the increase of information and technology it has become easier for the students to enhance their skills in English. English has been taught in almost all the schools in India at the primary level, and most of the students spend many of their precious hours in learning the English language in their classes daily but they could not achieve the desirable result and the strenuous efforts of the teachers are in vain due to many reasons. Finally English remained as a decorative and difficult subject without achieving any academic excellence among the students. This paper deals with the challenges of English teaching and learning in students of rural areas.

Major Obstacles of Learning English

1. Lack of Efficiency and Proficiency of English Teachers in the English Language:

Unfortunately, most of the high school teachers are not fluent in English and they are unable to teach the English Language effectively with proper pronunciation. They teach English in the form of written language to students and this not a good practice. English teaching is best done when the teachers teach the language orally with voice modulation, correct pronunciation which in turn enhances the oral skills of the students. Mother tongue influence should be reduced in the class room, so that the students get a scope of imagining that they are in a foreign county and they will motivated to speak only in English.

2. Low level of concentration in class:

The second factor is the low level of concentration. When student lack in concentration they can't learn the subject. In order to improve the level of concentration we need to create the atmosphere to learn. We need to eliminate the family problems, Fatigue and insomnia from the students and provide proper exposure to learn the language in an interesting way by using effective audio visual tools.

3. Frequent Practice and Lack of Repetition:

Mostly students are not interested to learn English and most of them are tired of repeating and practicing the same lesson without proper understanding and learning. Instead of that the language is taught by the use of paper clips,



audio and visual aids, then students are motivated and pay more attention to learn it within a short span of time and they enjoy the activities immensely. By using the specific methods and keeping in view of the experiences of the teachers should motivate them to learn English interestingly without any boredom.

4. Lack of interest to learn English and no proper Motivation:

Most of the students learn English just examination point of view to pass the course and they are neither interested to learn English Language nor do they pay any attention towards the teaching in class by being absentminded, as a result they learn nothing. If they learn something also they will forget quickly after the examination for they are tired very much of repetition. The English Teacher should play a key role by encouraging the students to learn the language by assigning interesting topics for practice. There should be continuous encouragement to the students by giving awards and motivate all the time by quoting lively illustrations. Students should be encouraged to repeat the language with good pronunciation so that English can be learned only by repetition. Students will overcome their hesitations and fearlessly they try to speak fluently.

5. No Up gradation of Syllabus:

English language which is taught in schools are not updated. The lessons are boring with old and blurring pictures which are not catchy and do not attract the students. Since, English is an International language and all higher education is through English Medium only so, the syllabi should be updated from time to time as per the need of the day by arousing the interest among the students to learn with a passion towards the language. Most of the exam questions have no resemblance to the text book exercises, in other words solving the exercises in books do not mean the readiness for the exam and can't expect a good score. The English Books do not strengthen the basic skills like Listening, Speaking, Reading and Writing.

6. Few Hours of English Language Teaching:

Low hours of teaching is allotted for the English subject and due to lack of proper time the Teachers fail to make the students practice oral skills which is one of the important factor to speak fluently...Students just pass the course by simply memorizing the contents of these books and in the mean time they forget all the things they have learnt after their examinations.

Four basic skills in learning English

According to the linguists, basic skills in learning English are as follows:



- Listening
- Speaking
- Reading
- Writing

In cases where English is taught as a foreign language, there is no opportunity to use the skills in the classroom. English language would be required to get a degree at the high school or university entrance exam. In that case, English language will be considered as a subject such as mathematics and science. For these learners the concept of needs outside the classroom has very little significance.

The present decade and the past century are different from what is known to the history. Very deep and broad changes which have never been seen in the past have affected all human activities and teaching is no more based on the transfer of constant information to passive students. Minds filled with Inflexible material cannot figure out the present and future complexity and dynamic. Despite a great experience, most teachers still have not really found what is important in language teaching and learning in the classroom they usually ignore the most important element of any training session that includes providing a valuable learning experience which has assign if I can't contribution in the development of second language performance. It should be noted that teachers teach a set of individuals and any teaching process must enrich the emotions of both student and teacher.

English Teachers Should Be Role Model in English Teaching

Mostly students love their teachers and use his motivation and creativity; they will be more interested in English. Although this is an accepted scientific principle and is true for all subjects, but we must accept that this is more prominent in practical lessons. When the students love their teachers, they will be more interested in learning. So in some schools, the lack of motivated and creative teachers and the lack of access to equipment and limited contents of incomplete course books minimized the students' performance. However, certain problems of teachers such as economic problems and so on are also effective in this issue and some fundamental and lasting measures must be considered in this regard. But teachers also have the right, because at the end of the semester the exams contain questions from the course content not the contents that students like. Therefore the classes seem a bit boring and non-functional that this issue will have an adverse influence on teaching and Learning English. In fact it is not the fault of teachers. The value of this course is unknown and the society has not felt a need to this course. Some experts believe that teachers teach many things, and do not teach something and it's so true, because due to the interest rates and different incentives the limited time will be fewer and fewer and flaws and shortcomings will be exacerbated.



Important Factors Of Phonetic And Sound Systems Which Affect The Process Of Language learning and teaching

1. Factors related to the speaker: number of speakers, their speed and variety of accents
2. Factors related to the listener: role of listener, understanding the response, Interest rates relative to the subject.
3. Content (text): the complexity of the data structure, grammar and vocabulary.
4. Supplies and Support: in pictures, graphs and other visual and auditory instruments but we have to admit that a particular culture of language learning should be formed. And not to provide a learning platform, students do not grow in this area, because students forget the knowledge and language they learn this process is completely natural and it is true in other courses. Now-a-days there is need to learn a foreign language due to the increase of growing media and communication equipment, such as network and Internet...

Different Methods of Teaching English

The organizing the learning method is to meet a specific educational goal. Programmed teaching, lectures, and practical display are considered as examples of teaching methods. Teaching method is different from the concept of “educational medium”(a means of exposing the students to a data source, such as text books, TV, PC, or the teacher and other students). In fact several different teaching methods may be used in an educational medium (Such as programmed teaching, lectures, and practical display on TV)Or a specific teaching method in several different educational mediums (Such as the use of programmed teaching in text books or TV). Teaching method is a set of procedures and experimental activities performed to achieve a certain goal. The best method is the one which spends the least time and with the resources available, and thus achieves the highest returns. Teaching method is a set of activities that are carried out according to the condition sand possibilities to provide the most favorable area for the effective and desirable teaching. Learning is any constant change in behavior which comes from the experience. It must be considered that teaching does not mean learning and any teaching necessarily lead to learning.

Conclusion

If language is taken from the human society, human civilization will be destroyed, thus teaching and learning language is apriority in the field of education. Nowadays, with the advancement of science and technology, English is essential as an international language. So in this new millennium, language is the guiding factor for trading, politics, economy, science and technology. Extending the English learning is a prerequisite due to the growing development in the field of science and technology and the need to become aware of them



through the mass media. This will be achieved by the development of English language teaching in a principle manner. And second language teachers need special training to learn how to teach the language effectively.

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A Course Plan in Ameliorating Students' Access to Professional English

Rajesh Dubasi

Introduction

In ameliorating students' access to globalised English status, the colleges of professional and technical studies usually revise their curriculum of English. But, the majority number of students always stands very far away from this goal. The primary mismatch in this context is --- the students learn it as one of the subjects and the teachers are forced to treat it as a syllabus completion programme. This may cause the damage to the expected output. To break this situation, add on course can be introduced by the colleges for this specific purpose with the support of the in house English teachers' community. This paper is an attempt to design a course plan in improving students' access to professional English.

Expected Output

This course plan is expecting three outputs as maintains interlink among Students, Teachers and College Management. At the end of the day, the students should be able to get access to the globalised English status. The students need to learn it with a specific purpose under the guidance of the teachers those who designed the course. To design this course, the teachers have to refresh their methodology in order to ameliorate the traditional way of teaching. The teachers ought to put many efforts as they have to pay different roles in supporting students in every aspect. This happens when the college management facilitates the teachers' community in all aspects. In turn, the results of this course increase the chances of the college to attract the corporate and MNCs to visit the campus to place their students.

Course Outline

The course aims at improvising students' professional English level through LSRW skills. Since the globalised corporate world is expecting the all round way qualities of the candidates, the four skills are equally prioritized in the course. But, to reach the expected target the content of the course has to be treated as a section under ESP (English for Specific Purpose). To reach this specific target, the teacher is expected to play "five" roles as follows ---

Roles of the Teacher

- Course Designer
- Material Provider



- Researcher
- Evaluator
- Performer

Course Designer:

The first and foremost role of the teacher is to design an outline plan that meets the target of our expected output. As there is no exclusive design for the programmes like this, the plan may be a Tailor-made, taken from different kinds of programmes. As a course designer one should mention --- the number of hours required for the course, the topics to be covered, the methodology to be implemented (like theory or activity), the resources to be utilized and the output to be reached.

Material provider

In this role the teacher has to provide material to the students by utilizing various resources. As the course targets the advance level LSRW skills, the material should be taken from the standardized resources --- related to corporate and international business arena.

1. Education and Business columns - from standard news papers and magazines - should be taken for updated business vocabulary, and also for Reading and Writing skills for corporate access.
2. Audio and Videos of corporate and business personalities should be taken for Listening skills, and for Corporate Etiquette in appearance and body language. With this the process of collecting material work is complete.

Researcher

After collecting the material the teacher has to compile and recreate the material to be comfortable in the utilization of their methodology. Here, the teacher needs to work like a Researcher to analyze the suitability of the material taken from the prescribed resources. Finally, the compilation and the recreation of the material should make the students' work easy to utilize them in the process of learning.

Evaluator

Evaluation in regular intervals is required to test the students' access to the course. The tests should be prepared in different modes to check the LSRW skills of the learner at different levels. Gradually the difficulty level of the tests should be increased. At the end, appearance in these tests should give confidence to the learners in attempting any kind of tests of English like BEC, TOEFL etc.



Performer

To involve the students in this process, the teacher himself should practice the course along with students. This hands-on approach makes the teacher to implement the better and innovative ideas in an updated version. Ultimately, to make the students perform well, the teacher should be a good performer by following the entire course plan. Besides, up to date practice tests should be prepared to make the students to be ready confidently for Evaluation tests.

To fulfill the preparation of above plan, a full-fledged 'Background Work' is required in a way of thinking as follows:

Collaboration

To imbibe the roles mentioned above, the teacher should be a Collaborator first. Because, when something to be done for specific purpose, a Teaching Team can give better results against a teacher alone. In collaboration, the work can be distributed among themselves to concentrate on specific area. The team has to sit together once in a fortnight for preparing a polished and uniformed material. Especially in material collection, one can take one of the LSRW skills as his responsibility in preparing the Module.

The fortnight meetings should give an outline by 'Sharing Ideas' in designing and implementing the course plan. This thought sharing session definitely filters the ideas and brings the cream of priorities to be followed. The second task is 'Organizing Material'. The collected material by team members from different sources will be taken for discussion. The material will be compiled and recreated, and finally will become a handy material to make the students utilize it comfortably. The next step is to 'Analyze' the possibilities to make the gathered material suitable to reach the expected output. The material given should be in a way to get success in Evaluation. The entire plan should be able to motivate students to appear for exams like BEC, TOEFL etc.

To reach the goal out of this collaborative work, certain coordination is required among the group. Hence, a member among the team needs to play the coordinator role to segregate and assign the work to the members of the team. The coordinator has to monitor and organize the material to make it as a polished and uniform module. The coordinator should play a key role in organizing a meeting once in a fortnight. He or she should have a complete grip on all the roles mentioned earlier. He or she should be capable enough in handling the team and update the plan according to the needs. Minutes of every meeting should be recorded to get connectivity with the thoughts of the previous meeting. Everything like Assigning works, Material gathering, Design planning, Worksheets preparation, Evaluation, Results etc., should be filed for the further utilization



and for the observation of the college authority when required. A complete Module should be available at the meeting desk of the coordinator.

In this paper, the plan can be designed by the teachers with the resources available is suggested. So, worksheets or the activities to be done are not given. But some outline procedure is placed for the convenience in preparation and design of the course. Ultimately, as the title conveys, treat the paper as a plan to prepare a course in this regard.

Duration of Class: 90 Minutes

A 90-minute class could use this structure:

- 5 minute warm-up with a practice test question
- 10 minutes of instruction on a grammar or vocabulary point
- 15 minute game to practice the point presented
- 15 minute group reading and discussion on an academic subject
- 10 minute listening to a recorded lecture on the same subject
- 10 minute conversation on the subject
- 15 minute individual writing practice on the same subject
- 5 minute pair work: exchange and proofread papers
- 5 minute speaking practice, as described above

Activities for Teaching Listening:

- Mini-lectures. Give a short lecture every class meeting to provide students with opportunities to develop note taking and other listening skills. Make your mini-lectures as contextualized as possible. Demonstrations are particularly effective. Use visual aids and real objects at every opportunity to increase the comprehensibility of your presentation. Organize practical, hands-on activities for student participation. Following your presentation, ask true/false and yes/no questions to give students the opportunity to check their comprehension.
- Number recognition exercises give them practice doing so. Such exercises develop listening comprehension and numeracy in English and can easily be constructed in advance of each class period.
- Dictation exercises. Read the whole sentence at normal speed three times, allowing time for writing between each repetition.

Activities for Developing Writing Skills:

- Writing exercises include dictation and completion of cloze or fill-in-the-blank exercises. Completion of cloze exercises forces students to hypothesize and to recognize relationships between sentences.



- Sentence-combining exercises require students to combine short sentences into longer ones. This gives them practice with coordination and subordination without requiring the composition of coherent prose passages.
- Writing descriptions can include descriptions of substances, places, and objects. At more advanced levels this might include interpretations of illustrations, graphs, and charts.

Activities for Development of Reading Skills

Encourage students to read extensively by asking them to report on material they have read outside of class which is relevant to the topic under consideration.

Classroom Reading Procedures		
Pre-reading	While-reading	Post-reading
<ul style="list-style-type: none"> ▪ predicting ▪ word association ▪ discussions ▪ text surveys 	<ul style="list-style-type: none"> ▪ list of questions ▪ scanning & skimming ▪ work out meaning of unfamiliar words ▪ pattern study guides ▪ summarizing ▪ clarifying ▪ questioning 	<ul style="list-style-type: none"> ▪ review of the content ▪ work on grammar ▪ vocabulary in context/word roots ▪ writing assignment ▪ discussions ▪ debates ▪ role-plays ▪ project work

Activities for Development of Communication Skills

Improve speaking and pronunciation skills through directed practice in various functions of business communications, including:

- Handling telephone calls
- Understanding meeting procedures and terminology
- Presenting and responding to opinions
- Engage in role-plays to stimulate practical learning
- Learn to make an effective oral and visual (poster or PowerPoint) presentation
- Conduct, collect and organize data
- Improve critical thinking and analytical skills by reading articles, listening to lectures and watching audiovisual programs focused on global business themes

The following or similar class arrangements will keep the class lively and engaged, while still covering the necessary skills and information.

1. Organizing Programs: You will set goals for the students and then translate those goals into an instructional program with hourly, daily, and weekly activities. One of your primary tasks will be management; selecting and



organizing course materials, supporting the students in their efforts, and providing them with feedback on their progress.

2. Setting Goals and Objectives: You arrange the conditions for learning in the classroom and set long-term goals and short-term objectives for student achievement. Your awareness of students' capabilities is a crucial factor in designing a program with realistic goals that takes into account the students' contribution to the learning situation.

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ESL Textbooks: Culture as a Shadow or Pluriculturalism

Sanjeeb Kumar Mohanty

Introduction

Culture is a medium that touches and permeates all aspects of human life, including personality, how people express themselves, the way they think, how they move, and how problems are solved. Indeed, culture goes far behind the climate, food and clothing of student's native country. So it has become essential for teachers as well as learners, to understand others culture. International literacy and cross-cultural understanding have become critical to a country's cultural, technological and economical growth. It has become essential for universities to educate, or more importantly in a world characterized by close, multifaceted relationships and permeable borders. Teachers and learners must possess a certain level of global competence to understand the world they live in and how they fit into this world. This level of global competence starts at ground level-the university and its faculty- with how they generate and transmit cross-cultural knowledge and information to students.

Analysis of the Textbook

Language socialization can be broadly defined as an investigation in a social context. Human experience is culturally relevant, so elements of language are also culturally relevant. One must carefully consider semiotics and evaluate the influence of culture upon language acquisition process. Such influence is even more critical in the acculturation process of students of English as a Second Language (ESL) who use the materials as trusted resources for the skills necessary to negotiate the required curriculum content, here for the undergraduate course offered by Utkal University, as well as the complex meanings of peer and community reaction. So in this paper in order to highlight the effect of culture upon English Language Teaching in the second language classrooms of Odisha at undergraduate level, the text book of English, Endless Adventure, prescribed for the students of the Utkal University, has been reviewed. It should be noted that the purpose of this paper is not to criticize the textbook under study. Rather, its sole aim is to offer ESL teachers more options to customize their uses and provide more culturally inclusive instructions for their students.

Shades of Pluriculturalism

In the unit "My Endless New York", the author Tony Judt has presented in front of us a world city 'New York'. He has tried to establish a difference between a world city and an American city. For the second language learners of Odisha both type of cities may be foreign. So in this context it may become challenging



on the part of the teacher to clarify the concepts like 'Uniate Church', 'Polish grocery', 'Jewish deli', 'Viennese Café'. Through this unit the learners will be exposed to a world which is quite different from theirs. Next, in the unit 'The Need for Excellence', N.R. Narayana Murthy has exposed our learners to a different business culture which is yet to be discovered by the young Indian generation. 'My Brother, My Brother' unit presents a beautiful tribal society where Sher Singh fights against nature to save his younger brother from the jaws of death. It makes our learners aware of a place which is still deprived of basic medical facilities after 65 years of independence. It helps the learners in realising their civic responsibility. "A Simple Philosophy" presents before us two culturally diverse societies - the white men and the Native Americans- through the concept like social suppression. It presents a different picture of America.

Then the phrases like 'smoking iron horse', 'contaminating bodies with sweets, food, and drink' make the text challenging. The chapter "My Days in America" presents two different societies where educated girls take up their responsibilities in a quite different manner than in Odisha. Again the author has highlighted the problems faced by Indians in America. Salim Ali in "The Thrills of Bird watching" presented a glimpse of the polygamous world of a male baya. The learners are exposed to the world of an artful bird who manages to establish many nests without any conflict, which is quite difficult and unacceptable in human society.

What the Teachers should do

Though the text book exposes our learners to various cultures, still our teachers should be very careful in dealing with pluriculturalism in an ELT classroom. The following points can be taken into consideration while dealing with learners from diversified cultures; preparing instructional materials for pluricultural ESL classes; and at last promoting pluriculturalism.

- **Slowing Down.**

Even when English is the common language in a cross cultural situation, the teachers should go at a slower than normal speed. They should slow down, speak clearly and ensure that the alien concepts have become intelligible and comprehensible to the students. For example while dealing with the experiences of the author in the unit 'My Endless New York' the teacher is required to slow down.

- **Separating Questions.**

Teachers should not ask double questions like "What is the meaning of 'twilight' and the phrase 'city of twilight?'" (My Endless New York) In a cross cultural situation only the first or second question may have been comprehended. Learners should be asked to answer one question at a time.



- Avoiding Negative Questions.

Many cross cultural communication misunderstandings have been caused by the use of negative questions and answers. In English we answer 'yes' if the answer is affirmative and 'no' if it is negative. In other cultures a 'yes' or 'no' may only be indicating whether the questioner is right or wrong. For example, the response to "Are you not coming?" may be 'yes', meaning 'Yes, I am not coming.'

- Taking Turns.

Cross cultural communication is enhanced through taking turns to talk, making a point and then listening to the response.

- Writing it down.

If you are unsure whether something has been understood write it down and check. This can be useful when using large figures.

- Being Supportive.

Effective cross cultural communication is in essence about being comfortable. Giving encouragement to those with weak English gives them confidence, support and a trust in the teacher.

- Checking Meanings.

When communicating across cultures we may never assume the other party has understood. Being an active listener, we can summarize what has been said in order to verify it. This is a very effective way of ensuring accurate cross cultural communication has taken place.

- Avoiding Slang.

Even the most well educated foreigner will not have a complete knowledge of slang, idioms and sayings. The danger is that the words will be understood but the meaning missed.

- Watching the humour.

In many cultures business is taken very seriously. Professionalism and protocol are constantly observed. Many cultures will not appreciate the use of humour and jokes in the business context. When using humour we should think whether it will be understood in the other culture.

- Maintaining Etiquette.

Many cultures have certain etiquette when communicating. It is always a good idea to undertake some cross cultural awareness training or at least do some research on the target culture.



A Pluricultural Textbook

So while preparing a text book now the textbook setters can include reading pieces reflecting diversified cultures to make our learners aware of the above listed points. Today culture is not a barrier. Rather it is a tool through which our learners can acquire the target language more accurately. As India is itself a land of diversified cultures so it would be easier on the part of the learners understand various nuances of pluriculturalism. As the world is coming closer so it is the need of the hour that our learners should be exposed to global culture. There is no doubt that the confrontation that goes with the second language learning process needs to be managed, so that the learner does not feel that his or her culture is overly threatened by the culture of the language being acquired. Stereotyping, invisibility and unreality in textbooks may impact ESL students' acculturation process during which they may learn to negotiate their understanding and interpretation of the countless cultural messages that are, for the most part, transmitted through textbooks.

Conclusion

Textbooks that do not include second language culture fail to reflect the diversity of lives and cultures and as such deliver an incomplete message about society. They confine the scope of the students' future because as it is said that the facts, interpretations, and values taught today's children will largely determine the character of tomorrow's citizenry. Schools and teachers play an important role in preparing students for cultural pluralism. They do so by presenting a curriculum that reflects multiple perspectives on issues as well as diverse life experiences, both favourable and unfavourable, and by empowering students to identify the missing, misconstrued and misrepresented voices. Students must learn that viewpoints presented in the textbooks can be questioned and challenged, and that there is not one truth, but multiple truths. Most of all, they must learn that uncovering biases and stereotypes and discussing them openly is a constructive way to counter the development of new misconceptions and to promote mutual understanding. At the end I would like to conclude that pluriculturalism prepares our learners for various challenges offered by the culture of the second language. This exposure facilitates the language acquisition process and trains them to be a culture sensitive globizen.

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Perceptions of secondary school teachers on developing writing skills in the state run schools of Dehradun

Sasi Sekhar Mallampalli & Gopal Chanana

Introduction

Writing is by far the most complex of all the language skills to acquire. Though it has been an important part of school and college curricula over the years, it has not received enough attention that it deserves in our teaching programmes in India. It is high time the policy makers and educationists focused on revamping the system of imparting writing skills from the school level to professional courses.

Teachers play a vital role in making the educational system vibrant. As mentioned in Education for All Global Monitoring Report 2013/14(p.i), 'An education system is only as good as its teachers. Unlocking their potential is essential to enhancing the quality of learning. Evidence shows that education quality improves when teachers are supported - it deteriorates if they are not.'

The National Curriculum Framework for Teacher Education also asserts that:

The academic and professional standards of teachers constitute a critical component of essential learning conditions for achieving the educational goals.' The bottom line of teacher education is the quality of teacher performance in terms of its impact on the learner and indirectly on larger social transformation. (2009:4)

In order to improve the writing skills of students, teachers need to have the right perception on the need and importance of developing writing skills among the students. When teachers themselves are not convinced about the need for improving writing skills, it is highly unlikely that they do justice for the job they have been assigned to. In this regard, it is essential to study the perceptions of teachers on the need for developing writing skills and take some measures to help them reset their views if necessary.

Research Questions

1. How do teachers in State run secondary schools view teaching writing?
2. What are the issues and challenges they are facing while teaching writing skills?



Context

Dehradun is considered educational hub and hundreds and thousands of students across the country come here for better quality education. The famous 'Doon School' and other prestigious institutions have stood for quality education over the decades. However, the situation in state run schools offers a different scenario when it comes to English Language Teaching and developing skills in English. The paper presents the perceptions of secondary school teachers on improving the writing skills of high school students studying in the state run schools located within the confines of Dehradun.

There are over fifty schools spread across Dehradun in four blocks – Vikas nagar, Sahaspur, Raipur and Doiwala. All these are Hindi medium schools. Mostly, students from low-income families study in these schools. Majority of the students are first generation learners of English. Furthermore, English has long been considered and treated as an unavoidable subject in the schools over the years and as a result, the students' exposure to English has been very limited. Predominantly, as the medium of instruction is Hindi, the general correspondence like leave letters and permission letters are usually written in Hindi. The students scarcely write in English and they write in English only when it is inevitable like examinations.

Methodology

It adopts a mixed approach of both quantitative and qualitative research methods. A set of ten questions was given in the questionnaire to the English teachers working in the state run government schools. The questionnaire is prepared in the model of Likert scale with five options.

Teachers were explained the purpose of conducting the survey and were assured of confidentiality of their individual responses. The survey was conducted only after they were convinced about the academic nature of the study.

The researcher interacted personally with some of the teachers and many of them were against recording their views in any format whether it was audio or video. Hence, the views of teachers are reported rather than presented in the paper.

The present study is limited to the State run schools located in the urban areas of Dehradun. The survey does not include all the all schools in the state. The survey was taken only from the English teachers working in the schools. Nearly thirty English teachers have responded to the survey and the results of the survey are quantified and presented in the paper in the form of pie charts for easy understanding.



Findings of the Survey

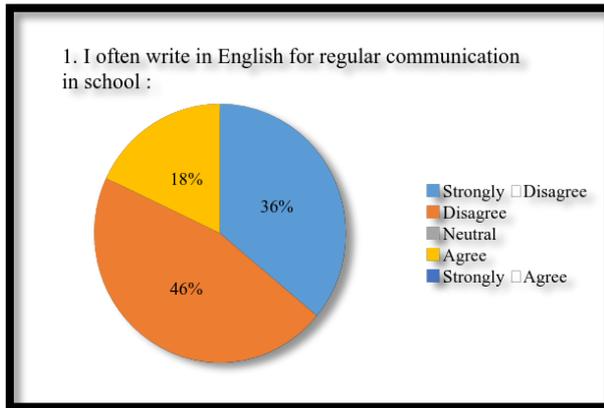


Figure 1

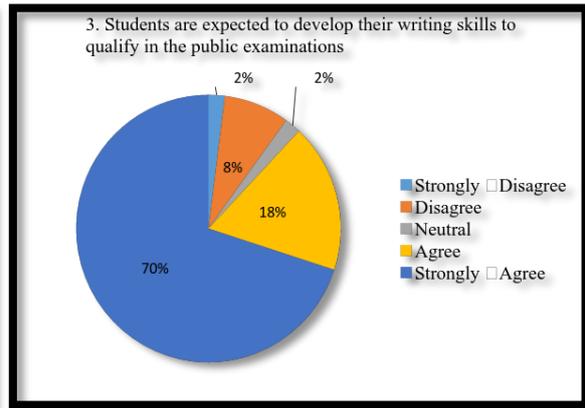


Figure 2

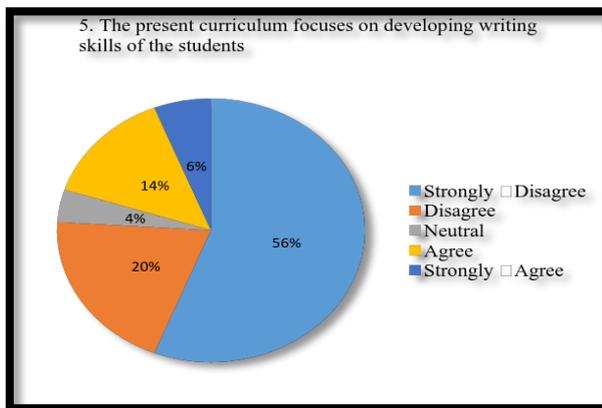


Figure 3

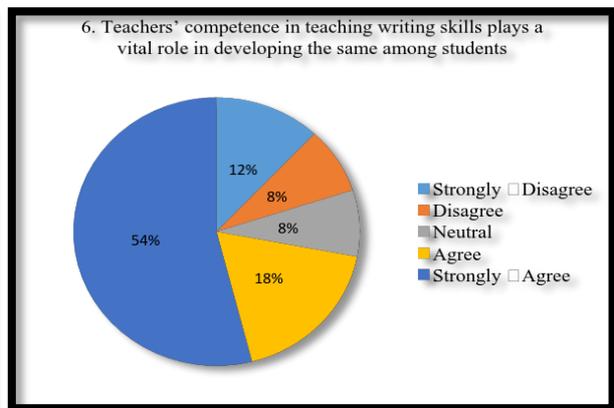


Figure 4

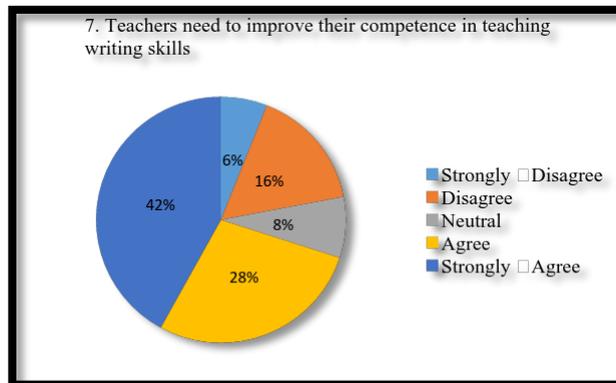


Figure 5

Summary of the Results

- 82% of teachers do not write in English though they teach English at school. (As in Figure 1)
- 98% of the teachers expressed that they had not undergone any training in teaching writing skills to students.
- 88% of the teachers strongly believe that students need to develop their writing skills in English to qualify in the exams (As in Figure 2)
- 76% of the teachers feel that their students are facing problems in writing skills



- 76% of the teachers say that the present curriculum does not focus much on developing writing skills (As in Figure 3)
- 70% teachers showed interest to improve their competency in writing skills (As Figure 5)

Discussion

82% of the teachers who teach English said that they usually do day-to-day correspondence in Hindi but not in English. It is highly unlikely to retain their ability to write in English without any writing for practical purposes at school over the years. (As in figure 1)

Furthermore, very few English teachers (2%) hold professional certifications in English language teaching. In fact, it is imperative for teachers to have professional development courses so that they will be enabled with the best teaching practices.

Nearly 88% of teachers opine that students have to develop their writing skills to qualify in the exams. And 76% of the teachers do admit that their students are facing problems in writing skills. It is clear from the researcher's interaction with the teachers that English is taught and it was not used for practical purposes of communication. Obviously, English was taught as a subject without any relevance to the real life purposes. When nobody is communicating in English either in speech or in writing, it is difficult to imagine that students can develop their skills. (As seen figure-2)

76% of teaching fraternity accepts that the present curriculum does not focus much on imparting writing skills in the students. And 72% of the teachers admit that their own writing competence could affect students' competence as well. (As in figure 3)

Finally, on a positive note that 70% of respondent teachers are enthusiastic and showing their willingness to better their writing competencies. (As in figure 5)

Recommendations

1. It is evident from the survey that majority of teachers are not trained in student centric ESL teaching methodologies, which is very crucial for imparting quality language instruction. In fact, it is imperative for teachers to have professional exposure. Teachers should be encouraged to attend refresher programs/ workshops as much as possible. So that they will be able to bring in the best teaching practices into the classrooms.
2. It is observed that students' writing competencies are awfully poor. Poor spellings, little knowledge of punctuation, no subject and verb agreement, improper use of articles and prepositions. Hence, it is high time that the



instruction of writing skills must be greatly emphasized and students must be provided with ample resources for bettering their writing skills.

3. Currently, the number of hours for English language instruction is 3 hours in a week, which is minimal; the number of hours should be increased to at least 6 hours per week.
4. Classroom dynamics/ Classroom management skills go a long way in creating a conducive atmosphere in the classrooms. Involving students in pair and group activities immensely motivate the students and break the monotony forever. Furthermore, there is a lot more fun in peer learning.
5. Like any other profession, teachers evolve and transform themselves over a period of time by means of research and continuous professional development, Hence, it is important that the teachers have to be perpetual learners
6. The teachers must keep themselves abreast of the latest developments in the field of English language teaching and learning. This will go a long way in their everlasting journey of continuing professional development (CPD) because, as Padwad and Dixit (2012:7) define it, 'CPD is a planned, continuous and lifelong process whereby teachers try to develop their personal and professional qualities and to improve their knowledge, skills and practice leading to their empowerment, the improvement of their agency and the development of their organization and their pupils'

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Perceptions of secondary school teachers on developing writing skills in the state run schools of Dehradun.

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Appendix

Survey Questionnaire

No	Statements	SD	D	N	A	SA
1	I often write in English for regular correspondence in school					
2	I received special training in teaching productive skills (writing/speaking skills)					
3	Students are expected to develop their writing skills to qualify in the public examinations					
4	Students are facing serious problems in developing their writing skills in spite of our best efforts					
5	The present curriculum focuses on developing writing skills of the students.					
6	Teachers competence in teaching writing skills plays a vital role in developing the same among the students					
7	Teachers need to improve their competence in teaching writing skills					
8	English is given due importance in our school					
9	Students are keen to improve their writing skills					
10	Students can express their views clearly and effectively in writing					



Enhancing Intelligibility through Reading Aloud, Recording and Reflecting: A Case Study

AV Surya Seshagiri & A Sherine Joy

Introduction

The objective of this paper is to evaluate the effect of reading aloud, recording and listening on improving the pronunciation, word stress, sentence stress and intonation of undergraduate rural engineering students belonging to Sasi Institute of Technology and Engineering, Tadepalligudem, Andhra Pradesh. Students were recorded before and after the intervention and the results are analyzed with the help of rubric adapted from Gershiser & Wrenn, GA TESOL, 2007

Speaking clearly and confidently is an essential skill for success in life and career. Students from rural areas not only feel nervous but also find it challenging to speak English fluently. They find it more difficult to participate in group discussions and personal interviews during the recruitment process at the campus interviews. Though they are competent in their academics, they are failing miserably when it comes to communicating in English.

Teaching pronunciation for improving intelligibility is one of the main focused areas in the syllabus prescribed by JNTUK. There are more than two hundred engineering colleges affiliated to the university. The curriculum consists of exclusive sessions for teaching pronunciation including word stress, sentence stress and intonation. Nearly 20 periods are allotted for improving their pronunciation and intelligibility.

Faculty members who teach in engineering colleges are postgraduates in English Language and Literature. Most of the faculty members have received no formal training in English Language Teaching (ELT). They devise their own methods of teaching relying on their intuition and resourcefulness.

When it comes to teaching pronunciation there is no prescribed way other than a few exercises given in the textbook. Pronunciation is difficult to teach for several reasons. Teachers are often left without clear guidelines, and are confronted with contradictory purposes and practices for pronunciation instruction. Indeed, there is no well-established systematic way of deciding what to teach, and when and how to do it (Derwing & Foote 2011).

The problem gains greater complexity when it comes to students' previous background in English, especially in Andhra Pradesh. With a mad rush for gaining admission into the prestigious institutions of engineering education like



IITs and NITs, parents, school administrators are focusing more on mathematics and sciences at the cost of English.

Context

- Limited exposure to L2

Students are mostly from villages and small towns where they had their education in the medium of their mother tongue. Though some of them studied in English medium schools in small towns, they were mostly taught in L1 and attempted the examinations in English. The result of their exams depended on their ability to learn things by rote. English was also taught as a subject instead of a medium of learning. In short, their exposure to English is limited and the developing communication skills are totally neglected.

- Present L2 standards

As a result of negligent approach to teaching English by schools and indifferent attitude of students towards English, they pick up a few expressions in English throughout the period of their schooling and enter engineering course with a little knowledge of basics but without any ability to use English for any real time communication in English. Their proficiency in English varies between A1 to A2 levels of CEFR framework in spite of having studied in English medium for more than ten years. In a class of sixty students, it is hard to find at least five students who studied at least in the district headquarters.

- First generation learners

As most of the parents of these students are either farmers or small businessmen, they do not have any exposure to English. Hence most of the students who join in engineering undergraduate courses in the college where the experiment was conducted are first generation learners. In addition to this, they were taught Mathematics, Physics and Chemistry most of the time in both schooling and intermediate with an eye on securing admission in the best engineering college. Hence, languages were given least importance and getting qualifying mark in the final examination was the only objective in learning English.

- Mother Tongue as a Medium of Study

Students who studied in Telugu medium have developed a tendency to consider English as an unavoidable barrier for qualifying in the examinations. They neither had proper exposure nor were taught English in a systematic way. As a result, many students who had their schooling tend to be scared of English not to speak or communicating in English. In spite of the poor foundation they have in English, they are expected to reach at least B1, and if possible B2 level of CEFR within a short period to be selected in campus selections. In the first two semesters they were given an opportunity to brush up their English skills and get ready for a demanding curriculum and rigorous process of campus selections.



- Speaking pretest

When a speaking pre-test is administered to the students immediately after their admission, more than 82% of students failed to secure at least 60 marks in a test that designed for A2 level. It is a huge target for an English teacher to train these students to the expected standards of the industry within two semesters wherein he has to complete the syllabus and prepare them for examinations. With the focus on completing the syllabus and complying with the formal structure of classroom teaching, it proves to be a great challenge for any conscientious teacher of English. In addition to the mistakes counted with the help of rubric adapted from Gershisser & Wrenn, GA TESOL, 2007

The following problems were identified in their speech

- ✓ Heavy Mother Tongue Influence (MTI)
- ✓ No word stress or sentence stress
- ✓ Absence of intonation
- ✓ Inappropriate lexical usage
- ✓ Poor syntax and grammar.
- ✓ Poor intelligibility

- Research Questions:

RQ1. Can reading aloud and recording help students in enhancing their pronunciation and intelligibility?

RQ2. How do students respond to the activity and what are their perceptions about it?

Methodology

The research is quasi experimental in nature and it has applied both quantitative and qualitative methods.

People

Two sections of first year engineering undergraduates each with a strength of fifty students were taken for the study. One section of students was instructed in the traditional method taking it as a controlled group. The students belonging to the other section were given reading aloud, recording tasks and were considered an experimental group for the purpose of the study.

Materials

Prescribed text books, short stories written by Mrs. Sudha Murthy, stress marked handouts, intonation marked dialogues and conversations collected from www.onestopenglish.com voice recorders,



Procedure

Two classes of students were taken for conducting the study. One class is taken for experiment and it is called Experimental Group. The other group is considered controlled group. Each group has 50 students. There are three stages: Pre-test, Intervention (for the experimental group) & Post-test. Pretest was conducted for all the two sections and every student’s reading was assessed on the basis of rubrics (Appendix). The scores are recorded for every individual student and filed for future reference.

Intervention:

Twenty sessions of intervention programme was conducted for the experimental group. The duration of each session is for one hour and students were asked to read aloud ten short passages and were asked to record at least five passages when they were reading aloud. The recordings were shared among the members of the control group for listening and reflection. The reading exercises were given in three stages with increasing difficulty in each stage as shown below: Sample lessons were given in the appendix.

- Level I word stress (mono syllables, disyllabic, polysyllabic words)
- Level II sentence stress (Short passages for one minute duration)
- Level III Intonation (dialogues and conversations)

Segmentals	Element of phonics (spelling)
	Practice alphabet; consonants of English
	Vowel length
	Final consonants and clusters
Suprasegmentals	Basic intonation
	Intonation: declarative, question, request vs. apology
	Sensitize to stress-timing; stress perception

An ESL teachers’ pronunciation “toolbox”

Posttest: At the end of the twenty sessions, posttest was conducted for both the groups and the students were assessed on the basis of rubrics for the posttest.

Results

The number of mistakes each student has made during the pretest and posttest are taken into account while calculating the improvement in performance. The percentage of improvement is arrived at by calculating the

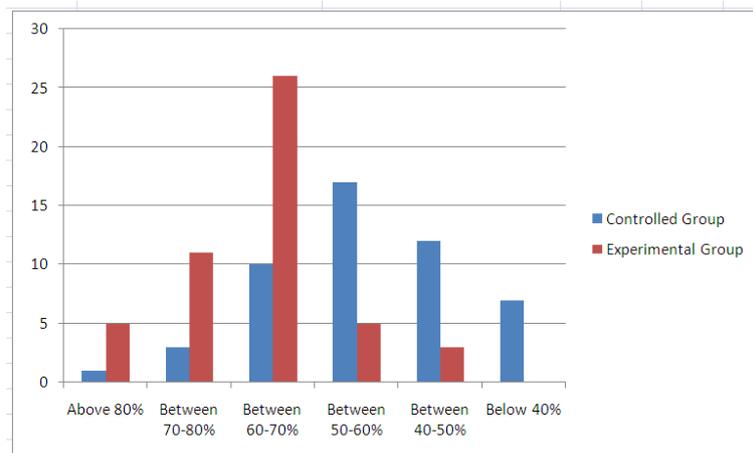


reduction in number of mistakes the student is making between the pretest and posttest.

The table shows the percentage of improvement in six different levels:

S No	Percentage of Improvement	Controlled Group	Experimental Group
1	Above 80%	1	5
2	Between 70-80%	3	11
3	Between 60-70%	10	26
4	Between 50-60%	17	5
5	Between 40-50%	12	3
6	Below 40%	7	Nil

There is an overall improvement in both Controlled and Experimental groups. The difference between the two groups lies in the improvement in performance at different levels.



Improvement in Performance between pretest and posttest

Discussion

The study reveals that there is improvement in both the groups though the percentage of improvement is marginal in the controlled group when compared to the experimental group. More than 50% of students in the experimental group made more than 60% improvement in reducing their mistakes and improving the intelligibility of their speech.

Out of the students who have made drastic improvement and reduced their mistakes by 80% or more, there is only one student in the controlled group whereas there are five members in the Experimental group.

Similarlry among the students who reduced the number of their mistakes and made improvement between 70 and 80 percent, there are 3 students and 11 students in controlled group and experimental group respectively.



In fact, the number of students who made improvement between 60 and 70 percent, there are more than 25 students in the experimental group, whereas there are only ten students in the controlled group.

On the other hand, there are more number of students in the controlled group who made progress between 50% and 60% and between 40% to 50% than the number of students in the experimental group.

Student Perceptions

The pair-work has a huge impact on the students and they have involved in the learning process more actively than usual. In the controlled class, though there is pair-work, there is no reading aloud and recording and reflecting on the same. It has a positive impact on the student motivation and engagement.

Though there was some initial inhibition to read aloud a passage and recording their reading, students have overcome that gradually. In their personal interactions with the researcher they shared that recording their voice and listening to it has really helped them in identifying their mistakes.

Knowing the mistakes on their own seemed better than being told their mistakes by someone else. It has helped in keeping their self-esteem.

Limitations of the study

The study was made with only fifty students in the experimental group. The information about the activities in the experimental group has passed on to the students in the controlled group who also wanted to follow the same method. A few students who were highly self-motivated started reading aloud and recording them at their homes. Hence, it is a quasi-experimental in nature and cannot be called completely experimental.

The regularity to the classes is one more variable in the study on which the researcher has little control. There was more frequent absentism both in the controlled and experimental group. However, some students felt it was awkward listening to their mistakes again and they did not want to keep their recording. Taking feedback from peers has some limitations as some students preferred to take feedback from the faculty rather than from their classmates.

Conclusion

Though reading aloud is an age old method in improving pronunciation, students have taken the task actively as they were asked to record the same. Feedback from the peers has sometimes pained some of the students.



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Appendix - 1

Words of single syllable with the primary accent

- | | | |
|-----------|-----------|-----------|
| 1. Art | 8. Heart | 15. Hate |
| 2. Beast | 9. Knight | 16. Can |
| 3. Calm | 10. Town | 17. Speak |
| 4. Dawn | 11. Atom | 18. Sing |
| 5. Earth | 12. Go | 19. Write |
| 6. Friend | 13. See | 20. Play |
| 7. Game | 14. Name | |

Words of three syllables with primary accent on first syllable

- | | | |
|----------------|-----------------|-----------------|
| 1. 'Aeroplane | 8. 'Discipline | 15. 'Possible |
| 2. 'Beautiful | 9. 'Educate | 16. 'Practical |
| 3. 'Character | 10. 'Excellent | 17. 'Probable |
| 4. 'Confidence | 11. 'Glorious | 18. 'Punishment |
| 5. 'Dangerous | 12. 'Instrument | 19. 'Recognize |
| 6. 'Delicate | 13. 'Permanent | 20. 'Relative |
| 7. 'Difficult | 14. 'Photograph | |

Words of three syllables with primary accent on second syllable

- | | | |
|----------------|----------------|-----------------|
| 1. Ad'vantage | 8. Com'pletion | 15. Pro'duction |
| 2. A'nother | 9. De'partment | 16. Relation |
| 3. At'tention | 10. De'velop | 17. Re'member |
| 4. Be'haviour | 11. En'courage | 18. Sus'picion |
| 5. Col'lection | 12. Ex'ception | 19. To'gether |
| 6. Com'mercial | 13. Ex'pensive | 20. To'morrow |
| 7. Com'mittee | 14. Im'mediate | |

Disyllabic words with stress on first syllable (Nouns & Adjectives) and second syllable (Verbs)

- | | | |
|-------------|--------------|---------------|
| 1. Decrease | 10. Object | 19. Transport |
| 2. Desert | 11. Conduct | 20. Frustrate |
| 3. Increase | 12. Permit | |
| 4. Insult | 13. Import | |
| 5. Refuse | 14. Produce | |
| 6. Subject | 15. Absent | |
| 7. Produce | 16. Present | |
| 8. Progress | 17. Export | |
| 9. Record | 18. Frequent | |



Appendix - 2

Intelligibility Pre-test Rubric

Judge's Name:

Student's Name:

The following rubric has been adapted for counting the number of errors made by a speaker when reading a text aloud. Judges should write down the errors and write the total in the last section.

Elements of Speech	No. of Errors
Consonants: Does the speaker have repeated problems with any consonants or clusters?	
Vowels: Do vowel sounds negatively affect intelligibility?	
Syllables and Grammatical Endings: -s endings (Americans, relationships) -d endings (considered, appreciated)	
Word Stress: Does stress fall on the appropriate syllable?	
Rhythm and Intonation: Does the speaker speak in a natural rhythm? Or does language sound abrupt or choppy? Is every word given the same stress?	
Focus and Special Emphasis: Does the speaker use emphatic stress to indicate key words, contrasts (not only/all), etc.?	
Intonation/Pitch: Does tone rise and fall in the appropriate places? Or, does it sound monotone?	
Thought Groups and Linking: Does the speaker pause at commas and other appropriate places?	
Delivery (rate of speech, loudness): Does the speaker speak too loudly or quietly, too fast, or too slow?	

Total: _____

Intelligibility Post-test Rubric

Judge's Name:

Student's Name:

The following rubric has been adapted for counting the number of errors made by a speaker when reading a text aloud. Judges should write down the errors and write the total in the last section.

Elements of Speech	No. of Errors
Consonants: Does the speaker have repeated problems with any consonants or clusters?	
Vowels: Do vowel sounds negatively affect intelligibility?	
Syllables and Grammatical Endings: -s endings (Americans, relationships) -d endings (considered, appreciated)	
Word Stress: Does stress fall on the appropriate syllable?	
Rhythm and Intonation: Does the speaker speak in a natural rhythm? Or does language sound abrupt or choppy? Is every word given the same stress?	
Focus and Special Emphasis: Does the speaker use emphatic stress to indicate key words, contrasts (not only/all), etc.?	
Intonation/Pitch: Does tone rise and fall in the appropriate places? Or, does it sound monotone?	
Thought Groups and Linking: Does the speaker pause at commas and other appropriate places?	
Delivery (rate of speech, loudness): Does the speaker speak too loudly or quietly, too fast, or too slow?	

Total: _____

Adapted from Gerhiser & Wrenn, GA TESOL, 2007.


The Bhagavad Gita- The Ace of Soft Skills

K Chandrasekhar

Let noble thoughts come to us from every side – Rigveda. 1-89-i

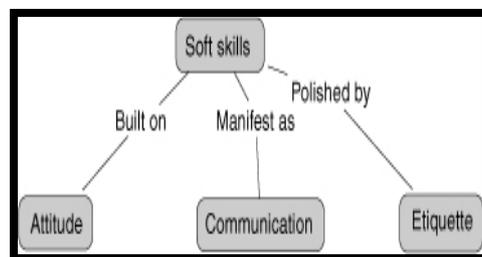
What is Bhagawad Gita?

The Bhagawad Gita, literally means the 'Song of God', is a part of the immense Indian epic, the Mahabharata. This brilliant chronicle is regarded as the highest philosophy of life in the Hindu pantheon.

Bhagawad Gita occupied the second place in “Prasthan Trayam” in Indian texts. Prasthan means – to start or to begin. First one is – Upanishads, second one is Bhagawad Gita, and the third one is – Brahma sutras.

What are soft skills?

Soft skills are those skills over and above the technical knowledge and expertise in the chosen field- required for an individual to relate to and survive and succeed in his or her environment. . (Ramesh and Ramesh, 2012 p3)


Soft skills from the Bhagawad Gita:

Bhagavad-Gita has 700 slokas and these are kept in 18 chapters. Every chapter and every sloka is very important in our life. In this paper only important slokas are presented to make the topic precise.

- Follow your natural rhythm
Everyone has their own style of living. They plan and execute their available time according to their life style and living conditions. Thus we have to follow our own style of living as advocated in Bhagawad Gita by Lord Sri Krishna in the following sloka:

*Sreyan svadharmo vigunah; paradharmo svanusthitat
Svadharmo nidhanam sreyah; paradharmo bhayavahah. (3.35, Bhagawad Gita)*



Meaning: It is far better to discharge one's prescribed duties, even though they may be faulty, than another's duties. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous.

- Know thyself

*Uddhared atmanatmanam; Natmanam avasadayet
Atmaiva –atmano bandhur; Atmaiva ripur atmanah* (6.5, Bhagawad Gita)

Meaning: A man must elevate himself by his own mind, not degrade himself. The mind is the friend of the conditioned soul and his enemy as well. It's depending on one's intuition that how he manages his mind. If he is boss to his mind it will become his friend; if his mind is his boss it will become his enemy. Both are within him. He should know how it is within him.

- Have a stable mind:

*Duhkhesu anudvigna-manah; Sukhesu vigata-sprhah
Vita-raga-bhaya-krodhah; Sthita-dhir munir uchyate* (2.56 Bhagawad Gita)

Meaning: One who has stable mind, he responds to any situations equally like a mirror. one who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger is called 'a sage of steady mind'.

- Time Management:

'Time is God', Lord Sri Krishna revealed this fact in Bhagawad Gita as below:

*Kalosmi loka-ksaya-krt pravrdhho; lokan samahartum iha pravrttah
Rte'pi tvam na bhavishanti sarve; ye vashitah pratyanyikesu yodhah".*
(11.32, Bhagawad Gita)

Meaning: *Time I am, destroyer of the worlds, and I have come to engage all people. With the exception of you, all the soldiers here on both sides will be slain.* So we should respect time as we respect god. With this sloka one could understand the importance of time. If we use time sensibly, it helps in our life; if not it destroys our life.

- Worship your duty

*Karmanyeyvadhikaarastey Maa Phaleshu Kadaachana
Maa Karma Phala Hetur Bhur matey Sangostva Akarmani* (2.47 Bhagawad Gita)



Meaning: Krishna asks one to do his duty, being detached about the final outcome. He advises against the doing of a thing, worrying only about the end. Instead, He says, one should enjoy the whole journey of getting to the end. We are here as human beings to perform our duty at different levels of our life. We have to do our duty selflessly, so that we enjoy our life with detachment.

- Stress management:

*Dhyāyato vishayān puāsaḥ; sangas teñūpajāyate
saigāt saiñjāyate kāmaù;kāmāt krodho 'bhijāyate* (2.62 Bhagawad Gita)

Meaning: A person who always meditates on the material things, he develops lot of attachment and expectations on the material world. It leads him to restlessness, sleepless, discontented and disgusted. While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

*Krodhod bhavati sammohah; Sammohat smrti-vibhramah;
Smrti-bramsad buddhi-naso; Bhuddhi-nasat pranasatyati* (2-63 Bhagawad Gita)

Meaning: When a person is attached to his deeds he gets anger; from anger, complete delusion arises, and from delusion bewilderment of memory. Then memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool. He never realizes the real essence of the life.

- Leadership skills:

*Hato vā präpsyasi svargaàm; jtvā vā bhokñyase mahém
tasmäd uttishatah kaunteya; yuddhäya kruta-nishayah* (2.37 Bhagawad Gita)

Meaning: O son of Kunté, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore, get up with determination and fight. We should not give up our trials and efforts due to attachment with our family or comforts. One should be bold to face any situation in the battle field of life.

Conclusion

The youth is the wealth of the nation. They are not reading our sacred texts. They are unable to understand the essence of life. So they are leading miserable life without soft skills. The present generation of youth is currently experiencing a lot of stress, worries and tensions. The teachings mentioned in the Bhagavad Gita



can be used to help them view their own lives from a different perspective, enriching them spiritually, letting them lead a quality, peaceful, and happy life.

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Teaching Communication Skills in India: Aspects of “Mediation”

Joy Anuradha Muthyala & Sunita Mishra

Today, teaching communication skills in India has acquired the magnitude of almost an industry. It has become a part of policy planning, pedagogy, curriculum and multiple formal and informal training programmes. This kind of training has become especially important post Globalisation, where our students are supposed to become fit to function in contexts where there are international players. We believe that teaching communication skills will give jobs to all our aspiring candidates, and helps them acquire social, cultural and economic capital. In fact, it is treated today as the magic cure for all problems, be it unemployment, lack of performance or failure to compete at international forums. A lot of effort therefore is put into teaching communication skills. Modules on spoken and written communication are introduced into almost all courses. Huge funds are often allocated for training students, employees, new recruits – especially for the section that comes from the less privileged sectors and therefore has less exposure to English. Training sessions are held formally and informally. Language learning software is purchased; precious resources – time, money and effort- are invested into teaching and training.

Yet, we cannot claim to achieve great results in teaching communication skills to our students. It is very often reported that almost 70% of our engineering under-graduates are not employable and the majority of those who face this obstacle belong again to the marginalized sections. Often, they are first generation learners or have backgrounds where exposure to English is minimal. Perhaps the reason for this lack of success lies in the manner we have conceptualized and subsequently formalized the teaching of Communication skills— a set of skills that are accepted and legitimized as indicative of good communication and the English language that forms the basis of teaching and learning Communication skills. If we think of this as a systemic failure, perhaps the cause lies in the way Communication skills has been “mediated” and presented to the learners. The concept of “mediation”, as explored by Vygotsky, is one of the very pertinent concepts that can be used to understand successful learning or the lack of it.

Vygotsky—the Russian psychologist and linguist in the 1920s— was basically a developmental psychologist who explored the socio-cultural basis of cognitive development. According to him, social interaction plays a key role in the development of cognition. He says,

Every function in the child's cultural development appears twice: first, on the social level, and later, on the individual level; first, between people (inter-psychological) and then inside the child (intra-psychological). This applies equally to voluntary attention, to logical memory, and to the formation of concepts. All the higher



functions originate as actual relationships between individuals. (Vygotsky, 1978, p. 57)

Another key idea of Vygotsky is that the potential for cognitive development depends upon the "zone of proximal development" (ZPD)—a level of development attained when children engage in social behavior. According to him, full development of the ZPD depends upon social interaction. The range of skills that can be developed with adult guidance or peer collaboration exceeds what can be attained alone. He says,

The distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance, or in collaboration with more capable peers" (Vygotsky, 1978, p. 86).

Stemming from this idea is his very interesting concept of “semiotic mediation” which discusses the mental tools or devices that influence cognition. These, according to him, are the means, psychological devices or tools for ‘mediating’ between one’s mental state, or learning and one’s environment. These tools determine the manner, order and nature of cognition—not just at the basic level of understanding but also the higher level thinking skills like inferencing, reasoning and problem solving. Interestingly, Vygotsky talks about the anthropological accounts of different kinds of mediating devices used in different cultures. He shows that different cultures have different ways of learning how to reason, infer and solve problems. Thinking along with Vygotsky, it is possible to take this argument a little further and probably say that different cultures constitute the very notion of reasoning, inferring or problem solving differently.

According to Vygotsky, language is one of the prime mediating devices used in every culture to organize cognition. He also says that individuals constantly construct and reconstruct their own mediating devices, but most of their constructions are not original. They have been learnt in the course of social interaction with others who in turn have learnt the devices from others. Some of the other mediating devices he mentions are gestures, sign systems, mnemonic techniques, and decision making systems like casting dice. By later theorists, these have been extended to tools like the use of a CV to form an opinion about a person’s competence, or the amount of money sanctioned for a project to assess the value of the project (Nasir and Hand, 2006, p. 449-475). Coming back to the question of language as a means of forming cognitive impressions, Vygotsky proposes that it is the “central moment in concept formation, and its generative cause is a specific use of words as functional tools”. He further says:

The tasks with which society confronts an adolescent as he enters the cultural, professional, and civic world of adults undoubtedly become an important factor in the emergence of conceptual thinking....The cultural task per se, however, does not



explain the developmental mechanism itself that results in concept formation...The new significant use of the word, its use as a means of concept formation, is the immediate psychological cause of the radical change in the intellectual process that occurs on the threshold of adolescence...learning to direct one's own mental processes with the aid of words or signs is an integral part of the process of concept formation. (Vygotsky, 1986, p.107)

According to Vygotsky thus, the notions, the cognitive patterns that are formed in the mind are shaped by the predetermined meaning that the signifier of that language pattern has in the community.

...he(the child)is not free to form complexes at all. The meaning of the words is given to him in his conversations with adults. The child receives all the elements of his complexes in a ready-made form, from the speech of others. (Vygotsky, 1986, p.131)

Looked at from this perspective, learning would always be an outcome of the manner in which it is mediated — through language or the teaching/learning devices. And obviously, learning will be effective only if the mediating devices are socio culturally familiar, understood and appreciated in the immediate context of the learner. Talking of the process of acquiring a new language Vygotsky further says,

While learning a foreign language, we use word meanings that are already well developed in the native language...the advanced knowledge of one's own language also plays an important role in the study of the foreign one, as well as those outer and inner relations that are characteristic only in the study of a foreign language...The acquisition of a foreign language differs from the acquisition of the native one precisely because it uses the semantics of the native language as its foundation. (Vygotsky, 1986, p.161)

Mediating devices therefore provide a means for cognitive expansion (or learning). They impact both the cognitive and cultural dimensions of knowledge. In fact, the supporters of Vygotsky believe that social activity does not simply *influence* cognition. It is the very process through which cognition is formed. According to them, without being understood as socially mediated (communicative) activity, there can be no development.

Seen in this light, the learning of communication skills becomes significant because it involves not only the learning of language elements but also forming/developing a specific mind set which includes learning how to listen, negotiate, persuade emphatically, present viewpoints, be proactive in problem solving contexts, etc. However, these skills are differently understood in different societies. And unfortunately, often, the communication skills that we are familiar with are not recognized as strategies in the academia and hence never considered



worth drawing from. There is, it appears, a basic chasm between the way we practice communication in our socio-cultural context and the way we are supposed to teach or learn it in the classrooms as part of the curriculum.

It is interesting to look at this problem in the context of developing Communication skills through the technique of Group Discussion. During a GD, students are supposed to introduce themselves, take turns in speaking, provide arguments and counter arguments politely, be persuasive and finally draw conclusions. Often, this is seen as a reliable parameter of assessing and developing Communication skills. However, we often find that during training sessions, the students already fluent in English do better and it becomes difficult to engage the others in the activity. The learning or development of communication skills also becomes evident in the same group, leaving out the students who are inhibited or need assistance. This perhaps happens because as teachers we forget that our students are unfamiliar with this entire mode of discussion. Turn taking, moving progressively from one argument to the other by using proper connectors is not an integral part of our culture. We have always understood arguments in the midst of crosstalk, and even people talking simultaneously to one another. We understand logic without the use of connectors and logical progression. And we even reach effective conclusions – sensible ones most of the time though not always rational.

A better way to mediate and initiate the weaker section of students to GDs could perhaps be to give them the freedom to talk in their mother tongue if English is difficult initially. It could also be useful to encourage them to get into their usual mode of discussion that includes crosstalk and is not strictly guided by the principles of logical argumentation. It is true that the system requires that our students be trained in a certain variety of social interaction – systematic, rational, and logical. We have to do it to empower them. But it becomes problematic when we forget that they do the same activities but in very different ways. The best way to teach new skills would be to mediate them through known procedures. Let them decide the topic and mode of discussion. Let them take it forward the way they always have – use their known ways of understanding and reaching conclusions. Once they all begin participating inside a class-room setting—which in itself is a huge mode of mediation they have to accommodate and get used to—maybe, gradually, other changes can be introduced as alternatives to their usual way of discussion. It is important perhaps to bring home that fact again and again that the suggested alternative is not a necessarily a “better” way but a more profitable way if they want to get jobs. This perhaps will make the mediation easier and smooth.

In this context, ICT (Information and Communication Technology) could play a major role of mediating between the cognition and the social world of a learner. It can provide a simulated virtual world akin to the real world and help



the learner interact and communicate better— first through simulated practice and then facing the real world.

Communication skills, being socially based processes, come into play especially when learners face new challenges and contexts of communication. The learner is forced to interact with the environment and ICT propels self-directed learning as it mediates between the learner and the environment by providing an interactive platform. As Candy (1991, p.246) suggests:

In the past learning was essentially seen as a personal quality or attribute..a fixed and enduring set of facts to be mastered..In the new view self-direction is seen as a product of the interaction between the person and the environment.

Candy echoes Vygotsky by affirming that learning is essentially social and interactive; he also suggests that learning is located in the context and the sociocognitive process of interaction. ICT provides opportunities for both, real and virtual, social interaction and acts as a catalyst in developing and enhancing communication skills.

Let's take the case of GD again — participating in online discussion forums and on social networking sites can help a person to improve their discussion skills by discussing familiar topics within a known circle of friends online. Most social networking sites also allow an individual to form one's own group with the freedom to choose the people you want in the group. One can take control of such a group and lead by indicating or posting on topics that one likes or is interested in. It offers an individual the chance to work in small groups of known people without the pressure of interacting with strangers. It also helps them to take the lead and participate in turn-taking, expressing their opinions and debating on other people's opinions and working towards a common goal or consensus. This can be the first step in familiarizing themselves with the roles and processes of a group discussion and boost the confidence of learners who are nervous about participating in a discussion.

Apart from being a platform for practice, technology offers a huge advantage to a willing learner to improve his or her subject knowledge through the World Wide Web. With the open access available to online courseware in the form of MOOCs (Massive Open Online Courses) and other online portals, it becomes easier for a learner to improve his/her own subject knowledge and explore new areas of interest making them discover a field of interest and taking responsibility for their learning. This kind of self-learning now possible with the help of ICT makes them more confident in participating in a communicative situation like a GD.

Similarly, in a public speaking situation, most students are nervous about facing an audience. Technology can allay the fear of speaking in public by



providing simulated contexts for the student to practice and overcome that fear. It can be through voice-recording or video recording software easily available nowadays. The latest smart phones have the necessary software with which one can record oneself –in audio or video format- and send it to a peer(s) or tutor(s) for feedback. Alternately, one can have a conference call or video chat in a group and do a mock practice speech. This especially helps in situations when the learner stays alone and is diffident to seek the help of people around him/her.

Bharti (2014) reports that:

In a survey a lot of educators agreed that technology has enhanced student's writing skills..They can learn more and keep themselves engaged through sharing their work to a larger audience or beyond their classroom.

The enhancement of writing skill in particular and communication skills in general is probably due to the range of features of ICT which specifically help learners who are unsure and nervous about actively using their communication skills. Firstly, most technology allows asynchronous communication which is an added advantage as each participant can choose his/her own time-frame for participation. It allows the comfort of interaction and lets the learners work at their own pace. Also, the digital platforms are available in plenty and one can participate in a discussion anonymously as well if someone is very self-conscious. One could take on an *avatar* (graphical representation of the user, in computing) and hide his/her identity and keep participating without revealing his/ her own identity.

Another exciting feature that ICT offers is collaboration. Many people can collaborate and create a document or a video or a presentation even if they are geographically located in different places and operate in different time zones. The ability to share a document or an excel sheet or PowerPoint slides helps people to come together to practice, discuss and also to create and learn. Learners can clarify by asking questions and seek solutions to problems on such collaborative platforms without inhibitions. ICT could be especially useful to learners with low confidence because of features which allow one to communicate asynchronously by working at one's own pace, anonymously by hiding one's identity while communicating, and collaboratively by working along with others and drawing on one another's strengths. However, the teacher's role as a facilitator should not be undermined because despite technology, there is the necessity of a sensitive teacher who can guide the learner to the right technological tools and also help make the learner make the leap/transition from familiar to unfamiliar communication activities.

The socio-political and cultural contexts have made it inevitable that we learn certain skills and develop certain socio-cognitive patterns. But since most of our students are socially and culturally habituated to different patterns of



interaction and modes of communication, learning the recognized/accepted patterns of communication may be difficult for many. As discussed in the article, one possible way out is to mediate these learning experiences through the known and understood ways of living and thinking. This can happen effectively only if we, as teachers, understand that these desired set of skills called Communication skills or Soft skills are located contextually and are not 'absolute' givens. Hence, we have to devise effective means of bringing the skills to our students, by mediating them through the known and the familiar. Along with other mediating practices, ICT can be utilized as an effective tool of mediation in case of learners who are diffident and nervous in formal communication situations. It offers several platforms of cooperative participation in familiar settings which can boost the confidence and help the learners improve their communication skills.

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Communicative Ability of Professional Students – An Intensive Study

Latha Viswanath

Introduction

Business legend Warren Buffet once said, “Good communication skills are incredibly important and something that almost anybody can improve upon, both in writing and speaking. A relatively modest improvement can make a major difference in your future earning power as well as in many other aspects of life.”

The Present Situation

It is true that Institutes of Technology attract students from different backgrounds, from different Boards of Education and students who are varied in their skills, interest, motivation levels and objective. Though the students are generally interested in getting a good job after their four year course, very few match to the expectation of the companies that come to recruit them. I have been constantly reading Articles about the technical knowledge of the “bright” students of Technology. But unfortunately this number is less. For the most part, there is a large chunk of student category that has a sound knowledge of technical topics but are not able express them in a comprehensible and convincing manner. This is not just the problem of students who have come from rural background or have had their education in vernacular medium. This is also found in students who have studied in English Medium schools and can understand English well. We often attribute this to a particular kind of timidity, diffidence or indifference. This grim rather unavoidable situation is very often faced by a teacher of English in a technical institution. But what happens to this group of “reluctant speakers” during placement interviews? The reasons cited above should never stop a student facing an interview for a job.

The Problem

It is known to all that language is the means which allows us to shape the ways in which information is communicated. There is an apparent lacuna in the usage and mastery of English language in the schools which gets extended to higher classes as well. Communication has always involved interplay of different skills, verbal communication to writing skills, reading to listening and understanding. With the prevalent examination pattern and the excessive pressure on producing good result, focus is lost in language teaching. Students are taught to write, and when I say WRITE, it is writing answers to important questions. In short, at the end of a course, all that a mediocre student knows is how to answer important questions. The long term goal is lost. It is with a deep sense of regret; I say that a sizeable number of students in Engineering colleges



need only “answers”. Their absolute lack of interest or inquisitiveness to know how to arrive at the answers to questions in Grammar is alarming. Given such a scenario how can language learning take place? Should there be a change in curriculum or teaching methodology or in a broader perspective, the approach to language learning as a whole

Student Profile

This study has been based on a group of 120 students of two different engineering streams- Mechanical Engineering and Electronics and Communication Engineering. They were doing their first and second semester of B.E/B.Tech degree courses. It was observed that out of the 120 students, 10% were from the vernacular medium. 50% of them were from English medium schools but the environment they grew up in did not give them exposure to English language. 20% had exposure to the language but they were more into listening. In other words chance of speaking in English was less for this group. It was found that 20% of this group had both listening and speaking experience.

The input of Grammar may be limited to functional needs. But the curriculum offers a wide variety of topics that a student can memorize in order to get better grades. This does not help a student to improve in practical usage. Hence a careful choice of appropriate grammatical categories has to be made if Grammar is to be included in the curriculum. Students are being constantly updated and so to say, taught Grammar. But mastery in it remains a distant dream. Should there be a change in teaching methodology or is Grammar being taught just to answer a few questions in the university examinations? These are points any teacher in a technical institution needs to ponder upon. As for the majority learners, their focus is purely on examinations and as long as a teacher can supply all the answers in a convincing manner, they are totally satisfied. This may not be the fault of the teacher or the student, but I feel the system is to blame as it encourages such learning. This results in a grim situation where the learner is not even interested in knowing how the teacher has arrived at a particular answer. He is happy as long as he gets it from the teacher. This is an illustration of why most of the technical institutes produce engineers who are seriously lacking linguistic skills.

.The objective in learning Technical English is to acquire listening and speaking skills in both formal and informal contexts. The skill of speaking is often the most coveted, yet it is a real challenge and an uphill task to get a student speak in English to one another or to the teacher for any length of time. Many factors influence their willingness to speak – their cultural background, atmosphere in which they were brought up, lack of confidence, fear of being ridiculed and most importantly, lack of practice. Though we speak of adopting learner-centric classes, it is extremely challenging to reduce the teacher talking time and increase the student talking time. First of all the classes are large with



an approximate strength of sixty in each class. Secondly, only very few students are confident of conversing in English. Peer pressure comes in as a major drawback on such occasions.

The Way Ahead

One of the major objectives in teaching Technical English is to help engineering students inculcate reading habit and develop effective reading skills. It is highly unfortunate to watch the slow death of reading habit. In this fast paced world, people are found wanting in patience to find time to go through the pages of a book. Moreover media has advanced to such an extent that youngsters have ample means to keep themselves interestingly engaged. Actually a vast number of students struggle to read texts which are general by nature. Comprehending such texts is unimaginable for many. For one, they just read and hence it cannot be called effective reading. Serious learners of language who learn or check the meanings of new words are very few or even negligible. Motivating them to read materials which are not connected to their stream of study is an uphill task for any teacher.

. It is considered absolutely essential that there should be a change in the present day scenario and in the perception of learners as well as academicians who impart knowledge in technical institutions. Though English is given an important place in terms of job searching and growth in the workplace, it is considered as a subject, that all can pass. Failing in English paper is a “rare phenomena”, when most of the learners are found absolutely wanting in all the skills of the language. Can a change be brought in? The answer is yes in terms of teaching methodology and a slight difference in the perception and mindset of educators in technical institutes.

It is suggested that some kind of a project where the students are compelled to read something and write an assignment on what they have read should be made mandatory. The media and its advancement has contributed greatly towards this state of affairs Mere visual treats in English does not help them in their vocabulary. You are considered a snob if you speak only in English. This mindset should change for students to overcome their shyness and boldly speak in English. An action plan to remedy the situation is the need of the hour.

Findings

At the end of two semesters, most of them were found to have improved in their ability to comprehend English language in a better manner and frame error free shorter sentences in a simple paragraph. There was an improvement in the usage of basic ingredients like punctuation marks. The formation of singular and plural of nouns was a weak area and needed help. Various activities and exercises were given in order to create a transformational impact in the teaching-



learning process. It was noted that some students from English medium schools honestly confided that they were unable to write correctly. Grammar was taught to them but application of grammatical rules was found lacking. The areas which were most difficult were the use of tenses, possessive nouns, subject-verb agreement, usage of link words to connect sentences etc. At the end of the course a slight improvement was noted in the writing skills of many students.

Greatest challenge was to engage the 10% of the students from the vernacular medium. When we consider the fact that 45% of the time is spent by adults in listening, it throws light on the fact that vernacular medium students listen to only regional language. They had to be told persistently the importance of listening to English news and this was followed by 5% of them though it was devoid of comprehension. At the end of the course their level of understanding English improved considerably. When the matter was discussed they revealed that they had limited vocabulary and hence could not understand words. Lack of knowledge of the topic was another reason cited.

Translation method was also tried in the classes. A lengthy part of a communication was asked to be translated first into a language of their choice and later on into English.

Conclusion

Facilitators of education generally believe that to apply something requires comprehension of certain methods, principles etc. If that is the case, a student who has understood one specific grammatical category should be able to apply it anywhere. But very often we come across students, who in spite of their ten years of study of English Grammar are not able to apply its rules aptly. We also find students who learn new words but are not able to apply or use them when need arises. Practical usage of the language should increase.

The technical institutions should make it mandatory that information, whether inside or outside the classroom should be imparted in English. Classroom teaching is very often done in regional language by few teachers (language known to majority) and hence it is a major drawback to the learners when it comes to oral communication of technical matters. They may understand the concepts or knowledge of making an engine, but may not be able to explain the making or the working of a machine and that is where language comes into play. A rather funny incident is worth mentioning here. A Professor who handles a core paper goes to a class and asks the students whether they want the subject to be taught in English or a regional language. Obviously the students told that they were comfortable in the regional language. The Professor was not just happy that he could teach in a regional language, but was also able to make the learners in tune with his thoughts. The reason for giving this linguistic choice to the



students is the inability or incompetency of the teacher himself. In the process “language” fades into oblivion but the teacher gains points in popularity. Proficiency in English is a must for technical teachers also. In conclusion it is worth quoting Benjamin S. Bloom whose findings are of utmost significance:

In COMPREHENSION the emphasis is on the grasp of the meaning and intent of the material. In APPLICATION it is on remembering and bringing to bear upon given material the appropriate generalisations or principles. ANALYSIS emphasizes the breakdown of the materials into its constituent parts and detection of the relationships of the parts and of the way they are organised.

This is precisely what the facilitators and educators of today should try to enforce in the English language classes.

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English for Employability: Issues and Challenges faced by Rural Engineering Students in the Selection Process

M M Sastry & A Sherine Joy

Introduction

Proficiency in English language skills is a prerequisite for a good number of jobs, especially for the employability of professional students like engineers. English is considered essential for getting employment in more than half of the sectors identified by the National Skill Development Council (NSDC).

Even the earlier Planning Commission, the highest policy making body in India expressed the same view in its Approach Paper to the Twelfth Plan, saying that special emphasis on verbal and written communication skills, especially in English would go a long way in improving the employability of the large and growing mass of disempowered youth. Communication skills and ability to express in English is regarded as an essential soft skill for employment.

According to the survey conducted by NSDC, a significant proportion of graduates, nearly 47 per cent were found unemployable in any sector given their poor English language and cognitive skills. Though many students have studied in English medium throughout their education and again have English as a subject in the first two semesters of their engineering undergraduate course, many of them could not meet the expected standards of the recruiting companies. The present paper studies the specific challenges faced by engineering students in English in each stage of the selection process for recruitment. It analyses the specific areas to be focused in the training programs and crash courses that aim at imparting employability skills for engineering undergraduate students. Finally, it also suggests a few remedial methods to deal with their problems effectively by incorporating the latest mobile technologies for improving their language skills.

- English in the Employability Tests

In the recruitment process of many software as well as core companies, English is tested in almost at every stage of recruitment process. A glance at the patterns of placement papers in the selection processes of reputed companies like TCS, Capgemini, IBM, Infosys and other core companies reveals that there is no uniformity in the standards of assessment tests during the recruitment process. Each company has its parameters in assessing the suitability of a candidate for employment based on its particular job requirements.

In addition there are skill assessment companies like Aspiring Minds, Merit Trac, and Co-cubes which screen the candidates by conducting online



assessment tests focussing on students' ability in reading comprehension, vocabulary and knowledge of sentence structure.

Versant English Test is a one of the most sought after options of companies in assessing the listening and speaking skills of candidates. The scores in Versant Test are mapped against TOEFL scores and the CEFR standards as shown in the table below:

CEFR ²	Versant English Test ³	Versant English Level Test	IELTS ⁴	TOEIC ⁵	TSE ⁶	TOEFL iBT Speaking ⁷	TOEFL iBT ⁸	TOEFL PBT ⁹	TOEFL CBT ¹⁰
A1 - C2	20 - 80	1 - 6	0 - 9	10 - 990	0 - 60	0 - 30	0 - 120	310 - 677	0 - 300
<A1	20-25	Level 1	0						
A1	26-35	Level 2	1-2			8-13			
A2	36-46	Level 3	3			13-19			
B1	47-57	Level 4	3.5-4.5	550+	45+	19-23	57-86	457+	137+
B2	58-68	Level 5	5-6			23-28	87-109		
C1	69-78	Level 6	6.5-7	880+	55+	28+	110-120	560+	220+
C2	79-80	Level 6	7.5+						

Usually a score above 56 in Versant English Test is considered suitable for the selection of the candidate for employment. That is equivalent to B1 stage of CEFR, Common European Framework of Reference for measuring language proficiency.

- Context

Employability of engineering graduates in India has attracted the attention of many recruiters and policy makers for the conspicuous absence of basic skills in engineering and communication skills.

In a report published in Business Today, it is estimated that nearly 40% of engineers cannot comprehend English text. It questions how these engineering graduates could understand their subject which is in English.

Another report published in India Today in 2016 points out that employability of students from tier 3 cities and from small towns and rural areas has the least employability rate.

- Research Questions

RQ 1: What challenges are rural engineering students facing at each stage of the recruitment process in the campus selections?

RQ 2: What skill gaps do students find in their performance while appearing for the campus selections?



Methodology

The primary objective of the paper is to find the specific problems faced by rural engineering students in English language. Hence, the present study is based on the data obtained by conducting a survey in the rural areas and small towns located at different engineering colleges in the East and the West Godavari districts of Andhra Pradesh.

A group of thirty students studying the final year of engineering undergraduate courses from the select colleges have participated in the survey. They are given questionnaire for each round of selection process which usually comprises the following sections as far as English and Verbal Ability are considered. The selection process includes:

- A. Written Test
- B. Group Discussion / JAM
- C. Versant English Test
- D. Personal Interview

The questionnaire has been prepared separately for each round of selection process and the results are presented in the form of bar charts for easy understanding and analysis.

Findings of the Survey

The survey has been conducted taking thirty students from six engineering colleges in the East and West Godavari Districts. Five students belonging to rural areas from each college who are studying final year undergraduate engineering course have been surveyed on their performance in each stage of the selection process.

The survey has been conducted on their perception of difficulty levels in each of the stages of selection process:

- a) Written Test
 - b) Group Discussion / JAM
 - c) Versant English Test
 - d) Personal Interview
- Written Test (Verbal Ability)

The written test which includes Verbal Ability section tests the candidates' proficiency in English grammar, vocabulary, sentence structure and reading comprehension.

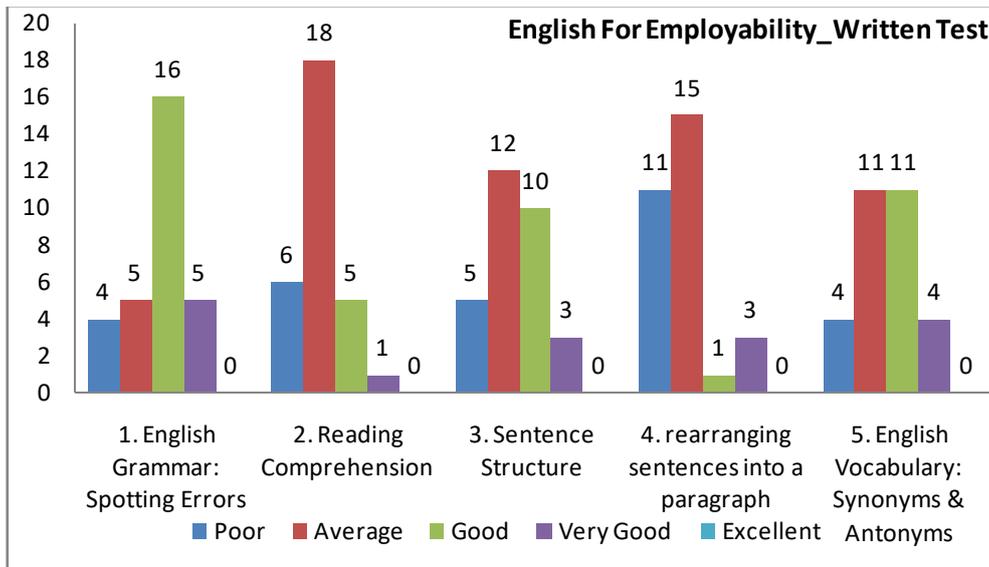


Fig No 1

The survey reveals the difficulty levels of students in each section of the Verbal Ability Test

1. Spotting Errors: English Grammar: 70% of the respondents find it easy
2. Reading Comprehension: Only 20% of students find it easy.
3. Sentence Structure: 43% of students feel it comfortable
4. Rearranging sentences into paragraph: only 11% students feel it is easy
5. Vocabulary: 50% of students find it easy

- Group Discussion Round

Many of the companies conduct Group Discussion in the screening process to select the students with good communication skills and leadership qualities. The selected thirty students who have gone through this round have been asked to rate their performance and difficulty level against each of the parameters given below:

- a) Taking initiative
- b) Turn taking (ability to connect their arguments with those of others)
- c) No of contributions made in the discussion
- d) Confidence
- e) Ability to summarizing the points

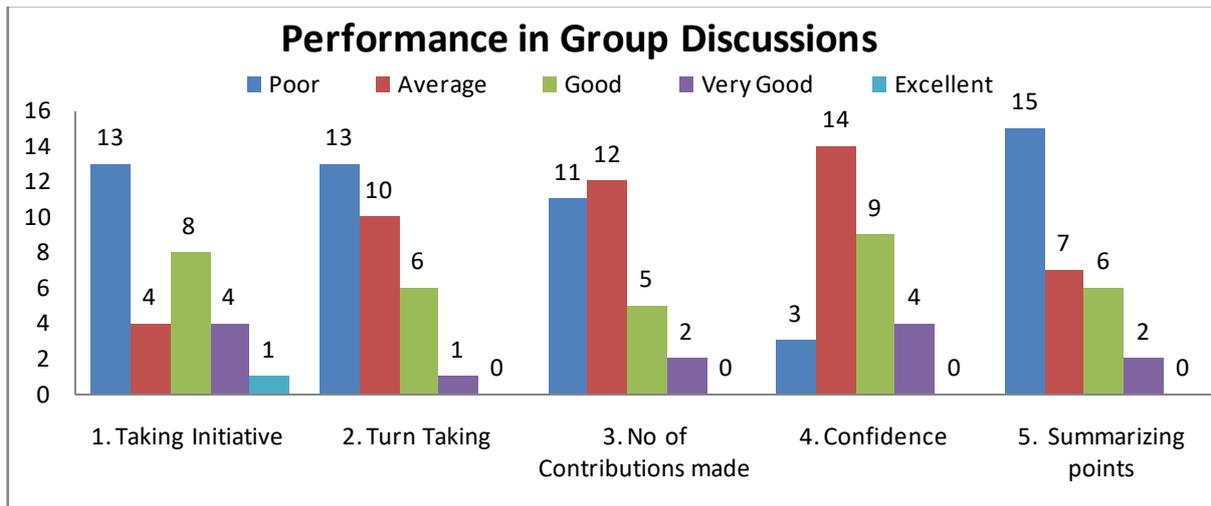


Fig. 2

The survey reveals the difficulty levels of students in Group Discussions

1. Taking initiative: 43% of the respondents find it easy
2. Interaction & Turn taking: Only 23% of students are able to interact.
3. No of Contributions: Only 23.4% of students spoke at least three or more times.
4. Confidence: 43% of respondents feel good or very good at their confidence levels
5. Ability to summarize points: Only 27% of students can summarize the discussion

- **Versant English Test for Telephonic Round**

A few companies which are into Business Process Outsourcing and Technical Support have made it mandatory to test the listening and speaking skills of the students who have to interact with the native speakers once they join the job. The test focuses on listening and speaking skills of the students. The following sections are taken for finding the performance levels of students:

- a) Listening and repeating
- b) Answering closed-ended questions
- c) Sentence rebuilding
- d) Story Retelling
- e) Answering open-ended questions

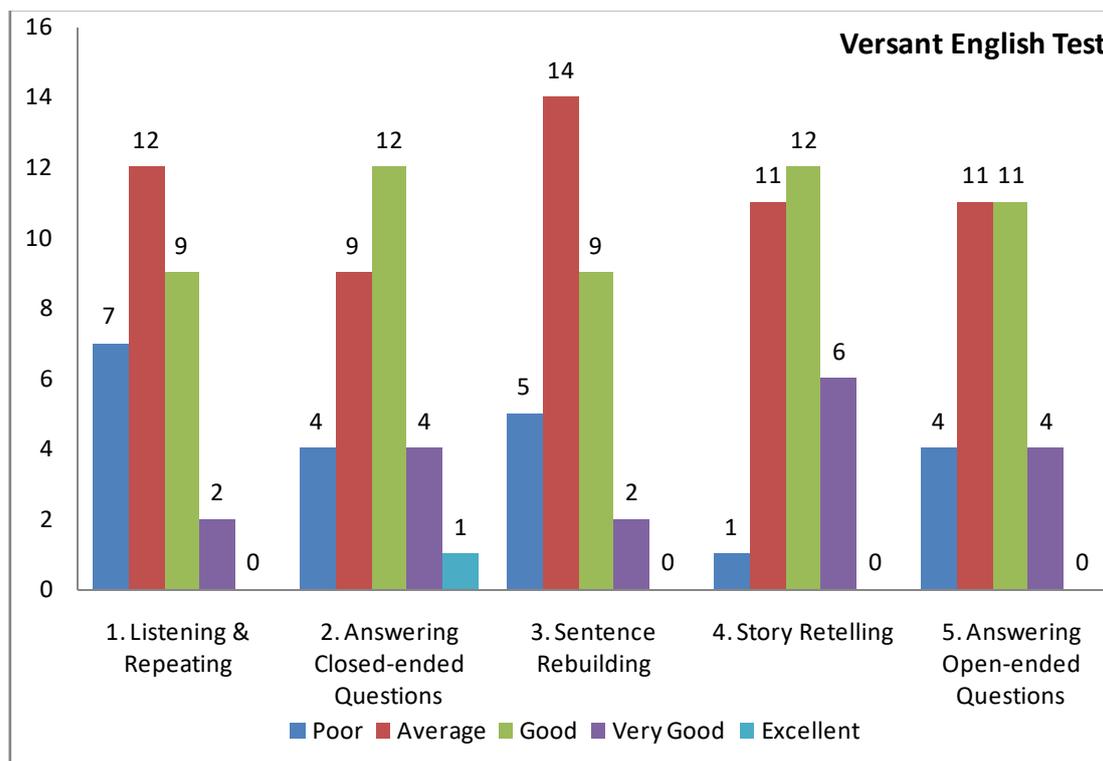


Fig 3

The survey reveals the difficulty levels of students in Group Discussions

1. Listening and repeating: 37% of the respondents find it easy
2. Answering closed-ended questions: 53% of students are able to listen and answer.
3. Sentence rebuilding: 37% of students are able to perform well in this section
4. Story Retelling: 60% of respondents are able to listen and re-tell the story
5. Answering open-ended questions: 70% of students are able to answer them

- Performance in Personal Interviews

Personal Interviews are the final stages in the selection process. The Personal Interview is conducted in two stages: a) Technical Interview and b) HR Interview. For ascertaining the performance of students in the interviews, mock interviews have been conducted where four peers conduct the mock interview and assess their friend on a given rubrics. The following criteria are taken for the rubrics to assess the performance of the candidates.

- a) Confidence
- b) Communication
- c) Eye contact and body language
- d) Proficiency in English (Fluency & Accuracy levels)
- e) Demonstration of Motivation

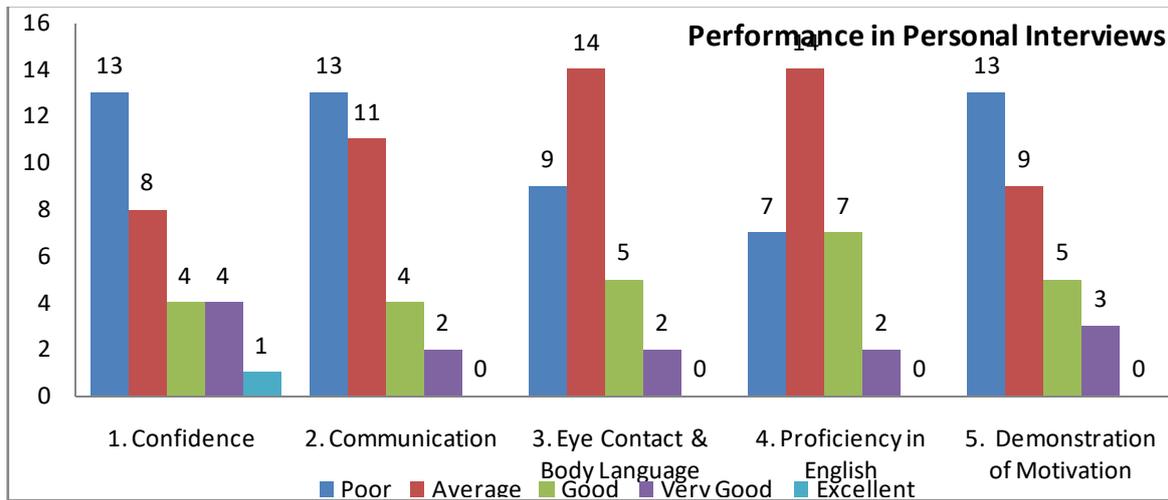


Fig. 4

The survey reveals the peer ratings of the mock interviews conducted during the training programs

- a) Confidence: 63% of students have rated good or above in their confidence
- b) Communication: 56% of them have considered good or above
- c) Eye contact and body language: 55% of them have rated between good and excellent
- d) Proficiency in English (Fluency & Accuracy levels): 30% have rated good or above
- e) Demonstration of Motivation: 37% of students have demonstrated high levels of motivation in answering questions and willingness.

- Summary of the findings

- ✓ In the primary round of selection process i.e. written test, an overwhelming 80% of students find reading comprehension difficult, 67% students are not good at sentence structure and 89% of students have failed in reconstructing passage by arranging the sentences in the logical order. However, more than 50% of students feel their performance in spotting errors is good.
- ✓ Interaction and turn taking in group discussions has been the biggest problem for 77% of the students and an equal per cent of students find it difficult to participate in the discussion by contributing points on the given topic.
- ✓ In the Versant Telephonic round, 67% of the test takers find listening and repeating section difficult. In the same way, 67% of the students find it difficult to rebuild sentences from the separate parts of sentences given in a random fashion. Students need to listen to the sentence parts and rebuild the sentence.



- ✓ When it comes to personal interview round, their inability to communicate well has a negative effect on their chances of success. Nearly 70% of the students feel their speaking skills in English are not good enough to get them an employment opportunity.

Discussion

Findings in the written test round reveal the absence of reading habit among students. Reading only just a few days before the examinations in order to qualify is one of the most commonly observed phenomenon among students. Moreover, they have never shown any serious interest in developing their reading skills. They are more inclined to read short messages and bite-sized information within 160 characters which has seriously impaired their ability to concentrate and read a long text. It is high time teachers and educationists planned to inculcate the habit of reading among students.

When it comes to group discussion, many students find it challenging to take turns in presenting their points. As they do not have the habit of speaking English either on campus or outside the campus, it has led to poor interaction skills in group discussion. Group discussions turn out to be a series of monologues of students one after another sitting in a circular fashion.

Listening is an important skill which is often neglected in schools and colleges. In the sentence repeating section of Versant English test, it is found that majority of students find it difficult to understand the sentence in order to repeat it. Students find it to difficult to predict the context and understand what the speaker is saying. Focus should be on developing sub-skills of listening.

More than 70% of the students feel their performance in the personal interview round has not been satisfactory. Anxiety while facing the interview, lack of fluency and accuracy, and poor behavioural skills are the main reasons for their poor performance in the interviews.

Conclusion

- As it is evident from the survey that reading skills must be developed among engineering graduates as they find it very hard to understand the reading comprehension passages confidently. It is recommended that further research has to be carried out in creating opportunities for students for reading a variety of texts during the course.
- In the group discussion what we often find is a series of monologues presented by each speaker one after another. There is no interaction among them during the discussion. Interaction among them is pathetically lacking. It



is suggested that activities should be designed where there will be an opportunity for students to interact with one another.

- It is also clear from the study that a good number of students nearly 67% of them could not follow the native speakers. Though familiarity with the native speakers' accent is not mandatory for every job, it is essential for job roles like engineers for technical support jobs.

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