INTERNATIONAL JOURNAL OF ENGLISH: LITERATURE, LANGUAGE & SKILLS

EDITORIAL BOARD

Founding Editor Profile

Dr. Mrudula Lakkaraju, Professor, trained from EFLU and a Doctorate from Osmania University. Prefers the designation of a trainer and a writer. Presented several academic articles to international and national seminars and conferences. Also rendering voluntary services as an editor to an International Journal. Casual and creative writing is also her forte. A prolific reader and writer.

Honorary Editor Profile

Dr. G. Venkata Ramana, Head of Writers Division English Writers and Software Solutions. Translated several short stories, presented papers in the international and national conferences. A certified Senior Technical Writer working on content development, user manuals, Installation guides, deployment guides etc. and also widely travelled soft skills trainer dealing with all the aspects behavioural training. Is a keen learner, working on the fringe language sciences.

Board of Editors

EDITORS NOTE

Dear Readers and Contributors,

Welcome to the Volume 2 Issue 4 of IJELLS. We have successfully completed two years of presenting an opportunity for publishing research within reach.

The exclusivity of research has always been a daunting proposition to young researchers. When we opted for the open access format, the only intention was to make research accessible. With the ever present issue of concern about being open to plagiarism, we move ahead with our basic unbiased and un-misted resolve into 2014 to make research easy to access. Though the idea of this journal was not commercial in design, we have opted for charging a fee from the contributing academicians instead of going fully commercial with advertisements.

On this second anniversary of IJELLS we celebrate whole heartedly open access research, hoping that researches understand the importance of free access research and use their good sense of judgement against plagiarising the easily available original work.

Another development we are extremely happy to share is the addition of new members on our editorial board. The contribution of editorial members with their wide expertise and experience is heartily welcome.

Happy Reading!

-Editor

CONTENTS

CREATIVE SECTION

ENGLISH LITERATURE

ENGLISH LANGUAGE TEACHING

ENGLISH & COMMUNICATION SKILLS

REVIEWS

INTERESTING READ

Pictures Courtesy: www.google.co.in/images

Aparajita
Dr. Ghanshyam Asudani

Death is the inevitable truth of life. Time and again, you have to bid farewell to one another. Timely or untimely; early or late; come it must. We are often afraid of it. But, there are some people who never care for it. It does not win over them. They conquer it. These were the thoughts I was preoccupied while walking with the funeral of Asha. Yes, Asha. Asha Chandrakant Thete.

I still clearly remember the day. Everything was usual at school. The admissions were on. People were bringing their wards clad in rich and gaudy clothes. Usually the children from well-to-do families sought admission in our school. It had maintained a reputation of producing highest result in the region. I was supervising the tough admission procedure. Suddenly I was taken aback by the entry of a poor and shabby looking man who virtually banged into my chamber. He had his 12 year daughter with him. He wanted admission for her in 5th class. She studied in municipal school till class 4. Now he wanted to admit her in good school. When I asked him about the fee, he said that he would manage everything. He only wished that his daughter go beyond the sky and become the pride of his life and existence for he loved her more than the whole world.

She was slim, tall, bubbly girl with curly locks. Full of enthusiasm she left others behind in punctuality and discipline. She soon became a favourite of all. Her abject poverty made her all the more simple. She was poor no doubt, but she proved the richest in studies in the school. She stood first in entire school in class 5th and also won a scholarship. Everybody had strong hopes from her.

God is nearer to the children, they say. The almighty manifested on every moment when she soothed a child when he/she got hurt while playing or consoled a crying kid who became restless for parents. She was like elder sister to all her younger schoolmates and the elder pupils loved her as their family member. She also started participating actively in co-curricular activities as well. No school activities would be complete without Asha being there directly or indirectly.

The course of life does never run smooth for those who believe in him the most for reasons unknown to the man. She lived in a dilapidated hut where cold, rain and sun had free hand round the year. The whole family passed waking restless nights when the rain gods were kind enough to the world to bless for days together. The thatched roof had countless holes and the whole structure had leaned on the left side. The meager income of her father was not enough to feed a family of eight. Asha was the youngest amongst three brothers and an equal number of sisters.

Her academic march continued unabated till she reached ninth class. Nobody could even imagine leaving her behind in performance.

It was the annual prize distribution ceremony. Everybody was waiting to hear the name of Asha to receive the best student award. But when her name was announced, nobody came forward. One and all present there was in for shock. Even her classmates were in dark about her absence. The principal declared that he would arrange a separate function to honour Asha as soon as she came to the school.

Such a sudden absence from the school surprised everybody. It created a raucous in my mind. I was the only soul in the school whom she respected the most. I was even her most trusted confidante as well. On my way back to home I could not hold my feet and started towards her house.

Walking through many spiraling lane when I finally reached my destination, I was greeted by a grim silence at her home. Asha did not welcome me as usual. There was an unusual shadow of sadness on her

otherwise glittering face. I asked about the reason of her being absent for the prize distribution ceremony. She calmly replied that she had gone to doctor. This was another unexpected shock for me.

"Doctor? Why?" I asked.
" Sir, Asha has developed a strange problem since last year" replied her father instead.
"Strange problem?! What do you mean? She never mentioned it to me!" I almost shouted.
"Sir, the doctor suspects that she has…!"
 "What does doctor suspect?" I curied.
 Now it was becoming impossible for me to sustain my feelings.
"He says that Asha has Blood Cancer!" I did not believe my years for a moment.
"Are you alright?" I retorted.
"Sir, he has confirmed from her blood test."
"Asha, you knew all this and you did not say a word!" I at once burst out.
But she remained as silent as before.

I passed a restless night. Asha's innocent face kept haunting me. Why should a faultless human being be punished in such a ruthless manner? 'Thou art just' they say! Is this his justice? What is the mystery behind such providential cruelty? There were thousand questions, only questions and no answer.

From that day on, she could not come to school. I visited her every now and then. She asked me to arrange tenth class books and also to get her assignments corrected by the teachers. I promised her all possible cooperation in her studies.

Asha had nurtured a dream to top the entire state in her matriculation examination. It was a dream, which she beyond doubt was capable of achieving. But now, the things were different. Perhaps the almighty had different plans for her.

In my childhood, my mother used to read 'Bhagwat Geeta'. She used to explain the basic teaching of Geeta in simple terms, "What happened was good; what is happening is good and whatever will, happen will also be for our good." It was alright to chant the mantra in those impressionable years but whatever was happening to this innocent child…! Maybe, for a momentary spell, my unshakable faith also starting crumbling. On one side there was theoretical teaching of Geeta and on the practical ground there was a living dream being shattered to dust! Oh, what a contrast of life!

All her classmates were preparing for board examination in the posh public school and this 'Sanyasi' [The hermit] was doing her 'Tapasya' [the Penance] in her small hut shut from all outside world. All alone, all by herself. By November, she was completely bed-ridden. Her limbs were paralysed. She could not hold her books properly. Somebody had to read aloud her lessons to her.

Whenever I visited her, she greeted with the same enthusiasm as ever. The ailment had succeeded to afflict only her body and not her mind which was as enthusiastic and active as ever.

In January, her condition deteriorated and she was admitted to hospital. Middles were pricked in her hands to give medicines through drip. She had one aim, one purpose, one desire to write board exams. Uncommon determination of a common man makes him uncommon. Her courage of mind was unearthly. Nobody on the earth not even the god could have prevented from achieving her goal.

By the time the exams began, she had become too frail to do anything. Doctors clearly warned her against writing exams. But who could stop an aspiring mind! I requested the examination board and a writer was provided to her. She had to be transported to exam centre in an ambulance. She dictated the whole exam with extraordinary alacrity and ease. After writing every paper she had the same complain, "I wanted to write more but I did not get the time." When she finished writing the exam, there was an illuminating glow on her face. She had successfully faced the challenge of nature.

Now, she was waiting for the results. The doctors had given up all hopes of her survival. Only a miracle could save her life. She became the part of my prayers.

It was the night of 20th June. The board results were supposed to be out on 21st June. Everybody was anxious. On the eve of result I visited the hospital. Asha was unconscious. She didn't know that her destination was nearer.

At the time of dawn when the birds started chirping and the world began to wake up, my telephone rang. It was Asha's father from the other end saying with chocked voice, "Sir, our Asha is no more!"

I was speechless. Words failed my emotions.

It was the very next moment. My phone rang once again. This time it was my principal. "Mr. Asudani, Asha Thete has topped the entire state in class tenth examination." I was overpowered by a sense of dumbness. I could not move an inch from place. My senses had failed.

Her body was wrapped in red coffin. Today it was no longer a coffin. It had become crimson bridal gown. She was not going to pyre but to her wedding carriage. Death had reduced her body to dust. It had conquered her earthly existence but not her spirit to live, her indomitable courage to face all odds and her extraordinary will power to study.

In our society there is tradition to change the name of a newly wedded bride. It was the time to change the name of this immortal bride. The earthly Asha had today become 'Aparajita' the unconquerable. She had become the impregnable lighthouse for the generations to come which will continue to show the millions of aspiring minds how to worship the Goddess of knowledge.

My mind echoed the poet: she lives, she wakes--'tis Death is dead, not she.

Kaleidoscope of Mankind in reality
Sharon Grace. S

Illusion, creativity and dream, the three different things in a person may not need any greater acknowledgement from the other Human being.

These are inbuilt by nature and also imprinted inside each and every human being.

Among these three qualities, creativity stands as a prior most quality.

Every individual based on their knowledge shares some experience expressed through creativity.

And there are people who try imposing some effort to extract creativity within them through clarity and well refinement.

For some others creativity is observed seeing what others do.

Creativity makes every individual to stand unique from one another.

And identifying a piece of creativity, one has to excavate into their deep insights.

This power will lead a man towards success.

And there is one similar existing feature to creativity which lies within a person known as Intuitiveness.

Hence all these forces together motivate a person towards Success.

Though one's strengths and weaknesses differ from others.

Success is a valuable treasure of one who can utilize it to improve his/ her own standard.

Imagination is a thin diaphragm between illusion and reality!

For some, it may lead them through Kubla Khan's footsteps.

And for others it may serve as a nightmare or even mixture of strange mysteries and feelings of insecurity of Sylvia Plath!

That is why God- the hero of supernatural powers has forbidden and restricted every human being to live in his Way of illusion!

A person who can chase his dream can explore wonders.

But a person who lives to dream cannot make any wonders!

Hence Man is kaleidoscope of all these qualities living to achieve in reality**!**

Liza
Dr. Sudarsan Sahoo

Liza! Simple and humble

Sober and Beautiful

Mourning and mourning in the deep of the night.

Oppressed and suppressed by the demons of the society.

Her dreams shattered and her hopes disintegrated.

Liza! Be avengeful! Be revengeful!

Your soul is the source of the vengeance for the your destroyer

Liza as school child quite loving and affectionate

Liza as a college scholar intellectual and ambitious

Liza as a researcher, enthusiastic and decisive

Liza! Be revolting and agitating!

Revolt against the crimes, the injustice and sin

Be strong as a thunder, be revengeful as a demon

The lesson that you teach to the nation

The personnel will feel your passion

The Clock Creeps…

T. Geetha

The Clock Creeps at 5.30 a.m.,
waiting in bed for coffee to come,
"A Girl was raped by the Gangsters".
Eyes get shocked with the newspaper hold.
No time to carry on further,
starting to office in the peak hour.
Considering the controller's words of fire,
Startled at the throng of files
with the running words in mind. . . .
"I will catch the hell when he notices me".
Interpreting the work, "The Girl"
often arrives in the thought..
"Girls' liberty and security can be
evident only in the tome and ancient songs.
Let us join hands together to
Crush the crimes and let………"
Controller ceased,
"What are you dreaming without work?"
"No, No, No! Working! Working! for the heaven's sake".
I trembled.
No use of it, by pondering over the incident
though the tear fill the eyes with regret. . .
"Oh! Work has to do with torment"
Returning home,
possessing loads of stress and tension,
gone into deep sleep unknowingly.
Next Morning,
The Clock Creeps at 5.30 a.m

Evolution of Metatheatre to its Postmodern Avatar
Dr. Anita Manuel

All dramatic performance is iconic because every moment of dramatic action is a direct visual and aural sign of a fictional and otherwise reproduced reality (Esslin 43). In this respect all plays are implicitly metatheatrical, but a play may be critically defined as metatheatrical only when it regularly and consciously challenges the audience into an awareness of these implicit aspects. Metatheatre very often grounds itself in the conventions of realistic theatre, creating the play-world as an extension of the real world. It then proceeds to subvert the conventions splitting the signified from the signifier, the actor from the role and the process from the illusion. Various levels of reality begin to operate, as a series of carefully orchestrated metatheatrical devices impel the audience to continually question the text as it engages and disengages their emotional and critical responses.

Metatheatre is not a modern or postmodern development. The domination of theatre by realistic drama during the last two decades has created the seemingly false notion of realistic drama as the traditional form. The centre analogy of Metatheatre that life is a stage and people actors is an age old analogue occurring in the writings of philosophers such as Democritus, Heraclitus and Pythagoras (Cohn 199). Epictetus tells the stoics "Remember you are an actor in a drama of such a kind as the author pleases to make it… For this is your business, to act well the character assigned to you; to choose it is another's" (Davison 6). In Old Comedy, the actors "act to and for their audience, address them directly and almost draw them into the play" even as the clown "visibly reduplicates the art of acting." (Barnet 92). In early Greek Drama, the dramatists are not interested in representing life naturally or realistically but present religious or philosophical forces that operate in life (205). For instance in Aeschylus *Oresteia*, the dramatic tension arises from the evocation of cosmic forces creating a new political, social and religious harmony, the replacement of the Titans with Olympians, matriarchy with patriarchy and revenge with trial by Jury. There is little interaction between the protagonists but the 'action' consists of mainly long soliloquies, addressed to the audience. In Euripides *Medea* the chorus is used to dramatize both the moral dilemma of the play and the dramatic conventions of Greek Drama. Initially the chorus expresses their sympathy for Mede but when she reveals her plans, the horrified chorus wants to prevent the act or at least to flee. They are obstructed by two dramatic conventions – the convention that the chorus cannot initiate any action and the convention that they have to remain on stage till the play is over. The chorus can only stand and lament the approaching catastrophe.

Medieval drama was characterized by stock characters and plots. In England, during the performance of medieval mystery cycles, those who took speaking roles were members of the community while the crowd standing around the pageant played smaller parts and the crowd scenes. The actors were constantly addressing the spectators directly, asking them advice, asking for confirmations of their assertions, singling out individuals, and often pushing their way through the crowd (Kahrl 30, 31). When professional companies were formed, a single actor played many roles. Three men and a boy had to interpret half a score of characters – the slightest alteration in apparel like a false beard being sufficient to suggest a new character (Kahrl 29). Actors often only demonstrated their parts, to prevent the audience from confusing the villainy of the character with that of the actual actor, or to avoid charges of blasphemy when portraying Christ (Axton 77).

Metatheatre may be said to have come into its full glory during the period of Renaissance Drama. Dramatists like Webster, Massinger and Marston deploy metatheatrical strategies in order to explore a

subtext: the gap between what men said and what they did, the corruption and artifice beneath the glitter of court life, the construction of social patterns, new ideas of the individual, society and universe. A dual perception of the play as illusory reflection and interpretive performance seems necessary to impart a sense of the dialectic between the dominant hegemony and alternative cultures. The Elizabethan dramatist attempts to disengage the audience from the emotive content of the play through self reflexive strategies.

At times the induction emphasizes the split between actor and character, as well as the influence of convention on the depiction of each character. In the induction of *Antonio and Mellida,* the actors enter and discuss the roles they are about to play. Each character is portrayed as part of a stereotyped "mould" with set mannerisms and even set language. The outcome is a demystification of power. In order to assume power, all Piero has to do is "stroke up the hair and strut" even as Matzagante's bombastic words are described as "native to his part" of courtier. Dissimulation seems necessary to survive in society. When Antonio complains about having to play two characters to portray, Alberto (who also plays Andrugio) says "Nay, if you cannot bear two subtle fonts under one head, idiot go by off this world's stage" (Ind. 63, 74).

Shakespeare's famous analogue of the world as stage is oft repeated in Renaissance Drama. In Webster's *Duchess of Malfi* , the Duchess says "I account this world a tedious theatre/For I do play a part isn't 'against my will" (IV I 211). In Marston's Antonio's Revenge Pandulpho observes "Why all this while I ha' but played a part/ like to some boys act a tragedy/ Speaks burly words and raves out passion (IV ii 70)." The play within the play is another repeated convention which often marks a climactic moment in the development of the plot. In Kyd's *The Spanish Tragedy*, Hieronimo executes his revenge by killing Lorenzo under cover of acting. The audience of the inner play applaud the acting till Hieronimo observes "Haply you think…./That this is fabulously counterfeit/And that we do as all tragedians do/ To die today…/ …./And in a minute starting up again,/Revive to please tomorrow's audience (IV iv 76-83) and then goes on to the say that actors have been killed in reality. This is ironic because the audience in the theatre knows that the "reality" thus referred to is also a play. In Massinger's *The Roman Actor*, three playlets are embedded within a fourth, while in Beaumont and Fletcher's *The knight of the Burning Pestle*, there are two parallel plays that at moments coalesce fusing the two dramatic spaces into a single unit.

Realistic drama dominated the eighteenth and nineteenth century. However, in the twentieth century, with Pirandello's *Six Character's in Search of an Author* (1921), the problem of dramatic illusion became once more the central concern of drama. Pirandello called the Mother in *Six Characters* a "human type" because she was neither aware that she was a character nor that she had a role (Preface 219). When the confused actors in the play exclaim that the death of the boy was only a pretense the father says with a terrible cry "Pretense? Reality, sir, reality" (485). Under the influence of Pirandello's fusion of reality and illusion, the Brechtian principle of involving the audience by alienating them and Becket's music hall turns and ritualistic games, drama saw a return to the tradition of combining dramatic illusion with metatheatrical conventions as a source of special self-conscious perception.

Metatheatre seems to dominate both modern and postmodern theatre. There is however a crucial difference in the perception of metatheatre during the two periods, arising directly from the opposition between the two theories of art, underlining as it were the metatheatrical typology that the property or identity of an object/event/person is not innate but dependent on any number of contextual factors. Modernists perceived art as absolutely autonomous, self determining and transcendent. They believed that man can become truly enlightened by freeing human thought from emotional determinants within and emotional pressures without, and as such considered the ideal art to be non-referential (Waugh 105). The postmodern era however denies the existence of a pure self or transcendent reality that may be grasped rationally. It distrusts rationality (rational development of eugenics led to Jewish Concentration camps,

Marxist philosophy to the Stalinist Terror) as well as the grand narratives in which they are framed (Bennet and Royle 180). Universal truths neither exist nor are desirable, for they have led the world into an age of nuclear warheads, political coercion and ecological devastation. Waugh lists the characteristic features of the period as the death of the subject, the culture of the simulacrum, the proliferation of trompe l'oiel art, copies without originals, textuality, loss of historicity and pastiche (43).

While modernism quotes popular forms in an attempt to transcend them, postmodern texts incorporate them leading to an effacement of distinctions between high and low culture (Hutcheon 44). Similarly while parodic forms seen in modernist texts ridicules specific styles by comparing them with an ideal of normal language, the postmodern pastiche is linked to the loss of all linguistic forms, to the death of the subject, heralding the death of any "vision" (Jancovich 146). It does not come to terms with order or disorder but questions both in terms of each other; text does not resolve a conflict but embodies the conflict, and is recalcitrant to unitary resolution (Hutcheon 48). Instead the text is interpreted as a subjective response to complex social and cultural experiences, locating the text within a historical context. As Hutcheon points out if modernist literature took a long time to win back its artistic autonomy from the realist theories of representation, it has taken the postmodernists a long time to win back its historicizing and contextualizing from the dogma of modern aestheticism (52). A number of leading critics from Williams to Bhabha created a new form of cultural analysis that delineated the existence of multiple, alternative or opposing political and cultural forces, bringing out the criss-crossing connections between domination and subordination, signification and legitimating.

Temporal and spatial unity is fragmented by presenting events without regard to chronology or juxtaposing different centuries in the same space. In Shaffer's *The Gift of the Gorgon*, characters exist simultaneously in different spaces and times. Peter Hall in his introduction to the play notes that the characters change place, time and emotion in a split second. Shaffer has used the cinematic sophistication of the audience to underscore theatre as a place of metaphors (ix). The present and the past collude effortlessly. When Damson confesses to Helen (in the past) that his knowledge of Greece was confined to two weeks spent on a package tour with a girl, Philip (in the future) interrupts to ask "it was my mother wasn't it? She told me once." The young Helen and the widowed Helen is represented at the same moment by the same person without undergoing any change in appearance or mannerism. The same stage space is transformed without any physical change into the Greek villa, Damson's old home, Jarvis's house, Helen and Damson's room in Kilburn – all existing side by side. The strategy helps to distance the reader from the emotive level so that they achieve a better realization of Shaffer's attempt to create in the life and death of his protagonist a metaphor of a society consumed by violence and hurtling to its own destruction.

Focus on historical moments has been particularly effective in exposing ideological bias and foregrounding viewpoints marginalized in traditional versions. It was only in the year 2008 that a play by a female writer was produced at the Royal National Theatre, The play was *Her Naked Skin* by Rebecca Lenkiewicz. Cavendish described it is a remarkable testament to the courage of a band of sisters who were vilified and viciously repressed in their quest for representation and emancipation. The set consisted of interlocking steel grills symbolizing both the jail cells as well as the feeling of entrapment that a large majority of women suffered during that period. The campaign to secure as basic as the right to vote led to women being jailed and subject to daily humiliations including being force fed, a scene not for the tender-hearted. But the reason why this made it to the National Stage in spite of its theme is its greater use of realistic conventions in spite of the setting which makes no attempt to be realistic. Nevertheless by staging a repressed piece of history, it has made for itself a place in the history of theatre.

Dramatic or genric conventions are built up and then dismantled in startling and disturbing ways. Beaumont and Fletcher's "mongrel" tragicomedies were probably the first of such plays, In continuation of this strategy contemporary dramatists weld together familiar conventions of high and low art forms; westerns, crime thrillers, fairy tales and ancient myths are blended together. For instance, in *Jumpers,* Stoppard weaves together the conventions of farce, crime thrillers and the play of ideas to theatrically illustrate the complex nature of reality, the impossibility of knowing. One of the most interesting departures from detective story convention is that the murder mystery is never solved. Peter Wood who directed the play protested that a whodunit must show who did it but Stoppard was adamant because he wanted to highlight that reality is not a fixed, knowable entity. The two questors in the play Inspector Bones and George are comic and ineffective figures like Quixote the ultimate parodic creation. Both of them arrive at false or nonsensical conclusions, one that a murder did not take place (even though one had occurred) and the other that God exists but is nought. Intertextuality also places the play within a larger dramatic canon. When Dotty discovers the murder in *Jumpers,* she cries out "O horror, horror, horror! Confusion now hath made its masterpiece… most sacrilegious murder! Woe alas! What in our house?". The first pert repeats Macduff's sincere terror and despair in *Macbeth* while the second part echoes Lady Macbeth's hypocritical exclamation. Thus, confounding the attempt of the audience to decide on Dotty's innocence or guilt.

The power of Metatheatre lies in its ability to create a paradigm shift. The same fact can yield two opposing but equally correct interpretations, the same image can yield two differing perceptions. The foregrounding of palimpsest history, the fictive nature of reality, the lack of climatic resolutions, the insistence on the power of imagination, amplifies and intensifies the viewer's perception of the universe beyond the text. By focusing on how the work is being articulated rather than on what is happening, Metatheatre awakens distrust in the spectators about the kind of information and misinformation that they are constantly fed. Today we live in an era where news, the so called objective reporting of events, is constantly manipulated, where the interests of the worlds of politics and finance coalesce with the sole aim of concentrating power in the hands of a few. In such a world it is of vital importance that we look behind the words and the pictures, to reflect on how we are constantly being programmed by never ending stream of information/disinformation.

References

Aeschylus . *The Oresteia* Trans. Robert Fagles. London:Bantam, 1982*.*
Axton, Richard. *European Drama of the Early Middle Ages*. London: Hutchinson, 1974.
Barnet, Sylvan ed. *The Genius of the Early English Theatre*. New York: Penguin, 1962.
Beaumont, Francis and John Fletcher . "The knight of the Burning Pestle*"* in *Six Plays by Contemporaries of Shakespeare.* Ed. C B Wheeler, 1915. Oxford: Oxford UP, 1975.
Bennet, Andrew and Nicholas Royle. *An Introduction to Literature, Criticism and Theory*. London: Prentice, 1995.
Cavendish, Dominic. *Her Naked Skin: Rapture and Pain among the Suffragettes*. 4 Aug 2008.
www.telegraph.co.uk › Culture › Theatre › Drama. 8 Dec 2013.
Cohn, Ruby. *Modern Shakespeare Offshoots*. Princeton, NJ: Princeton University Press, 1976.
Davison, Peter. *Contemporary Drama and the Popular Dramatic Tradition in England*. London: Macmillan, 1982.
Esslin, Martin. *Field of Drama*. London: Methuen, 1987.
Euripides. *Plays: One.* Trans. Jeremy Brooks, David Thompson & Michael Walton. London: Methuen 1988.
Hutcheon, Linda. *A Poetics of Postmodernism*. New York: Routledge, 1988.
Jancovich, Mark. *The Cultural Politics of New Criticism*. Cambridge: Cambridge UP, 1993.
Lenkiewicz, Rebecca. *Her Naked Skin*. London: Faber & Faber, 2008.
Kahrl, J Stanley. *Traditions of Medieval English Drama*. London: Hutchinson University Library, 1974.

Kyd, Thomas. *The Spanish Tragedy.* Ed. J R Mulryne. London: A &G Black Ltd, 1985.

Marston, John*. Antonio and Mellida.* Ed. G K Hunter. London: Arnold, 1965*.*

Massinger, Philip. *The Collected Plays of Philip Massinger*. Ed. Colin Ginson. Cambridge: Cambridge UP, 1978.

Pirandello, Luigi. *Six Character's in Search of an Author.* Ed. Eugene M. Waith. Englewood Cliffs: Prentice, 1967.

Shaffer, Peter. *The Gift of the Gorgon*. London: Viking, 1993*.*

Stoppard, Tom. *Jumpers*. London: Faber, 1972*.*

Waugh, Patricia. *Practicing Postmodernism Reading Modernism*. London: Arnold, 1992.

Webster, John. *The Selected Plays of John Webster*. Ed. Jonathan Dollimore and Alan Sinfield. Cambridge: Cambridge UP, 1983.

Keats' concept of art as revealed in <u>Ode on a Grecian Urn</u>
Ashesava Mazumdar

Browning believes that life is greater than art. Even the masterpieces of art, being inert and cold, fall far below the commonplace beauty of living persons. The dejected lover in Browning's <u>The Last Ride Together</u> while thinking of the futility of art, possibly ponder over the case of Pygmalion, who made a statue of a woman and at last fell in love with it. Venus being pleased with his devotion made the statue, a living woman. Life, therefore, is greater than art. Keats' conception of 'art' as revealed in the <u>Ode on a Grecian Urn</u> is vividly in contrast with Browning's conception, for Keats believes that art is infinitely superior of life.

Robert Bridges says that the Ode on a Grecian Urn deals with 'the supremacy of ideal art over Nature' , because of its unchanging expression of perfection. But, in fact, the ode deals with more than that. It shows the meaning to human beings of the mood in which such an art comes into existence and takes us beyond the actual work of art to the creative vision which has made it and gives light to it.

The main subject of the ode is the creative ecstasy which the artist perpetuates in a masterpiece. He arrests the fleeting moments in eternal postures. In its unchanging and immortal perfection, the art of the Urn asserts its infinite superiority over the transient mortality of Nature. Human life and its ecstasy may be brief, but art enshrines them with an ideal beauty that seems eternal. Art, therefore, is the only refuge for man in the eternal flux of time. The permanence of art is dwelt upon in the second and third stanzas of the poem. The boughs depicted on the Urn are ever happy because they will never shed their leaves. The melodist is happy because he never tries, and fancy ever hears sweet music from his pipe. The lovers are happy because they enjoy forever the ecstasy of love. Their love isn't subject to satiety and decay, which is attendant on earthly passion. Thus life, as Downer has so aptly pointed out in this connexion, "pays for its unique prerogative of reality by satiety and decay, while art is forfeiting reality gains in exchange permanence of beauty and the power to charm by imagined experiences even richer than the real'. Keats tries to express the meaning of timeless rapture to being who live in time.

The fourth stanza presents a completely serene picture of an ancient religious procession proceeding to an altar of sacrifice. The comments on the hypothetically emptied village from which the worshippers came, may be considered to have pointed out the limits of art. The sole reality of art rests in the eternal present. To some critics it appears that the piper, the lover and the beloved, the handsome young men and pretty maidens are all eternal prisoners. Allen Tate points out that the piper and the lover are fixed in perpetual imprisonment of art and thus the perpetual youth is frozen and dead. But the poet does actually suggest that the vitality and silence co-exist in artistic forms. The lover chasing the beloved and the piper playing on the flute are caught in static forms- they are status quo as well as vital. They represent archetypal perfection which is denied to the mutable life of audible melody and tangible embraces. What is more, art is a selective process, the creation, not of all things but of the essences of all things.

The concluding stanza ends with the equation of truth and beauty. Like Rossetti, Oscar Wilde and some others, Keats does not seem to believe simply in the theory of 'art for art's sake'. Like Tolstoy, Shelley, Dr. Johnson and many others he seems to believe that art should convey some message to mankind. The lifeless Urn speaks, and its quivering lips utter a message that the poet, like 'the mysterious poet' can decipher. The reality beyond changing appearances in which beauty and truth are identical is the

ultimate object of human knowledge, and this is all that man needs to know. Keats believes that artistic imagination produces essential beauty and essential truth, which are the same. Through art, the poet is reconciled to the human situation. He accepts romantic imagination as producing all the vital answers man is capable of securing and all that he really finds necessary.

Bombay: A Tale of a City in Rohinton Mistry's *Family Matters*
Dr. S. Christina Rebecca

Introduction

"*This beautiful city of seven islands, this jewel by the Arabian Sea, this reclaimed land, this ocean gift transformed into ground beneath our feet, this enigma of cosmopolitanism where races and religions live side by side and cheek by jowl in peace and harmony, this diamond of diversity, this generous goddess who embraces the poor and the hungry and huddled masses, this Urbs Prima in Indis, this dear, dear city now languishes – I don't exaggerate – like a patient in intensive care, Yezad, my friend, put there by small, selfish men who would destroy it because their coarseness cannot bear something so grand, so fine.*"
Rohinton Mistry's *Family Matters*

Published in 2002, Mistry's third novel, *Family Matters* goes back to Bombay for its setting and for its characters, it goes back exclusively to the Parsi community. The city has been renamed Mumbai, though its old cosmopolitan look prevails. The change in the political scenario is gloomy and the novel is critical about the acquisition of power by the BJP and Shiv Sena, but the focus in it is more personal than political. A nine-year-old boy Jehangir is projected as a witness to family quarrels. The novel shows how the boy tries to understand the quarrels and puzzles of the family and how he desperately wants to bring peace among them. The novel uses the flash back method successfully. During the family get-together, politics intrudes into close family circle, as do other events like Indo-Pak cricket matches.

Rohinton Mistry creates a close domestic and identifiable situation. Despite the criticism of Canadian politics, Bombay is clearly celebrated in *Family Matters*. In spite of grave disturbances and fatal blows of violence, Bombay continues to provide shelter to all. The narrative moves in a complicated manner, recording the ups and downs in Nariman's family including the emotional turmoil and struggle in the background of pressing, external events.

In *Family Matters*, Mistry weaves characters, motifs, real history and fiction into rich tapestry. The novel is about the life of the Vakeel family as well as of their times. As he did in *Such a Long Journey* and *a Fine Balance*, in *Family Matters* too, he places the microcosm of individuals' lives within macrocosmic events. This time Bombay is terrorised by a triple headed monster – Shiv Sena, rampant corruption and religious fundamentalism. Maya Jaggi, in his review of the book, rightly observes that, "Mistry finds truth in the quotidian life of Bombay tenements, minutely trawled through realism reminiscent of the 19th century novel" (19).

Through the Vakeel family, the novel reveals not only the dilemmas among the Indian Parsis, but also a wider corruption and communalism. It hints at the ripple effects of government policies on private lives. Bombay in *Family Matters* is steeped in corruption. The insidious corruption lurking everywhere is devastating. "Corruption is in the air we breathe" (205), says Yezad in his easy going way before disaster hits him. Mistry's grim verdict that, "This Nation specialises in turning honest people into crooks" (208), is shown to be true at all levels. Even Yezad, who is admired by his employer for his scrupulous Parsi honesty is enticed and tempted to gamble and to steal by the ever increasing "'culture of crookedness'" (205). Through Yezad's gambling in '*Matka*', Mistry surfaces the underworld gambling racket in Bombay. As Gautam, a minor character comments the *Matka* is a criminal scourge, ". . . that has Bombay helpless in its grip" (199). Moreover, Bombay cannot be extricated from this menace, as it is fully sanctioned by "politician-criminal-police nexus" (199).

Yet again in *Family Matters*, the impact of society's corruption on the lives of the individuals is seen. This can be explicated with one of the most telling scenes, where the nine year old is entrapped. Jehangir, Yezad's younger son is appointed as a homework monitor by his teacher Miss. Alvarez. Due to persuasion of the irregular classmates and repeated squabble for more money at home, Jehangir receives bribe to overlook his classmate's mistakes. Miss. Alvarez laments the fact that, her purpose to lay a firm foundation for the boys to make honesty a permanent part of their character has fizzled out. She says:

"–and I wanted to lay a firm foundation for my boys, make honesty a permanent part of their character. So they would be able, as adults, to resist the corruption in our society. Especially those who might enter politics or the IAS. Instead, that very evil has already infected my classroom. How will things ever get better for our country?" (274)

Corruption even at the primary classroom level, exhibits the intensity with which it has seeped into the city. *Family Matters* is about the post Ayodyha Bombay. This time it is Bombay, which is terrorised by the Shiv Sena. From the Vakeel family's small jokes about it to its hosting the Michael Jackson concert and to the catastrophe in Yezad's life, the Shiv Sena permeates everywhere. Mistry never once mitigates the seriousness of its threat to civilised existence. He is conscious too, of the insidious ways in which it can influence the smallest of life.

The Shiv Sena and the BJP coalition on coming to power in Maharashtra in the 1995 election oversaw many measures to consolidate its power and advance the cause of Hindutva. One of the most high profile initiatives involved is, the renaming of Bombay as Mumbai. This is seen as the massive blow to its cosmopolitan citizens. 'Bombay' the name and the city are very close to all the Parsis. It is the place they lived with power and glory. Mistry exploits this development to show how growing public realm impinges on the lives of Parsis. The conflict between the Shiv Sena and the secular ideologies is the central motif, which recurs in the novel. All the strata of the society are affected by the militant ideology in one way or the other. Each one has his grievances against Shiv Sena. To cap it all Mistry heaps loads of accusation on Shiv Sena, through the trio Gautam, Bhaskar and Vikas, who function as story tellers and chorus in the novels. Through them it is understood that the Shiv Sena has a hand in the *Matkapie* and that the underground lottery helps to fund Shiv Sena machinery. It also finances the organised crime that has infected the city and its institutions causing the wise Vilas Rane to observe, "'*Matka is Bombay and Bombay is Matka*'" (200).

In addition to its ties with gangsters, the Shiv Sena has implemented a cultural censorship programme, much to Yezad's exasperation. They even oppose the diverse culture and freedom in the city by destroying anything they deem against the 'Hindu' culture, like celebration of Valentine's Day.

Further, the Shiv Sena zeroes in on Muslims, who they consider a national enemy. Mistry brings out the anguish of Ajodhya victims through Mr. Kapur's peon Hussein, a battered, bruised symbol of Bombay's in secular face. The gory aftermath of post Ayodya and its impact on an individual is explicated through the life of Mr. Hussein. Belonging to a minority community himself, Mistry has taken up the task of voicing the issues and concerns of the other minority groups as well. Hussein, the Babri Mosque riot victim, lives in shell shock after his family is burnt alive during the riot and Hussein had been a helpless witness to these incidents. He repeatedly relives the horror of that fated hour with Mr. Kapur and Yezad. The incident creates a deep traumatic scar on his psyche. Even after the passage of three years, he is not able to come

to terms with the loss. More importantly, he grapples with the fact that, the police were of little help to him. Instead of protecting the victims, they were behaving like gangsters.

Hussein's sense of betrayal and shock are evident when he says, "*In Muslim mohollas they were shooting their guns at innocent people . . . firing bullets like target practice. These guardians of the law were murdering everybody!*" (148), to this Mr. Kapur replies, "*More than three years have passed, and still no justice. Shiv Sena polluted the police. And now Shiv Sena has become the government*" (148).
Against this chaotic background, Mr. Kapur's love for Bombay is refreshing. He venerates Bombay and his love for Bombay is like a pure love for " . . . a beautiful woman, gratitude for her existence, and devotion to her living presence" (146). True to his words, he epitomises all that the once tolerant, cosmopolitan Bombay stood for. Mistry implants Kapur's love for Bombay, against the prevailing religious fanatics who try to erase the cosmopolitan nature of Bombay. He oscillates between the glorious past, the reduced present and the insecure future of the city; his collection of books about the city, old photographs, postcards and posters are examples of his love and affection for the city.

At one stage, in an emotional frenzy, Kapur says, "'My beloved Bombay is being raped'" (151). He has seen enough of the ruin of Bombay. By deciding to run for the municipal elections as an independent candidate he tries to do his part in saving the city; unfortunately it never becomes a reality, because towards the close of the novel, he is murdered by two youths belonging to Shiv Sena. However, his observation of Bombay and her people reflect the deep seated love the Bombayaites have for the city; it also reflects Mistry's pain over the loss of the pristine Bombay.

Mr. Kapur rapturously describes an incident that occurred at a railway station, where fellow passengers help one another to climb on to a running train. He remarks then, "Whose hands were they, and whose hands were they grasping? Hindu, Muslim, Dalit, Parsi, Christian? No one knew and no one cared. Fellow passengers, that's all they were . . . my eyes filled with tears of joy, because what I saw told me there was still hope for this great city" (153-154). It is an irony that, the man with so much of love and affection for Bombay is murdered by Shiv Sainiks for refusing to change the name of his 'cosmopolitan shop' (284) 'Bombay Sports' to 'Mumbai Sports'. His murder is a metaphor for the murder of his tolerant, pristine Bombay, in the hands of corrupted religious fundamentalists.

Along with Mr. Kapur, Gautam Bhaskar and Vilas function as a chorus, informing the reader of the plight of the urban poor. Their conversation revolves around the degeneration of the contemporary Bombay from its glory. These voices forthrightly express Mistry's opinion. Vilas pointedly warns and tells Yezad to abstain from playing "Matka" saying, "'But you are not qualified, in this culture of crookedness'" thereby pointing out that his Parsi upbringing of "'. . . belief in integrity and fair play'" (205) has become redundant. This indicates that, Parsis have lost the game and their ethnoscape Bombay is slipping through their fingers. Vilas further adds that, certain myths about the Parsi honesty and integrity have served the community well but, "With the present state of society, those same myths can make misfits of men" (205). This observation exacerbates the present state of Parsis in the culture of crookedness. This echoes the lament of Inspector Masalavala and Dr. Fitter.

If Gautam, Bhaskar, Vikas and Mr. Kapur voice out their anguish over Bombay under the iron grips of corruption and Shiv Sena, Inspector Masalavala and Dr. Fitter, two venerable Parsis ruminate over the dying Parsi race. Inspector Masalavala and Dr. Fitter represent that generation of Parsis, who had seen and lived in Parsis glorious period and are living to see the community perish.

Through the conversation between Inspector Masalavala and Dr.Fitter, the diseases that plague the community, like dwindling birth rate, women marrying non-Parsis and heavy migration to the West are known. Seemingly, the discussion is in the lighter vein, but beneath the conversation one can sense the agony and the fear of the community. The fast depleting tolerant Bombay only speedens and aggravates the dying Parsi community. Inspector Masalava's grief sums up every Parsi's ache including that of Mistry's: "To think that we Parsis were the ones who built this beautiful city and made it prosper. And in a few more years, there won't be any of us left alive to tell the tale."

"Well, we are dying out, and Bombay is dying as well," said Dr. Fitter. "When the spirit departs, it isn't long before the body decays and disintegrates." (404)

Nilanjana Roy, in her review of the book comments, that "The Bombay in which *Family Matters* is set is demonstrably more discouraging, more full of menace" (6). Mistry does ". . . tell sad stories of the death of cities" (*Family Matters* 295). Tumultuous Bombay, with its new incarnation as Mumbai, is one of the important motifs of the text. He gives a grim, pessimistic picture of the city reeling under the triple headed monster of corruption, religious fundamentalism and anarchy.

Bharucha, in her article "The City as Hero," speaks of the portrayal of Bombay in the Parsi novels. She comments that, " . . . the city is first portrayed as a placid one, given over to the generation of wealth, but by the time the stories have run their course, the hero's fair countenance is much ravaged by violence and corruption" (48). True to her words, Mistry's Bombay, does encounter a plethora of violence and urban menace like Shiv Sena, ravages its diverse character. Yet "Bruised, torn, often bloodied, these men and women pull together the shreds of their lives and carry on with the task of living. In their survival the city too survives" (Bharucha, *The City As Hero* 49).

Mistry's Bombay represents "'the modern Janus'"; the ". . . 'Uneven development' of capitalism inscribes progression and regression, political rationality and irrationality in the very genetic code of the nation" (Bhabha, *Introduction: narrating the nation* 2). Mistry examines the multiplicity of the nation and subcontinent in the example of the hybrid, postcolonial city of Bombay and he analyses the complicated relationship between its fundamentalist and democratic forces, from the minority's perspective. While celebrating and eulogising Bombay's diversity and re-creating the secular, democratic spirit that prevailed around the era of Independence, Mistry, at the same time, laments the city's de-cosmopolitanisation caused by the increase of religious fundamentalism since 1960s. Mistry's reading of Bombay is, as Bhabha would portray:

The marginal or 'minority' is not the space of a celebratory, or utopian, self-marginalization. It is a much more substantial intervention into those justifications of modernity – progress, homogeneity, cultural organicism, the deep nation, the long past – that rationalize the authoritarian, 'normalizing' tendencies within cultures in the name of the national interest or the ethnic prerogative. ("narrating the nation" 4)

Mistry creates awareness of the underlying fundamentalist discourse, exposing their inherent contradictions and human deficits and countering them with new democratic narratives and new secular myths. When he does so, they go beyond the borders of Bombay and India, as the concerns expressed in the novels are often universal. This cultural representation of Bombay represents a new stage, in the development of postcolonial literature: an international tendency producing new counter-discourses against any kind of dogmatism and fundamentalism from both postcolonial and a postmodern perspective.

As Guyanese writer Wilson Harris explains in a slightly different but related context, " . . . present day historians in the second half of the twentieth century, militant and critical of imperialism as they are, have fallen victim, in another sense, to the very imperialism they appear to denounce . . . (because) the history they write is without an innertime (qtd. in Boyagoda).

Harris' "innertime," elegantly suggests the effacement of the human being's personal experience of history, and the consequence of an intellectual response founded almost exclusively on political, sociological and philosophical categories. Mistry's discourse gives a glimpse into the innertime of Bombay's sociological history which is otherwise lost and forgotten.

Mistry himself professes to look at "history from bottom up" (Winfrey), more precisely from the minority's perspective, especially that of Parsis' and records the loss and destruction of the city of Bombay, ". . . a metropolis in which the multiplicity of commingled faiths and cultures curiously creates a remarkably secular ambience" (Rushdie 16).

For Arun Mukherjee, the social ethos of Mistry's text, places the individual within the collective: "The social ethos in such texts comes across as a swarm of narratives, which enmesh (rather than provide the background for) the individual narrative and help us grasp the individual characters' lives as they are lived in conjunction with the lives of all other human beings of that society" (*Narrating India* 83).

Mistry narrates the collectively known stories; gossips such as war with China which froze Jawaharlal Nehru's heart, and then broke it. Nehru never forgave Feroze Gandhi, for exposing scandals in the government. Indira Gandhi's power obsession in A *Fine Balance* and in *Family Matters*, the backyard story of Shiv Sena's hand in *Matka*, and the plight of the poor, are few instances. The insertion of such stories, the stories that "'everyone knew'" (Mukherjee, *Narrating India* 83) is what differentiates Mistry's novels from that of other realist novels.

Mistry does not stop with delineating the Parsi community, but also tells about how their life is negotiated, in the context of his total environment. His narratives infiltrate beyond official discourses and penetrate into actual historical events in the perspective of the minorities. He employs the available public versions like popular gossip, newspaper reports, diaries and letters to undermine and dismantle the power structures. Thus the protagonists in his novels like Gustad, Dina, Nariman, Vilas, Mr. Kapur, Ishwar and Om stand for the marginalised in the narrative, who challenge the hegemony of the state. The novels, radically question the basis of the official version, which polarises the centre and the periphery. It is a significant attempt at self-assertion, which is typical of all minority literature.

In his essay "The National Longing for Form" Timothy Brennen draws attention to what he calls the "nation-centeredness of the postcolonial world" (47). Referring to Benedict Anderson's work on nationalism, Brennan points out that the novel arose alongside the newspaper, as the cultural product of a nation and that it played a key role in creating the conceptual space of the nation:

It was the novel that historically accompanied the rise of the nations by objectifying the 'one, yet many' of national life, and by mimicking the structure of the nation, a clearly bordered jumble of languages and styles. Socially, the novel joined the newspaper as the major vehicle of the national print media, helping to standardize language, encourage literacy, and remove mutual incomprehensibility. But it did much more than that. Its manner of presentation allowed people to imagine the special community that was the nation." (49)

Specifically it is Mistry's discourse, which mimics the structure of the nation by depicting the city of Bombay. This city represents all that India represents. Mistry's Bombay is divided along the lines of class, race, and gender. Mistry's texts bring these daily struggles of the subaltern, submerging Parsi community, under the microscope. By representing, the voices of the subaltern in the city, he recuperates the history of subaltern struggles against all kinds of exploitation in the contemporary society.

Mistry's discourse, gives voice and form to the crushed and the marginalised in Bombay, which is otherwise thriving. Thus despite his devastating critique of the nation, he "reifies oppression and therefore presents a static view of a postcolonial society" (Rao, Nagesh 5).

Mistry's version of Bombay, has different dimensions. He focuses on these moments or processes that are produced in the articulation of what Homi Bhabha calls 'cultural differences'. The Parsis in *Tales From Firozsha Baag* and *Such A Long Journey*, the Chamars in *A Fine Balance*, the Parsis, the illiterate and Bombay's unorganised labour force in *Family Matters*, offer social articulation of difference from the minority perspective. This proliferation of "'. . . alternative histories of the excluded' produces a pluralist anarchy on one hand and recreates the nation it belongs to on the other" (Shah 100).

The expression "minority discourse," has come to refer to all those pasts, on whose behalf democratically minded historians have fought the exclusions and omissions of mainstream narratives of the nation. Minority histories, like that of Mistry's portrayal of the recent history of Bombay, express struggle for inclusion and representation that are characteristic of liberal and representative democracies.

Mistry's discourse works on the "'workable truths'" based on a " . . . shared, rational understanding of historical facts and evidence" (Chakrabarthy 99). For a nation, to function effectively, while eschewing any claims to a superior, overarching grand narrative, these truths must be maintained in order for " . . . institutions and groups to be able to adjudicate between conflicting stories and interpretations" (Chakrabarthy 99). The very renaming of Bombay to Mumbai: " . . . in the guise of postcolonial repossession are exercises in appropriation and elide not just the colonial past but also their own brand of postcolonial hegemony and regional chauvinism on territories so redesignated" (Bharucha, *Repossessions and Appropriations: The Case of the City by the Sea* 263).

So, if Mistry has portrayed Bombay as a city, that is fast vanishing into a vandalising, vulgarised reality, as a city with monstrous qualities, he also portrays it as a city, that can survive through its people. In an interview with Hancock, after a visit to Bombay, Mistry reveals, that Bombay had no magic transformation: " . . . only slightly more intense. More people live on the street. More corruption and bribery and red tape . . . it all seemed very bleak. Bleak was the picture I created when I was here. That exactly the way it is" (147).

Mistry's realistic stories and portrayal of the harsh realities of life, in all its sordid details might compel readers to see his novels as deeply pessimistic, but just as Mistry sees hope amidst bleakness for his characters, he also finds hope for the city. He is frustrated by the grim realities of the city, but with his love and hope for Bombay, he envisions a better future for the Parsi community. In the words of Mr. Kapur in *Family Matters*, " . . . Bombay endures because it gives and it receives. Within this warp and weft, is woven the special texture of its social fabric, the spirit of tolerance, acceptance, generosity" (152).

Mistry's Bombay, effuses "youth, and loss, yearning for redemption" (221) and reels under corruption, intolerance and religious fundamentalism. Like Mr. Kapur, Mistry loves Bombay, "not wisely, but too well" (295). Mistry, tries to preserve the city in its pristine nature, along with his Parsi community for posterity. For, in the future, after the death of his serene Bombay, his text would testify and ensure that: "They will know that once there was a time, here, in this shining city by the sea, when we had a tropical Camelot, a golden place where races and religions lived in peace and amity . . ." (296).

Mistry does not give any hope for resuscitation of the City by the Sea. All the characters, primarily the subaltern and minorities, speak of the doom of Bombay's splendour and cosmopolitanism. The death and burial of Bombay is another death knell for the Parsi community. Mistry paints a gloomy, dark picture of the city and utters a shrill cry, as Mr. Kapur in *Family Matters* shrieks out in frustration, "' . . . nothing left now except to talk of graves, of worms and epitaphs. Let us sit upon these chairs and tell sad stories of the death of cities'" (295).

References

Bhabha "Introduction: narrating the nation." *Nation and Narration*. London: Routledge, 1994.1-7.

Brennan,Timothy."National Longing for Form" Bhabha ed*. Nation and Narration* London: Routledge, 1994.44-70.

Bharucha, Nilufer E., and Virnda Nabar, eds. *Mapping Cultural Spaces: Postcolonial Indian Literature in English – Essays in Honour of Nissim Ezekiel*. New Delhi: Vision Books, 1998.

---. "The City As Hero." *The Literary Criterion* 28.3 (1993): 46-49.

Boyagoda, Randy. "From St. Augustine to Salman Rushdie: Time and Narrative in Postcolonial and Pluralist Literatures." *Postcolonial Text* 1.1 (2004): 28 June 2007

<http://journals.sfu.ca/pocol/index.php/pct/article/view/265/87>.

Chakrabarthy, Dipesh. *Provincializing Europe: Postcolonial Thought and Historical Difference*. Princeton: Princeton UP, 2000.

Mukherjee, Arun. "Narrating India." Rev. of *Such A Long Journey*, by Rohinton Mistry. *The Toronto South Asian Review* 10.2 (1992): 82-91.

Rao, Nagesh. "Resistance and Representation: Postcolonial fictions of Nation in Crisis." *Postcolonial Text* 1.1 (2004): 28 June 2007 <http://journals.sfu.ca/pocol/index.php/pct/article/view/288/96>.

Roy, Nilanjana S. "Such a Long Book." Rev. of *Family Matters*, by Rohinton Mistry. *Biblio: A Review of Books* 7.5 (2002): 5-6.

Rushdie, Salman. *Imaginary Homelands – Essays and Criticism*. London: Granta Books, 1991.

Shah, Nila. "Novel as History: A Study of *Such A Long Journey* and *A Fine Balance*." Dodiya, Jaydipsinh, ed. *The Fiction of Rohinton Mistry: Critical Studies*. New Delhi: Prestige Books, 1998. 96-109.

Indian Women's Writing In English
B. S. Gomathi

Introduction

The narratives of post-colonial female subjectivity reveals a messiness in the network of experiences and ideologies which makes difficult to essentialize either "post-colonial" or "woman" .The word "woman" the appeal to women's experiences is no longer sufficient to explain he ideological categories across which "woman" is defined. In India, English anthologies of women's vernacular writing from 600 B.C to the present have been produced by feminist's scholars. Women having self-determination became synonymous with purity and self-control.

Indian-ness In Approaches To Indian Writing In English

The Indianization of gender, it was of foremost importance in nationalist interpretations of Indian culture and in shoring up an un-colonized space in the bodies and minds of women. The alienation of women by this discourse continues to occupy a subterranean level even today in Indian women's writing, both in English and in the Indian languages. The most part on the generalized conflicts of tradition and modernity, country and city, language and identity, especially where English writing is concerned, has pushed this political vein of women's writing deeper into the recesses of the unspeakable.

There is a complex negotiation that women are making to position themselves either the shifting parameters of "western" and Indian value structures. It was taken up more vehemently by women anxious to prove by example that there who had acquired a western education need not be necessarily less attuned to the nationalists demand for chaste, pure and refined womanhood. In late 19th century and early 20th century the writers like Toru Dutt and Sarojini Naidu for whom to be a first –rate write of English was a gesture of emancipation from social and intellectual confinement are primary example. Their writings responded to the need for a new image of the westernized elite as they attempted to transcribe with relentless diligence an essential Hindu spirit in to the language of Sidney or Spenser, Yeats and Eliot. One critic explains the incongruity conflicts in the writings of these women. Naidu in her political speeches, she spoke out boldly of the need to liberate Indian women from their homebound roles. It has representing and conserving through their literary productions. There is no doubt that the visibility of women who do their intellectual work in English has increased. Many of them teach English literature, publish in western presses and move about in circles where English is taken for granted. Some of the strongest critiques of English and its role in Indian society seem to come from feminist intellectuals deeply involved with the language. Their concerns with the language are finally concerns with identity and privilege, with forms of hierarchical displacement that concept the continuous interrogation of available languages and techniques of negotiation.

English Women Writers

Even when contemporary scholars recognize that all colonial and post-colonial Indian literary production is tied in various ways to that of the metropolis, the question of an adequate representative apparentus firmly situated in the vernacular return as the site of cultural criticism.

Ideas Of Mukherjee

Mukherjee mainly proposes a re-reading of 19th century Indian language texts "as a take-off point for a new theoretical discourse on colonial India", to be carried out in light of recent developments in the disciplines of history and other social science that have contributed greatly to this emerging discourse.

However, the possible outcomes of such an endeavour reveal a contradiction in the very approach to theoretical discourse.   It is a means of establishing continuity of sealing ruptures even as it opens a window to the "complex network of historical tensions and cultural pressures" that constitute the environment of post-colonial writing in India. He juxtaposes the true plurality of Indian society with the false Indianness of English fiction; where "there is an essentializing of India", a certain flattening out of the complicated and conflicting contours, the ambiguous and shifting relations that exist between individuals and groups in a plural community. There is a broader distinction between English and Vernacular: India-colonized versus India-in-spite-of-being-colonized.

The consolidation of English as a language of progress and autonomy through the active support of the indigenous intelligentsia and the simultaneous growth of the Indian languages are deeply entangled processes. The colonial history of Indian languages shows that they are far from being free of the dominating influence of English. In the interest of smooth administration but also to establish the need for colonial intervention in making the natives aware of their own language were reconstructed in accordance with principles of the English language English. However, continues to function as a language of command and domination in Indian. So deep is its hold that it cannot be ejected simply through replacement by an Indian language.

English function like a command, under which the conceptualization of post- colonial subjectivity is supposed to take place. Glossing, un-translated words and syntactic fusion are hailed as signs of intervention in the colonial language, signs the western reader can read and thereby place himself within a system of resistance largely engineered with its own materials and meaning-making process.

Conclusions

If Indian women's writing in English is defined only as part of the body of India-Anglican literature they grew out of the psycho-cultural pressures on those who came into close contact with colonial presence, then this important ideological imperative of women's self-representation will be missed. The confrontation took on added complexity when the struggle was linked to the prevailing agendas of decolonization, primary among them the reinvention of tradition to mark out a space free from the effects of history.

References:

Agnew, Vijay. (1979), Elite women in Indian Politics. Vikas, New Delhi.
Alexander, Meena.(1989), Outcaste Power: Ritual Displacement and Virile Maternity in Indian Women Writers, Journal of Commonwealth Literature 24:12-29.
Armstrong, Nancy. (1987), Desire and Domestic Fiction: A Political History of the Novel. OUP.
Bagal, J.C. (1956), Women's Education in Eastern India: The First Phase, Calcutta: World.
Geiger, Susan. (1992). "What's So Feminist About Doing Women's Oral History?" Expanding the Boundaries of Women's History: Essays on Women in the Third World, Ed. Cheryl Johnson-Odim and Margaret Strobel. Bloomington:Indiana UP,: 305-3 18.
Oakley, Ann. (1981), Interviewing Women: A Contradiction in Terms." Doing Feminist Research. London: Routledge..30-61.
Prabhu, R. K., and U. R. Rao. (1967), The Mind of Mahatma Gandhi. Navjivan, Ahmedabad.
Said, Edward.(1986), Intellectuals in the Post-Colonial World., Salmagtrndi: 44-64.

Diasporic Articulation in Vassanji's Amriika

Dr. Hareshwar Roy

M.G. Vassanji, a gifted writer, is a shy, reticent man who hardly looks or behaves like a famous writer. Like The Gunny Sack, No New Land and The Book of Secrets his Amriika is a fantastic piece of work. It is an excellent tale of immigrant experience. It explores the state of living in exile. It is an outstanding novel of personal and political awakening that spans three highly charged decades of America and explores the eternal quest for home. Dealing with the theme of rootlessness, it suitably and beautifully articulates nearly all the features of diaspora. Talking of this book and the protagonist Gene Carey is of the view:

Vassanji has inevitably woven his newest tale around the issues of exile, longing, displacement and, ultimately, acceptance. The world of the 1960s from the backdrop – a world of changing values and sexual freedom, of peace marches, religious cults, and protest bombings -- that is the world that Ramji inherits and shapes to make his own.

Amriika confirms M.G. Vassanji's reputation as unique chronicler of our times. It is written from the point of view of a third world immigrant from Dar es Salaam, East Africa. In this beautiful and richly textured mosaic of lives and events, M.G. Vassanji deals with the personal experience of an immigrant named Ramji from the Cutchi Ismaili Muslim community. As M.G. Vassanji did in The In-Between world of Vikram Lall, he guides his narrator to a safe location to reminisce. In The In-Between World of Vikram Lall it is Southern Ontario in Canada but in the present novel it is California.

The plot of this novel is very straightforward. Indian origin boy, a second generation African, Ramji is a native Gujarati Muslim. He belongs to a small community of Cutchi Ismaili Muslims who have settled in Dar es Salaam. His parents are dead and his deeply religious grandmother raises him. Like M.G. Vassanji himself, he leaves his home, and his grandmother in Dar es Salaam, to pursue a bachelor degree on scholarship at the Boston 'Tech', a prestigious American school. As a student he arrives in the United States in 1968 from Dar es Salaam, East Africa. "It was time of protest and counter culture."[2] Studying at 'Tech' which is obviously modelled on MIT, he is drawn into campus radicalism. He very soon finds himself engulfed in radical politics, especially the anti-war movement.

Almost immediately, we are, vouchsafed a poignant glimpse of our hero being seduced by Ginnie, wife of his American host. It is she who has terminal cancer. This host family provides him with the safe haven he needs in order to find his feet. The adolescent Ramji comes of age when his fascination for his hostess, Ginnie, culminates in a brief affair, and leads him to shed his inhibitions. He loses his virginity.

The usual campus entanglements, both romantic and radical, follow. Ramji's extensive soul-searching during college involves participation in student demonstrations and residency at the ashram of a local guru. Rukmini Bhaya Nair observes:

Various American beauties involve Ramji in marches against the Vietnam War, with Indian gurus and so forth. Science is represented too in the form of a charismatic, wheel-chaired physics professor who enables Ramji to see himself as a Schroedinger's Cat 'smeared' between cultures. All very exciting, but in time, Ramji finds himself adrift in middle age and caught in a doomed marriage. Twin children and much acrimony later, the American dream appears to have lost its savour.

From the America of late sixties, M.G. Vassanji moves to what we see as our present today. We find that many of Ramji's revolutionary classmates have disappeared into comfortable middle class lives and Ramji himself is trapped in an unhappy marriage. With the change in times, Ramji moves into a mundane middle age with a faltering marriage, adultery, children and what we generally call life.

The novel has a repetitive duel movement. It is duel in that it combines two plot lines. One, seemingly the dominant one, is personal; the other is political. It is repetitive in that Ramji goes through similar experiences, both politically and personally, in both parts of the novel. The first part ends with two terminal events, the first of which is political, while the second personal.   Ramji is implicated in a bomb-blast for which a radical dropout that he has known is responsible. Though he suspects that Lucy-Anne is guilty, Ramji shelters his friends in his room. Luckily someone else tattles on her and Ramji gets off scot-free. The woman in question curses him before she goes to jail, assuming that it is Ramji who has betrayed her. On the personal front, the aging protagonist falls in love with an intriguing beautiful and mysterious young woman from Dar es Salaam. He comes in close contact with this young woman of mixed African and Indian ancestry. She is the daughter of a radical political figure notorious for attacks on the Indian community in Zanzibar. This eventually results in the breakdown of his marriage. He is divorced.

Madhumita Bhattacharyya presents this event in the following words:
He finally leaves Zuli for the exotic, sensuous Rumina, who idolises him. Her character is also sketchy, and she becomes yet another peg for her lover's confusion.

The second part of the novel is triggered by the latter catastrophe. Overcoming his initial distaste for Rumina he finds a soul mate in her. He feels that his new life with Rumina is his second chance, his opportunity to rediscover who he is – a return to his philosophy. To start over again, Ramji moves west, to California, to join a left wing radical Muslim magazine. He starts his life with the woman he is sure that he is in love with. Here he tries to revisit his earlier, tenuous ties with political radicalism, this time with disastrous result. In California, he reunites not only with Rumina, but a former mentor, Darcy who is an infamous left wing journalist and icon back home in Dar es Salaam. It is he who twice changes the course of Ramji's life. It is he who puts Ramji on a left wing Muslim magazine. Like other altruistic ventures on the sunny coast, though, this one too has its down side. Once again, against his better judgement and instincts, he ends up sheltering a fanatical young man who has bombed a store in Michigan. In this bombing, however, there has been a death. The man is on the run, hoping to flee the country. Ramji's wife Rumina feels very sympathetic to the young man because she believes that he is innocent. Ramji knows otherwise. This creates a subtle rift between them. Ramji is jealous too. In the end, the police break into get the young man who, by now, is holding Rumina's hostage. The standoff ends with his killing himself. He shoots himself in Rumina's apartment. This incident causes the sensitive Rumina so much distress that she vanishes. In fact, she is shattered and leaves home. Ramji loses his love a second time. At the end, Ramji is left once more with the sense of perpetual longing and impossible hope. The story ends in the bad, bad world of Los Angeles.

Ramji's personal journey, his failure in his relationships, his alienation and suffering are all moving. His story ends with a bittersweet and shocking episode. About this ending the comment of Pratima Agnihotri is apt. In 'A Cry and the Beloved Country' she says:
Life is once again an excitement worth living when the predicament that had mocked him a quarter of century ago re-surfaces, once again. Just as Lucy Anne, accused of bombing, lands up in his room, and despite his valiant attempts to save her despite the pangs and question of conscience, it is the turn of

Michael to destroy, perhaps permanently, the love nest. In a racially surcharged America, once again the 'native' is the loser, though he does hope that, just as Lucy Anne understood his kindness and moderation, Rumina would be back.

M.G. Vassanji manages to hold interest while he describes the sixties. That part of the novel is probably the best portion. His imagery and description is cute, even if it is rather trite. Vassanji's protagonist goes through every rite of American passage possible, from losing his virginity to an older woman, facing racial discrimination, to dabbling in Eastern mysticism. The entire section is exactly what we could call great literature.

As we know that the quest for identity is one of the major issues in the novels of M.G. Vassanji. *Amriika* deals with this issue suitably. Here the author endeavours to explore the search for identity through the character of Ramji who tries his best to formulate his identity throughout the novel. It is very hard for him to achieve this aim. He finds numerous hurdles in his way. As an immigrant Ramji comes in America in hope of achieving the great American dream. The myriad facets he is exposed to overwhelm him. But he finds an America far different from the one he dreams about, one caught up in anti-Vietnam war demonstrations, revolutionary life styles, racial discrimination and spiritual quests. The reality he faces is very harsh and awful, and finally he realizes that America cannot appear as a dreamland. He becomes helpless like Nurdin Lalani of *No New Land*. He has no option except to keep on living there.

As Ramji gradually grows apart from his community of foreign students, he finds himself pulled by the tumultuous current of his times and swept into a world of fast changing sexual mores and values, of peace marches, religious cults and protest bombings that marked the wild United States of 1970s. Through the eyes of this University student, an immigrant, in Boston, Vassanji shows us the portrait of nation. It is the stark picture of the America behind Elvis, Madona, the Kennedys and Donna Reed, and not a beautiful one, at that. In such an atmosphere Ramji is obsessed with negative feeling. He feels that he has completely lost his identity due to displacement from Africa to America. His dream to belong appears as chalk from cheese. In the atmosphere of unfamiliarity, his existence has become a question. He feels that he does not have a proper space to live in. He realizes that he is treated as an outsider. At every moment he suffers from discrimination and inequalities. Gradually, therefore, he needs a space for existence. This is the reason that Ramji goes to California in search of that space. But this search offers him his downfall.

When Ramji first arrives in Boston, he is clear about his political allegiances. In college, the sixties' activists look down on him for his lack of fervour. Soon his Gandhian sentiment is eroded, giving way to a demonstrating, proselytising philosophy. He loses his political identity and starts suffering from confusion. We are unsure of what Ramji feels most passionately about. He cannot accept the anti-imperialist idealism that depicts the third world as the exploited victim. His middle path leaves him out in the cold. Ramji himself describes his pitiable condition. He admits, "I am so far behind them in how far I can go."[6] But instead of reaching a balanced, logical moderation, his philosophy is ambiguous at the best of times. His change in sentiment seems to be prompted more by lust for the most attractive revolutionaries rather than epiphanic moment. He always lives in the world of ambiguity and doubt:
...his inner life had always been steeped in ambiguity and doubt. He had never belonged to any one place entirely, not stood behind a cause of movement without reservations.

Our feeling is strengthened when Ramji drifts into a Hindu cult after sleeping with one of the members, despite realising that the guruji of the ashram is fraud. "I wanted to get away",[8] Ramji explains

to a friend after his disenchantment. But his stay at the ashram also leads him to the realisation that he does not want, "beatitude, infinite wisdom, and permanent enlightenment."[9] He finally lands on the ground, but not with a thud. He floats back into his theorising leftism. For the large part of the narrative one cannot be sure whether Ramji is aware of his own confusion. Being an immigrant, he suffers from identity crisis. He remains a wavering character. He is full of contradictions – religious, ethnic and personal, yet we never feel their full force. Maintaining a strategy, Vassanji's narrative is coldly detached. Ramji remains a stranger even after three hundred pages. Just as he remains a stranger to America, never really belonging, yet never feeling the need to leave. Initially secure with his identity, Ramji comes unglued under the pressure of political and civil society of Middle American, as it existed in the late sixties. The story of Ramji obviously reflects that the journey undertaken by a migrant or a migrant community in search of identity, belonging and security is normally shattered by doubts, challenges and never-ending feelings of despair.

M.G. Vassanji takes the dream of the 60s and tells a beautiful tale of a man's search for his roots. It explores the eternal quest for home. Like other novels of Vassanji, *Amriika* once again illustrates the complex nature of diasporic narrative. It must speak both to the adopted home and to the homeland, and in Vassanji case the medium or the bridge between the two is older diasporic home, East Africa. In the present novel the protagonist has been shown struggling for home. He hankers after his desire for homely life. In search of this he leaves his first wife and goes to California with Rumina. But when after a subtle rift Rumina leaves home, Ramji is left once more homeless.

In this novel the United States is the canvas for M.G. Vassanji. But most of the time, the novel confines itself to the sub-culture of the Shamsi community. The historical details and the attempt at adding local colour do not seem central to the novel. In other words, America seems merely the setting of the novel. Though Vassanji has placed the main character of the novel in the United States, he has Ramji tied with an umbilical cord to Dar es Salaam, an African city that was Vassanji's home till 1970s.

M.G. Vassanji is caught between the home 'there' and 'here'. It becomes clear when we study his novels and interviews. Asked about his sense of national identity, Vassanji observed:
In my heart I am still very much an African, but I have lived in Canada for a ling time and it feels like home. At some point in your life you realise there are several homes.

In an interview with Sayantan Dasgupta, Vassanji expresses his views:
I am more comfortable defining myself in terms of my locale and city. That way Dar es Salaam would be probably the first place that figures as home. Every writer I think belongs to hi city, to the streets and his urban landscape, assuming he is part of an urban ethos. Another place I could call home in that sense would be Toronto in Canada.
In another interview with Gene Carey, M.G. Vassanji says:
Once I came to the United States I had a fear of losing my link with Tanzania. Then I feared going back because if I went back I feared losing the new world one had discovered.
He further says:
I went back to Tanzania in 1989 after 19 years. It is a part of my soul. The other part is India, which I visited for first time in 1993. My father has never been to India, the land of my forefathers.
Talking of his career and roots, M.G. Vassanji expresses his helplessness about returning. He clearly states:
Once you come here, cross the oceans, there is no going back. There is a psychological belonging to East Africa, Particularly Tanzania. You need something to hold on.

Sometimes it seems that Ramji is Vassanji himself. Vassanji wanted to return to his homeland to teach after completing his Ph.D. but it was not possible for him. Like him Ramji also longs to go back to Tanzania to join in the political struggle but he is trapped in the ideals. Moreover, the American abundance in every possible way enthrals and mocks the atrophies back home. The siren call, in other words, so powerful that nothing can wean him off it – neither a beloved grandmother's death, nor the political upheavals. Discussing Ramji's situation Vassanji says:

He has guilt feelings about not returning back to Channel hi knowledge into politics but the idea remains the back of his mind. If learning about radicalism is the first irony in the book, the second one is realization that in America he is still considered a coloured person.

Memory plays a very significant role in the novels of M.G. Vassanji. Either in *The Gunny Sack* or in *The Book of Secrets*, it is memory that has got a significant place. In *The In-Between World of Vikram Lall* and *No New Land* it has played vital role. In *Amriika* the story springs from the same memory. Vassanji's engagement with the past is praiseworthy. Unlike the archives, where the past is already digested as the raw material for history writing, the past here is a past of memory. For him it is an aesthetic necessity, and it has great sacral value. Decades later in a changed America, having recently left a marriage and sub-urban existence, an older Ramji, passionately in love, finds himself drawn into a set of circumstances which hold terrifying reminders of the past and its unanswered questions. In this context Makarand Paranjape observes:

Vassanji's obsession with the past, with the history of his small community, is well reflected in the tanga painting that he gives to the host family; it bears a simple but telling legend: "Wayfarer look back." In a sense, this is what Vassanji has been doing all along.

It is told in a spiral fashion, the story of Ramji moves forth, through remembrance, which he re-lives time and again, the affairs of all sorts. With the help of the history Vassanji has tried to explore his own past and at the same time the past of Asian African community in East Africa and America. He has beautifully woven the past with the present. He tries to discuss "how history affects the present and how personal and public history overlap."

In Postcolonial times, the Indian community in East Africa got a strange position. Its condition became pitiable. It was marginalized by the postcolonial regime. The members of this community were forced into the international diaspora. The second phase of migration started in the sixties. Some members of the above-mentioned community later undergo a second migration from East Africa towards Europe, Canada and North America. Vassanji is then concerned how these migrations affect the lives and identities of his characters, an issue that is personal to him as well:

[*The Indian diaspora*] *is very important…Once I went to the U.S., suddenly the Indian connections became very important: the sense of origins, trying to understand the roots of India that we had inside us.*

Vassanji has observed about his characters:

I tell stories about marginalized people. All writers do, whether the people in question be a family of Jews in New York or a farming community in Saskatchewan…I've had people who've moved from Nova Scotia to Toronto tell me that they can appreciate my stories because it speaks to them of their experience. Again it is one of marginalisation.

In short, *Amriika* beautifully tackles "the predicament of in-between socities."[20] It is a fantastic diasporic reminiscence with a great, great deal of authentic detail. It also reads like autobiography, slipping from third to first person at various places in the text. Vassanji, of course, makes a point of insisting that

everything in the novel is fictitious, but I cannot agree. The incident may be fictional, but the note of personal experience is unmistakable. Here the typical Third World characters, and their cries, inhabit the hyphenated identities and spaces that Vassanji, a literary member of Indian diaspora, explores.

References:

Gene Carey, "Ramji's Amrika". *Rediff on the Net*. 5 May 1999. 5 July 2002. < http: // www.rediff.com / news/ 1999/ dec/ 08us.htm >.

Makarand Paranjape, "Looking Back", *Online Edition of the Hindu, Sunday*, August 20, 2000. <http: // www.hindu.com / the hindu/ 2000/ 08 /20 / stories / htm>.

Rukmini Bhaya Nair, "California Dreaming*". India Today*. < http: // www.india-today.com / itoday /books3.htm >.

Madhumita Bhattacharyya, "Amriika by M.G. Vassanji". *<http: // www.telegraphindia .com / edotoria. htm >.*

Pratima Agnihotri, "A Cry and the Beloved Country". *http: // www.fullhyderabad.com/ script/ profiles.php3?*

M.G. Vassanji, *Amriika* (Toronto: McClelland & Stewart, 1999), p. 22.

Ibid.,p. 165.

Ibid., p. 132

Ibid., p. 144.

Clay Dyre, Review of Amriika. <http:// *www. Canadian encyclopedia.com/ index.cfm.*

Sayantan Dasgupta, "Coming Home", *The Statesman Review*. 30May 2000. ts. Jadavpur U., Kolkata.

Gene Carey, "Ramji's Amrika". *Rediff on the Net*. 5 May 1999. 5 July 2002. < http: // www.rediff.com / news/ 1999/ dec/ 08us.htm >.

Makarand Paranjape, "Looking Back", *Online Edition of the Hindu, Sunday*, August 20, 2000. <http: // www.hindu.com / the hindu/ 2000/ 08 /20 / stories / htm>

Amin Malak, "Ambivalent Affiliations and the Postcolonial Condition: The Fiction of M.G. Vassanji", *World Literature Today* 76.2 (Spring1993), p. 279.

Chelva Kanaganayakam, "'Broadening the Substrata': An Interview with M.G. Vassanji", *World Literature Written in English* 31.2 (1991), p. 21.

Ray Deonandan, Eletronic Magazine,*www.deonandan.com/ < accessed 12th Feb. 2004. >*

Smaro Kamboureli, ed. *Making a Difference: Canadian Multicultural Literature* (Ontario: OU Press, 1996), p. 335.

Use of Traditional Sources in Karnad's Plays

K. Lakshmi

"Historically men may change in their culture and civilization, in their manners and matters, but their elemental nature is constant. They are basically the same - barbarous or civilized, literate or illiterate, religious or rustic or sophisticated. One society passes into another". Girish Karnad's belief.

A myth is archetypal and so it is a product of the past. It is an anonymous story rooted in primitive beliefs. It is primordial, ritualistic, and related to agricultural civilization. Myths attempt to interpret creation, divinity and religion. They represent collective unconscious of a society. Myths have been continuously used in oral and narrative traditions in India. Karnad doesn't retell the old myths. His interest is not in re-creating old myths but in revisioning them to suit his artistic purpose. Karnad is not completely faithful to achievement through the handling of the myths and legends. The aim of this paper is to examine the uses of these traditional sources in his plays.

Karnad handles traditional sources as springboards - a swinger goes back in order to jump forward. Karnad achieves this effect in handling the tale in Hayavadana. Mann's version of the tale treats 'the spirit versus the flesh theme'. Karnad handles the tale to relate the problem of identity. Karnad employs myths and legends as a subterfuge to discuss soico-cultural evils. India is a patriarchal society. Every girl in the society is enslaved by the parents by teaching them verbally and non-verbally that chastity is more important than life itself. Loss of chastity brings a woman unbearable social stigma which is worse than death. Karnad uses myths and legends as tools for addressing his audience on vital issues related to women. He wants revisioning of the moral code on sound principles of justice and equality between men and women. M. Sarat Babu emphasizes this idea in "The Concept of Chastity and Girish Karnad's Nag-Mandala" - myths, legends, folk forms function as a kind of cultural anesthesia and they have been used for introducing and eliminating in our (Indian) racial unconscious, cultural pathogens such as caste and gender distinctions...." (238)

In Naga-Madala and Agni Mattu Male to emphasize a modern woman's craving for love and recognition. Padivratam is an Indian woman's custom of loving a single husband and worshipping for his well-being. But there is hardly a hint of equality in the husband-wife relationship. She might be the queen of her kingdom, but her real standing is no better than any other servant of the palaces, as far as the king is concerned. We have seen our foremother mindless, downtrodden souls, accepting century after century the fetters of their lot with passivity, unheeding or incapable of perceiving their exclusion from society. The legend in Hayavadana helps Karnad mock at the concept of Padivratam. Rani, padmini, Visakha and Nittilai represent modern women who would like to exercise right over their bodies. This feminist concern treated directly and openly may invite rebuff from tradition-bound Indian audience. Karnad employs myths and legends as a starting point to lead his audience to immediate feminist concern.

Caste appears in Tale-Danda as the basis of Hindu socio-religious organization across class divisions, and the play presents the philosophical dialectic of caste as well as the practical consequences of opposing positions .The virasiva communicatorian have exchanged the boundaries of caste for the bonds of friendship, fellowship, equality, humanity and social change In Tale-Danda (1993). Karnad commented that he wrote the play in 1989 when the Mandir and Mandal movements were beginning to show again how relevant the questions posed by these thinkers (The Virasaivas) were for our age. The horror of subsequent

events and the religious fanaticism that has gripped our national life today have only proven how dangerous it is to ignore the solutions they offered.

Karnad seeks to enforce the identity between communal and caste violence, and to show that the effects of intra-religious conflict are very similar to those of inter-religious conflict. Throughout Tale-Danda we could substitute the category of religion for the category of caste and the terms Hindu and Muslim for the terms Brahmin and untouchable, without modifying the play's theme or its interlocked movement of transgression and punishment. This possibility of substitution nullifies the argument that one kind of violence of fanaticism is godly while another is godless, a point emphasized in Basavanna's most transportable insight: 'Violence is wrong whatever the provocation. To resort to it because someone else started it first is even worse and to do so in the name of a structure of brick and mortar is a monument to stupidity' with caste and communalism persisting as the dominant sources of present day political violence in India. The relevance of Tale-Danda, like that of Tughlaq, appears over determined and inexhaustible and both plays have taken on cautionary and prophetic qualities of a similar Karnad. Also, we find a commonality among the cultures of the world spanning the West and the East.

Why does Karnad resort to myth based story lines for his plays? He attempts to exploit the mythic and legendary consciousness for his plays. Audience reception to Naga-Mandala and Hayavadana has been encouraging. Why do modern theatre directors choose myth and legend based plays for production? The reason is that such plays have elements of modernity and relevance for audience. In an interview with Rajinder Paul, Karnad says, "Most myths have a strong emotional significance for our (Indian) audience. I like to play on that too. Part of the effect does come from the fact that the audience already has a set of responses to the particular situation I'm dealing with". Karnad employs myths so that he could interpret the present in the light of racial memory. Thus, he links the past with the present and establishes continuity. Karnad's achievement in his plays through the use of myths is significant and in his plays Karnad has striven to relate the past, be it myths from the epics, folk-tales or historical events to the present.

References

Babu, sarat M. "The Concept of Chastity and Girish Karnad's Nagajvlandala", The Palys of Girish Karnad critical Perspective. Ed. Jaydipsinn Dodiya, New Delhi: Prestige Books.

Karnad, Girish Hayavadna Chennai: OUP ©1994.

"Naga-Mandala : Play with a cobra", Three Plays New Delhi OUP, 1994.

Agni Mattu Male' (The Fire and The Rain), Delhi OUP, 1998.

Personal Interview 9Feb1997 by K. RAJENDRAN.

Preface. Agni Mattu Male'. Ix-x.

Kurkoti, Kirtinath, Introduction. Hayavadana. V-VIII.

Naik M.K. "from the Horse's mouth: A study of Hayavadana",

Dimensions of Indian English literature. New Delhi. Sterling Publishers Pvt. Ltd. 1984 191-201

Dhanavel, P., The Indian Imagination of Girish Karnad, Prestige Books, New Delhi, 2000.

Globalization of Cuisines: Rethinking the role of Food in the Recent Indian English Fiction

Dr. Maya Vinai, Dr. M.G Prasuna and Jayashree Hazarika

Globalization is the process whereby the world shrinks to become a smaller place, less constrained by time and space, and individuals and groups become increasingly more aware of the world as an entity of which they themselves are a part. Food is an interesting cultural artefact—at one level it is a matter of sustenance, and at another, it is one of the most leisurely aspects of material culture. We, the citizens of a globalized world, reap what we do not sow, eat from one another's tables, and shape each other's lives in ways both hidden and apparent. A peculiar aspect of dining is that it is consequently related to identity formation. Critic Fischler maintains that food symbolically represents a society: i.e., its diversity, hierarchy and organization and at the same time both its oneness and the otherness of whoever eats differently.

From ancient ages, food held a great significance to the Indian mind. In words of Ratna Rajaiah in her book How the Banana goes to the Heaven: *And other Secrets of Health from Indian Kitchen in India: Food was a happy thing….a celebration, a sadhana, both cooking and eating of it. Food was our public relations manager with which we conveyed to our guests exactly how welcome they were. Food was our almanac, marking seasons. It was our biographer, participating in each rite of passage from birth to death. And perhaps most important of all, especially in today's context, food was also a medicine. (8)*

Food is a significant topic addressed widely by Indian English writers. Food holds great importance in the Indian mind and the significance of it is discernible in the abundant writings that are produced from across the country. This paper re-examines the popular claim that "You are what you eat." It will also point out to the fusion cuisine and the resistance provided to the globalization of cuisine which stands prominent in literary texts. It will also draw attention to as to how food also acts a negotiator of the identity - consumption of food/ choice of cuisine provides inclusion or exclusion to a particular social group or assigns a particular status. To support my arguments I have taken up recent fictional works of Anita Nair and Lavanya Sankaran.

A Global individual is a one who increasingly opens to myriad a food cultures including non-vegetarian foods despite his traditional upbringing. Umpteen times a person shifts his food preferences to suit his identity formation process in a corporate culture. It indicates a desire especially amongst the middle-class who is swayed by material culture and consumerism of the West. Today almost every middle class person is a traveller on the highway of upward mobility. And food consequently has become a tool to signify social status. The hesitation which the middle class used to feel in experimenting with diversified cuisines has been completely shed as there is money and more things money could buy. In Lessons in Forgetting, it can be noticed as to how in social get-togethers Indian food has been replaced by barbecues, tartlets, quiche slices, Thai prawn curries, calamari rings, and wine and so on.

When I talk of the inclusion-exclusion, it refers to the status deemed to a person on account of their vegetarian or non-vegetarian status. Generally in corporate culture exclusion/marginalization or inclusion happens on account of his choice of consumption of food. In The Hope Factory by Lavanya Sankaran, it can be noticed how Anathamurthy on glancing at the name of a prospective employee tries to judge the food habits consequently trying to imply the compatibility of the latter with the cultural climate of the office. And also many of them involuntary to keep up with the peer pressure or non-vegetarian spouses or in-laws drifted to consuming what is designated as fashionable or global. Though Anand in The

Hope Factory is very much contended with the serving the guests vegetarian meals for a party, he is unable to cope up with the pressure of his elite father-in-law who prefers adding a few exotic items to the menu to make it look more refined and urbane.

Vegetarian cooking is unique in contemporary western world and the plight of a vegan is synonymous to many people who belong to closed communities. The fact that, the West associates vegetarianism to 'salad' and 'pasta', despite the fact that we have our own delectable repertories of plant based food which is rich in anti-oxidants and vitamins. Many of the ingredients used in indigenous dishes make use of local herbs and ingredients which had astonishing medicinal values. And as a resistance to the acculturation process novelists like Anita Nair and Chitra Bannerjee Divakarunni focus on the utility of these spices and herbs in their fictional representations. For example, Anita Nair in The Better Man focuses how the root of shankpuspham is used to cure a variety of maladies including sexual and psychological. She also points out to other how the bark of Ashoka tree is good in curing excessive bleeding and depression amongst women.

The creation of a cuisine tradition is a reflexive and inventive process that involved a nostalgic longing for the past, which is reconstructed in the present. Recollection and consumption of pure ethnic dishes is used to reclaim and repossess the past. Amongst the diaspora, food becomes an element which creates nostalgia about homeland and it gets translated into fond memories and cravings for certain foods and loved ones. In Lessons in Forgetting, Jak recalls how while in U.S he often used to dream about Kala Chitti's Beans Pappu Usili which was a unique dish made from tender chopped French beans made with piping hot steamed pappu and sauted with mustard and curry leaves. Jak's wife Nina, the savvy western academician who was truly globalized both in her attitude and demeanour, looks down upon her husband Jak's favorite and her daughter Smiriti's fascination and delight with Urunda Kozhambu and dismisses it as nothing but vegetarian dumplings.

In many of the fictional prices there has been an overhaul of local or ethnic food and its diversity to provide a strong resistance to the melting pot culture on 'Mc Donaldization' of cuisines. It is this 'Mc Donalization' which has given rise to a counter-discourse via several literary representations in the works of Lavanya Sankaran, Esther David and Anita Nair. Although contemporary social reality points out to the fact that McDonald's is still viewed, as its advertisements claim, as a moderately fashionable family restaurant and Pizza Hut is seen as a haunt of the middle class and upper-middle class youth who want to be seen as scions of elite society. In Lessons in Forgetting we can observe how Meera's son would rather prefer a pizza over anything healthy and traditional.

Due to Globalization native markets are invaded and native cuisines are exposed to people across the globe, at the same time, it has also lead to an exposure of false ethnic customization by multinational giant firms which create ethnic fast-food trends like chicken McTikka or Paneer Tikka rolls, Indian Manchurian with an extra dash of Indian spices to make it more lucrative to suit the taste-buds of people in a particular locale.

The ethnic cuisine represented by many of the Indian English writers involve indigenous methods of preparation of food as opposed to quick electrical mode use in grinding, chopping or storing .This lends diversity to the entire dish and becomes unique in its taste as these devices are operational only in native domains. Anita Nair in her book The Better Man holds strongly to the claim that nothing can match the

taste of the chicken curry which is made through the traditional indigenous process. She passionately describes the process of how Krishnan Nair's famous chicken curry would be:

The old bronze uruli would be dragged out and cleaned. It would be kept on the wood fire to warm its belly. A cup full of coconut oil, shallots, ginger, and green chillies sliced fine would hiss and splutter in annoyance till the curry leaves joined them. Then ground paste, the chopped chicken, rock salt, coconut milk, and a cup of coconut water. (263)

Often the glocalization process of cuisine which is aimed is consciously creating a homogeneity comes under critical scanner and the diversity and richness of ethnic cuisines are projected. When a native cuisine is appropriate and glocalized, certain changes in the method of extraction of local ingredients also occur which changes the entire dynamics of a given dish. For eg: In The Better Man, Nair gives a plethora of native ingredients which is rarely available in western market to make a typical Kerala chicken curry cooked in rich coconut gravy and the later is one of the most important ingredient of the dish. And it is this fresh and hand-pressed coconut milk process which lends a unique flavour and aroma to the dish, unlike the ready to use coconut milk available for consumption in tetra packs which absolutely dilutes the dining experience altogether. In Lessons in Forgetting when Meera the corporate hostess and cook book writer is approached by an elite woman pointing out to the cumbersome process involved in extracting coconut milk, Meera readily points out to the free availability of the same in super-markets.

Elevation of ethnic cuisine or upholding heterogeneity of indigenous dishes can be seen as a resultant factor of the tremendous concern throughout the world over the McDonalds or Sub-Way culture. And the ethnic dishes presented both by its natives and writers are difficult to be spell-out in contemporary kitchens despite all its modern innovative gadgets. As Arjun Appadurai points out in "How to Make a National Cuisine: Cookbooks in Contemporary India":

The last two decades have witnessed in India an extremely significant increase in the number of printed cookbooks pertaining to Indian food written in English and directed at an Anglophone readership. This type of cookbook raises a variety of important issues that are involved in understanding the process by which a national cuisine is constructed under contemporary conditions. (289)

What is considered as native and unscientific regime of recipe can also be deemed as unhygienic by the western audience. For instance, in case street-foods, which is dexterously described by many fiction writers as how it is prepared on the street ones a gas or charcoal fire, but circumstances dictate that food is always fresh. Photographer Sephi Bergerson remarks that street food can prove to be rather difficult to the preconceptions of westerners and indeed many 'educated', why bred Indians who insist on 'sanitized' meals but many buy because of economic necessities involved. Thus food is used to distinguish and discriminate, include and exclude and food choices establish boundaries and borders.

Works Cited

Nair, Anita. Lessons in Forgetting. New Delhi: Harper Collins, 2010.
-          - - The Better Man. New Delhi: Penguin, 1999.
Sankaran, Lavanya. The Hope Factory. London: Tinder Press, 2013.
Appadurai, Arjun. "How to make a national Cuisine: Cookbooks in Contemporary India." Food and Culture: a Reader. Eds. Carole Counihan and Penny VanmEsterik. New York: Routledge, 1997.
Beardsworth, A. and Keil, T. Sociology on the Menu: An Invitation to the study of Food and society. London:Routledge, 1997.

Bourdieu, P. 1984. Distinction:A Social critique of the Judgemment of Taste (R.Nice,Trans.). Cambridge, MA: Harvard University press, 1984.

Campbell, C. The Romantic Ethic and the Spirit of Modern Consumerism. Oxford: Basil Blackwell, 1987.

Featherstone, M. Consumer Culture and Postmodernism.London: Sage, 1991.

Featherstone, M. Undoing Culture: Globalization,Postmodernism and Identity. London: Sage. 1995

Mishra, Pankaj. Butter Chicken in Ludhiana.New Delhi: Penguin, 1995.

Moe-Lobeda, Cynthia D. "Introduction to Globalization." In Healing a Broken World: Globalization and God. Minneapolis: Fortress Press, 2002.

Nandy, Ashis. "The Changing Culture of Eating: Preliminary Notes." South Asia Research. Vol. 24 (2004): pp. 9-19.

Peters, Rebecca Todd. "The Ethics of Globalization."In In Search of the Good Life: The Ethics of Globalization, 16-34. New York: Continuum International Publishing Group, 2004.

Rajaiah, Ratna. How the Bananas goes to Heaven. Chennai: Westland, 2010.

Sack, Daniel. "Global Food: Hunger Politics." Whitebread Protestants: Food and Religion in American Culture. New York: Palgrave Press, 2000.

Stackhouse, Max L. "Introduction: Faith and Globalization." Globalization and Grace: A Christian Public Theology for a Global Future. New York: Continuum Books, 2007.

Warren Belasco, "Food Matters: Perspectives on an Emerging Field," in Food Nations: Selling Taste in Consumer Societies. Ed. Warren Belasco and PhilipScranton. London: Routledge, 2002.

Architecture - the Mirror of Human Behaviors

Mojgan Abshavi

Introduction:

The first building that mankind found to protect himself was a Cave. Where he could not find one, he would dig a big hole just like other animals and lived there. It is said that the first brick has been made by Adam as he has been directed to do so and build the building. It was the first building ever created by man and then copied by other men and other generations and civilizations. Each generation added new material, designed a new technique, of course each had a reason. Houses, Tombs and places for worship, Temples and Palaces were built by man. Each of these buildings in order to be called an architectural work should have these three characteristics: durability means it should stand up robustly and remain in good condition; utility that is being functional and well for the people using it and the most important factor, beauty, which brings delight and raise people's spirits. Having all these characteristics there is essentially two reasons behind construction of any architecture: Some are built to express the gratitude, eagerness and love for God such as Temples, Churches and Mosques. And the second groups of the buildings are built to exhibit the idea of superman, such as Pyramids, Palaces, Towers and Tombs. Therefore the art and science of designing and erecting buildings is a way man can express his ideas, feelings, passions to display the everlasting truth and beauty of God or his own. The most important aspect of beauty was therefore an inherent part of an object, rather than something applied superficially; and was based on universal, recognizable truths.

Architectures: examples of people's images, beliefs, ideas and lifestyle

According to historians in Ancient civilizations and early societies, people believed in the omnipotence of Gods, with many aspects of daily life were carried out with respect to the idea of the divine or supernatural and the way it was manifest in the mortal cycles of generations, years, seasons, days and nights. Harvests for example were seen as the benevolence of fertility deities. Thus, the founding and ordering of the city and her most important buildings (the palace or temple) were often executed by priests or even the ruler himself and the construction was accompanied by rituals intended to enter human activity into continued divine benediction. Ancient architecture is characterized by this tension between the divine and moral world. Cities would mark a contained sacred space over the wilderness of nature outside and the temple or palace continued this order by acting as a house for the gods. The architect, be the priest or king, was not the sole important figure; he was merely part of a continuing tradition.

In India also a characteristic of most temples is the presence of images of the Hindu deity to whom the temple is dedicated. Usually to one primary deity, the presiding deity and other subordinate deities associated with the main deity. It is interesting that because the Puranas mentioned that "the gods always play where groves are near rivers, mountains and springs". Most of the temples are located near waterfalls or rivers. At the time of construction of the temple, the presence of the universal all encompassing Brahman is invoked into the main stone deity of the temple, through ritual, thereby making the deity and the temple sacred and divine. That must be the reason behind the eye-opening and fascinating work of lovers of Brahman who tried to make Him visible. One of the ancient Iranian Temple, Persepolis (the Greek "Persian City"), had been built around 550-330 BCE, and is situated in Fars Provence of modern Iran. It is the ceremonial capital of the Achaemenid Empire, a monument of people who created the most grand, peaceful and artistic place to worship and celebrate God at the rebirth of nature, "spring", every year, first of Farvardin.

During the Middle Ages Christianity had grown to become the primary religion of most of Europe therefore monasteries and churches were the central core of power in all Europe. Because of this the church held the most effect on art and architecture of the period. All art work was focused on items to be displayed in the church as monasteries were the main source of art, literature and education of this time.

According to Jane Johnson the architectural design of the church had several key elements- to praise the glory of god, to incorporate religious symbolism, to portray the stories of the bible and therefore educate the masses and to show the wealth of the church and the supporting monastery, merchants and nobility. Architecture was not held in the same esteem that is today. Work was performed by stone masons and while they would design and build beautiful complex buildings the workers were not deemed on the same educational level as monks.

Islamic architecture has encompassed a wide range of both secular and religious architecture style from the foundation of Islam to the present day, influencing the design and construction of buildings and structures within the sphere of Islamic culture. Some distinctive structures in Islamic architecture are mosques, tombs, palaces and forts, although Islamic architects have also applied their distinctive design precepts to domestic architecture. The wide spread and long history of Islam has given rise to many local architectural style, including Persian, Moorish, Timurid, Ottoman, Fatimid, Momluk, Mughal, Indo-Islamic, Sino-Islamic and Afro-Islamic architecture. The design and structure found within the Mosques varies traditionally and culturally among these nations and of course bear great importance construction of the mosque was based on the house of Muhammad in Median, which had many functions; it was a place for personal and collective prayer, religious education, Political meetings, administration of justice and relief of the ill and homeless. Building a mosque was the most impressive in the Islamic world and those who contribute to help to this cause considered depicting paradise.

The second group of architectural buildings is those built to express the dream of power and superiority of men behind it. Men like Pharaoh, Emperor Vespasian, Emperor Pin Shi Haung, and King Anovshiravan. They could not bear the idea of the God the creator; therefore they dreamed of creating the unimaginable and be the god in the eyes of people. Pyramids are considered to be architectural wonders of the world which has been constructed around 2611 BCE over a period of time one cannot imagine the huge stones were carried by human beings. It is said that the purpose of construction was to be a tomb for the Pharaoh. But no mummy had been found there and all the pharaoh's mummies were found in the valley of the king so these pyramids stood for a long time reminding generations of a god like, superman once lived in Egypt and pyramids as great as they are reminding us of the slavery.

The Colosseum or the Flavian Amphitheater is the greatest works of Roman architecture constructed in 72 AD under the Emperor Vespasian and was completed in 80 AD under Titus used for gladiatorial contests and public spectacles such as mock sea battles, animal hunts, executions, re-enactments of famous battles such a wonder was built to celebrate the Emperors dream of the most powerful or the superman and remind us of the time of slavery. Ironically the "Way of the cross" starts in the area around the Colossseum.

The Great Wall of China is another example of humiliation on mankind. It is estimated that over 1 million died building the wall. [6] Emperor Qin Shi Huang the First Emperor of China Intending to impose centralized ruler and Preven the resurgence of feudal lord, he ordered the destruction of the wall sections that divided his empire along the former state borders. And then he ordered the Great Wall building to

protect his empire and that was to engage people not to revolt against him. It may have protected China from several invasions, but damage of closure had not been less.

Conclusion:

It is a world known history that at the time of prophet Mohammad birth who is the Mercy on Mankind (Rahmatan Lel-alameen), Taq-ikisar (the famous Persian architecture of Sassanid period at Ctesiphon, in today Iraq) had broken down because of the earth-quake exactly at the same time. If Adam built the house of the Almighty God Prophet is a danger to many gods building their own to enslave mankind. It was described by Antipater of Sidon, who compiled the list of the seven wonders.

I have set eyes on the wall of Loftly Babylon on which is a road for chariots and the statue of Zeus by the Alpheus and the hanging gardens and the colossus of the sun and the huge labor of the high Pyramids and the vast tomb of Mausolus; but when I saw the house of Artemis that mounted to the clouds, those other marvels lost their brilliancy and I said, "Lo, apart from Olympus, the sun never looked on ought so grand.

In contrary to what has been told about slavery condition of workers who had worked on famous Architectures like pyramids, Great China Wall, both side, the monks, architects and the workers, the labors, were enjoying the jab and for them the whole process was their hours of prayer and their submission to the Almighty God. So the work was an art full of loving memories, each brick was put by love and compassion and this was the ultimate truth which ended to everlasting beauty. There is no Temple or Church that one had seen and forgotten the connection, insight and epiphany, the sudden change, he/she had experienced.

References:

D. Rowland, T.N. Howe. Vitruvius. Ten books on Architecture. Combridge University Press, Cambridge 1999, ISBN 0-521-00292-3.

http://www.helium.com/itemes/754033- how-did-religion-influence-architecture-in-the.... 2011/02/01

Robinson, James. Religions of the World: Hinduism. Ist. Chelsea House Publishers, 2004.page 72.

Islam Art and Architecture. Markus Hattstein, Peter Delivs. 2000. ISBN 3-8290-2558-0.

"Frommer's Event Guide: Good Friday Procession in Rome(Palatine Hill, Italy)" (http://events. Formmerz.com. 2008-04-08.

"Defencse and Cost of the Great Wall-pages" (http://www.paulnoll.com/china/tourism/history-Great-Wall-3-defense.htm. Retrieved 2010-07-31.

Antipater, Greek Anthology 1x. 58.

Page | 43

Narrating Lives: *The Kabul Beauty School* by Deborah Rodriguez

Namita Singh

The word Memoir is taken from Anglo Fr. 'Memoir' and 'memorandum' which means "something written to be kept in mind." In 1659 it was first recorded as "personal record of events" and in 1673 it was considered "person's written account of his life."Memoir is a focus on a brief period of time or series of related events spent by the writer. It is a narrative structure which includes many of the usual elements of storytelling. It is the writer's contemplation of the meaning of these events in retrospect. Memoir has a fictional quality even though the story is true. It includes emotional level of the writer and has more personal reconstructions of the lived experiences and their impact. A memoir explores an event that remains in the writer's memory. They are historically dealt with public matters and writer's career rather than personal. However modern expectations have changed this and like most autobiographies now, memoirs are written from the first person point of view. Memoir is more about what can be extracted from a section of one's life that may account for the life as a whole. Memoirs have been written by several writers depicting different incidents and phases of their life. Women writers have been prominent amongst those combining the memoir form with the historical non fiction writing. Deborah Rodriguez is one of them.

The last few years have seen publication of many books on Afghanistan. There was in hugely popular '*The Kite Runner'* and another bestseller *A Thousand Splendid Suns*' respectively by Khalid Hosseni and recently another novel in the form of a memoir '*Kabul Beauty School* by Deborah Rodriguez. This memoir is about the time, the writer of the book spent in Kabul from 2002 to 2006. Deborah being captured in an unhealthy and abusive relationship with her husband in America found a great relief when she got a chance to visit Afghanistan with one of the humanitarian aid group to help the people of Afghanistan soon after the fall of the Taliban. There, as a hairdresser she found that she can help Afghan women by teaching them the art to run their own beauty salon in order to make them independent. Thus the idea of the Kabul Beauty School came in existence. Deborah went to Afghanistan to transform her own unhappy life and ended up by revolutionizing the lives of Afghan women. Beauty salon was an exclusive place for women where they could have a room of their own.

…There were women's voices, women's laughter and that feeling of women relaxing with one another, telling one another the details of their lives and news of the lives around them….(52)

A memoir has inclusive quality which is used to compare the commonalities and the differences between the present and the recollected past and explores how the self emerges from them. Wide emotional range can be used for it. Deborah Rodriguez having survived two disastrous marriages takes third husband an Afghan, a man with a wife and seven children. Their courtship, arranged almost as a lark by two western friends which gave Rodriguez a firsthand opportunity to fathom the Afghan male mind. She writes about her experience with the Afghan men:

I'd have to laugh, remembering that these were those scary Afghan men half the world was afraid of. (42)

There can be several reasons for writing a memoir such as if we have an important story to tell or it can be written to document our success. Deborah's purpose of writing this memoir is both personal and political. In Afghanistan   Debby fought many battles, both bureaucratic and cultural to get the school up and running and to employ and enriched the women of Kabul to help them to convert their miserable and dependent life into happy and independent one. She wants the world to be aware of the history of

Afghanistan and its social classes as well as the plight of women outside the western world. Deborah tells about the experience of taking of burqa for the first time:

   …*she has been wearing the burqa for fifteen years. When she first took it off, the sun was so blinding that it took her three days to be able to walk around without shielding her eyes from the light…* (79)

   Writing or talking about our feelings and past events can be an excellent way to work through them and find some peace or resolution. Deborah shared her life and experiences in Afghanistan and raises several issues like inhumane policies of Taliban imposed on the Afghan women, cultural differences between U. S. and Afghanistan, Gender partiality in social and political ways in Afghanistan and so on. She pays our attention towards human side of a war torn nation, physical and mental abuse that Afghan women endure. She depicts the impacts of war on the infrastructure of the country:

   …. I found out that these open spaces hadn't been cleared of mines yet. The terrible inventions of war were still there waiting, buried just a few inches underground…. (37)

   She gives her concern towards the post war rebuilding of Afghanistan through this thought provoking memoir. Writing a memoir can help us to unlock forgotten memories and as a result lead to an understanding of the self. Recollection of the memories of her experiences in Afghanistan made Deborah to understand herself better. She contemplates how courageously she employed and enriched the women of Kabul to run their own beauty parlor business. She faced many hurdles on the way in the form of language barriers, cultural customs and the challenges of a post war nation but she never left hope. Her strong determination helped her to overcome all the troubles and at last she succeeded in helping the Afghan women by economically empowering them. She differentiates herself from the other women of the aid group that made her famous among them not only on the basis of her profession but also on the basis of her looks. Her hairstyle symbolizes her boldness and brave attitude:

…whereas all the other women in the group had neat, conservative hairstyles, mine was short, unnaturally red and spiked… (45)

   The English novelist Anthony Powell said "Memoir can never be wholly true since they cannot include every circumstance of what happened". Although Deborah's memoir is based on her real experiences in Afghanistan yet some facts related to the women working in her salon were modified or changed to save them from any controversy. She tells about the aid work in Afghanistan after the war:

 There were doctors, nurses and dentists; some of whom had already done disaster work…..innocence of Afghan people have been brought in front of the world… (41)

   While the bulk of a memoir takes place within a particular period, the reader knows that the author is writing this book after the experience is complete. This is tricky because we know the author has gained wisdom about this experience. A strong memoir will release the information slowly and in its own time stringing us along and building suspense. Deborah's memoir fulfills this aspect of memoir writing. She has released the information and important incidents gradually and as they required. She spent five years in Afghanistan from 2002 to 2006 particularly in Kabul and she gave required details of her experiences along with the problems prevailed in Afghanistan. She has also added an afterword with the novel in which she gave some more details related to the present situation of Afghanistan. *Kabul Beauty School* has a less than happy ending. Deborah left Kabul to embark on a book tour in America and when she returned in 2007 it became clear that the beauty school and she were under increased scrutiny   due to the publication of the book so she quickly left the country.

A memoir is considered to be a piece of autobiographical writing usually shorter in nature than a comprehensive autobiography. The memoir as being used in publishing today often true to capture certain highlights or meaningful moments in one's past, including a contemplation of the meaning of that event at the time of its writing. It may be more emotional and concerned with capturing particularly scenes or series of events rather then documenting every fact of life. While writing this memoir Deborah contemplated that how her visit to Afghanistan and sharing the heart moving tales if Afghan women gave her strength to leave her own unhealthy marriage and allowed herself to love again in Afghan style. She also considered the problems of Afghan women struggling for the survival of their identity in an extreme conservative society. She gave them strength endure both the external and internal conflicts. She shares the experience of one of the women who was facing violence from all the sides:

…Like so many women, she was still threatened by terrorism, even though the Taliban were gone. She faced it daily from the man she had married… (235).

Kabul Beauty School is her recollections of the moments which she spent with the community of women who never left hope in the midst of despair. She has also given a vivid description of the after war situation of Afghanistan which is very harmful for the health of people especially for the women and children living there.

Deborah has been working as a hair dresser since 1979; in 2002 she helped found the Kabul beauty school training salon in Afghanistan. In her memoir she has given a new voice to the people of Afghanistan. This memoir is her recollection of the moments which she spent in Afghanistan as a hairdresser and made the war victimized women independent through making them learn the art of perms, friendship and freedom. After heavy destruction by America during its war on terror, she determined that women in the post Taliban era needed a place to congregate and feel beautiful in a school of their own where they could feel complete freedom to share their pain and grief, given by the inhuman policies of Taliban. She also gave a clear and vivid description of the environment of Afghanistan having a lot of dust and pollution that made the life in Afghanistan almost uninhabitable. She emphasized the effects of war on the environment which is very harmful for the health of people living there.

A memoir is driven by the power of its story a formula as old as recorded history. The genera's proximity with history provides the possibility of reconnecting with the past and retelling of the history. Memory and remembrance play a defining role in retelling the past and reconstruction of the events during the process of writing. *Kabul Beauty School*, is a story of a flame haired, cigarette smoking, multiply divorced Michigan hairdresser who while recollecting history compares her lonely life in Michigan with her life in Afghanistan. She recollects her weakness and loneliness in America and courage and happiness in Afghanistan. She emerged as totally changed women after returning from Afghanistan. The endless agony and endurance power of afghan women gave her strength to recover from her grief of unsuccessful, divorced and unhappy life. According to Abigail Thomas, to write a memoir one have to begin by brain storming on paper all the event one can remember from her life that were either very important in a positive or in a negative way. Memoir is supposed to be true but the truth should not be exaggerated. Deborah traveled to Afghanistan and fell in love with the country and retained later to set up a beauty school. Along the way she helped a bride take her virginity on her wedding night, saves the school from a hostile governmental takeover, punched a man who fondled her in a market place and married a former mujahidin fighter. Memoir writers do their best to satisfy their readers and are expected by them that the story has been told as truthfully as possible through the eyes of a fallible human being.

In this memoir Rodriguez gave a true portrayal of herself as a brazen, well intentioned naïf who just wanted to do well. The sort of women who defiantly drives the struts of Kabul and the kind of person who married a man she has known for a few days.

Although, true memories will sometimes seem fictional due to their emotional charge and a story like quality as they are written for the writer's own reasons and for whatever results he wants. Some Critics say that Deborah's   memoir is filled with inaccuracies and inconsistencies.   They argue that the events mentioned by Deborah did not unfold the way she depicts them and she exaggerated her role in the formation of the school. They even question whether the stories Deborah tells about afghan women describing heart breaking tales of abuse are real or not. However   Deborah defends herself by saying that most of the events in the book are true but she wanted to protect the women of Afghanistan because they can be stoned or thrown in Jail because of some of the controversial things told by them. Their stories are modified because she did not want to get them in trouble. Deborah wrote honestly about the organization of school   and about the lives of afghan women working in the school. She tells about the war victimized scenario of Afghanistan:

….how dirty and crowded it was, about all the destruction from the wars, about the poverty……it was the worst place in the world for women…. (241)

Memoir places our point of view inside the protagonist's mind. Seeing the world from a real person's mind generally feels significantly more nuanced and less predictable than what we expect in fiction. Being the protagonist of the novel, Deborah had a surprisingly successful venture which gives Afghan women a practical training convertible into a personal power, a radical idea in a country where women have no status. This memoir by Deborah Rodriguez centers on a problem or focuses on a conflict and its resolution. It is based on the understanding of why and how the resolution is significant. Through her memoir, she wants people all over the world to concern about the problems prevailed in Afghanistan and also about the solutions which could be provided to heal their wounds. She mentions in her memoir that how 'the boots' collected somewhere in the world for the war victimized children in Afghanistan could be of great help for them. She give details of different sorts of little help and aids given to the women in Afghanistan from all over the world. Thus Deborah has used the genre of memoir to emphasize the problems of Afghan people who are totally ruined through the continuous war and violence in the country. Her memoir is an attempt to gain awareness and sympathy for the people specially women and children in Afghanistan. Deborah's determination, courage and dedication led her towards the path of success in achieving her aim of doing something meaningful for Afghan women. If this memoir works as a source for inspiration for the west and if a little sympathy is provided by the westerners to the agonized people of Afghanistan, it could be proved to be a good start for the people of Afghanistan.

References:

Rodriguez, Deborah. *Kabul Beauty School*. New York: Paperback, 2008.

Barrington, Judith. *Writing the memoir from truth to Art.* Australia : The Eighth Mountain Press,1997.

Donnell, Mac. Taylor, Jane*. Living to tell: A guide to writing* memoir. Canada: Penguin, 1998.

Goodman, Robert. Lang, Peggy. *Turning your life's story into a Literary memoir*. Silver Threads, 2005.

http://en.wikipedia.org/wiki/memoir

http://memorywriternetwork.com/blog/memoir-genre/

http://www.wickedlocal.com/scituate/news/xc52292399934/library-offers-memoir-class

http://www.imperfectwomen.com/bookreview-the-kabul-beauty-school/

Verbal Artistry in Kiran Desai's The Inheritance of Loss
Prabha Fenn

Introduction

Kiran Desai, an Indian author, a citizen of India was born in New Delhi in 1971 and went to St. Joseph's Convent in Kalimpong, India, till the age of 14 when her family moved to England and a year later to Massachusetts, USA, where she is now a permanent resident. Her novel 'The Inheritance of loss' won the 2006 Booker prize and the National Book Critics Circle fiction award. The Indian novelists in English find in fiction a genuine medium for revealing their true artistic talents and insight. They are known for their fecundity of thought and fertility of imagination and have been continuously experimenting with new thematic concerns and innovative writing techniques. They have used "imaginative fiction as a social act in order to communicate the human angst … impacted by industrialization, market economy, rise of individualism, quest for selfhood and conflicts arising out of societal or systemic exploitation" (A. S. Dasan 19-20).

Stylistics

Stylistics, a yoking of style and linguistics, is a discipline that is concerned with the study of the language or literature habits of particular authors and their writing patterns. The consistent appearance of certain structures, items and elements in a speech, or an utterance may be regarded as a choice of linguistic means, as deviation from the norms of language use. The main aim of stylistics is to enable us understand the intent of the author in the manner the information has been passed across by the author. Some African and Asian creative writers perceive the adoption of English for literary creativity and these linguistic changes are beyond the control of the linguist and the language planner." When English migrates to foreign countries, it diffuses and internationalizes, acculturates and indigenizes, adapts and diversifies (Honna, 2003)". The new users absorb, re-orient, appropriate and transform it.

The Novel

"The Inheritance of Loss", would be Kiran Desai's breakthrough novel. Set in Kalimpong (that beautiful town in the North East of India), in mid-1980's India, 'The Inheritance of Loss' opens with a teenage Indian girl, an orphan called Sai, living with her Cambridge educated Anglophile grandfather, a retired grumpy judge, Jemubhai Patel,, in the town of Kalimpong on the Indian side of the Himalayas. Though Sai's romance, at sixteen, with Gyan, her tutor, provides her with an emotional escape from Kalimpong, it soon becomes complicated by Gyan's involvement with the Gorkha National Liberation Federation.The cook in the rickety mansion is the person that really runs the household. He has a son, Biju, who eventually forms the centrepiece of the book. Biju has emigrated to New York, where he has made it big, at least as far as the folks back home think. On site, he slaves away in the dungeon kitchens of fast food outlets, restaurants, both up and downmarket, and a few plain eateries. The other characters are Lola, Nona, Uncle Potty and Father Booty.

Cultural, Social and Postcolonial elements

Kiran Desai presents in her novel the social and political climate of contemporary India. The Gorkhas consider it their birthright to fight for a separate homeland. They still remember how the British Army and later the Indian Army had used the brave Gorkha soldiers for their selfish ends. Therefore, the GNLF has taken a vow to get their demands fulfilled unconditionally. Gyan's commitment to the insurgency offers an ironic contrast with the commitment of his family to the colonial British army in earlier times, just as the judge's hatred, learned in England is ironically contrasted with his British affectations. Kiran Desai

provides the reader with a superb image of globalization when she describes the customer-receiving areas of an upmarket restaurant flying an advertised, authentic French flag, while in the kitchen the flags are Indian, Honduran, anything but French and with the characters like Jemubhai Patel, Mrs` and Mr Mistry, Sai, Biju, Nonita and Lolita are affected by globalization.

As Jemubhai returns from England, a member of the Indian Civil Service, the son's social triumph is also shared by his father. Consequently, the neighbors express their admiration in "envy-soaked voices" (Desai 2006:118), while Mr. Patel feels like a "king holding court" (Desai 2006:118). Lola and her sister's (Noni) British allegiances are primarily expressed through their attachment to particular habits of consumption: watching BBC sitcoms and buying British products. For example, whenever Lola visits her daughter, she returns equipped with various supplies: "Her suitcases were stuffed with Marmite, Oxo bouillon cubes, Knorr soup packets".

The novel presents contemporary illegal Indian emigration to America as a mass phenomenon, aided by an industry of fabricating fake identities. The procedures for obtaining an American visa entail a series of humiliations accepted by the Indian applicants (Desai 2006:184). For example, the cook conceives America as the land of "water and electricity" (Desai 2006:24), an inclusive space of plenty :("In that country there is enough food for everybody" (Desai 2006:84) and "the best country in the world" (Desai 2006:85).

Desai gives us an interesting event in the US where we find an Indian restaurant owner talking to someone over phone. Though he is a Gujarati, he doesn't seem to be proud of his Indian descent; he is seen talking English with an affected American accent. The dialogue is given here as an instance of the postcolonial hangover of the Indians living abroad. The owner was on the speakerphone.

"Rajnibhai, kem chho?"[…]
"Who aez these?" very Indian-trying-to-be-American accent.
[….] "But your name is Gujerati?"…
[. . . .] "Don't know anyone in India."
"Don't know anyone????, you must have some relative?"
"Yeah," American accent growing more pronounced, "but I don't taaalk to my
relative…."
But you are from Gujerat?" Anxious voice
[…]Onetime I went to Eeendya and, laet me tell you, you canaat pay me to go to that
caantreey again!"
Being a product of intercultural forces Desai's personal, social and cultural sides of her personality are very much influenced by her expatriate sensibility and she renders undoubtedly a perceptive social.

Style

Kiran Desai in this novel excels in verbal artistry and uncanny evocation of atmosphere. The author has a story to tell, a complex multi-layered tale that shifts between continents and decades. We find Desai's thick weave of prose in the book both well- crafted and rewarding. The tens and scores of idioms and phrases crafted for moving every page of the novel upwards have projected the novelist as one who can reveal the inner stresses of her characters and the restlessness of the times.

Desai employs the third person omniscient voice to deliver each character's story to us. Her tone is mildly humorous and her method is meticulous. Desai paints effective word pictures without going into elaborate descriptions. The book is comfortably paced much like life itself in the small town of Kalimpong.

New English:

We read in the very first sentence of the novel, where the novelist has shown her keen observation of the scintillating topography of the base of the Himalayas where she creates a space for her heroine Sai: "All day, the colors had been those of dusk, mist moving like a water creature across the great flanks of mountains possessed of ocean shadows and depths. Briefly visible above the vapor, Kanchenjunga was a far peak whittled out of ice, gathering the last and the light, a plume of snow blown high by the storms at its summit." (1). Sitting on the veranda, looking at Kanchenjunga she is stunned to observe its "wizard phosphorescence" (1). The place was infested with scorpions living and loving, and reproducing the pile. The Cook in Sai's house once found a mother scorpion, "plump with poison, fourteen babies on her back" (1). And again, "A stick insect as big as a small branch climbed the steps. A beetle with an impolitic red behind. A dead scorpion being dismantled by ants—first its Popeye arm went by carried by a line of ant coolies, then the sting and, separately, the eye"(250). Desai's presentation of human emotions like love through Sai, she defines love in a series of phrases. According to her, "Love must surely reside in the gap between desire and fulfillment, in the lack, not the contentment. Love was the ache, the anticipation, the retreat, everything around it but the emotion itself" (2-3). To Uncle Potty, 'love was tapestry and art' (251).

The novel is embellished with plenty of freshly-made phrases like "her froggy expression"(58), "failing construct"(113), "hot with shame"(113), "tightrope tension"(114), "an orgy of imagination"(113), "with a thud of joy" (115), "peppery feeling"(116), "being traced by another's finger"(116), "trembling delicacy"(116), "an odiferous yeasty mix of spore and fungi"(117), "tears sheeted his cheeks"(117), "shifted the burden of hope from this day to the next"(120), "beyond the boundaries of propriety" (120), "heart like a cake" (121), "ancient sand-weathered words" (136), "to pass crabwise" (251), 'an elegant amour' (251); "her laugh was only another confectionary concocted for his sake" (250), "chloroformed atmosphere" (254), "botanical profusion" (254), "a capillary web of paths" (254), "refrigerated voice" (257) to quote a few. And then, Mr. Kakkar, the Indian proprietor of the newly opened Shangri-La-Travel in Manhattan, refers to his wife "Bitch-witch" (268).

In the novel she refers to Mohammed Ali Jinnah, the founder of Pakistan, the muslimness of Jinnah, "More Muslims in India than in Pakistan. They prefer to multiply over here. You Know, that Jinnah, he ate falcon and Eggs for breakfast every morning. And drank whiskey every evening. What sort of Muslim nation they have. And five times a day bums up to god […] so strict was the Koran that its teachings were beyond human capability. (130)" It is interesting to read her phrase "bums up to god". The imagery in the phrase shows the author's sense of humour. The comic element, always riven through with irony, is most often to the fore, as characters grapple with a world much bigger than themselves. Another imagery that catches our attention is the way Sai sees Gyan perhaps the last time as her tutor at Cho Oyu. Gyan as a Ghorkha rebel refuses to acknowledge Sai but comes and sits at Cho Oyu as if he was in chains. A few months ago he was on an ardent pursuit of her and now ironically "he behaved as if she had chased and trapped him, tail between his legs, into a cage" (249). Sai could not believe she had loved something so despicable. Her ardent kiss had not turned him into a prince; rather he had "morphed into a bloody frog" (249). When Gyan apologized to her for his chillness, she "unleashed a demoness of rage" (249).

Jemubhai while attending Bishop's College on a scholarship, becomes attracted to the incomprehensible greatness of the British sovereignty. His admiration for the imperial rule is shaped under the auspices of Queen Victoria's portrait .

"… he found her froggy expression compelling and felt deeply impressed that a woman so plain could also have been so powerful. The more he pondered this oddity, the more his respect for her and the English grew" (Desai 2006: 58).

There are moments of poignant details, such as on insects: "entire nations appeared boldly overnight". Desai's word-choice is often different for example her language, "Squamous," "brindled," "avuncular," "scropulated,", or can sleet be "anxious" (12); can a banana be "slain by heat" (43).The book's language, scenarios and juxtapositions are funny, threatening, vivid and tender all at the same time. The story is told in a lyrical descriptive voice with sumptuous nature imagery. On the process of writing characters with different economic backgrounds Kiran Desai said: "If you open the door, it's very easy. And then you begin to make connections with all these people from different landscapes… and then you begin to make it fiction."

Desai answered the question of balancing between narrative and lyrical word choice saying:

"I read a lot of poetry and it teaches me how to move - between landscapes and people. The poetry of the prose does become quite important."

Indian English words

Indian English is a socio-linguistic reality and an accepted linguistic code these days. It is different from standard English since the Indian looks at the world in a particular way which is very different from that of the native speakers of English. There is a large amount of Indian English in The Inheritance of Loss: the total number of Indian English words in the novel is 258. In addition to this, 14 of the words are brands and 9 are acronyms. The categories that are represented are: 21 per cent food, 21 per cent people, 17 per cent other, 17 per cent religion, 12 per cent larger chunks of words, 3 per cent clothes, 2 per cent music, 1 per cent greetings, and 0.5 per cent politics.

Origin of the Indian English Words

Desai's use of Hindi in the dialogues in the novel makes the number of Hindi originated words in the novel very predominant. 60 per cent of the words are Hindi, 11 per cent Sanskrit, 6 per cent Tibetan, 3 per cent Persian, 3 per cent Punjabi, 2 per cent Bengali, 2 per cent Nepali, 2 per cent Urdu 1 per cent Gujarati, 1 per cent Malayalam, and 1 per cent Tamil. All the following languages appear once: Arabic, Avestan, Buthanese, British English, Dehati, Devanagari, Japanese, Kannada, Lepcha, Middle English, Navanagari, Portugese, Rajasthani, Sinhalese and Telugu. An example of a word in Sanskrit that appears three times in the novel is "namaste Desai uses it like this: 'so when Bomanbhai bent over with a "Namaste" and begged his guests to eat and drink, they knew his modesty was false—and of the best kind, (p.98). The Sanskrit word that is used most frequently is "puja", a Hindu religious rite, it appears seven times in the novel. 'So I made a clay cobra and put it behind the water tank, made the area around it clean with cow dung, and did puja'(p.20).

In Indian English, clipped words are common and so are acronyms. For instance, it is common to use "GNLF" instead of Gorkha National Liberation Front. Acronyms are used much more in Indian English, according to Sedlatschek (2009, p.87). The acronym "ICS" is an example of the use of British English, in context it is used like this:' Whistles and whoops went up from the two thousand people who had gathered to witness this historic event, the first son of the community to join the ICS'.

An example of Tibetan and the use of "gompa" is : 'Often the gompas were deserted for the monks were also farmers; they were away at their fields and gathered only a few times a year for pujas and all you could hear was the wind in the bamboo' (p.160). "Gompa" is a Buddhist building. "Churbi" is yak cheese and "hubshi" means a demon or a monster.this:' Another example of a Hindi word is "lassi", which is a yogurt like drink, an example of the word in a sentences is: 'I ordered him a lassi, and when he took the first sip, he smiled'. Indian phrases as the Indian migrants on the Western side use them: An example is "Angrezi Khana". It stands for American/English food. The reason for adding these words are that they are typically Indian words and they are used worldwide, where there is an Indian community. They are rather new in the English vocabulary, and this can be seen as Indian English's contribution to the other Englishes. For example, virtually every British town and city has Indian restaurants and take-aways. Using of the English language in this novel is sometimes apart from rules and regulation.

Other Notable Features in the Novel

Desai uses the spellings of American English: she writes, for example, "color" and "traveler". There are also many brands in The Inheritance of Loss and most of these brand names are typically Indian, like "Amul"(dairy products), "ChunChun"(clothes), "Kishmish"(raisins), and "Campa Cola"(a variation of Coca Cola). Normally, it is easy to figure out what the brand name is, due to the surrounding information, but sometimes an explanation would have been helpful. For example, the word "bidi", is used instead of explaining that it is a thin Indian cigarette. Another example is the word "puja", which means a special Hindu (or Buddhist) religious ceremony.

Some of the words fall under the category of religion. "Brahmin", "Krishna", "puja" are the words which give a hint as to how important, and how visible, religion is in the Indian society.

There are words that are used by the author of Hindi origin, and are from Sanskrit. Four of the words belong to the category of religion, and three fall under the category of "other", the rest of the words fall under the categories of food and clothes. "sari" (female dress of Indian women), "chapatti" (an unleavened bread), "pucca" (properly done), "ganja" (powerful preparation of cannabis sativa), "bidi" (a thin cigarette), "Brahmin" (member of Hindu priestly caste), "Krishna" (a Hindu god, Vishnu in human form), and "Puja" (Hindu or Buddhist religious rite).

Use of Noun Phrases and Adjectives in the novel

Kiran Desai has used many noun phrases which have an adjective and noun. For example, in sentences like; The flame cast a mosaic of shiny orange across the cook's face, and his top half grew hot, but a mean gust tortured his arthritic knees. (p. 2) Of course, all the boys were familiar with movie scenes where hero and heroine, befeathered in cosy winterwear, drank tea served in silver tea sets by polished servants. (p. 5) . These noun phrases describe the size of a thing or a part of the body.

Some adjectives refer to the 'colour' as the following sentences illustrate: churches painted with gold leaf and angels, the green river (p.40). The caterpillars were mottled green and white, with fake blue eyes, (p. 66) Kesang with her crazy brown teeth (p. 67) "These white people!" said Achootan, a fellow dishwasher, to Biju in the kitchen.(p. 134). white underpants. (p. 317 Mrs. Sen with her yellow sweater(322). Some of the adjectives refer to the 'size' as in the sentences given below; The caterpillars were mottled green and white, with fake blue eyes, ridiculous fat feet, a tail, and an elephant nose. (p. 66) Their washing line sagged under a load of Marks and Spencer panties, and through large leg portholes There are gradable adjectives that describe 'qualities' that one can measure or grade in some way. For

example, quite wet, very calm, great salesman, a wealthy landowner, a freedom fighter who left a position of immense power patriotic zest, jail congresswallahas,.(p.55). some of the adjectives refer to 'appearance'. The following sentences are the best examples;" In the kitchen, the cook's calendar of gods began to kick on the wall as if it were alive, a plethora of arms, legs, demonic heads, blazing eyes" (p.105).

Conclusion

We all use language every day of our lives to express our wants, our needs, and our feelings. Linguistic   studies is concerned with the varieties of language and the way of writing of English literature is based on the writer's own country's culture, traditions and ethos. It's never clearly black and white when cultures clash; there are so many shades of gray in between and the author can say a lot in a few words, such as the reflection on the rebellion: "This was how history moved, the slow build, the quick burn, and in an incoherence, the leaping both backward and forward, swallowing the young into old hate. The space between life and death, in the end, too small to measure.

The creative works of contemporary women novelists have been quite commendable. They have achieved distinction in the field of fiction by portraying the multiple traditions and narratives which discuss freedom of thought and expression, quest for dignity and self-identity and problems caused by migration, displacement, cultural dislocation, existential dilemmas and East - West encounter. She has "has tried to forge a style supple and suggestive enough to convey the fever and fretfulness of the stream of consciousness of her principal characters" (Srinivasa Iyengar 464).

It is very rarely that one comes across a book which touches upon big issues, in such a richly felt manner. The themes of loss, ambition, wandering, return, and family pervade Desai's novel. Kiran Desai, has an eye for detail, as is amply evidenced from her settings, from Kalimpong to New York, from Victorian England to Rural Gujarat, from the description of the Marks and Spencer's underwear (note never "lingerie"), to the tense and characteristic atmosphere in the American Embassy at New Delhi, to the impeccable description of "desi" girls in US of A... this book comes alive in these settings. Writing with wit and perception and with a fine eye for revealing details, Desai brings her narrative and characters to life, illustrating her themes without making moral judgments about her characters--creating neither saints nor villains, just ordinary people leading the best lives they can.

The author describes India's caste system, village life, the Nepalese border region and the political upheavals more vividly than any other Indian-English writer save Salman Rushdie. She demonstrates exceptional ability to handle the style of magical realism and develops a highly literate description. Sentence structure, vocabulary, and phraseology are lyrically and superbly crafted. Her mastery of these technical elements probably was good enough to convince critics and referees to award numerous accolades to the author.

Novels of Indian diasporic women writers depict the emotional disquietude and psychological trauma arising out of ongoing migration and the impact of multiculturalism. The essence and the usefulness of stylistics is that it enables the immediate understanding of utterances and texts, thereby maximizing our enjoyment of the texts.

References

Desai, Kiran. The Inheritance of Loss. London: Penguin Books, 2006. Print Parrott Martin
Grammar for English Language Teachers. Cambridge: Cambridge University Press, 2000. Print

http://litindia.org/criticism/novel-criticism/37-the-inheritance-of-loss-the-style-study-of-booker-insignia.html.

http://www.amazon.com/The-Inheritance-Loss-Kiran-Desai/product-reviews/0802142818

http://whttp://www.book-review-circle.com/The-Inheritance-Of-Loss-Kiran-Desai-2.html.

SHYNY.K.P. NOUNS AND THEIR MODIFIERS IN KIRAN DESAI'S The Inheritance Of Loss Vol.1.Issue.1.;2013.

http://www.rjelal.com51

Joseph John Peter.S. the-novelist-as-a-social-chronicler-A Critical Analysis Of Kiran Desai'sThe Inheritance Of Loss ,2012. https://sites.google.com/site/jeltals/archive/ISSN2277-9213.

Diasporic dislocation; a struggle to arrive at authentic selfhood in V.S. Naipaul's *Half a Life*

Ramchandra R. Joshi

In the post-modern era, the emergence of post-colonial literature has turned into the practice of diaspora writing. Since then the study of Diaspora writing has interestingly become a topic to be explored in modern context. Diaspora, in general sense, contributes to the field of economy, culture and social life of a Nation. And that is the reason behind studying Diaspora literature. In addition to this, the study of Diaspora writing has also been expanded in order to know ethnic, cultural and political milieu of a nation/s diaspora community migrated from and migrated to. In this way, the word 'Diaspora' widely acquired global identity that also catered possibilities for diaspora writers to express their inner traumas. For instance, India, Africa, Canada and the West Indies are noticeably diasporic backgrounds through which relevant literary personalities express their favourite themes and issues mostly dealing with the issue of colonialism and slavery, centre- periphery, insider- outsider, power- powerless, rootlessness, search for identity etc.

The term displacement is an outcome of migration which is associated with the process of disorientation of a person mentally and physically from a person or place. This process of moving is not only physical but also cultural, sociological and geographical. In short, displacement denotes discomfort of an individual or a community migrated to another place from his/her homeland. In diaspora studies, displacement corresponds to mental disturbances of a person or community moved to settle on the other land. For them 'place' becomes an important means of security, warmth, love and affection. Theoretically, the term has been defined by various theorists with different perspectives. In this regard, Angelika Bammer's definition about displacement furnishes definitive understanding about displacement. According to Bammer; "Displacement refers to the separation of people from their native culture, through physical dislocation (as refugee, immigrants, migrants, exiles, or expatriates) colonizing imposition of foreign culture." (Bammer, 1994)

As a result, people of migrant community experienced a sense of rootless and displaced. In a way, displacement is a "generalized condition of homelessness" (Said, 2001) which results from the act of migration from one place to another. This homeless condition is also referred as a "physical travel, a one-way trip to another place" (Ang, 1993) because in many diaspora migration, migrants hardly find any proper place to anchor themselves. Therefore, the focusing area for the diaspora literature has always remained geographical displacement and consequent alienation. The theme of homelessness, displacement and quest for self, therefore, becomes an inevitable phenomenon in the writings of diaspora writers.

V. S. Naipaul is among those diaspora writers who wrote voluminously. He is not a writer who confirms himself after writing a couple of books. His fiction encompasses colonial experience of an individual through his/her journey to various nations. He is a writer from Indian-Caribbean ancestry who is considerably recognized by the international readership. Naipaul's writings have significantly contributed to the Commonwealth Literature or Post Colonial Literature or to the Caribbean Literature in particular. Naipaul has represented his liked and disliked experiences in the most likely way through his literary works. The essence of his literary genius lies in the way he deals with his recurrent theme of searching for roots and identity. He is a writer of acute observation which creates a kind of personal world full of migratory experiences. And there is a fact that Naipaul belongs to two worlds, rather three; India-the land of his

roots, Trinidad where he was born, and England- the country of his dream where he ultimately became a writer.

The theme of dislocation and loss of identity is thus a major preoccupation in V.S. Naipaul's literary works. Naipaul's novel 'Half a life' was published in 2001, the year in which he received The Nobel Prize. In this novel, Naipaul once again goes to his reoccurring theme of quest for self and a struggle to arrive at authentic selfhood. Naipaul shows how an individual feels sense of uprooted in a dislocated condition.

The book is divided into three chapters narrating protagonist's persistent sense of failure. The novel deals with the half made society living in a constant feeling of being failure. The protagonist struggles to arrive at an authentic selfhood but fails as the problems are insoluble. Naipaul very acutely delineates immigrants' relentless endeavours to attain self identity and shows what kind of challenges they have to face in the foreign land.

The protagonist of the novel is an Indo-Caribbean young man named Willie Somerset Chandran. His inexorable efforts to find proper place is the crux of the novel. At the outset of the novel, Willie's question about is name leads him to anxieties and loss of identity. The novel opens with Willie's question to his father. "Why is my middle name Somerset? The boys at school have just found out and they are mocking me." (Half a Life, 1) The question expresses Willie's curiosity to know why this English name is given to him as a middle name. Along with this, it also hounds Willie. It shows his refusal of such name as a middle name.

As a young man, embarrassed by the failure of his father, Willie decides to go to London. Then, blessings come to Willie in disguise. His father finally allows him to go to London. But in reality he has been kicked out of the family on the name of study. Since then, the problems of identity, insecurity and displacement occur in his life. Willie, a missionary school student having no idea what he might do, goes to London. Being uprooted from his home town and culture, he feels himself unable to adjust with the new atmosphere. By and large, the sense of belongingness makes him uncomfortable. His life seems to be the shipwreck, floating aimlessly.

As a displaced person, Willie also feels outsider in London when he goes to café, he finds that the people around him suspects about his arrival. For some time, he feels threatened and ashamed because he heard the crucial remark 'those blacks are going to be menace' (108). Bohemian parties at Notting Hill flats are no longer metropolitan and dazzling for him now. He thinks; "It's something I have learned since I came here. Everything goes on a bias, the world should stop, but it goes on." (113)

Willie eventually finds semblance with a Portuguese- African immigrant named Ana with whom he follows to Mozambique. Willie's anxiety increases when he heard about the completion of scholarship at London. He suddenly falls into mental collapse and try to protect himself from the loss of identity. A terrain of anxieties and loss of security borders on the mental cleavage of Willie's mind. This feeling initiates him to undertake new ventures. He thinks;

I've been believing in magic. My time's nearly finished here. My scholarship is nearly at an end, and I have planned nothing at all. I've been living here in a fool's paradise. When my time is up and they throw me out of the college, my life is going to change completely. I will have to look for a place to stay. I will have to look for a job. It will be different London then. Ana wouldn't want to come to a room in Notting Hill. I am going to lose her. (130)

Willie also fears about Ana. If he would not do anything which holds him in London then he will lose Ana also. The only option for him is to go back to India – to the family from which he turned his back as a rebellion. Refusing this idea, he decides to go with Ana and turns himself from the great metropolis. For Willie, Ana's country is entirely a new land. On the way, he thinks about the new language he would have to learn. As language represents identity, Willie doubts about his own identity in a world of new language. In the first phase of his migration from India to London, he loses the language of his family. On his second movement from England to Africa he fears about his English-the language of his literary career. Therefore, in this dislocated condition, language becomes the most important mean to sustain identity. In order to understand any new culture or people it becomes more important to know the language of the people. As Carlos Fuentes shows the importance of language for the understanding of new culture and people;

We believe that one of the most effective ways to understand people of other cultures, creed or race is through language; a person's works are the windows through which we gain access into his or her world. (Fuentes, 1994)

Thus, loss of language gives loss of identity to Willie in Africa. However, he lived there for eighteen years yet he thinks of himself as a man who has gained nothing. Apart from Willie's struggle for self identity, the struggle of his father is also noticeable in the novel. The life journey of Willie's father is something like a rolling stone, fleeting from one place to another without proper stay. He is a person who has turned his back from his family as well as from the society boycotting Mahatma's call of sacrifice. As a result, his life gets stuck and his predicament begins. His constant failure and dissatisfaction about his life make his struggle more challenging. His entangled life made him to feel uncertainty. As he expresses; "I was in a great mess, feeling that we were all living in a false security, felling idle, hating my studies, and knowing that great things were happening out side."(9) He never knows where his life is going and where it will stop. The series of challenges put him into a fate victimized. He is a man indulging in frustrated illusions about life and unwillingly acts against the problems. Moreover his family also despises him for his act of sacrifice.

In this way, Willie's father unfolds his story that has no ultimate satisfaction which he can be regarded as his achievement. Even though he is from a Hindu Brahmin cast, he has been seen as a person off caste. His search for identity is within the nation, society. He is not geographically dislocated but displaced culturally. As a result, his mental tenor constantly makes him to do some kinds of dead-end jobs. In this way, Naipaul has provided a gallery of such characters in the novel who strive to seek some significant in their lives. Naipaul has created a series of alienated and dislocated characters. Apart from Indian and Caribbean expatriates, Naipaul has also introduces another type of dislocated person from countries like Africa and Portuguese. The character of Anna is another immigrant that works a as a foil to Willie's character in the novel. Her struggle for self identify can be seen through her inner most wish to establish herself as an entity. She expresses; "These people don't know that I am a person too, that I too need help. I'm not a toy they just happened to make."(9)

Ana relentlessly searches for proper place and person in order to find herself established. She is a daughter of separated parents. From her childhood, she wanted to be a nun but her dreams were scattered with the emergence of complexities between her mother and father. She is destined to unhappiness as her step father tries to exploit her. Ana's struggle records suppressed history of post independent African immigrants. Her quest for self remains unfulfilled as Willie leaves her after eighteen years of married life. As a result, her search for emotional attachment and sense of belonging remains unsatisfied.

On the other hand, Willie's sister-Sarojini who gets international marriage also searches for self as she is also socio-culturally displaced. Her international marriage seems to be a fortune for Willie and his parents but in fact, it was something like thrown away from own culture and tradition. She brood over Willie aimless movement from one place to another place but in reality she herself is homeless, wondering from city to city, with her husband.

Moreover, character like Percy Cato and Roger (Willie's friend in London) also struggle to attain something significant during the course of their dislocated condition. Percy Cato has duality in his character. He is a Jamaican uprooted young man born and brought up in panama. He had to work in a bar as a front-of-house, being smooth with smooth and rough with rough because these were the only job that he, as a Negro, could get in a city like London. His love for cloths and his manners ironically shows his wish to be acknowledged as the man of town. Percy also faced the problems of accommodation as nobody wants to rent their house to black people. As a result, psychological mindset persistently overwhelmed him. People like Percy never feel themselves to be rooted in the country. Thus, Percy constantly feels himself socio-culturally discriminated and dislocated.

Throughout the novel there are scattered unsatisfactory stories that narrate the incomplete lives of the suppressed people. These characters are 'faceless' and they seem to have no proper tool to articulate their lack of position nor do they feel anywhere accepted. These characters are constantly living in an uncertain way of life, trying to hide their selves from the social and public life. Metaphorically, these characters tend to be the consolation to the protagonist who too wonders aimlessly. Willie finds his own self in these characters. These are the characters that play a major role in making the ambience of dislocation and displacement by unpacking bare realities of the colonialism.

It is quite noteworthy that Naipaul's hero struggle to find proper place in the most pathetic way. The tragedy of the protagonist lies in the course of socio-culturally displaced condition. The way in which he attempts to search for his self makes him bored and fatigue. Broadly speaking, Willie's act of moving from one place to another is the reinforcement of the migratory experience of all immigrants in novel. All the characters in the novel feel alienated, displaced, and separated from their homeland. And this alienation and separation lead them to distortion and psychological phobia. Many of the characters are driven to mental dissatisfaction and feeling of incompleteness. The protagonist hovers though instability, uncertainty and constant search of something to which he can hold his thwarted self. He finds himself transplanted and unproductively quests for the self but unfortunately the quest remains dissatisfied.

In this way, the novel *Half a Life* comments on the half lives of the characters resulted due to migration and dislocated condition. This psychological tenor arises from the prominent force of colonialism or post colonialism. Naipaul, very acutely probes into the minds of the characters and the protagonist in special to manifest the crucial effect of migration and dislocation. Eventually, he elaborates immigrants' situations describing inner landscapes of the characters in the colonial- post colonial situations. The effect of this situation forces the protagonist and other characters to venture out for the establishment of personal search and creation of new world of belonging. Thus, *Half a Life* depicts a picture of colonial history and its impact on the mind of an individual especially during the course of geographical dislocation and cultural displacement.

References

Ang, I. (1993), Migrations of Chineseness. *Journal of the South Pacific Association for Commonwealth Literature and Language Studies*.

Bammer,A. (Ed.) (1994), Displacement: Cultural Identities in Question. Bloomington: Indiana University Press.

Dhavan, R.K. (1988), Commonwealth Fiction. Vol.2. New Delhi: Classical Publication Co.

Gillespie. Sheena. Terezinha Fonseca, & Carol Sanger. (ed.) (1994), Literary Across Culture. Boston: Alluan and Bacon.

Kakar, Sudhir. (1978), The Inner World. Oxford: Oxford University Press.

Naipaul, V.S. (2001), Half a Life. London: Picador.

Parmanand Jha. (2002), 'Exile, Alienatiaon and Cultural Tradition: V.S. Naipaul's Half a Life', The Indian Journal of English Studies, vol. 39.

Ramchand, Kenneth. (1970), West Indian Novel and its Background. London: Faber and Faber.

Ray, Mohit. (ed.) (2002), V.S. Naipaul Critical Essays. New Delhi: Atlantic Publishers and Distributors.

Said, E.W. (2001), Reflections on Exile and Other Literary and Cultural Essays. London: Granta Books.

Theroux, Paul. (1972), V.S. Naipaul, An Introduction to his Work. Heinemann Educational Books, Ltd.

------------(1984), V.S. Naipul, Modern Fiction Studies, 30.3, Autumn.

Is Motherhood a Privilege or a Curse?
(With Special Reference to Buchi Emecheta's The Joys of Motherhood)
Dr. M. Revathy

In the traditional African culture, the primary function of a woman is to be a mother, particularly of sons. People believe that the role of mother alone brings happiness and fulfilment for a woman. Even the richest woman on the earth is the poorest one if she is without a child. Children are more valuable than money. If a woman has no child then she must allow her husband to marry another woman for the sake of children to continue her husband's lineage. Mother is the symbol of love, protection, security and deep respect — in short, as the Nigerian proverb says, "Mother is Gold". Motherhood gives meaning, form and social status to their lives. In the African literary tradition also, writers give importance to the theme of motherhood in their works. Carole Davies Boyce states that,
… motherhood is privileged over all other female roles in African literature and that it is often romanticised as martyrdom. (Davies 244)

The present paper focuses on the prevailing conditions of a woman as a mother and explores whether motherhood is a privilege or a curse in Buchi Emecheta's novel The Joys of Motherhood. Buchi Emecheta from Nigeria, the most gifted and renowned African women novelists, like her contemporaries — Flora Nwapa, Mariama Bâ and Ama Ata Aidoo — fiercely attacks gender inequality. Repudiating the feminine stereotypes of men writers, she brings to light the dark underside of the lives of African women. She exposes the psychological and physical upheaval on women due to polygamy, perpetual pregnancy and childbirth with bitterness. Through the portrayal of heroic women who manage to prevail despite their seemingly unmanageable difficulties, Emecheta's works invoke the voice and perspective of the African woman.

Buchi Emecheta's novels describe the experience of the African woman striving to affirm against historically determined trifling, a self constituted through the suffering of nearly every form of oppression like racial, sexual and colonial. Her place as a pre-eminent African novelist is assured by her well-written novels. *"Taken together, in fact, Emecheta's novels compose the most exhaustive and moving portrayal extant of the African woman, an unparalleled portrayal in African fiction and with a few equals in other literatures as well." (Frank, 477)*

While questioning the traditional attitudes to women, Emecheta makes it clear that women are subjugated and ignored and that the oppressors differ from novel to novel. In her novel In the Ditch, husband is the oppressor, in Second Class Citizen, racist whites, in The Bride Price; women are oppressed by traditional beliefs and taboos. In her other novel, the Slave Girl, women are enslaved by men. In The Joys of Motherhood, women are oppressed by Children. These are to cite a few examples but whoever may be the oppressor, the oppressed are always women. The only consideration perhaps could be that a woman can hope to choose the least cruel master available.

Emecheta challenges the prevailing long-established views of motherhood held by her society. In her novel The Joys of Motherhood, she breaks the pervasive presentation of motherhood in the African literary tradition by projecting motherhood as a curse. It regards as one of the classics in African Literature. It is about the real condition and status of woman as a mother. It is the real story in contrast to the idealized vision of the African woman as goddess or earth mother.

In *The Joys of Motherhood*, Emecheta fabricates a well thought out story with an irony in the joys of motherhood. She has deliberately attempted to incite women from the charisma of motherhood by revealing its sorrows and pains and the niceties of the woman's unhappy experiences as a mother. Nfah-Abbenyi says, on the theme of motherhood Emecheta uses in the novel, "Nnu Ego's story can be read as a rebuttal to the so-called "joys" of motherhood, since her life does not end in happier circumstances than that of a childless woman." (Nfah-Abbenyi, 49)

The protagonist, Nnu Ego, is an apple to her parents' eye. Her loving father Agbadi makes arrangement for her marriage and is given to a farmer, Amatokwu, in the traditional way. In the African culture, marriage and following motherhood are usually the goal and destiny of a woman. Nnu Ego, happily married to Amatokwu, is sad as she fails to become a mother even after two years of marriage. In the beginning her husband is not particularly disturbed about this. Except this flaw in their lives, the couple is wealthy and happy.   Nnu Ego weeps over nights for her bad luck. She feels besmirched and humiliated as barrenness is taken as a great curse for woman in Ibo custom. Amatokwu, her husband, after waiting for two years, tells her cruelly and brutally that she has to make way for a new wife.

Nnu Ego's husband marries another woman and she conceives in the very first month. With this Nnu Ego's life becomes much more miserable and her misfortunes begin. He virtually turns Nnu Ego out into the fields and degrades her to the level of an unpaid labourer. Many nights she cries of frustration and hopelessness. She becomes emotionally unstable and develops the habit of breast-feeding the co-wife's baby while the other lady is with Amatokwu, their husband. One day, he sees her breast-feeding the weeping child and instead of being grateful to her for her maternal instincts, drives her out of his house.

Back at her father's house, Nnu Ego is sad and depressed. Agbadi makes preliminary arrangements for Nnu Ego to go for another marriage. Nnu Ego accepts to marry again because she feels that,
When one grows old, one needs children to look after one. If you have no children and your parents have gone, who can you call your own? (38)

Agbadi chooses Nnaife, who lives in Lagos, for Nnu Ego. When she arrives in Lagos, her first impressions of Nnaife are clearly negative. Nnu Ego's revulsion is compounded when she realises Nnaife's job as a washer man for a living in a city, Lagos. She rejects his way of earning and attempts to motivate Nnaife to find better jobs but fails because he is infected by the colonial economic paradigm. When she asks him to find a more respectable job, he scoffs and tells her that in a town people never mind what they do to get money, as long as it is honest. She does not accept his work.

Nnu Ego though not satisfied with Nnaife's physical appearance as well as his job in the beginning, she is very happy on learning about her pregnancy. Her happiness has no bounds and now she forgives his obesity and slavish job and tries to adjust to his ways. Nnu Ego gives birth to a baby boy and names him Ngozi. She feels contented and fulfilled for the first time in her life as she proves to the world that she is not barren. Her world of joy falls down when her one month baby dies in sleep. Her enjoyment as a mother and the joys in motherhood she enjoyed for a while is collapsed. The baby's death makes her more painful than her first barrenness. In her tradition, motherhood is more glorified than wifehood and it gives satisfaction to a woman. Her disappointment and anguish at the sudden death of the child drive her to kill herself. In modern Africa, in spite of the changes that are taking place, Nnu Ego still bonds to the traditional concept that, " … a woman without a child for her husband is a failed woman" (62) hence she wants to kill herself as she feels motherhood is more important.

Luckily, for Nnu Ego her dream comes true and she becomes pregnant. Even in her joy, there is a fear lurking in her mind. So she prays fervently to god, "Please God, let this child stay with me and fulfill all these future hopes and joys." (79) She gives birth to a son. She stops trading this time believing that money and children do not go together and she is prepared to be poor and be contented for the sake of children. She gives birth to a baby boy who is named Oshia. Her neighbours assure that, "… he will be grown soon and clothe you and farm for you, so that your old age will be sweet." (80) She is happy and contended in her maternity. Nnu Ego becomes increasingly cut off from the world and becomes more dependent on her husband to look after her son.

As the time go by Nnu Ego turns into a mother of five children and expecting the sixth. She deficiently wants more money to look after her children. Nnaife intentionally puts the entire responsibility of looking after the children on Nnu Ego's shoulders and says to her that it is her responsibility to feed her children as best she can. As a mother she works extremely hard for money to feed and educate her

children. The unpredicted and everlasting love she has for her children becomes a form of poignant bondage for her. It is impossible for her to escape from the enslavement. She comes to the conclusion that she is a prisoner because of her role as a mother and senior wife:
… she was a prisoner, imprisoned by her love for children, imprisoned in her role as the senior wife. She was not even expected to demand more money for her family; that was considered below the standard expected of a woman in her position, It was not fair, she felt, the way men cleverly used a woman's sense of responsibility to actually enslave her. (137)

Here, her reputation ironically made her imprisoned. Though she realizes that she trapped in by traditional customs she keeps on to strive for her children. Nnu Ego continues to struggle to feed herself and her children. She begins to sell firewood, which is a very strenuous undertaking. She has to take her children out of school because she can only afford private lessons and she needs their assistance in carrying the firewood. Finally, on receiving money from Nnaife, she is able to send her sons back to school with slim budget. Thus she manages to educate her sons while daughters are dropped out of primary school. When Taiwo, her daughter, questions this discrimination, Nnu Ego silences her by shouting,
 … you are girls! They are boys. You have to sell to put them in a good position in life, so that they will be able to look after the family. (176)

As a traditional woman, Nnu Ego is desirous that her old age be spent under the care of her sons. She prepares her daughters to follow in her foot steps by giving them an inferior education and training them in house work. Though uneducated, she is aware of the advantages of education, "She and her husband were ill-prepared for a life like this, where only pen and not mouth could really talk. Her children must learn." (179) When Nnaife sends sixty pounds to her to maintain the family, she spends it on her children's education.

But Nnu Ego has no peace at all. Meanwhile, her eldest son, Oshia, plans to go to Grammar School. He says that he cannot get scholarship because he is not provided with a peaceful childhood to study well. When Oshia blames Nnu Ego indirectly, she simply breaks down with self-pity and prays to God, "Oh God, please kill her with these babies she was carrying, rather than let the children she had hoped for so much pour sand into her eyes" (185-86). Later Nnu Ego realises and understands that, "Her love and duty for her children were like her chain of slavery." (186)

With the arrival of her new twin daughters, Nnu Ego is the mother of seven living children. With these twin girls she feels more inadequate rather than feel happy. Instead of rejoicing in the motherhood, Nnu Ego longs for freedom from these responsibilities. Her yearning for liberation has been seen when she questions God in despair to know when shall she be free from this slavery:
"God, when will you create a woman who will be fulfiled in herself, a full human being, not anybody's appendage?" she prayed desperately. "After all, I was born alone and I shall die alone. What have I gained from all this? (186)
And also asks, *"When will I be free?"* (187)
But, even in her confusion, she is very clear about the answer,
*"Never, not even in death." (*187)

Nnu Ego bemoans the fate of all womankind and utters her desire for total emancipation. Nnu Ego, who has, all along been, longing for motherhood now begins to question the very joys of motherhood: "Is it such an enviable position?" (187) She realises that she is a prisoner of her own flesh and blood. When she recognises that the men make it as glorious to women, she blames men:
The men make it look as if we must aspire for children or die. That's why when I lost my first son I wanted to die, because I failed to live up to the standard expected of me by the males in my life, my father and my husband – and now I have to include my sons. (187)
She cries *… who made the law that we should not hope in our daughters? We women subscribe to that law more than anyone. Until we change all this, it is still a man's world, which women will always help to build. (187)*

Thus Nnu Ego becomes aware of the problems of women in a "man's world". She ardently hopes for a change in the system and thinks that freedom for women must begin with rejection of the patriarchal glorification of motherhood. Nnu Ego also begins to think that "… there may be a better future for educated women" and says that teaching in schools "… would be really something for a woman to be able to earn some money monthly like man …" (189) Despite all this progressive thinking, since Nnu Ego is basically a traditional woman she sticks to her role as a mother and concentrates on her children. She continues to conduct her life according to the patterns laid down for her by Ibuza patriarchy, 'taking comfort' in all her travails "… in the fact that one day her boys would be men." (161)

To come out of the harsh economic struggles, Nnu Ego, who drains her youth and energy, now hopes that "All will be well when Oshia returns from college." (190) But Oshia's plans are different. Instead of helping the family, he reveals his desire to attend a university after his graduation. Nnu Ego's hopes are crushed all along with his son's plans. Nnu Ego's enthusiasm begins to wane. Now, at the age of forty, she gives birth to a still-born baby and wonders if she has contributed to the child's death because she does not want it.

Nnaife turns out to be furious at Oshia's selfish plan of going to the U.S.A for further studies. Oshia, however, not heeding of anyone's feelings, argues heatedly with his father and leaves for the U.S.A. Nnu Ego, who hopes that Oshia will live next door to her whatever profession he chooses and as a good son will look after them, is shattered by Oshia's decision. She cries bitterly from her heart when her husband blames her for everything and points out that they are her children. Her heart becomes empty, yet she thinks that as a mother she should not expect anything in return from her children and forgives Oshia. Thus her children continue to plague her with one problem or the other and at one stage she regrets at having so many children, *"… I wish I didn't have so many children. Now I doubt if it has all been worth it."* *(202)*

Nnu Ego's daughters also pose a problem for her. Nnaife no longer considers them as his children and calls them as 'her children'. Nnu Ego resents this double-standard of her husband, *"When the children were good they belonged to the father; when they were bad, they belonged to the mother." (206*)

In this connection Katherine Frank observes that in The Joys of Motherhood children are described as … millstones around the mother's neck, or as greedy insects who suck out and drain her life's blood. (Frank, 490)

Nnu Ego, in her heart, realises that the life of a woman, whether fertile or barren, is doomed to failure as long as she allows herself to be viewed in relation to her children, … *if you don't have children the longing for them will kill you and if you do, the worrying over them will kill you … (212)* She is able to connect her position of being torn between the two ways of life with her recognition that her devotion to and sacrifice for her children has all been for naught.Becoming more and more isolated from her community, Nnu Ego's life deteriorates and now the only mission in her life is to hear from her sons who are in America and Canada. She is disappointed in her sons who never bother even to write to their mother. Her daughters, in contrast, give her a small measure of comfort by supporting economically also. Due to the indifference of her sons, Nnu Ego's mind begins to wander and one night, she dies a miserable death on the road side: *... with no child to hold her hand and no friend to talk to her. She had never really made many friends, so busy had she been building up her joys as a mother. (224)*

The two sons, who has ignored their mother when alive, give her the greatest funeral the village has ever seen and a shrine is built in her name. On one occasion, Nnu Ego confesses that, "The trouble with me is that I find it difficult to change." (127) However, this and other statements made by Nnu Ego on different occasions are proof of her awareness of the part she ought to play in her own life. It is a pity that realisation dawns on Nnu Ego rather too late to have any dramatic effect in her life. However, she is sure about one thing — that women must be active agents in the process of change. Thus the illiterate and

docile Nnu Ego, whose life revolves around marriage and motherhood, gradually changes her perspective and ultimately achieves emancipation, almost at the time of her death, by breaking loose from the shackles that had constrained her life all along.

Nnu Ego believes in the supremacy of motherhood. Emecheta debunks this notion as romantic by juxtaposing Nnu Ego's expectations with her actual experiences as a mother ⸺ her poverty, endless suffering and miserable death. It is no surprise that when her sons build a shrine in memory of Nnu Ego, she fails to answer the infertile women's prayers for children as her lonely death has demystified the ideal of motherhood. She denies them fertility to save them from the fate she has suffered.

Ironically it is only in death that, as Stratton states, "Nnu Ego acquires psychic integration and that her explosive anger finds a revolutionary course." (Stratton, 158) Having lived through such a life, Nnu Ego knows that motherhood does not always bring happiness and that, ultimately, women have to choose their own destiny. A woman must learn to be fulfilled in herself. The novelist challenges the age-old supremacy of motherhood in African culture through the portrayal of Nnu Ego's motherhood which is associated with poverty, endless toil and finally the sad and miserable death. Katherine Frank is justifiable when she comments on the novelist's radical vision thus: *The complete futility of motherhood that we find in The Joys of Motherhood is the most heretical and radical aspect of Emecheta's vision of the African women. (Frank, 490)*

It seems that Nnu Ego gains status and decision-making power only after death. When young women come to her to offer prayers for children, Nnu Ego who has realised the futility of motherhood chooses not to grant their prayers. This may be because towards the end of her life, she has realised that women can be happy and fulfilled without having children and also that having children does not necessarily guarantee happiness. By attempting to relieve the next generation of the burden of child care, Nnu Ego does not answer prayers for children. Nnu Ego revises her mother's definition of womanhood, to include the necessity of a supportive women's community. Nnu Ego turns as a saint and becomes "… spiritually committed to heightening the consciousness of the African woman." (Umeh, 44) Commenting on the considerable posthumous transformation of Nnu Ego, Emecheta seems to affirm that, "Woman will be reborn … as a full human being." (Stratton, 159)

References

Davies, Carole Boyce. Ngambika: Studies of Women in African Literature. Trenton – New Jersey, African World Press, 1986.

Emecheta, Buchi. The Joys of Motherhood New York: George Braziller, 1979. All the subsequent references to the text are to this edition.

Nfah-Abbenyi, "(Re) Constructing Identity and Subjectivity: Buchi Emecheta, Ama Ata Aidoo, Tsitsi Dangarembga." Gender in African Women's Writing: Identity, Sexuality and Difference. Ed. Juliana Makuchi Nfah-Abbenyi. Bloomington: Indiana University Press, 1997.

Stratton, Florence. "The Shallow Grave: Archetypes of Female Experience in African Fiction". Research in African Literature, 19.1. Spring, 1988.

Umeh Marie A. "The Joys of Motherhood: Myth or reality"? Colby Literary Quarterly. 18.1 March. 1982: 39 - 46.

Identity of Women in The Select Novels Of Anita Desai

D. Sundar Singh

Women are often noted as the second to men. Now a day the crime against women has become a common thing. It is most important for the male chauvinistic society to know about feminine feelings. This paper tries to expose the real identity of women given by the contemporary society, as perceived in the novels of Anita Desai.This paper also tries to tell the society, what the identity the female community needs now.

The six novels of Anita Desai, *Fire On The Mountain*, *Clear Light Of The Day*, *Cry, the Peacock*, *Where Shall We Go This Summer*, *Voices In The City* and *A Village By The Sea* have been taken up for study. The first few paragraphs deal with the real identity of women. The next few paragraphs deal with the psychological and sociological impacts of their real identity. The next few chapters deal with the identity, what they need now. The last paragraph deals with the conclusion in which the presenter's message is registered.

The contemporary society is women surrounded, but the older society was women centered. The women have to do domestic works around the clock. In this complicated social structure women are given a negative identity. They are given many responsibilities. *NanadaKaul*in *Fire On The Mountain, Sita*in *Where Shall We Go This Summer. Lila* in *A Village by The Sea, Tara* and *Dim* in *Clear Light Of The Day* are bound up with responsibilities which they want to escape

They have to be depending upon men .Tara and Maya have to be entirely depending upon their husbands. Women are also locked by the tradition of the society. The willingness of Maya to attend an Urdu poem recitation and Amla of her design of her own life are locked thus.

The female is a wonder creation of female herself in respect with their emotional appeal. They have the emotions which a human should have. Their enjoyments of natures, admiration of other species on the world, their compassion for the world are some examples of their emotions. The reality in our contemporary society is quite opposite to that idea .Man started to lead a life which is purely based on argument and reason.

The emotions of women are often being kindled by men in this male chauvinistic society. This is real with *Maya*, the protagonist of *cry, the peacock*. Her love, compassion for a dog, and desire for interaction with family members are often being avoided by men. This approach of men proves that the rights of women, the right of expression is being avoided even by a lawyer (*Gautama* in *Cry, the Peacock*) Slavery is the practice of the world in the pre-colonial era. This is common even in post-colonial era in the case of women. They are treated as slave. To make this matter worse, women are being treated as slaves by women themselves. Machine life is a common life of the entire human community. The problems of women caused by the machine life are more than what is caused to male. Women undergo lot of physical and psychological sufferings as *Sita* suffered. Women are not victim of circumstances but they are victimized by the circumstances. *Dim*, *Nanda Kaul, Ila Das* and *Maya* they are some examples. It is not only that they are victimized but the meaning of their life is wasted by the society. Even it is a common practice in our society whenever the parents go for outing; keep the children under the care of grandma. Had they ever thought at knowing the grandma's wish to go for outing?

The common problems faced by women have been discussed above. The impacts of all these problems could be seen in the following lines. The impacts are psychological and sociological impacts. The women want to escape from all above said issues. They do not know what they have to do to overcome all those issues. Some of them have tried to achieve their dreams but it was partial won in some cases, and flap in most cases .They go insane as *Sita* gone. They try to commit suicide. They meet with the fatal end. They also undergo mental turmoil. Above all, their perception started to became negative. They are highly prejudiced against the society. As a result, their lives wasted. They are also demoralized and started hating marriage, breakdown the families, wanted to lived alone, escapee from society. They underestimate themselves as well as society.

Their opinions about life started to became negative. Especially their views about marriage changed to be wrong. As a result, they want to remain unmarried like *Dim* or they want to break down to get divorced like *Maya*. These attitudes of women also spoil the cultural and social values. The system of family may disappear in the days to come. The presenter does not try to find fault with women .He wants to tell that this approach of women is an impact of the identity given to women by the contemporary society.

As stated earlier this paper, tries to tell what identity the female community needs now, the real identity which has to be given is stated below. Some of them have achieved their real identity, but some of them failed in the task. *Dim* and *Tara* achieved freedom in various degrees. Again they had to be dependent and locked by the responsibilities. *Nanda Kaul*, although achieved loneliness it was only a temporary achievement. One thing is vivid in the identity which women needs as perceived in the novels of Anita Desai. There are both ends which they long for. One needs to bealone, while another needs some people to be around. One wants to be conventional, while another wants to be flexible. There is also a general observation n made buy the presenter. They all need to escape from their present life. They long for freedom but it varies to characters.

This endeavor is reflected in the national struggle of women to attain a new political and social role in post-colonial India. Independence and escape are two driving force throughout the novel *Clear Light of the Day*. Desai's women quietly demand a new level of autonomy and empowerment for post-colonialIndian women and a reinterpretation of typical domestic roles. Thus the women are identified in the novels of Anita Desai and they want to be identified differently as perceived by the presenter.

References

Sandhu, Sarbijit K. *The Image of woman in the novels of Shashi Deshpande*, New Delhi: Prestige Books,1991.
Prasad, Madhusudhan. *Anita Desai The Novelist*. Allahabad: New Horizon, 1981.
Jasbir, Jain. 'Anita Desai' an essay published in *Indian English Novelists: An Anthology of Critical Essays*,Ed. By Madhusudan Prasad. New Delhi: Sterling Publishers, 1982.
Bai, Meera K. Women's Voices: The Novels of Indian Women Writers. New Delhi:Prestige. 1996.
Belliappa, Meena. Anita Desai: A Study of her Fiction. Calcutta: Writer's Workshop, 1971
Gupta, R. K. The Novels of Anita Desai: A Feminist Perspective. New Delhi: Atlantic, 2002.
Singh, Sunaina. The Novels of Margaret Atwood and Anita Desai: A Comparative Study in Feminist Perspectives. New Delhi: Creative, 1994.

Explication of Civil Rights Negation in Richard Wright's *Black Boy*
S. Thamil Selvi & M. Palanisamy

Discussion:

There is a heroism born of pain
Whose recompense in noble impulse lies
-Cordelia Ray

Black slavery was authorized as an 'institution' in America. Blacks in America were not allowed to be baptised for becoming a Christian by their white masters. They considered that the slaves had no rights to do anything in America. Blacks were not protected by the same law of America and at the same time they were also deprived of making his own law. Blacks were not allowed to be educated. As a result there was no literary history for the Blacks. Blacks were culturally segregated from America because of the whites who tortured them both physically and mentally.

In America Blacks have lost their identity and Stephen Buttlerfield considers Blacks as 'cultural schizophrenias'. W. E. B. DuBois states about Blacks isolation, detachment and twoness as:
It is a peculiar sensation, that double-consciousness, his sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of the world that looks on in amused contempt and pity. One can ever feels his twoness-an American, a Negro, two soul, two thought, two unreconciled strings, and two warring ideas in one dark body, whose dogged strength alone keeps it from being torn asunder. (DuBois, 1968, 16-17)

J. Saunders Redding, James Baldwin, Malcolm X, Maya Angelou, Alice Walker and Stanley Sanders were some of the twentieth century auto-biographers who protest White's treatment of Blacks through writing as a means of communicating their sufferings in the hands of Whites. Richard Wright is one among them to protest the social injustice inflicted upon them through their writings. He had written two autobiographies namely, *Black Boy* (1945) and *American Hunger* (1977). *Black Boy* is taken here to assess to scale the standard of Civil Rights denial to Richard Wright.

Blacks Passivity for Marginalization:

Black Boy: A Record of Childhood and Youth is one of the finest fictional Afro-American autobiographies which renders a clear picture on the world of Mississippi, southern part of America, where everybody – Whites, his family members and Black community suppressed Richard Wright. Black Boy is a witness to the experiences of many oppressed Blacks in the southern parts of America. He had pointed out the injustice done by Whites and his own race against him. He had suffered from constant oppression and lamented the passivity of his own Black community. Hunger, cruelty, violence, brutality, alienation and displacement are the basic themes which recur throughout his life and reflected in his works also, as a refrain.

Black Boy reveals the psychological and emotional scars that were inflicted upon him during his childhood which made him to reject culture and religion in his autobiography. Richard Wright was extremely tormented by Whites. All blacks were innocent and ignorant. But Whites tried to exploit the ignorance and innocence of the Blacks and succeeded in their attempt. Whites were interested in suppressing Afro-Americans to nothing and never let their individuality to grow. Blacks were treated as brutal as possible by allowing no Negro boy to grow up into a normal human being with individuality and

passion. Blacks were not allowed to promote in their life by Whites. Wright's uncle Mr. Hoskin was popular in his business. On knowing his progress in business, Whites warned his uncle to leave the business. But Wright's uncle ignored the threats of Whites. The envious Whites shot him dead which made Wright to hate Whites in a fear that his life would also be terminated by them in future.

Whites had never given equal status to Blacks. They always maintained distinction from Blacks. In the railway station Wright saw two lines one for Whites and the other for Blacks. He was astonished on witnessing the separation between Blacks and Whites, even in public places. He wondered on this condition that why Blacks were treated as untouchables and why "two sets of people who lived side by side and never touched, it seemed, except in violence." (BB, 55) There he had a confusion that why they were separated and expressed his wish to have a glimpse of the difference between the compartments meant for Whites.

Iniquity of Whites towards Black:

Whites were insensitive to the undeveloped and humble condition of Blacks. They never bothered about the welfare and the economics condition of Blacks and never worried whether Blacks had enough to eat or not. Wright can never bear this insensitive attitude of Whites against Blacks. Once Wright sat in a white man's kitchen where his mother works as a cook, he saw them eating without sharing their food with Blacks. Wright grew angry and thought that why he alone with other Blacks starve while Whites had plenty to eat and to waste. Whites misjudged the passions and attitudes of Blacks at all times. Richard Wright was not treated as a human being and never given the dignity that a human being deserves. Wright was bitten by a dog of his white master. He informed that to his White foreman and replied by him in a condemning voice that he had never seen "a dog yet that could really hurt a nigger" (BB, 180). This is a most important to be cited to prove that Whites considered and treated Blacks as low as animals.

Whites would encourage and force Blacks to acquire and follow bad habits such as stealing, lying, cheating and drinking liquor in order to make them a bad citizen of America. Wright had an opportunity to work in a cheap clothing store. There he saw many black boys were stealing, cheating and mocking at the Whites during the working hours itself, whereas Wright was not interested in cheating, mocking and stealing as other boys. The White master's son was unhappy with him because of his silence and good qualities. Consequently he was sent out for the above reason.

Blacks' Perseverance for Survival:

In order to secure their life from the pain inflicted upon them by Whites, Blacks adjusted with Whites by acting in front of Whites as inferiors. Wright's friend Griggs advised him to act in front of Whites in order to protect himself from facing danger. Griggs remarked:
You know, Dick... I hate these white people, hate 'em with all my heart. But I can't show it, if I did they'd kill me. (BB, 204)

Wright did not like to disguise his own self and sacrifice his individuality by masking his self. He considered that this masking might protect them from destruction but their individuality became invisible by doing so. All White men wanted and tried to suppress the Blacks and their individuality. They never felt any sense of guilt over their oppressive attitudes towards Afro-Americans and succeeded in their attempt to suppress Blacks. Wright was employed to a white woman with whom he shared his ambition of becoming writer. That White woman discouraged his dreams and ambitions and assaulted his ego by asking, "*who on earth put such ideas into you nigger head?*"(BB, 162)

Whites never educated Blacks instead subverted them. Whites considered that it was an 'unpardonable offence to teach a slave' (Douglass, 1968, 240).

If you give a nigger an inch, he will take an ell. A nigger should know nothing but to obey his master – to do as he is told to do. Learning would spoil the best nigger in the world. Now ... if you teach that nigger (speaking of myself) how to read, there would be no keeping him. It would forever unfit him to be a slave. He would at once become unmanageable, and of no value to his master. As to himself, it could do him no good, but a great deal of harm. (Douglass, 1968, 237)

Richard's Sense of imperceptibleness:

Sometimes Wright considered himself a 'non-man' for Blacks were not given rights to borrow books from the public library so as to enrich their knowledge. But he somehow managed to borrow books from the library and read it secretly. He felt that Whites would totally destroy his individuality:

My personality was numb, reduced to a lumpish, loose, dissolved state. I was a non-man, something that knew vaguely that it was human but felt that it was not (BB, 213).

Wright once worked in an optical shop to learn the trade and mechanics of grinding and polishing lenses under a "Yankee" employer. But the White employees Mr. Peace and Mr. Reynolds who worked there did not come forward to instruct the mechanics of grinding and polishing to a Black boy. So, they created many problems, made false accusations, humiliated him heavily and force Wright to give up that job. Richard Wright and other Afro-Americans were not afforded independence to do anything of his own in the presence of Whites:

I had to feel and think out each tiny items of racial experience in the light on the whole race problem, and to each item I brought the whole of my life. While standing before a white man I had to figure out how to perform each act and how to say each word. I could not help it. I could not grin. In the past I had always said too much, now I found that it was difficult to say anything at all. I could not react as the world in which I lived expected me to; that world was too baffling, too uncertain. (BB, 215)

White took extraordinary care and pleasure in making two Blacks quarrel. White men who worked with Wright very often arranged boxing matches between Blacks and thus made them permanent enemies. Wright saw a White old night watchman slapping on the buttocks of a Black girl. Wright was enraged at the incident: whereas that girl moved out of that place as if nothing had happened. Wright was fuming inside but was totally helpless. One day he was called to a room in that hotel where he saw a white prostitute lying naked with her boyfriend. They never bothered about the presence of Whites. Wright felt ashamed and felt how the Whites never treated them as human beings: "*Our presence awoke in them no sense of shame whatever, for we blacks were not considered human anyway.*" (BB, 221)

Theme of Alienation:

Violence inflicted upon him by not only the race but also by his family members and his Black community as well. He was considered as a nuisance and a problem to his family members. They treated him with severe punishments such as beating and alienating him. Wright's father prevented him from playing and enjoying. His father was also a great oppressor for him. He was not given freedom even by his mother. Because of these suppressed emotions Wright felt enraged and became violent to all those who were responsible for suppressing his individuality. No one around him tried to wipe out Wright's problems. He blamed his own black community for their slavish life. Everyone around him showed indifference to him and they alienated him for his thought instead of motivating him. Others around him never think about their freedom instead they worked out some adjustment to live in the world of Whites:

I began to marvel at how smoothly the black boys acted out the roles that the white race had mapped out for them. Most of them were not conscious of living a special, separate, stunted way of life. Yet I knew that ... there had been developed in them a delicate, sensitive controlling mechanism that shut off their minds and emotions from all that the white race had said was taboo... had a black boy announced that he aspired to be a writer, he would have been unhesitatingly called crazy by his pals. Or had a black boy spoken of yearning to get a seat on the New York Stock Exchange, his friends – in the boy's own interest – would have reported his odd ambition to the white boss. (BB, 216)

In the railway station on seeing the different lines for Blacks and Whites, Wright was silenced by his mother. She never permitted him to learn the difference between Whites and Blacks. Wright came to know that he was prevented from knowing about Whites and thereby his civil right to learn was distorted: "I knew that there was something my mother was holding back. She was not concealing facts, but feelings, attitudes, convictions which she did not want me to know." (BB, 58) So Wright started hating his mother. But his mother had adopted the South African method of beating the child as a protective way to save the precious life of their children. Thus Ellison says in <u>Richard Wright's Blues</u> that:

One of the Southern Negro family's methods of protecting the child is the severe beating, a homeopathic dose of the violence generated by black and white relationships. Such beatings as Wright's were administered for the child's own good: a good which the child resisted; thus giving family relationship an undercurrent of fear and hostility.... (Ellison, 1945, 360)

As a slave Richard Wright was ready to annihilate anyone including his family members and Whites if anybody dared to snatch his freedom from him. This intention of annihilation and violent behaviour are merely the consequence of constant negation of Civil rights:

I had heard that coloured people were killed and beaten.... There was, of course, a vague uneasiness about it all, but I would be able to handle that when I came to it. It would be simple. If anybody tried to kill me, then I would kill them first. (BB, 58)

Conclusion:

Richard struggled to become a self-reliant individual for which he had to fight two groups of people to gain his civil rights, that is, the cultural barrenness of his own people and the threatening Whites. He as a child struggled for his personal identity among the domineering adults in the Black society and the devilish Whites throughout the text he depicted his attempts to establish himself as a distinct and fully conscious individual with fullest civil rights.

References:

Richard Wright. <u>Black Boy</u>. New York: Harper and Row Publication, 1966.

Abraham, Babu Markose. "From Bondage to Bondage: Malamud's The Fixer and Wright's Native Son." ICAS, 813.54/M231/A15. Madras, 1984.

Adam, Tomothy Dow: "I Do Believe Him Though I Know He Lies" Lying as Genre and Metaphor in Richard Wright's Black Boy. Contemporary Literary Criticism, 1992, 74

Douglass, Frederick. "Narrative of the Life of Frederick Douglass: An American Slave." Black Voices: An Anthology of Afro-American Literature. Ed. Abraham Chapman, New York: Mentor-Signet, 1968.

DuBois, W. E.B. The Souls of Black folks: An Anthology of Afro-American Literature. Ed. Abraham Chapman, New York: Mentor-Signet, 1968.

Ellison, Ralph. "<u>Richard Wright's Blues</u>", Contemporary Literary Criticism. 74 (1992): 357-363.

Bharati Mukherjee's Jasmine: A Fluid Identity
Dr. Usha Masram

'Jasmine' at every stage in her troublesome life, in all her identities as Jyoti, Jasmine, Jane and Jase, she seems to act boldly and unhesitatingly, thrilled at the prospect of adventure, risk and transformation. For jasmine nothing is rooted; everything is in motion. She moves Westward with Taylor, her former lover, in search of an adventurous future in California . Jasmine, as we see undergoes series of metamorphosis as she struggles to leave her old self behind and find a new and American identity. Her story is of the ultimate adoptability. She identifies herself as an American and no longer an immigrant. She describes herself as "greedy with wants and reckless with hopes" (Jasmine 214) values which are typically American born of fluidity, speed and transformation, qualities of both the American character and its landscape. While America taught her to live with ease and confidence despite her fluid identity and undocumented status, Jasmine gave her care, concern and love to those who believed her and who needed her. In addition to the cultural transformation required of all immigrants to anywhere, the individual, transplanted to the United States , must also cope with the shifting world in which nothing, not even the landscape, stays the same.

Jasmine is very orderly, for what is being ordered is a new identity. The novel is inscribed in the old American pattern, the escape from the old identity, the old debts, the old wife to the new name, to the new life, and from the farm land of Punjab to the frontier of California . The reader is led from one consciousness to another as the illegal immigrant woman from the farm land of Punjab (India) blazes a trail of identities (Jyoti-Jasmine-Jazzy-Jase-Jane) on her way to the frontier of California . It posits a norm of self-development. For an immigrant there are only two possibilities in Jasmine; either the Ghetto where ethnic identity is tightly secured by a minimal interaction with the outer alien world- an option that has its obvious short comings- or assimilation into the dominant white culture requiring nothing less than the extinction of the once third world self.

Jasmine, whose maiden name was Jyoti, is up against fate from an age as early as seven years. Born in Hasanpur, a small village in Punjab , she did not feel cowed down by the prediction of her widowhood and exile. The 'scar' on her forehead is 'a third eye' to her (Jasmine 5). Raging against fate and the norms of society which tried to condition her existence, Jasmine asserts that she is not just nothing. Renamed as Jasmine, joyously sharing the ambition of her husband, she looks forward to going to America , a land of opportunities. But once she lands in America her old self strongly conditioned by the society into which she was born, gives birth to a new, exuberant self that denies death and welcomes the prospect of a new different life. Jasmine goes to New York , but to her horror she finds New York to be an "archipelago of Ghettoes seething with aliens" (Jasmine 140).

Jasmine longs to explore the new land which intrigues her. She wants to distance herself from everything Indian, everything Jyoti like. Having learned to "walk and Talk" American, she grabs every opportunity to become American and to prove to the world what "a girl from a swampy backwater could accomplish" (Jasmine160). To Jasmine, the U.S. is her dream world and her strange mission is soon forgotten. She sheds her Indian name and dress and adapts herself easily to every circumstance of life. Inspite of occasional memories of life in India, she is never tormented by the clash of traditional Indian values and the American world she faces. Chameleon like, she transforms herself. She exemplifies mukherjee's 'maximalist' creed which is essential, according to her for every expatriate. According to her, they are neither nostalgic for their personal past nor afraid of their unfamiliar present.

The very essence of *Jasmine* resides in the concept of an endless possibility. This is amazing how experiences are crammed into the few years of young female protagonist, her confrontation with death when prakash, her husband, meets with violent assassination at the hands of terrorists; the murder of the person who raped her, the assault and crippling of Bud, the suicide of her neighbour Darrel, mothering a young Vietnam immigrant Du, and the expecting of the child of crippled man finally leaving him for Taylor on her onward march to the West California. We find Jasmine growing very confident in her powers to

shape a new identity. Her decision to leave crippled Bud (whose child she is expecting), walking out with Taylor, shows her asserting herself, not merely choosing between bud and Taylor instead she is trying to reposition her stars. In America she knows nothing that lasts forever and so she need not condemn herself to a life of mere duty and decides to move out to seek a life of happiness.

Bharati Mukherjee was intrigued by the particular kind of survival as in *Jasmine* and she was confident that the character would not die. By the end of the novel, all the identities dissolve into one and Jasmine

becomes a metaphor for that type of Indianness which has through the ages welcomed and absorbed within itself all that is fine and decent from every country, even religion and every culture. Her search for self-recognition takes her in social and spiritual directions till she arrives at a time when she can view the future greedy with wants and reckless from hope. As an Indian woman, Jasmine has to reinvent herself, even if it means relinquishing her past completely. There is no sense for her in holding on to the past that does not qualify one's reality with meaning. Mukherjee decides she is an immigrant and India is a place she cannot live in. Mukherjee in *Jasmine* has carved out as her own the assimilation of Third World immigrants into the American melting pot, which is itself enriched by those she describes as "new pioneers'. Jasmine is one of those pioneers, a survivor with courage, wryness and a hopeful streak, at odds with her fatalism. She is a girl rushing wildly into the future. Mukherjee writes that nothing was rooted anymore; everything was in motion. But the author seems unafraid of change. Her heroine surveys the havoc of American farm country and observes that she sees a way of life coming to an end-viz. loyalties farming and small town innocence.

Jasmine leaves its readers with a freshly reimagined world- the sensual thrill felt by the Third World alien touching a tap and having the water 'hot-hot' and plentiful. It presents an American whose urban landscape is an archipelago of ghettos seething with aliens. *Jasmine* like Mukherjee's brilliant collection of short stories is one such journey, navigated with astonishing skill. Despite many difficulties, Jasmine survives with grace, holding on to her capacity to make a new life for herself. The world is in motion as never before, with massive migrations altering the trajectory of millions of lives. Jasmine believes in action which is expansive, creative and growth affirming.

By the end of the novel, all the identities dissolve into one and Jasmine becomes a metaphor for that type of indianness which has through the ages welcomed and absorbed within itself all that is fine and decent from every country, even religion, and every culture.

Jasmine longs to explore the new land which intrigues her. She wants to distance herself from everything Indian, everything Jyoti like. Having learned to "walk and Talk" American, she grabs every opportunity to become American and to prove to the world what "a girl from a swampy backwater could accomplish" (Jasmine160). To Jasmine, the U.S. is her dream world and her strange mission is soon forgotten. She sheds her Indian name and dress and adapts herself easily to every circumstance of life. Inspite of occasional memories of life in India, she is never tormented by the clash of traditional Indian values and the American world she faces. Chameleon like, she transforms herself. She exemplifies mukherjee's 'maximalist' creed which is essential, according to her for every expatriate. According to her, they are neither nostalgic for their personal past nor afraid of their unfamiliar present.

The very essence of *Jasmine* resides in the concept of an endless possibility. This is amazing how experiences are crammed into the few years of young female protagonist, her confrontation with death when prakash, her husband, meets with violent assassination at the hands of terrorists; the murder of the person who raped her, the assault and crippling of Bud, the suicide of her neighbour Darrel, mothering a young Vietnam immigrant Du, and the expecting of the child of crippled man finally leaving him for Taylor on her onward march to the West California. We find Jasmine growing very confident in her powers to shape a new identity. Her decision to leave crippled Bud (whose child she is expecting), walking out with Taylor, shows her asserting herself, not merely choosing between bud and Taylor instead she is trying to reposition her stars. In America she knows nothing that lasts forever and so she need not condemn herself to a life of mere duty and decides to move out to seek a life of happiness.

Bharati Mukherjee was intrigued by the particular kind of survival as in *Jasmine* and she was confident that the character would not die. By the end of the novel, all the identities dissolve into one and Jasmine becomes a metaphor for that type of Indianness which has through the ages welcomed and absorbed within itself all that is fine and decent from every country, even religion and every culture. Her search for self-recognition takes her in social and spiritual directions till she arrives at a time when she can view the future greedy with wants and reckless from hope. As an Indian woman, Jasmine has to reinvent herself, even if it means relinquishing her past completely. There is no sense for her in holding on to the past that does not qualify one's reality with meaning. Mukherjee decides she is an immigrant and India is a place she cannot live in. Mukherjee in *Jasmine* has carved out as her own the assimilation of Third World immigrants into the American melting pot, which is itself enriched by those she describes as "new pioneers'. Jasmine is one of those pioneers, a survivor with courage, wryness and a hopeful streak, at odds with her fatalism. She is a girl rushing wildly into the future. Mukherjee writes that nothing was rooted anymore; everything was in motion. But the author seems unafraid of change. Her heroine surveys the havoc of American farm country and observes that she sees a way of life coming to an end-viz. loyalties farming and small town innocence.

Jasmine leaves its readers with a freshly reimagined world- the sensual thrill felt by the Third World alien touching a tap and having the water 'hot-hot' and plentiful. It presents an American whose urban landscape is an archipelago of ghettos seething with aliens. *Jasmine* like Mukherjee's brilliant collection of short stories is one such journey, navigated with astonishing skill. Despite many difficulties, Jasmine survives with grace, holding on to her capacity to make a new life for herself. The world is in motion as never before, with massive migrations altering the trajectory of millions of lives. Jasmine believes in action which is expansive, creative and growth affirming.

Jasmine longs to explore the new land which intrigues her. She wants to distance herself from everything Indian, everything Jyoti like. Having learned to "walk and Talk" American, she grabs every opportunity to become American and to prove to the world what "a girl from a swampy backwater could accomplish" (Jasmine160). To Jasmine, the U.S. is her dream world and her strange mission is soon forgotten. She sheds her Indian name and dress and adapts herself easily to every circumstance of life. Inspite of occasional memories of life in India, she is never tormented by the clash of traditional Indian values and the American world she faces. Chameleon like, she transforms herself. She exemplifies mukherjee's 'maximalist' creed which is essential, according to her for every expatriate. According to her, they are neither nostalgic for their personal past nor afraid of their unfamiliar present.

The very essence of *Jasmine* resides in the concept of an endless possibility. This is amazing how experiences are crammed into the few years of young female protagonist, her confrontation with death when prakash, her husband, meets with violent assassination at the hands of terrorists; the murder of the person who raped her, the assault and crippling of Bud, the suicide of her neighbour Darrel, mothering a young Vietnam immigrant Du, and the expecting of the child of crippled man finally leaving him for Taylor on her onward march to the West California. We find Jasmine growing very confident in her powers to shape a new identity. Her decision to leave crippled Bud (whose child she is expecting), walking out with Taylor, shows her asserting herself, not merely choosing between bud and Taylor instead she is trying to reposition her stars. In America she knows nothing that lasts forever and so she need not condemn herself to a life of mere duty and decides to move out to seek a life of happiness.

cannot live in. Mukherjee in *Jasmine* has carved out as her own the assimilation of Third World immigrants into the American melting pot, which is itself enriched by those she describes as "new pioneers'. Jasmine is one of those pioneers, a survivor with courage, wryness and a hopeful streak, at odds with her fatalism. She is a girl rushing wildly into the future. Mukherjee writes that nothing was rooted anymore; everything was in motion. But the author seems unafraid of change. Her heroine surveys the havoc of American farm country and observes that she sees a way of life coming to an end-viz. loyalties farming and small town innocence.

Jasmine leaves its readers with a freshly reimagined world- the sensual thrill felt by the Third World alien touching a tap and having the water 'hot-hot' and plentiful. It presents an American whose urban landscape is an archipelago of ghettos seething with aliens. *Jasmine* like Mukherjee's brilliant collection of short stories is one such journey, navigated with astonishing skill. Despite many difficulties, Jasmine survives with grace, holding on to her capacity to make a new life for herself. The world is in motion as never before, with massive migrations altering the trajectory of millions of lives. Jasmine believes in action which is expansive, creative and growth affirming.

By the end of the novel, all the identities dissolve into one and Jasmine becomes a metaphor for that type of indianness which has through the ages welcomed and absorbed within it all that is fine and decent from every country, even religion, and every culture. Jasmine's attempt to reshape destiny and make it the foundation of the development of her potential is realized by the force of her indomitable will which surfaces in adverse moments and helps her to reconstruct her mission with a single minded zeal which impels her later success.

References :

Mukherjee Bharati. *Jasmine*, New Delhi : Penguin Books (India) Limited, 1989.
Mukherjee and Clark Blaise. *The Sorrow and the Terror: The Haunting Legacy of the Air India Crash* (Ontario: Penguin books, 1987) x.
Tandon Sushma. *Bharati mukherjee's Fiction: A Perspective,* New Delhi: Sarup & Sons, 2004.

/ ðiː ɪmpɔrtəns əv tiːtʃɪŋ fənetɪks /
M. Avinash

Introduction:

David Crystal, a famous linguist, said: "It [English] is a language which has repeatedly found itself in the right place at the right time" learning such a language has become a compulsion for the people of all genres.   Children learn by sounds and not as words or sentences, hence teaching the right sounds of the English language at the right time would definitely yield accuracy in their speech.   Faulty expressions should be discouraged from the beginning and appropriate accentual pattern should be taught through phonetic experts. Henry sweet in his work the practical study of languages has rightly commented that, "the main axiom of living philology is that all study of languages must be based on phonetics."

The History of phonetics study:

Phonetics represents each symbol indicate a unique sound. It acts as a guide for Pronunciation of any word or phrase, the silent letter confusions does not arise here. It teaches the learner the exact sound system involved in a word minimizing the errors in speaking English which would rather make them speak on par with the native speakers overcoming their issue of mother tongue influence. Students should be allowed to read innumerable books and novels to improve their listening skill this is also stressed by The Center for the Improvement of Early Reading Achievement (Hiebert et al., 1998). The study of Phonetics dates back to 500 BC as for as India is concerned, phonetics has its origin in India with Panini whose place of articulation and manner is clearly seen in his treatise written in Sanskrit. In 1779 through Prosodia rationalis many attempts on phonetic study were made. The Visible Speech in 1867 by Alexander Bell is a great attempt in phonetics teaching. IPA (International Phonetic Association) enjoys the privilege to be termed as the arbiter of English pronunciation. When a learner needs a clarification in pronouncing a word English Pronouncing Dictionary acts as a way-paver. Phonetics is not a much complicated subject to probe into. It needs patient observers and reciting skills, it favors those who have a passion for accurate pronunciation. Phonetic s is a boon for children in understanding the proper relationship inherent between letters and spoken sounds or words (CIERA, 2001). Children should be taught to learn English through phonetic sounds; they learn really faster especially when they are taught to focus on particular sounds and letters (Hiebert et al., 1998).

Classification of English sounds:

A phonetic sound demands an acute listening skill and speaking skill, the manner of articulation of every sound demands a proper insight into the air passing on the vocal organs. When the vocal organs and air passing to create a sound varies then the sound produced would not be accurate. For a better learning a learner can be introduced of 24 consonant sounds in English. Later he can be taught the 20 vowel sounds. Vowel sounds learning needs greater attention, the trainer can teach 12 mono thongs at level one, eight dip thongs as second level etc., Proper phonetic transcription exercises make the learner understand the right vowel sound demand for each word. Above all the learner should be instructed to pronounce each word as a collection of phonemes and not as a group of letters. The Following table could help the learner to get a clear picture on phonetic sounds.

iː	ɪ	ʊ	uː
sh**ee**p	sh**i**p	b**oo**k	sh**oo**t
e	ə	ɜː	ɔː
l**e**ft	teach**er**	h**er**	d**oor**
æ	ʌ	ɑː	ɒ
h**a**t	**u**p	f**ar**	**o**n

ɪə	eɪ	/
h**ere**	w**ai**t	
ʊə	ɔɪ	əʊ
t**ou**rist	c**oi**n	sh**ow**
eə	aɪ	aʊ
h**air**	l**i**ke	m**ou**th

p	b	t	d	ʧ	ʤ	k	g
pea	boat	tree	dog	cheese	joke	coin	go
f	v	θ	ð	s	z	ʃ	ʒ
free	video	thing	this	see	zoo	sheep	television
m	n	ŋ	h	l	r	w	j
mouse	now	thing	hope	love	run	we	you

Just look at these simple examples:

GEIGHT…? GREIGHT…?

Generally an Indian teacher uses the word 'GREAT' as 'greyt' they do not fail to use the sound 'grey' for the word, the learner accepts that the word is pronounced as 'grey + t'. Most of the readers of this paper would also pronounced it by now as 'greyt' but International phonetic association has formulated that the word is not grey but has grei sound 'ey' and 'ei' sound is the difference which is seldom noted. The learners should be taught like this g+ r+8(eight). The word 'Gate' also follows this pattern it is pronounced as *'gay'+t* whereas the actually pronunciation is g +8 (eight) geight. Gate- */geɪt/*   Great- */greɪt/*

Cot, cart, caught   */kat/, /kart/, /kɔ:t/* are different words with different spelling and pronunciation but most Indian speakers do not attempt any difference in pronouncing these words. The lip rounding vowel, dipthongs, elongated vowels are generally mispronounced and pronounced alike as 'kaatu' by Indian speakers. There is nothing wrong in sparing an hour to teach our learners the basic pronunciation difference between these two words. In India most learners pronounce foot as 'fooot' and food as 'fud' 'Fastfud' has become the most commonly mispronounced word in English. Foot- /fʊt/, food- /fu:d/.

Phonetics through Technology:

Pod casts and Mobile assisted language learning modules focuses on sounds delivered by the teachers and its reach to the learners. Pod casting is transfer of audio files in mp3 format, the lessons stated by an English teacher reaches the learner and has a greater chance of getting stored. Exact sound system in English language is made available to the learner through technology. Phonetics teaching through technology hence can undoubtedly yield a greater result.

Conclusion:

Phonetics through technology at the experimental level prove that the learners update their acoustic memory of individual phonemes, not only of whole words (McQueen et al. 2006). Some speak better English because they were taught by the teachers who were taught by the English. Language pronunciation largely depends on the teachers who shape up young minds. Their accent, their spelling, their intonation is observed and adopted by the learners and hence a teacher has to pronounce a word in an acceptable way. Pronunciation of most of our Indian teachers has mother tongue influence and this non-native accent is what is learnt by the learner. Later, when he tries to converse in English, his mother tongue influence become his hindrance. Most educationists argue that technology cannot make the learner skilled enough. Human teachers cannot be substituted to yield better results according to them. Oral proficiency is a greater support in understanding English it is also asserted by NRC (Snow, Burns, & Griffin, 1998). Through proper listening of sounds from the teacher, most children learn the majority of their English words indirectly by listening to conversations and extensive reading above all listening occupy a pre dominant position. (CIERA, 2001).

References:

Center for the Improvement of Early Reading Achievement. (2001). Put reading first: The research building blocks for teaching children to read. The Partnership for Reading: National Institute for Literacy; National Institute of Child Health and Human Development; and U.S. Department of Education.

Hiebert, E. H., Pearson, P.D., Taylor, B.M., Richardson, V., Paris, S.G. (1998). Every child a reader: Applying reading research to the classroom. Center for the Improvement of Earl Reading Achievement. Ann Arbor, MI: University of Michigan School of Education.

McQueen, James, Anne Cutler, and Dennis Norris (2006). Phonological abstraction in the mental lexicon. Cognitive Science 30: 1113-1126.

Peregoy, S. F. & Boyle, O. F. (2000). English learners reading English: What we know, what we need to know. Theory into practice, 39(4), 237-247.

Snow, C., Burns, S., & Griffin, P. (Eds.). (1998). Preventing Reading Difficulties in Young Children. Washington, DC: National Academy Press.

Assessment of Young Learners of English: Using Alternative Forms of Assessment
Dhriti Sundar Gupta

Introduction

New approaches in teaching of English as a second language consider that various affective factors play a vital role in the process of learning a language. These approaches suggest that anxiety, stress, fear can be detrimental to success in language learning. Therefore current practices in teaching English to young learners put stress on making the teaching learning environment anxiety free and conducive for the young sensitive and tender minds of the learners. In such a context, the assessment of students' learning and progress should also be carried out in a manner that is stress and anxiety free. However, contrary to expectation, the traditional fear and anxiety associated with 'test' and 'exam' still persist. The traditional 'paper and pencil test' or written examination that is conducted at the end of a course or term continues to be one of the most widely used forms of assessment. Paper and pencil test refer to a general group of testing methods in which the learner or test-taker reads the question and responds to them in writing. Moreover, as emerging young learner pedagogies consider each learner as an individual with different learning styles and preferences and aim at developing the overall communication skills rather than discrete language components, the traditional paper and pencil test can no longer be considered as a sufficient and relevant mode of assessment. Therefore, to bring about a balance between the pedagogy followed and the system of assessment, the use of alternative forms of assessment becomes imperative. This paper will discuss different alternative forms of assessment which are in congruence with the principles of teaching English to young learners.

Alternative Forms of Assessment

Katz (1997) very rightly characterises young learners as "notoriously poor test taker ... [t]he younger the child being evaluated, assessed, or tested, the more errors are made ... [and] the greater the risk of assigning false labels to them". (p.1). Since the stress, anxiety, and fear associated with the traditional testing procedures have such an intimidating effect on the learners, the reliability and authenticity of such tests becomes highly questionable. Smith (1996) states that traditional classroom testing procedures can result in a great deal of anxiety for the young learners which can have serious impact on their language learning as well as their self image and confidence. Therefore young learners need to be assessed in an anxiety-free environment. One of the major causes behind the young learners' frustration and anxiety is that exams compel them to move "from a stress-free atmosphere with no exams to an anxiety provoking exam context. Teachers could relieve the children of this negative environment by making assessment an integral part of teaching and learning." (Gronchi, n.d.). This can be achieved if assessment ceases to exist as an independent process which passes judgement on a learner's ability in comparison to their classmates and starts appearing as a natural part of the teaching-learning process. Use of alternative forms of assessment can help decrease the level of anxiety and increase students' comfort zone and feeling of success.

Alternative forms of assessment provide us with a way by which we can evaluate students in a more relaxed manner. Moreover, alternative ways of assessment pay due attention to individual learner differences, variation in students' needs, interest, intelligence, and learning styles. They focus on a holistic evaluation of the learners' overall performance or progress. This type of assessment attempts to integrate assessment with classroom learning tasks and activities, and makes an effort to bridge the gap between the learning and testing environment. Researchers have suggested many different methods or forms that can be used as alternative assessment techniques (Genesee & Hamayan, 1994; Shaaban, 2001; Rixon,2004). Some of them are discussed below.

1) **Non-verbal Responses:**

This type of assessment does not require the learners to speak or write. Similar to TPR (Total Physical Response) activities, here students can be asked to physically respond to questions or directions given using gestures and performing actions. Young learners feel more connected to this form of assessment since it appears to be a part of the learning process rather than a testing tool. Thus it is less stressful.

2) Role Play:

This is one of the most commonly used techniques in a communicative classroom. It can be used as a simple and less stressful technique to assess the speaking ability of a learner. While making an assessment using this technique, the teacher should avoid telling the learners that they are assessed, this will make the learners enjoy the whole process and their language production will be more natural.

3) Written Narratives:

Writing skills of the learners can be assessed using different types of authentic tasks, such as writing letters to friends, writing letters to God, writing letters to favourite cartoon characters, writing a wish list, and so on. Young learners have a natural liking or interest in stories. This natural interest of the young learners needs to be tapped and they should be asked to write their own stories, their personal experience, or rewrite or modify any story they know.

4) Oral Interview:

This is a simple technique where the teacher can ask the student to talk on a given topic. In early stages of learning visual cues can be used to facilitate the process. Here, the teacher can guide the student by asking questions that require the use of related vocabulary. One-to-one, tutorial style interview can also be used to assess the communicative ability of the students.

5) Observations:

Observation is a useful method of assessing the learners' performance in different contexts. It can be used to assess the learner's language use in general school activities, for example, during lunch or recess time, during community activities, in the playground, and so on. This type of assessment is less obvious and more natural. It can be very helpful for teachers who want to keep track of the students' communication abilities at all time throughout the whole day at school.

6) Learner's Diary:

If the purpose of assessment is to test overall progress and motivate the students to improve and continue learning English, learner's diary can be very useful. With comparatively older learners, diaries can serve as an effective means of communication between the learner and the teacher. In a diary, the learner is expected to reflect on what s/he has learnt in class as well as any instances of language use that they have encountered in real life situations. This tool will provide the teacher useful feedback about the learner's writing ability as well as the problems that the learner might have encountered in the process of learning English.

7) Student Portfolios:

Trim (1997) talked of language portfolio as a document "in which individual learners … can assemble over a period of time , and display in a systematic way, a record of their qualifications, achievements and experiences in language learning, together with samples of work they have themselves produced"(p.3). The contents of portfolios should be multi-sourced and include a variety of written and oral work. The portfolio of a young learner of English should include the following: audio or video recordings, samples of written work, and art work (such as drawings, charts, and graphs). Portfolios can help the teacher in assessing the students' oral and written work by illustrating students' efforts, progress, and achievements.

Conclusion

Alternative forms of assessment ensure that the learner feels minimum or no anxiety while tracking the learner's progress or development over a period of time. Since one cannot eliminate 'paper and pencil test' from the present assessment system and cannot deny that it has got some usefulness too, alternative forms of assessment must be used in collaboration with improved 'paper and pencil tests'. Further, it is not intended that a teacher should use all the different assessment techniques suggested at all times In fact, they can use one or multiple of the assessment techniques depending on the purpose of assessment and practicality of using such modes in different contexts

References

Genesee, F. & Hamayan, E. (1994). Classroom-based assessment. In F Genesee (Ed.). *Educating Second Language Children*. Cambridge: Cambridge University Press. 212-239. Retrieved December 19, 2013, from http://books.google.co.in/books?id=bvzV7uEMDoQC

Gronchi, M. (n.d.). Exams as a Source of Anxiety in TEYL. Retrieved December 19, 2013, from http://www.teyl.org/ExamsAnxietyGronchi.pdf

Katz, L. (1997). *A developmental approach to assessment of young children*. Champaign, IL: ERIC Clearinghouse on Elementary and Early Childhood Education.

Rixon, S. (2004). Assessment of Young Learners of English. In *Amazing Young Minds 2004: Session Papers*. Pearson Education. Retrieved December 19, 2013, from http://www.eltforum.com/forum/pdfs/aym04_papers.pdf

Shaaban, K. (2001). Assessment of Young Learners. *Forum*, 39(4), 16-23.

Smith, K. (1996). Assessing and testing young learners: Can we? Should we? In *Entry Points: Papers from the symposium of the Research, Testing, and Young Learners Special Interests Groups.* Kent, England: IATEFL.

Trim, J. (1997). A European language portfolio: some questions relating to its nature, function, form, preparation and distribution. In Council of Europe, *The European Language Portfolio, proposals for development*. Strasbourg: Council of Europe, 3-12.

Barriers in Second Language Learning
R. Kavitha

Introduction

This paper mainly focuses on the barriers which play a crucial role in the student's second language acquisition. Obviously, acquisition of the first language happens naturally whereas the second language (L2) acquisition becomes a cold war between the teacher and the student especially with the students those who come from rural back ground. Sometimes students treat their teacher as an alien due to the usage of different language. Students do not pay much attention on the value of education and their future progress because of not understanding the Medium of Instruction. On the other hand, some students make themselves aware to acclaim the things that happen to make them shine in this world. This paper proposes the obstacles involved in the second language learning and tries to investigate the solution in its context.

Necessity of L2 Learning

Language, so far is known as something specific to humans, that is to say it is the basic capacity that distinguishes humans from all other living beings. Language therefore remains potentially a communicative medium capable of expressing ideas and concepts as well as moods, feelings and attitudes. In today's global world, the importance of English cannot be denied and ignored since English is the most common language spoken everywhere. English is a means not only for international commerce; it has become increasingly essential for inter-state commerce and communication. With the help of developing technology, English has been playing a major role in many sectors including medicine, engineering, and education which are considered as the most important disciplines to lead our life in a healthy, comfortable and successful way.

In this current scenario, finding a job in this competitive society becomes a great task to the graduates. Every boss is looking for qualified, talented, smart and confident employees. Knowing English will make people bilingual and more employable in every country in the world. Every year thousands of graduates come out from the colleges and struggles to find suitable jobs in order to step on the social ladder. Students those who have got the proficiency in both technical and language can occupy the prominent positions in the social arena.

Barriers in L2 Learning

Learning a second language isn't easy. Depending on the person, there can be some high barriers to learning another language. Learning a new language requires much an investment of time and efforts. Basically, students those who completed their school education, enter into the colleges with flying colours. Afterwards they realize the fact that they cannot adjust with the classroom climate where the Medium of Instruction is in the second language. Especially, the Engineering colleges which belong to the Southern Part of Tamil Nadu are located in the rural area where the colleges obtain admission from the Tamil Medium background students in majority. In that type of situations, both the teacher and the students find difficulty in teaching and learning process respectively. Students think that if they speak in L2 wrongly the other students those who are in the class room may mock on them.

Students always want to be the passive learners.   Interactions will be less in the class room where the students are not ready to come out from their inhibitions. Repetition occurs often to make them understanding the concept. If the teacher asks any questions to the students, no student will put forward his/her answers to the teacher because fear and being defensive go hand-in-hand. The students feel extremely frustrated and think that they cannot study further. They themselves redirect their life from the positive to negative side. They do not worry about their future which is going to be a treatment to their mental illness. At the same time some students are pushed to continue their studies through the proper counseling.

Love the Taste of Language

Education becomes the students centered today.   Students are the sole responsible for the L2 learning because involvement makes the students important in this language learning process.   Students may strive to know the language from known to unknown because   easiness of the task may allow the students to build the confidence in listening and speaking the new language. Now a day's technology also helps the students to improve their skills in this concern. Computers and cellular phones play vital role in the part of learning a new language. It becomes very essential in the current scenario that everyone should be able to read and write in English because all the technological developments are in-built in English. Even primary school students need these types of technological facilities to do their given work. The students may ponder this as a boon and wonderful opportunity to enhance the language power. The following ways can be suggested to the students to build up their language proficiency.

i). Setting goal is very important to achieve the task because it motivates and urges everyone to reach the target language. Students should take more efforts and practice to acquire the language proficiency which is considered as a goal to reach as soon as possible to be employable and to have self-esteem. Students may also be familiar with the 3 P's which can be realized as the essential factors for any tasks to be achieved. They are:
    a) Plan
    b) Prepare
    c) Practice.

ii). Communicating with the friends in L2 gives new styles to students and it provides more opportunities to make the other students to be involved. Students those who have come from the English medium schools try to boaster themselves in front of the students those who come from the school where the Medium of Instruction is in the first language. The latter tries to imitate the former in all their activities even in their appearance and language usage. They enable themselves to speak in the stylistic language.

iii). Sending short messages to the known people helps them to acquire the language in a very short period of time. Nowadays Technology rules the world. Sending messages using cellular phone or through email creates an interest among the students and makes them to wait for the reply curiously.

iv). Treating language as a good companion makes you to feel comfortable. This can be realized when we travel to another State or Country where we need the assistance of the second language to survive in that unfamiliar environment.

v). Evaluating one's ability also leads to good improvisation in the language learning process. Getting feedback from the environment really builds up the confidence level of the learner and encourages them to equip in the best way.

vi). Listening to someone really helps to improve the speaking skill of the learner because a good speaker is always a good listener. Speaking skills require confidence as well as the word power. It can be obtained through developing listening and reading habits.

vii). Watching English news and English translation of Tamil movie dialogues create an interest and enable the learners to enrich the word power with its context.

viii). Using E- resources kindles the learners to identify new and different types of strategies involved in the teaching and learning process. Learning through e-resources will definitely captivate the learner's attention and instill in them the nuances of the second language.

Everything will be possible if we accept it as it is. Students may develop the habit of loving the language; it will automatically boost them to take efforts in the acquisition of the better language usage.

Teachers: The Sculptors

Teachers play an inevitable role in the teaching learning process. Teachers are one of the main pillars of a sound and progressive society. They bear the weight and responsibility of teaching and apart from parents, are the main source of knowledge and values for the students. Teachers can be considered as the sculptors who carve the raw stone as an idol to worship. Like the Sculptors, teachers shape the students personality and equip them to compete with others to get the name and fame in the competitive world. Teachers are also responsible for the behavioural change of the students. Teachers may change the classroom ambiance and bring the suitable environment to make the students to be involved in the activities which lead them to come out from their inhibitions.

Children have different strategies for learning and achieving their goals. A few students in a classroom will grasp and learn quickly, but at the same time there will be those who have to be repeatedly taught using different techniques to make them to understand the concept. The teacher may come out from the conventional mode of teaching and encourage the students to be the active participants in the classroom. Teacher should motivate the students to involve in the classroom activities and pay equal attention on each and every student without the classification of fair, good, average and slow learners. Activities such as the group discussion and debate are another ways through which teachers can provide their students with the opportunity to practice their communication skills. This also encourages students to back up what they believe and it allows teachers to really get a good idea of what kind of conceptual knowledge students have about certain topics. If the students commit any mistakes during the delivery, the teacher may allow them to speak and should not interrupt for correcting those mistakes because it will affect their flow of language and lead to the forget ness. After finishing their delivery, the teacher may take the chance to correct the mistakes for their better understanding. Students can get the help from teachers those who always toil for the development of the students.

Conclusion

A child develops its language through the acquisition from the surrounding which encourages the child to speak a new language. No one discourages the child for speaking the faulty language. Like that, students who completed the school education in their first language can acquire L2 language through the environment in which he gets the chance to take part actively. Students should be free from the psychological and emotional barriers then only it will be trouble free for them to acquire the target language. Students can utilize each and every opportunities to make them robust in the second language. Malcolm Forbes, a Publisher says that "Education is to replace an empty mind with an open eye". Education should not be only for getting the Grades but also to be for the development of the individual. The purpose of living in this wonderful world is to lead a wonderful and successful life in the society. Everyone can get the employability only when they are ready to equip themselves with the expertise in the usage of language.

References

http://www.ask.com/question/importance-of-english-language-in-our-life
http://ddeubel.edublogs.org/2010/12/17/barriers-to-language-learning-and-acquisition/
http://www.teachersfirst.nl/Teaching/TheImportanceofTeachers/tabid/236/Default.aspx
http://www.csun.edu/~acc50786/Education.html

Effectiveness of Bilingual Tasks in Developing Reading Comprehension in English as Second Language
Shimi M.G . & Lavina Dominic

Introduction

The knowledge of language is a powerful tool for empowering a person. Language is an inevitable aspect of human existence and advancement. It develops a mental discipline in him. Language helps people to think and exchange their views and thoughts with each other. It creates a kind of relationship which goes beyond a simple deal or contract. Languages enable people to explore cultural differences and create the kind of trust and understanding which is vital in negotiating and agreeing for a common future.

As far as language education is concerned language is a skill subject not a content subject. Language education has an important position in our school curriculum. The goals for language curriculum are twofold; attainment of a basic proficiency in the four language skills namely listening, speaking, reading and writing and the development of language into an instrument for abstract thought and knowledge acquisition through literacy (National Curriculum Framework 2005 (NCF)). Language education must aim at encouraging independent thinking, free and effective expression of opinions and logical interpretation of the present and past events. It must motivate learners to say things their way, nurture their natural creativity and imagination and thus make them realize their identity.

Teaching of English is a part of the general language curriculum in our schools. English has an important place in the educational system of India. The preliminary aim of teaching English is to enable the students to learn as well as to understand, speak, read and write in the world language. English in India is a global language in a multilingual country. It enjoys the position of a second language in the life of an educated Indian. Today, it has become the symbol of people's aspirations for quality in education and fuller participation in national and international life. More importantly, it provides a common language to share knowledge and ideas and to create a kind of companionship among its speakers. The aim of English teaching is the creation of multi-lingual who can enrich all our languages (NCF 2005). Therefore English language should be given special importance in the school curriculum as a language of global importance. In spite of all the attention drawn towards English, surveys and studies show that the English language teaching and learning scenario in our country faces several challenges. One of the major challenges is the multilingual nature of our class room. Learners of English as a second language are confronted with their own mother tongue at every phase of their learning. The learner's mother tongue has it way in the development of the skills of English language.

Need and Significance of the Study

Indian classrooms are multilingual. The young learners of English as a second language are already equipped with knowledge of their mother tongue. They have the experience of their own language with them. This influences their learning of English as a second language. The role of mother tongue in teaching and learning of English has been an issue of debate. The influence of mother tongue is proved both positive and negative in teaching and learning of English. A learner's mother tongue is an important determinant of second language acquisition.

At present, mother tongue is seen by many as a surreptitious intruder in a second language English classroom. However, the truth is that mother tongue is a valuable resource which learners use both consciously and subconsciously to help them arrange and rearrange the second language data input and to perform as best as they can. Second language is a developmental process; first language can be a contributing factor to it. Children are very successful and master their mother tongue by the age of three or four. They enjoy learning and feel no strain at all. It is often claimed that second language teaching methods recapitulate first language acquisition, and that learning second language reactivates the process by which first language was learned.

Most of the teachers feel that the use of mother tongue should be minimised, and they feel guilty if they use it a lot. When challenged they find it difficult to say why. As against the use of mother tongue, is the general assumption that English should be learned through English, just as we learn our mother tongue using mother tongue. But the idea that the learner should learn English like a native speaker does, or tries to 'think in English' is an inappropriate and unachievable aim. The obvious problem for the teaching of English language is what norm should be set up as the appropriate one for learners to conform to, because we Indians are not speakers of English.

Mother tongue need not be a barrier but a resource. Bilingual method of teaching language, put forth by G.B. Dodson advocates judicious use of mother tongue in second language class rooms. Bilingualism makes the learner feel comfortable in the second language classroom. He is reduced of unwarranted fear of the second language and thereby promotes second language acquisition. This is supported by Stephen Krashen's theory of Affective Filter in language acquisition. Studies on Reading Comprehension have shown that Reading Comprehension skills among students can be developed through interesting language activities that motivate the learner. Children are active by nature. They like activities where they have to do something different from the usual ones. Therefore the investigator decided to experiment with certain bilingual tasks where both mother tongue and English are used to comprehend passages in English.

Objective

To study the effect of Bilingual Tasks and Existing Method on the Posttest scores on Reading Comprehension in English as a Second Language among the Pupils of Standard Eight of Experimental and Control Group by taking Pretest scores as covariate

Hypothesis

There exists a significant difference between the means of the Posttest scores on Reading Comprehension in English as a Second Language among the Pupils of Standard Eight of Experimental and Control Group by taking Pretest scores as covariate.

Design of the study

The study was Experimental in nature. The investigator used Pre- test Post- test Non Equivalent Group Design. In this design there are two groups, Experimental and Control group. The design of the present study is given in Table 1.

TABLE 1 Research Design

Pre test post test non equivalent group design		
	Experimental group =35	**Control group=35**
Pre test	Administration of Reading Comprehension Test prepared by the investigator	
Treatment level	Instruction based on Bilingual Tasks designed by the investigator	Instruction based on lesson transcripts prepared by the investigator based on the existing method
Post test	Administration of Reading Comprehension Test prepared by the investigator	

Variables in the study
Independent variables - In the present study, the independent variables are the instructional strategies used namely Bilingual Tasks and the Existing Teaching Method (Activity based).
Dependent Variable -   Reading Comprehension in English

Sample

The population for the present study covered all the pupils of Standard Eight of Kerala State. Purposive Random sampling method was used for this research to select two groups as experimental and control group consisting of 35 students each.

Tool used
Reading Comprehension Test in English prepared by the investigator

Analyses and Result
In the present study, the investigator used the following inferential statistics.
    1. t-test
    2. Analysis of covariance ANCOVA
        • The investigator used two tailed test (t-test) for finding the difference if any between the means of scores on variables for uncorrelated groups.
        • The data collected were subjected to analysis of covariance (ANCOVA).

Analysis of Covariance was used to find out the effectiveness of Bilingual Tasks over the existing method by comparing the means of the post test scores on Reading Comprehension in English among the pupils of standard Eight of Experimental and control group using the pre-test scores as covariate.

        • The investigator found that the adjusted means of Posttest Scores for the experimental group is greater than that of the control group.

Table 2 Data for Adjusted Means of Posttest Scores on Reading Comprehension in English among pupils of Experimental and Control Groups

Group	N	Mx (Means for x)	My (Means of y unadjusted)	Myx (adjusted)	't'	Remarks
Experimental	35	20.66	26.94	25.57	2.70	Significant at 0.05 level
Control	35	16.30	20.60	21.97		

(X – Pre-Test Scores), (Y- Post-Test Scores)

Adjusted means for Posttest scores were tested for significance for df 67. The calculated 't' value was 2.70. The table 't' value for significance for df 67 is 2.00 at 0.05 level. The calculated 't' value is greater than the theoretical value 2.65 at 0.01 level of significance. So it is significant at 0.05 level.

Major finding
        The significant 't' – value leads to the conclusion that the two means differ considerably. This implies that Experimental Group and the Control Group differ significantly on Reading Comprehension in English. The adjusted means of Posttest scores for Experimental Group is greater than that of the Control Group. So it is obvious that the Experimental Group is better than the Control Group on Reading Comprehension in English as a Second Language. It may therefore be inferred that the Pupils who learned with Bilingual Tasks have performed better than those who learned in the existing method. In other words using Bilingual Tasks is more effective than the existing method.

Suggestions

No suggestion is worthless, none of which claims to be final, exhaustive and perfect. The present investigation thus opens the doors and paves way for further research in the area of Bilingual techniques in teaching English as a second language. The following are some suggestions for further research.

- The same study can be done among pupils of different subjects.
- An instructional material using Bilingual Tasks can be implemented at Higher Secondary and Graduate levels.
- Studies can be conducted to develop the other three skills like; listening, speaking, and writing.
- The same instructional material can be modified by including more advanced activities.

References

Best, J.W&Kahn, J. V. (2005).*Research in Education*. New Delhi. Prentice Hall of India.

Garret, H E (2006). *Statistics in Psychology and Education.* Bombay. Allied Pacific Pvt Ltd.

Gay, LR& Airasian, P. (1996) *Educational Research*. New Delhi: Prentice Hall Inc.

Graddol David (2010) British Council. *English Next India. The Future of English in India.* The English Company UK Ltd.

Reyes Adelman Sharon, Kleyn Tatyana (2010) *Teaching in Two Languages A Guide for K - 12* Bilingual Educators Crowin A SAGE Company 2455 Teller road California.

Pattnayak. (2000*) Research Trends on Bilingual Education in India*. The Journal of Social Psychology Vol 121, Issue 1, 1988.

Sujata Tiwale. (2011) *Impact of Mother tongue on Communication*. The Journal of Language in India.Vol.1, Issue.1/February 2011,pp.41-43

Galina Kavaliauskiene. (2009*) Role of Mother tongue in Learning English for Specific Purpose.*ESP World, Issue 1(22), Vol 8.

Meganathan, R (2006).*English Language Education in Indian Schools*:-The Great Indian Divine Edutracts. Vol.6, No:3, p. 18-20

Caldwell,John A W (1990) *Analysis of theoretical and experimental support for Carl Dodson's Bilingual Method*, Journal of Multilingual and Multicultural Development 11,6:459-479.

Sastri, H.N.L (1970) *The Bilingual Method of Teaching English – an experiment* RELC Journal, 2,24 – 28.

Thompson G. (1987) *Using Bilingual Dictionaries. English Language Teaching* Journal, 41, 282 – 286.

Wolfgang Butzkamm (2003) *We only learn Languages once. The role of the mother tongue in FL classroom: death of a dogma.* The language learning journal, Winter 2003, NO. 28, 29 – 39.

Collier and Thomas (2000). Retrieved, July 6, 2011 *Mother tongue Influence on Reading Comprehension.* http://www.Mother tongue.Com.

Bilingual Education (2011) Retrieved, August 16, 2011 http://en; Wikipedia. org/wiki/ Bilingual Education.

Mother tongue, A Cultural Sensitive (2001) Retrieved, September 11 2011. http//www.brighthub.com/education/languages

Integrating Approaches in Language Learning: Teaching Grammar to Professional Students

Alla Ratna Malathi

Introduction

Grammar is an indispensible component of language teaching for attaining language proficiency. Teaching grammar to professional students is a herculean task because the teacher has to create interest within the given minimum duration. In spite of an English language teaching evolving into a complete discipline in the twentieth century with many approaches and methods invented and practiced especially while teaching grammar, there seems to be no fixed method or approach which is suitable to teaching students but always depends on the targeted group of learners. Every teacher has his/her own experiences on ELT pedagogy, which enables him/her to develop her own method to teach Language. This paper is written on basis of experiences faced in teaching grammar to tertiary level students. Facing a few failures in attaining the objective of lesson through a single approach has led me to think of using different approaches in delivering. It may not be something new in the world of teaching English but it gives insights of how these approaches are practiced in the classroom and how integration of approaches will work in developing students grammatical competences, which students always dislike learning grammar.

Rear end of Integration

'Language without grammar would … leave us seriously handicapped '(Batstone, 2000)

In general, it has been teacher's belief and may include those beliefs of relevance to an individual's teaching that undergraduates possess enough knowledge of language grammar since they learn grammar from schooling. With the same belief, grammar concepts were quickly revised in tertiary level classroom. Nevertheless, the students didn't respond to class which was inquired with the students' on lack of response. The response given by the non Native English students is not so astonishing but quite common that 'grammar has been a bitter pill and swallowed only to get through English examination.' Be it at primary level or tertiary level, it is realized that during the process of education, the significance of grammar in language learning is ignored. Nevertheless in professional institutions, domain subjects will be given more priority than language subjects where students incline more to core subjects learning. More so, students knowing pivotal role of grammar for attaining language proficiency, still show aversion in language learning, especially towards learning grammar. In such a scenario, teaching grammar to professional students is a herculean task because the teacher has to create interest among students and utilize meager time to teach grammar effectively. Normally, rules (PPT) will be given to students for the most of the time and the rest of the time, students were made to work on handouts. Here, despite the fact that students belong to same academic level, their back ground of education and level of standards differs. Hence, single approach practiced in the classroom didn't go well in achieving objective of learning outcome. Here raises a question, which approach to be adapted? Grammar components like elementary rules of grammar, Sentence Structure, punctuation etc to be taught in the class; Richard Hudson in his article says "Grammar teaching could be surreptitious, as it were, with a clear underlying theory of grammar but minimal use of grammatical terminology. This is in fact how a lot of grammar teaching has been done; and in particular there is a well-recognized activity called 'sentence combining'. (Grammar teaching and writing skills: the research evidence' published in Syntax in the Schools, 17:1-6, 2001).

Based on the previous experiences, it is felt that integration of approaches may work with students for better learning outcome. Before integration, creating interest, sustaining interest, engaging students in learning and emphasizing on learned components are considered. Then, various teaching approaches, Activity, Task, Discovery, and CLT were taken into classroom teaching. There is some evidence, apparently good, that activity benefited student's learning (Abrahamson 1977; Barton 1997; Hillocks 1986; Mellon 1969; O'Hare 1973), and in some studies it was turned out that integrated kind of grammar teaching produce better results than traditional teaching. For example, " Hillocks surveys the many studies of the effects of sentence combining, and finds them overwhelmingly POSITIVE at all levels (grade 2 to adult). 60% show significant gains in syntactic maturity; 30% non-significant gains; 10% no gains." (Weaver 1996, reporting Hillocks (1986))." The main purpose of integrating these approaches is to focus on the

development of students' grammatical competence, which is understood as the ability to use and understand a structure in a variety of situations spontaneously.

Selection on the heels of Integration

At tertiary level language 'cannot be taught' but can only be acquired by the learner. So teacher should be a facilitator rather than a teacher. A very typical feature of traditional methodology is the "teacher-dominated interaction" (Broughton).Traditional methods mostly incline to theoretical approach so teacher can't play a facilitator role. In the book Communicative Language Teaching Today, "it was assumed that language learning meant building up a large repertoire of sentences and grammatical patterns and learning to produce these accurately and quickly in the appropriate situation"(Richards 6).And so Learner-based approaches are selected which provides wide scope for practicing learned grammar rules for students.   According to Jim Scrivener, the teacher's main role is to "help learning to happen," which includes "involving" students in what is going on "by enabling them to work at their own speed, by not giving long explanations, by encouraging them to participate, talk, interact, do things, etc." (Scrivener 18, 19). Ergo Activity Based, Task Based, Discovery and CLT Approaches are also selected.

Activity Based Approach and why? Anandalakshmy (2007) viewed Activity- based approach as an effective system that can work in keeping learners engaged and fully occupied, while they are acquiring the fundamentals. Denotative of 'Activity' in Oxford Advanced Learner's Dictionary is a situation in which something is happening or a lot of things are being done or *a thing that you do for interest or in order to achieve a particular*. And so Activity based approached was chosen. Activities are planned which create interest among students.

Sample Activity (i): students were made into teams and were asked to spell out a sentence using only 'an infinitive'. • For example: I'm going to the shop to buy bread. They worked hard to win etc. Likewise many structures were practiced in form of activities.

Task Based Approach and why?

Task Based Approach: Task-Bases Language Teaching (TBLT) refers to an approach bases on the use of tasks as the core unit of planning and instruction in language teaching. The role of task has received further support from some researchers in second language acquisitions, who are interest in developing pedagogical applications of second language acquisition theory (e.g., Long and Crookes 1993). An interest in tasks as potential building blocks of second language instruction emerged when researchers turned to task as SLA research tool in the mid-1980s. This research has suggested a reassessment of the role of formal grammar instruction in language teaching. There is no evidence, it is argued , that the type of grammar-focused teaching activities used in many languages classrooms reflects the cognitive learning process employed in naturalistic language learning situations outside the classroom. Engaging learners in task work provides a better context for the activation of learning process than form –focused activities, and hence ultimately provides better opportunities for language learning to take place. Task… are activities which as primary focus. Success in task is evaluated in terms of achievement of an outcome, and tasks generally bear some resemblance to real-life language use. So task-based instruction takes a fairly strong view of communicative language teaching approach (Skehan 1996b:20). This approach allows designing a specific task to facilitate learner in learning of particular aspect of language. Long and Crookes (1991:43) claims, "task provide a vehicle for the presentation of appropriate target language samples to learners-input which they inevitably reshape via application of general cognitive processing capacities". Skehan suggestive that task can be designed along a cline of difficulty so that learners can work on tasks that enable them to develop fluency and awareness of language form (Skehan 1998:97) . It is proposed that tasks can be used to "channel" learners toward particular aspects of language. According to Oxford Advanced Learner's Dictionary means 1.a piece of work that somebody has to do, especially a hard or unpleasant one to perform/carry out/complete/undertake a task daunting/an impossible/a formidable/an unenviable, etc. 2.an activity which is designed to help achieve a particular learning goal, especially in language teaching task-based learning. Activities creates interest where as task focus on learning specific aspect of language.

Therefore, in continuation to the sample activity given in 1.1, a task was designed to make learners specifically learn how to build simple sentences using an infinitive.

Sample Task (ii): A few verbs were given in a "BOX" and students were expected to use and write as many sentences as possible individually. After completion of writing, students were made into pairs, and were asked to discuss sentences written by them and try to find mistakes in each other's work. In the same way other structures were practiced.

Discovery Method and why?

Discovery or constructivist learning is an active learning process where students develop higher-level skills to build a deep understanding of major concepts. Discovery learning encompasses an instructional model and strategies that focus on active, hands-on learning opportunities for students (Dewey, 1916/1997; Piaget, 1954, 1973). Learning is not defined as simply absorbing what is being said or read, but actively seeking new knowledge. Students are engaged in hands-on activities that are real problems needing solutions. The students have a purpose for finding answers and learning more (Mosca & Howard, 1997).

Here different kinds of handouts are used to elevate knowledge.

Sample Handout(iii):

Combine each of the following pairs of sentences into a simple sentence using participle, an infinitive, a nominative absolute, a noun or phrase in apposition, a preposition with a noun or gerund and an adverb or adverb phrase and state reason.

    1.   I opened the dresser. I took out a jacket.

Answer: ---

Reason:_____

    2.   She is baking different cookies. She wants to win the baking completion.

Answer:_____

Reason:_____

    3.   Andrew is the director of the movie. He is working with kamal Hasan. He is a famous actor.

Answer:_____

CLT and why?

Communicative language teaching can be understood as a set of principles about the goals of language teaching, how learners learn a language, the kinds of classroom activities that best facilitate learning, and the roles of teachers and learners in the classroom.' (Jack Richards, Communicative Language Teaching Today, Cambridge University Press, 2006). Now, focus will be on interaction of learners with peers using learned knowledge of grammar. However, the implicit practice of the approach is seen throughout learning process, explicit effectuation is done at the end of every session.

Sample Activity (iv): Students were asked to do role-play, skit, or extempore applying condition of using only simple sentences.

Learning Outcomes:
A distinct variation is observed in the outcome of learning. Integration of these approaches engaged every student in the learning process.

a. Motivates towards learning: Intriguing activities motivates passive learners. According to Ellis (2003) suggests that the task-based approach brings a variety of benefits to learners; one of the most important is motivation. Motivation is therefore likely to be seen as the key to all learning.Once students are motivated, they can complete the given tasks or desired goals.

b. Better learning: Instead of learning from scratch, grammar can be devised by activities which empower students in usage. For instance sample activity (i) sample handout (iii) will enable learner not only the construction of simple sentence but also usage.

c. Peer Influence: Group interactions and team work will develop positive influence. Many students were encouraged by their friends in doing task effectively. For example students, who possess stage fear, will be supported by his team members to do a role-play or individual presentation.

d. Self Assessment: Students find to do self assessment of their knowledge at every level.

e. Creativity: Every student tries to do the task creatively. For instance sample Activity (iv), students had come up with different role-plays, skits which reflects their creativity.

f. Confidence: Students through oral presentations overcome performance anxiety and gain confidence.

Limitations and further improvements identified

1. Class room ambience. For instance if classroom has fixed chairs and desk. It will be arduous to conduct activities.
2. There should be two teachers to handle the class. Because normally, class size varies from one college to another.
3. Teacher should be able to do spontaneous changes to the task or activity, which are prefixed.
4. Teacher should be ready with multiple task or activities.
5. Sometimes it is the test to teacher's patience.
6. Teacher should continuously encourage students.
7. Due to dislike of team members, some students either they fight with them or remain passive.
8. Intricate tasks or handouts dispirit students.
9. The task, activities should satisfy all students who are from different backgrounds of education.

A few Sample Activities, Task, Handouts used in the Classroom:

1. *Dialogue Box*: Students in teams create dialogues so that each dialogue should be in prescribed form (simple/ compound/complex) begins with the phrase apt the sentence given • For example: The dark barked. The dog barked at cat. The dog barked at cat last night.

2. *Word Box*: Students are expected to use the words to build sentences following the condition given.

3. *Expansion*: Four letters will be chosen by teacher and students are asked to think of a grammatical and meaningful phrase that uses each letter as the first letter of a sentence. The order of the letters is not important. • Examples: A, D, I, F = A day in France; Fried dates are incredible; I ate David's fruit. In groups, choose 4 letters and give them to another group to make a sentence.

4. *Picture writing* – A picture will be given, students write a paragraph of 150 to 200 words. Then a self / peer check process will be conducted which facilitate student to know his standards.

Conclusion

Through integrating Activity Based, Task Based, Discovery and CLT Approaches in teaching practice of grammar to professional students in the classroom, one of the effective ways of teaching GRAMMAR allow students to receive grammar as sweet pill. However, integration of various approaches will invariably depend on teacher and students' needs.

References

Swam,M.(1985), A Critical Look at the Communicative Approach. ELT Journal Volume 33/2
Broughton, Geoffrey, et al. Teaching English as a Foreign Language. 2nd ed. London
Richards, Jack C. (2008) Communicative Language Teaching. New York :Cambridge university press
Scrivener, Jim. (2005) Learning Teaching. Oxford: Macmillan.
Newby, D. (1998) 'Theory and Practice in Communicative Grammar: A Guide for Teachers' *Language Policy and Language Education in Emerging Nations, Series: Advances in Discourse Processes Vol. LXIII, pp 151-164*. Stamford
http://seas3.elte.hu/coursematerial/HalapiMagdolna/Swan2.pdf
http://teach.valdosta.edu/are/Litreviews/vol1no1/castronova_litr.pdf
http://www.onestopenglish.com/grammar/grammar-teaching/the-discovery-technique/
http://www.phil.muni.cz/elf/mod/resource/view.php?inpopup=true&id=88013
http://www.epcc.edu/collegereadiness/documents/complex_sentences.pdf

Error Correction: Teachers' and Students' perceptions and preferences.
Najmus Sehar

Introduction

The Latin word "error" means "wandering" or "straying". By error we understand imperfection or noticeable deviation from native speaker's grammar. In the process of teaching-learning process especially in case of second language learning, making errors and getting the benefit of the feedback or error correction are inseparable. Corder (1967:167) noted: "A learner's errors-------are significant in [that] they provide to the researcher evidence of how language is learned or acquired, what strategies or procedures the learner is employing in the discovery of the language." There is a danger in too much attention to learners' errors. Sometimes teachers become so preoccupied with finding errors that the value of clear, free communication remains unnoticed. On the other side, the absence of error does not necessarily means native like competence as learners may be intentionally avoiding the relevant structure that they find difficult (Brown, 1994).Therefore error correction has always been a major component in the process of second language learning.

In this age of globalization English is an indispensible language used in the educational field. Regarding this, error correction is playing a significant role especially in the EFL/ESL classrooms of Bangladesh context. As English is a living language used in the day to day communication, emphasis on all the four skills is needed. Unfortunately because of the improper curriculum and testing system, a student's educational quality is evaluated only through his writing skills in our country. That is the only certified skill recognized by all. Therefore importance of error correction in writing has been mainly focused in the pedagogical process of our country.

At present to keep pace with the education system of the developed countries of the outside world, we are trying to put on a new look considering broader views. Many researchers of home and abroad have talked about the different ways of giving feedbacks i.e. error correction by the teachers and the impact of receiving it by the students in their research. The following research intends to find out the differences of attitudes or perceptions and preferences regarding error correction of both the teachers' and students' of Bangla and English medium schools from social and individual perspectives of Bangladesh. This comparative study aims to survey the existing variations and seek probable suggestions for effective implementation of error correction.

Literature Review

The value of error correction began to be questioned in the 1980s. Earlier Researchers such as Cohen and Robbins (1976) and Hendrickson (1979), who investigated the practice in the decade before, reported results that could be read as negative towards error correction but opined that the problem was in the implementation not in the practice per se .Many language educators and researchers e.g. Edge(1989); Hendrickson(1987) as cited in Katayama (2007) believes that, making errors is a necessary and natural process of language learning. Hamoud(2011) quoted from Lavery (2001) that through students' errors we can see what they are struggling to master, what concepts they have misunderstood and what extra work they might need. But usually teachers give feedback merely underlining the mistakes and errors but hardly provide any constructive comments for correct writing (Khan and Akter, 2011).

Lee(2005) and Noora (2006) say that most of the studies give more attention to the importance of feedback ,ways of providing and receiving feedback as well as what the effect of feedback on students' writing. Katayama (2007)finds the limitations of these studies and says that the preferences and attitudes of the learners and teachers towards error correction are missing here. Katayama(2007) further says that preferences are of great importance in the teaching learning process as "differences in learners learning styles affect the learning environment by either supporting or inhibiting their intentional cognition and active engagement ". A balance between criticism and praise is the best means to develop students' writings. (Cardelle and Corno, 1981)

It is important to understand that learners have different preferences, that is to say styles in the way they like to be corrected. Some students favor a focus on form, while others do not .Again, some instructors tend to correct all the errors while some tend to be tolerant and still some others do not correct at all (Riazi and Riast, 2007; Noora, 2006).Hamouda(2011) noticed that feedback on grammar and context were more important than the other features in writing. He found that using a combination of different types of feedback could yield more good effect for the students' improvement in rewriting their papers. There is a fact that, over correction or poor correction techniques can be demotivating for the learners (Rahimi, 2012).

Error feedback concerning writing activities has a greater relationship with factors affected by learners' background and beliefs, which influence how individuals understand the nature of cognitive tasks and decide their strategies to deal with them(Kitchener,1983),rather than with learning styles that would be affected by such social aspects as interaction with peers and the instructor in the classroom. The differences between teachers and students' attitudes and preferences must be considered and remedied so that the expectations of learners and teachers become closer and the learning process can be more successful and useful for both sides (Azar and Molavi,2013).

Methodology

Both the qualitative and quantitative methods were used for the investigation of my research. But most emphasis was on qualitative approach as the topic basically involves human understanding and feelings. I adopted two means of eliciting data such as: questionnaires and interviews. I selected two renowned Bangla medium secondary and two English medium o' level schools of Dhaka city for the purpose. I included my own school for better understanding. I chose the other three schools depending on their popularity as well as their reasonable distance from my institution and home. Questionnaires were distributed among the students under the supervision of the teachers of the institutions. As students are the most important part of my research and it is they who are to be taught effectively, I wanted to know more about their opinions. The limited number of questions may not be able to get the whole idea of their concept. Therefore I also conducted two focus group interviews of the students. Two other focus group interviews were conducted for the teachers.

Research Questions

I seek to find answers to the following research questions

- Should learners' all types of errors be corrected? Is yes, why? If no, why not?
- Do teachers' and students' perceptions regarding error correction vary? If yes, why? If no, why not?
- What are the preferences or views of the Bangla medium teacher's and students' on error correction?
- Do the preferences of the teachers' and students' of the English medium differ from them?

Respondents

About 100 students of the four schools were involved in this research. They were all in the secondary level aging 14+. Both the female and male students were included. They all participated in solving the questionnaires. Two focus group interviews of the combined students were arranged. Again two more focus group interviews of the teachers were conducted (one Bangla medium + one English medium). Some of them were senior teachers with vast experiences and some of them were young with new outlooks.

Data Collection Tools

Two types of data collection tools were used in my research:

1. **Questionnaires:** The advantages of questionnaires are seen as precision and clarity of response as they are controlled by the questions. For constructing a reliable questionnaire, Nunan (1992) advocates avoiding redundancy and repetition, culturally biased questions and interdependence of items (Rahman, A). Denscombe (1998) suggests that the questionnaire can offer confident results with statistically significant outcomes. All these comments of the researchers supported me to

prepare a questionnaire for the students to know their personal views and preferences related to the topic. In total 10 questions were set up. Out of them 8 were multiple choice questions with 4 options in each and 2 open ended questions for more clarification. The results were shown in Graph Charts.(Questionnaire in appendix A)

2. **Interviews:** Interviewing is a known communication routine that the method works so   well as a versatile research instrument--in fact, although there is a range of qualitative research techniques available for researchers, the interview is the most often used method in qualitative inquiries (Dornyei, Z.2007).Therefore, considering interview as a useful tool for collecting data, I arranged focus group interviews both for students and teachers. The interview questions were open ended and in structure format related to the objective. Students' interview questions were almost same as this. There were six students in each group and the answers were noted down in my diary by me. Two focus groups interviews each consisting of 5 teachers were also conducted and recorded by using an MP3. Later these were transcribed. (Appendix B)

Findings and Discussions

Questionnaire Responses : It is noticeable that the perceptions and preferences of most of the students of both the mediums match with each other in most cases. Interestingly students of both the mediums admit that in learning a language, making mistakes is obvious and need to be received generously as it helps to overcome the lacking and prevents from repeating the same. Here the researchers, Edge's (1989) and Hendrickson's (1987) comments match with those of the students'. Majority accepts the feedbacks positively and only a few take it neutrally. Regarding this, they think that teachers' role is very sensitive. If the correction is provided in a constructive way without hurting or embarrassing their feelings, they are ready to receive it even in front of the whole class. Some prefer the step by step process of correction i.e. first the individual or self correction followed by peer correction. And in the final stage teachers can take the initiatives of correcting. Whereas, some others have expressed their opinions about the importance of overall discussion on different types of errors, they think that discussion before correction by the teachers help the students to detect their own faults and that is less threatening.

The survey also reveals the fact that most of the students are willing to have their errors be corrected immediately in detail at the drafting stage in the class. They think that, this will have a lasting impact in their minds. Some favour correcting the major errors by the teachers. Lee I. (2005) also found the same result. According to students in the second language correction, minor errors need to be overlooked or given the chance to be checked through peer correction. To them correction should be given only when asked i.e. when they are confused or interested to know. Most of the students like to get on overall correction but there are some who are interested to get the correction by underlining only the grammar part and spelling. We find the same in Khan and Akter's(2011) research. Hamouda(2011) also noticed the same point. A few, specially the English medium students like to have code symbols for their errors as these will clarify their particular problems. In this respect the Bangla medium students feel that without the knowledge of code symbols it won't be of any help to them and also this is not in use in their schools.Lee,I. (2005) also mentioned the advantages and disadvantage of using codes . A few of the Bangla medium students have opined that accuracy should not be important in learning the second language, instead understanding the concept is more valuable.

 Interview Responses: During focus group interview of the students they gave their opinions regarding the use of the red pen for checking purpose. Students of both the mediums prefer other colours like pink or green to red. A copy with full of red circles and underlines is a shock for a student. Instead if the copy is corrected with other coloured pens that will be prominent as well as eye-soothing and thus less frightening and more motivating. Again here we find similarity with the comment of Lee, I (2005) who talked about the liking and disliking of code symbols.

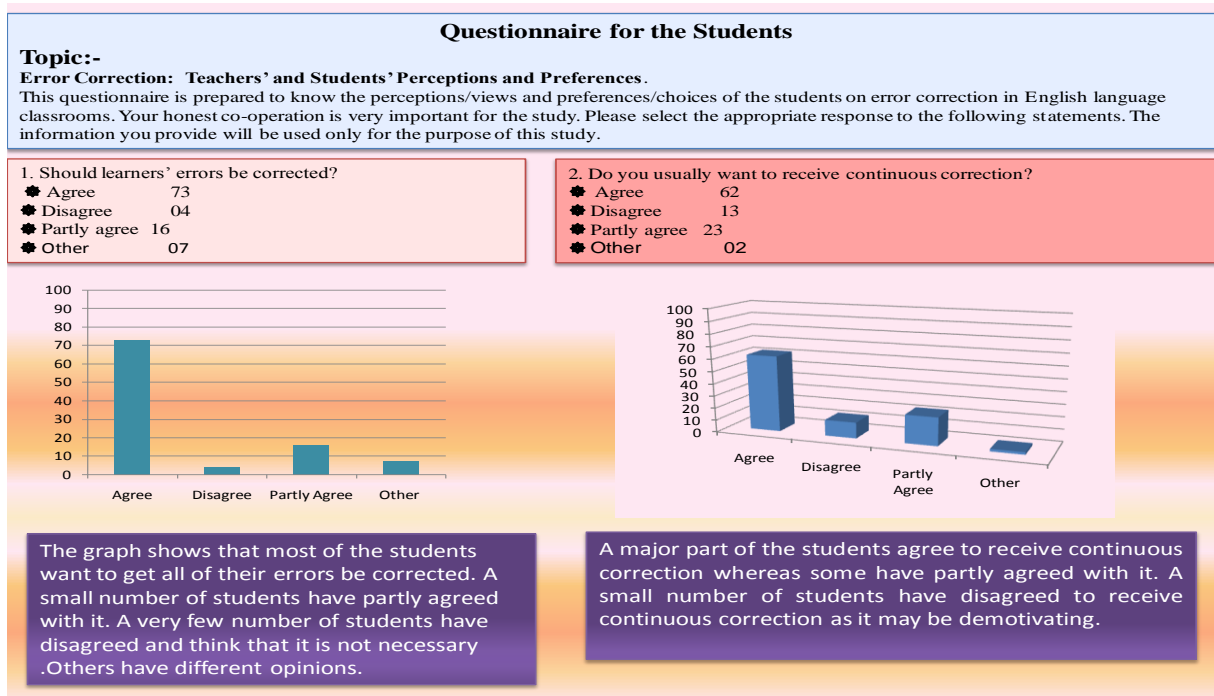Students feel that English class should be taken in English as it will create an English atmosphere which will be favorable for learning effectively. Interactive activities using practical materials, promoting active participation, encouragement especially for the weak students will enhance their interest to learn. A large number of students of both the Bangla medium and English medium students believe that use of

multimedia in the language class can hold the attention of the learners and make the lessons interesting and more understandable. Some think that teachers' friendly attitude is very important as it creates a healthy learning environment in the class. To them number of students in the class is also a big issue. English medium students have also talked about introducing extra English books or extra knowledge about current affairs related to teaching materials in their syllabus which will enhance their learning.

While interviewing the teachers, I noticed that many of their points match with the students' comments. They feel the same that error correction is an inevitable part of the teaching learning process. Teachers of both the mediums feel that if the correction is given at the drafting stage, students can rewrite an error free complete work at the evaluation stage. Like the students, many teachers want to focus only on grammar part and spelling mistakes. Teachers of both the mediums have expressed their preferences to use code symbols but find it quite time consuming especially for large classes of the Bangla medium. They are in favour of peer correction first, as students can easily find out each others' faults as well as it makes the class student-autonomous which is favourable for exposing the potentiality of the students. Later teachers can give their opinions through the left over error correction. They also like to give specific corrections and comments to the weak students whereas others can have general comments as "Good/Well done/Try to do better"etc.

Most of the teachers are in favour of using red pen for correction as it is a traditional one and at the same time the brightest colour to be used for a distinct view. They think that red colour symbolizes "be cautious" which is good for warning. They also think that, though English is a second language it needs to be learnt properly in detail for global purpose. Some teachers with modern views talked about the importance of students' psychology. Kitchener (1983) also talked about the factors that affect the learners' learning. In our Bangladesh context there is less opportunity to learn the second language outside the classroom and so students feel nervous to learn it. A copy with all red circles and underlines is usually hid by the student to keep away from the eyes of his classmates as the student feels humiliated. Azar and Molavi(2013) admitted the same and expressed their opinions against over or poor correction. Here the teachers' perceptions and preferences match with those students who are in favour of using different coloured pens for correction. Therefore both similarities and discrepancies can be noticed in the views and preferences of the teachers' and students' of both the mediums.

Data:

Questionnaire for the Students

Topic:-
Error Correction: Teachers' and Students' Perceptions and Preferences.
This questionnaire is prepared to know the perceptions/views and preferences/choices of the students on error correction in English language classrooms. Your honest co-operation is very important for the study. Please select the appropriate response to the following statements. The information you provide will be used only for the purpose of this study.

1. Should learners' errors be corrected?
 - Agree   73
 - Disagree   04
 - Partly agree   16
 - Other   07

2. Do you usually want to receive continuous correction?
 - Agree   62
 - Disagree   13
 - Partly agree   23
 - Other   02

The graph shows that most of the students want to get all of their errors be corrected. A small number of students have partly agreed with it. A very few number of students have disagreed and think that it is not necessary. Others have different opinions.

A major part of the students agree to receive continuous correction whereas some have partly agreed with it. A small number of students have disagreed to receive continuous correction as it may be demotivating.
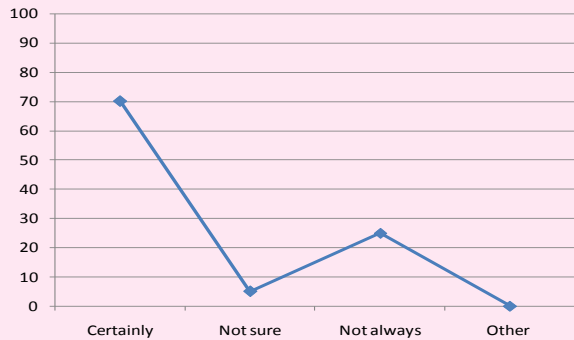
age | 97

**3. Is error correction effective in learning a language?**

❀ **Certainly 70**
❀ **Not sure 5**
❀ **Not always 25**
❀ **Other**

Majority admits that error correction is very much necessary for effective language learning. But some thinks that, correction may not be effective in some cases. A very few number of students are confused and not sure about the question.

4. When do you want to receive the error correction?

❀ Immediately 80
❀ Delayed 01
❀ When asked 19
❀ Other
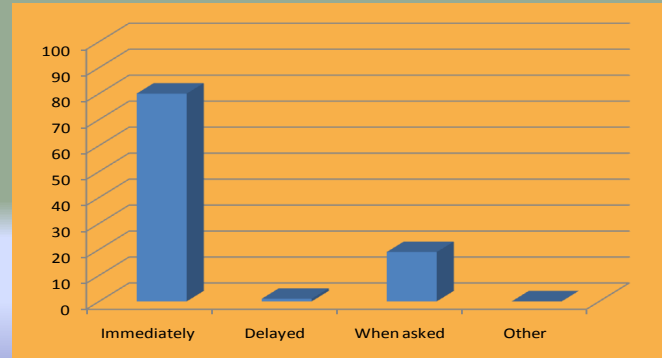
A large number of students want to receive the error correction immediately after detection. Again some of the students think that correction should be given only when asked. One likes to get the correction delayed.

5. What kind of correction do you want to receive?

❀ Overall 80
❀ Underlining only the grammar part 11
❀ Using code or symbols 9
❀ Other
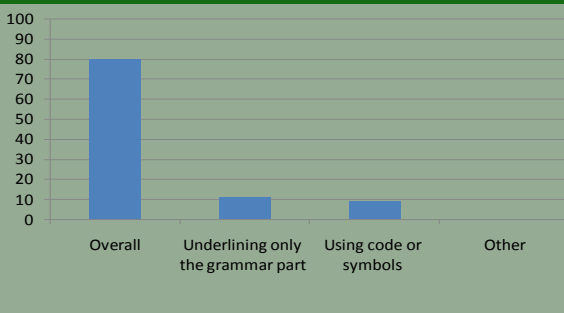
A major number of students likes to have an overall correction on their writings. Some want to know their errors through underlining the grammar part only. Whereas some of the students have expressed their desire for the use of code symbols.

6. From whom do you generally prefer to receive the error correction?

❀ Teacher 80
❀ Classmates 15
❀ Yourself 5
❀ Other
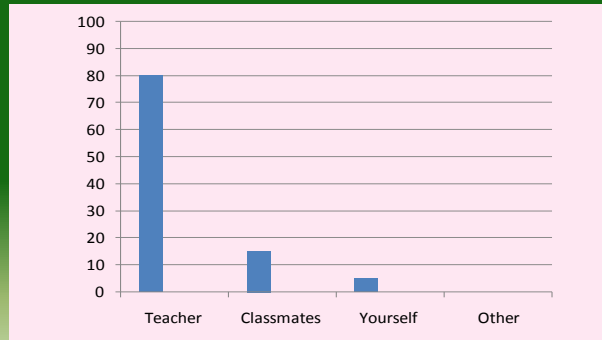
Error correction by the teachers are favoured by most of the students. But some think that correction by their classmates at the first stage is less frightening. Only a few likes to find out their faults by themselves.

7. How do you feel about your teachers' comments on error correction?

❋ Positive   65
❋ Neutral   30
❋ Ashamed 04
❋ Other

8. Do you think that teacher should not disclose students' weakness or poor performance n front of everyone?
❋ Agree   85
❋ Disagree 5
❋ Neutral   10
❋ Other

Majority admits that they take the teachers' feed backs positively. On the other hand quite a large number of students think that it depends on the teachers' comments. Therefore they feel neutral . A very few number of students are sensitive of teachers' comments and take it as a shameful thing.

Almost all agree that teachers should not talk about the weaknesses of any student in front of all. But some believe that sometimes this may help the students to learn more and do better.

Recommendation and Conclusion

Before starting the research, I used to think that there are many mismatches between the students' and teachers' perceptions and preferences of both the Bangla and English medium schools regarding error correction. This led me do the research. But this empirical study has brought out the fact that , as English medium students get fully an English environment they are less tensed about the second language. This is also true that their over confidence for speaking the second language fluently make them less aware to develop their writing skill. On the other hand the Bangla medium students are afraid of speaking English because of lack of opportunity and are more motivated to develop their writing skill which is the only tool for evaluation in our curriculum. Both of these conceptions have an adverse effect in our teaching learning process.

Considering the views and preferences of the students' and teachers' of both the Bangla and English mediums, we can take certain steps for effective learning. We can introduce and practice overall as well as specific correction. In some cases if the conception is clear and idea is good we can do a general correction. Again in some cases, minute correction will be required. Various types of questions can help in this regard. For creative writing such as paragraph/story writing, overall correction can be done which will inspire the students to express their thoughts enthusiastically. Less fear of grammatical mistakes will encourage them to write more. Again, detail correction can be done only in the grammar part which will contain less mark. Peer correction can be applied in the class for checking the grammar using a green pen and teachers can do the correction of the composition part with the traditional red pen. Mixture of colours in the copies will break down the monotony and bring variety and thus will be less threatening. Again if small cross marks are used instead of big ones beside the mistakes that will be more acceptable to the students. Frequent spelling competitions arranged by the school authority will motivate the students to enrich their vocabulary which will help them to make less spelling mistakes. If at least sometimes audio-

visual aids are used in the class, these will create enormous interest for holding the attention. Not only this but also listening to the audio will improve their pronunciation which will automatically help to develop their spelling ability.Inservice training programs will help the teachers for changing their views of correcting errors in a more friendly and constructive way. Last but not the least is that our testing system also needs some changes. It is a matter of hope that Government has started thinking on this matter.

As the survey took into account both the students' and teachers' perceptions and preferences, I am sure of the fact that these findings will be helpful to adopt adequate techniques of error correction and thus lead to effective learning.

Limitations

My research has some limitations which was unavoidable. Because of the political unrest and instability, it was very difficult to go to the other institutions and involve the students to complete the questionnaires. At the same time to meet the students and teachers during hartals and request them to give some time for the interview was really tough. They all seemed to be very much occupied and unwilling to say what they have in mind. Especially they were really tensed when they heard about recording the voice. Actually the whole thing was done in a hurry within a very short time. And also only 4 schools were involved in the research which is not worthy enough for a strong output. So I intend to do the same research in a suitable condition with necessary timing in the near future.

References

Azar, A. S. and Molavi, S.2013. Iranian EFL Learners Attitude toward Correction of Oral Errors, The European Journal of Social and Behavioral Sciences ,e1SSN:2301-2218

Hamouda, A. 2011. "A Study of Students' and Teachers' Preferences and Attitudes towards Correction of Classroom Written Errors in Saudi EFL context". Asian EFL Journal, vol. 4, no. 3, www.ccsenet.org/elt

Junyi, X.2005."How effective is error feedback on self correction in L2 writing". CELEA Journal, vol. 28, no. 6, www.celea.org.on

Khan,H. R. and Akter,Z. 2011. Students' Mistakes and Errors in English Writing: Implications for Pedagogy, Center for Research and Training, East West University Publication

Lee, I. 2005."Error Correction in the L2 Writing Classroom: What do Students Think?" TESL CANADA JOURNAL, vol. 22, no 2, www.teslcanadajournal

MJAlroe, 2011." Error Correction of L2 Students".Asian EFL Journal, vol. 50, www.asian.efl-journal.com

Namaghi, S.A.O. 2011."Differentiated Error Correction: A Grounded Theory". Asian EFL Journal Professional Teaching Articles, vol. 45, no. 4, www.asian.efl-journal.com

Noora, A. 2006."Iranian Non-English Majors' Language Learning preferences: The Role of Language Institutes".DevelopingTeachers.co.http://www.asianefljournal.com/site_map.php

Riazi, A.& Riasati, M.2007."Language Learning Style Preferences: A Students Case Study of Shiraj EFL institutes". Asian EFL Journal,2007,linkinghub.elsevier.com

Computer as a Language Learning Aid for Distance Language Learners and Teachers: A Study

Dr. M. Pratibha

Introduction

In general, there has been a dramatic shift from the 1980s to present day in terms of access to technology by the population (Agarwal, 2005). This shift is noticed both in academic and service sectors. Technology has entered everywhere. In the education field computer is acting as a supporting aid, from the primary school to doctorate level. A majority of the educated people are computer-literate. People are increasingly using computers in their day-to-day life to make their life easy to live.

A methodology enabling a systematic analysis of data is thus proposed and applied to the study of a real-life language learning environment. The adopted methodology allows for a description of the complexity of technology-rich language learning environments and for the identification of contextual factors that may contribute or prevent readiness of the learners and teachers of Dr. BRAOU. The dynamics between present activity and future expectations with respect to learners and teachers are highlighted, along with the transformation of the language learning activity over time. New attributes of learners and teachers are identified, which can be empirically observed.

Even though a lot of research has been associated with computers and language learning, there are fewer studies on distance language learners, particularly their awareness towards computers. The purpose of administering the questionnaires was to explore the answer to the research question. The analysis unscrambled the factors which contribute to the preparedness of learners and teachers to introduce computers for language learning to degree first year students, thus providing the answer to the research question. An attempt will be made in this chapter to find out the answer to the research question, 'Because of the increasing demands of computers in different fields, whether the learners are ready to use the computer as a language learning aid? If not, how can they be made ready to use computer as a language learning aid?'

The study attempts to show that language learning will be facilitated and enhanced by using computer as a language learning aid. One of the criteria for selecting the learners constituting our sample of subject was that they represent different districts, different levels of knowledge, backgrounds and interests. Learners have exposure and experience in using the study material. Teachers constituting our sample of subjects represent different districts, different levels of experience and backgrounds. A further consideration was that the instruments that we used in our study would be relevant to the teachers and learners and help them in rethinking their teaching-learning.

Methodology

The existing literature on computers for language learning has been studied, in order to lead to the answer to the question which was framed in the introduction, for using computer as a language learning aid for the benefit of the learners of degree first year course. To find the opinion of teachers and students regarding their awareness to computer as a language learning aid, the distribution of questionnaires had been done randomly for teachers and students of Dr. BRAOU who are distributed in different districts of the State of Andhra Pradesh. The collected data is analysed qualitatively to arrive at conclusions. The advantages of computers for language learning have been identified as a result of a thorough literature survey and observation of computer-assisted material for language learning in the form of CD-ROMs, Internet, software, *etc*. Opinions of teachers and students, and the advantages of computers over printed study material would lead to answer the question.

Teachers' opinion

Teachers' opinion is gathered from different districts of the state of Andhra Pradesh. Eighty four questionnaires with responses are collected from the teachers, who are teaching the subject English, "English: A foundation course" (Dr. BRAOU, 2006), for different degree courses in different districts of the State of Andhra Pradesh. Teachers' questionnaires were analysed, interpreted and discussed. What follows is the cumulative data.

Language skills

Q. Do you think that some of the language skills need extra attention? If yes, in what way?

According to sixty percent of the teachers, writing skill and communication skills need extra attention. The kinds of units recommended by the teachers are: grammar, synonyms, antonyms, vocabulary, descriptive passages, paragraph writing with hints, *etc*.
The distance language learners need to have a lot of exposure to language learning. This can happen when a learner is motivated and had specific interest in language learning. A teacher has to provide language exposure to students even it requires some repetition as well, since it is for the benefit of the learner and all the distance learners are not equally motivated.

Q. Can the student identify the purpose of different activities in the study material? Yes / No

Most (92%) of the teachers feel that a student can identify the purpose of given activities. Correcting the written assignments of the students is essential for the improvement of writing skill of the students. Sometimes, students may know that their writings have some errors but, they do not know the appropriate way of writing. It is equally important to know their mistakes and correcting the errors.

Q. Does the student write / speak on a topic that grows out of his / her own experience? Yes/No

According to half of the teachers, a student can write on a topic that grows out of his or her own experience. Writing comes by practicing writing and also by reading. When learners have a lot of exposure to the language, they are less likely to make mistakes. As the teachers opined, learners need to have more exposure or have more units in grammar, synonyms, antonyms, vocabulary, descriptive passages, paragraph writing with hints, *etc*. Apart from having more units of the above, it is necessary to have correction of students' writings by the teachers. For example, either descriptive or paragraph writing tasks should be given for practice and comments and feedback should be given. Otherwise, learners may not know their mistakes and also they may not proceed further, if the written scripts are not corrected from time to time. Since half of the teachers opined that the writing ability of the students may not be sufficient. When the purpose of writing activities is identified by the students and they have problems in writing activities, they have to be motivated to do the writing activities. Even though the students are able to find their mechanical errors, they may not know how to correct them. For all these kinds of problems, learners need a lot of practice in writing and correction of their writings by their teachers.

When a writing task or any other task is given through a CD/ Internet, instead of a printed matter, a learner is not limited only to reading and writing skills, but the other communication skills would also be developed.

Q. Does the student identify his/her own mechanical errors (errors in spelling, grammar, etc.)? Yes / No

About half of the teachers feel that a student can identify his or her own mechanical errors, while the other half has the contrary opinion. For learning a language, enough exposure is necessary. In general, distance learners lack this exposure unlike the conventional learners, who have a chance for enough language exposure in class rooms. Whatever language exposure is necessary for distance learners - has to be provided through the study material. This study material cannot be totally in the printed format, but it should reach learners in a variety of forms. The reasons for the study material to be in different formats

are; better interactivity, ready acceptance of the student, facilitates better learning opportunities, avoids monotony of the printed material, variety, and the other reasons. A self-access CD-ROM as a supporting material is quite advantageous for learners who need an additional support and more exposure to the language concerned.

Use of computers in language learning

Q. Are you familiar with the use of computers for language learning? Yes / No

About seventy three percent of the teachers are familiar with the use of computers for language learning. Since computers are used for language learning in some of the schools and in conventional colleges, most of the teachers are possibly familiar with the use of computers for language learning. But for the remaining teachers, may not have the familiarity because of lack of communication. They have to be communicated through different possible ways. They are: through seminars, journals, study material, oral communication through their colleagues, etc.

Q. If the learning material provided through a CD is not tested in the exam, will your students still be interested? Yes / No

About sixty one percent of the teachers feel that, if the learning material provided through a CD is not tested in the exam, still the students will be interested to use a CD for language learning. This implies that both teachers and students are highly motivated and interested in using computers for language learning. They may not have interest only in exams but, in learning language skills as well.

Q. Would the learning material provided through a CD be more interesting? Yes / No Why?

About eighty percent of the teachers feel that the learning material provided through a CD will be more interesting. A majority of teachers feel that, computer-assisted study material is interesting. The reasons could be: its creativity, variety, personal choice, advantages, *etc*. Their answer also implies that they are interested because they have clear understanding about the importance of computer-assisted material.

Q. Would the learning material provided through a CD be more demanding? Yes / No Why?

About sixty percent of the teachers feel that the leaning material provided through a CD be more demanding. Even though a majority of teachers are aware of the use of computers for language learning, some are unaware. This awareness has to be brought amongst the teachers before the introduction of the computers for language learning. Teachers and students are aware that BRAOU has introduced computers or Internet in its services sector and many of them are utilizing this facility. But, as far as language learning is concerned, this awareness has to be brought for the study material, which is supposed to be introduced. For example, the teachers should be trained in using the proposed CD.

Students' opinion

The student respondents are from English and Telugu media, who are in degree second year and final year. They are from different districts of the state Andhra Pradesh. In this study, a majority of the students are from Telugu medium. Student's opinion is worthwhile, since they have faced the degree first year exams, assignments, contact sessions and have enough exposure to the study material. What follows is a presentation of students' responses. Five hundred fifty five questionnaires with responses were collected from the students. For the convenience of readers, each question in the questionnaire is followed by cumulative responses of the students, its interpretation and discussion.

Language exposure

Q. How often do you watch TV programmes and movies in English?
(a) Once in a month (b) twice in a month (c) more than two times (d) less than two times

The majority of the English medium students (42%) watch TV programmes and movies in English more than two times, which is followed by twice in a month (33%), and once in a month (25%). While majority of the Telugu medium students (49%) watch TV programmes and movies in English once in a month, which is followed by twice in a month (31%), and more than two times (19%). This question is designed to know how often students watch TV programmes in English and to find out whether they will be able to work with the provided CD, which is completely in English. None have answered that they never watch any English programme. All of the students have some exposure to the language use through technology. This implies that students can use a CD. Further, as they start using the CDs and CALL with practice their language skills will improve.

Most of the students are using study guides as supplementary material. Using study guides is a common practice amongst the students. The reasons for doing so could be; the study guides give translation, summary, question-answers and other readymade materials for preparation for exams. If CALL material contains this kind of material as supporting material, the learners could accept it easily. While working with the writing section the students have problems of meanings, sentence structure, writing a paragraph, *etc*. For this, learners need to have more practice which requires more exercises in the writing section.

Since a majority of the students watch some English programmes, it is a useful idea to provide a CD for the language learning. These days a majority of the students are using different electronic devices, using a CD for language learning may not be difficult for them. Instead, it would be interesting to use the new technology for language learning. At present the correction of the written assignments seems impractical, but it can be possible through a self-access CD, where a learner can know the corrected version of his / her own writing or any other exercises in the CD.

A close examination of the student experience reveals that learning a language within distance environment for the first time places great demands on learners, particularly in the initial stages (White, 2003). The distance language learning is different from the conventional learning in several ways. The differences are apparent mainly in the beginning. As the student gets accustomed to the new ways, the differences may disappear slowly. During this process a lot of pressures from all directions play on the learner.

Communication perception and computers

Q. How important do you feel computers are in language learning?
(a) very important (b) important (c) not important (d) not sure

About 75% of the English medium students and 50% of the Telugu medium students feel computers are 'very important' in language learning. About 25% of the English medium students and 50% of the Telugu medium students feel computers are 'important' in language learning. None answered 'not important'.
The importance of computers is recognised. There is enough awareness of the use of computers for language learning. This awareness can be due to the recognition of importance of computers in the other sectors like academic and service sectors. Whatever may be the reason, students have enough confidence in using computers for language learning. Students seem to be positive towards the use of computers for language learning.

Use of technology makes the learner have unconscious exposure to English language skills (listening, reading and writing) and typing. Slowly the language can be internalized, thus, keeping the learner

constantly engaged in use of language. When compared to the conventional learner, distance learner would have less exposure to the language. If enough exposure is provided to a distance learner, there would be improvement in different language skills.

Use of computers in language learning

Q. Are you familiar with the use of computers for language learning? Yes / No

About 58% of the English medium students and 53% of the Telugu medium students are familiar with the use of computers for language learning. Even though most of the learners are familiar with use of computers for language learning, they are not using them at present. They would like to use CDs for language learning.

Familiarity for using a new technology can be brought about by:

- Referring to a particular reference material in the study material within the concerned chapter. For example, we can mention in the study material of Dr. BRAOU (2006) as – for grammar references in Unit-15 refer to CD 'Essential grammar in use (Naylor and Murphy, 2007)'.
- Through the oral communication of the teacher
- Communicating with the students through any other reachable means

Amongst the above mentioned reasons, the first one is the most preferred. For the use of computers for language learning, proper initiation is necessary. At present, students know that the computers are used for language learning, but it is useful to explain for which kind of learner. Why computers are preferred for language learning is the most important question they have to know. If they know this kind of information, they would take the initiative to use computers for language learning. Awareness about the use the computers is essential, without which it may become difficult to reach the distance language learner.

When learning material is provided through different ways it can be made interesting for the learners. Many learners expressed their interest in using CDs for language learning. Their interests come out freely, when they are given the chances for expression. It is possible that the students feel isolated and are unable to express their feelings to someone; they may want to avoid monotony of reading books which they are doing from their childhood, *etc*. Thus the students are excited to welcome and use the new technologies in their course of study.

Q. If the learning material provided through a CD is not tested in the exam, will you still be interested? Yes / No

If the learning material provided through a CD is not tested in the exam, about 33% of the English medium students and 28% of the Telugu medium students will still be interested in using it for the language learning. Even though the learning material provided through a CD is not tested in exam, still the learners would use it. This implies the possibility of their use of CDs which may be given to them, their interest in accepting the new technologies, and their interest in learning English and their preparedness to use CALL. Usually students are interested in the study material which is tested in the examination, especially the ready-made material. One cannot deny the fact that, scoring high marks in the degree examination would lead to a strong base for further studies and also for having employment opportunities. If the study material is more focused on examination then students may develop more interest and confidence in the material provided by the university.

Generally students are interested in the study material which is tested in the examination. When they score high in the examination, there are wide choices to proceed further in their career. Thus students are focussed more on their examinations than on acquiring language skills. But students are interested in using a CD for language learning, even if it is not tested in the examination. It shows their interest in using

computers for language learning. Thus introducing the CDs for language learning is one criterion and catering to the students' needs for the examination is another criterion, both of them need immediate attention.

What to adopt from the computer-assisted material?

As a result of observation and analysis of computer-assisted material for language learning in the form of CDs (e.g. "Essential Grammar in Use", Naylor and Murphy, 2007), Internet and software, the language learning, the researcher would like to add some noticeable features of these material, which are not possible in the print material. These features are:

- Interactive grammar games - where learner can actively participate with immediate feedback
- Programmed instruction - learner cannot skip any exercises to move forward
- Visuals to reinforce the content – presentation of visuals can happen with the 'click' of mouse
- Recording facility – a learner can record his / her pronunciation of a particular word and compare it with an educated speaker's pronunciation to test his / her accuracy
- Multimedia - use of sounds, score display, and different varieties of exercises (e.g. to complete the given task by observing the cartoon film)
- Ready reference - Readily accessible reference dictionary

When the learners have a lot of exposure to the language, they are less prone to do mistakes. Study material is not sufficient to cater the needs of all of the students. To meet the requirements of varied levels of learners, it is essential to have supporting material. One of the better alternatives for this is, introducing a CD-ROM as a supporting material.

Materials should provide opportunities for outcome feedback (Tomlinson, 2004). Learner's feedback is essential to evaluate the quality of the material. Learner's feedback may also come from our assessment of their skills after the course, apart from an inventory of their problems and necessities.

The use of ICT and computers in distance education

Access to learning for people who are living and working in rural and remote locations and are unable to attend a campus-based institution is greatly enhanced through information and communications technologies. This fact has been widely recognized by both learning institutions and rural and remote communities for many years (Gooley et al., 2001). Though distance learning had started through the print media, it certainly has some gaps which can be filled through information and communication technologies. The role of technology in distance learning can be academic and non-academic. The academic role of information and communications technologies is well-recognized in the distance learning.

The storage of multimedia materials both as text and exercises which can be rapidly and flexibly accessed offers enormous potential for the freeing of learners and texts alike from the constraints of the course book. It is certain however that we now stand on the threshold of a new generation of materials based on CD-ROM technology and its successors (Masuhara, 2004). Since the storage capacity of computers is huge, a learner can have a vast data of reference materials which enables him / her to follow the content including the required skills easily. One can have a large amount of data stored in a CD-ROM, which is portable and readily accessible.

Having and manipulating language data in multiple media provides learners with the raw material they can use to re-create the language for themselves, using their own organising schemes. While both teachers and learners see some utility in basic language drills (e.g. irregular verb forms) repetitive practice only fits into a small part of language learning when the goal is communication in the target language (Warschauer and Healey, 1998).

The Indian national universities, CIIL (2011) and IGNOU (2011), have already been using computers for distance language learning.

Summary

Learners are seeking support in language learning and this support varies from person to person. For example, for learners who could not attend contact sessions, support can be provided through a computer. The requirements of the students change from time to time. The study material should cater to the needs of less-privileged learners as well, apart from providing the minimum necessary language skills required for the job. When the study material is in different formats, there would be better interactivity, ready acceptance by the student, better learning opportunities, reduced monotony, variety, and the other reasons.

All the teachers held the opinion that interaction plays an important role in language learning and technology can bring interaction in language learning. About 75% of the teachers feel that computers can be integrated successfully into mainstream provision.

Teachers expect that by 2018, use of computers for language learning in distance education would be 75% or more than 75%. Teachers are ready to use computers for language teaching. Both teachers and students feel that, if the learning material provided through a CD is not tested in the exam, still the students will be interested to use a CD for language learning.

'Because of the increasing demands for computers in different fields, are the learners ready to use the computer as a language learning aid? If not, can they be ready to use computer as a language learning aid?'

Most of the teachers and students are aware of the use of computers for language learning. However for the remaining, this awareness has to be created by explaining the variegated advantages of computers for language learning. It is expected that, within a short period of time the use of computers for language learning would be much popularized for distance language learners of Dr. BRAOU as well.

References

Agarwal, C. B. (2005). Educational Media in India, Perspectives on DE – Educational Media in Asia. *Commonwealth of learning*. Vancouver, Canada, 11-24.
CIIL (2011). Central Institute of Indian Languages. Last retrieved on 12.12.11 from http://www.ciil.org/
Dr. BRAOU (2006). *English: A foundation course*, Hyderabad, India.
Gooley, A., Skipping P., and Towers S. (2001). Lifelong learning generating new learning opportunities. INN: Lockwood F. and Gooley A. (2001). *Innovation in open and distance learning: Successful development of online and web-based learning*. Routledge: Kogan Page Limited.
IGNOU (2011). Indira Gandhi National Open University. Last retrieved on 12.12.11 from www.ignou.ac.in
Masuhara H. (2004). What do teachers really want from course books? INN: edited by Tomlinson B. (2004). *Materials development in language teaching*. Cambridge: Cambridge university press.
Naylor, H. and Murphy R. (2007). Essential Grammar in Use (CD-ROM), Cambridge University Press, 2007.
Tomlinson, B. (2004). *Materials development in language teach*ing. Cambridge: Cambridge university press.
Warschauer, M. and Healey, D. (1998). Computers and language learning: An overview. *Language Teaching*, 31, 57-71.
White, C. (2003). *Language learning in Distance Education*. Cambridge: Cambridge University Press.

Importance of Systematic Learning for Lustrous Career
S.Sayiram

Teaching English to non-English medium students is as challenging and interesting as teaching English to English medium students. Generally, teaching English to non-English medium students in the classes -X and Xll focuses much on the examination oriented syllabus. So, the teacher who teaches in the X th and Xll th standard classes usually pays more attention making the students into mark-scoring machines. It leads to 'academic bulimia' in the students. Owing to this inevitable factor, English has become a knowledge based subject rather than a skill based subject. The following teaching approaches have made exam-centred English teaching successful for more than fifteen years. Following the traditional steps in teaching such as motivation, presentation evaluation and remedial teaching usually result in successful teaching endeavor. In addition, placing the students in a system also contributes to successful teaching.

Motivation:

A teacher has to motivate the students with the sensible message. To inspire the student, a teacher should be knowledgeable, dexterous in teaching, disciplined and hardworking. To motivate the students towards enthusiastic learning, a novel teaching technique- doubt clarification session may be introduced at the beginning of every period. According to this technique, the name of all the students in a class may be written separately on each piece of paper. On entering the class, the teacher may take the piece of paper and ask the particular student to express his/her basic doubt in English grammar or vocabulary. Then, the teacher may clarify the student's doubt which may be taken down by every student who may be asked to have a separate note book for writing the information during the doubt clarification session. This note may be useful to the students forever. This novel technique makes both the teacher and the teacher more knowledgeable. So, the students can place the teacher in high esteem. The teachers who are wet behind the ears in teaching may not have savoir-faire to clarify the students' general doubts in any aspect of English. So, they may spend a few minutes to share any interesting piece of well prepared information about English grammar or vocabulary.

Presentation and Evaluation:

Before teaching, the teacher has to demystify the complex concepts for the students' comprehensive understanding. To ensure whether the students understand what he/she teaches, the teacher should interact with the students. The teacher should teach the limited teaching content in the perfect manner. As the oral and the written forms of evaluation lead to perfect understanding of the learning content, the teachers should use them every day. The students should be inculcated the habit of reading and writing at home what they have studied in the classroom. They should be advised to keep a separate note book at home for self-evaluation in which the students should write and check the day's learning content after memorizing the answer. The students should be advised to understand and memorise the answer for perdurable remembrance. They should be asked to bring the notebook the next day for evaluation by the teachers in class. The teacher should allow the student to write the test only after checking the student's self evaluation note book. There should not be any compromise in the stated principles / procedures of the system. After conducting the test, the student should himself/herself evaluate all the test papers meticulously and return the papers. If there is any need for remedial teaching, the teacher should conduct remedial classes exclusively for the welfare of the late bloomers. A separate file may be kept to file all the test papers. There may be a few pragmatic difficulties in implementing the systematic teaching because the students, who are not used to this type of learning, may struggle only in the beginning. Once the initial struggles are overcome, the process will proceed smoothly. In fact, the teacher's gusto to make the students studious by his/her systematic teaching with the explicit laborious

teaching efforts usually make any student sincere in his/her academic venture. The successful implementation of above stated principles in ELT may make the students learn English without more discomfort. After the teacher completes the initial objective of making the students studious for the examination, the teacher may involve in the teaching to make the students acquire the four language skills-LSRW. The students who are made academically successful usually have more enthusiasm to sharpen the language skills for which the teacher may conduct any course after the academic year. They can feel free to focus on acquiring the skills, since they are away from busy academic stressed period. According to the level of the students and the availability of resources and time, the teacher should ruminate over designing a course in which the students' participation to involve in language games and a few more interesting activities should be given paramount importance.

Both the teacher and the learners find ecstasy when their combined teaching-learning endeavor results in a lustrous career of the students. The writer of the article has made learners successful in their academic and professional venture by systematic teaching methods coupled with a few spoken English courses in which many innovative teaching methods such as teaching English through newspapers, movies, and camps and so on, have been followed. The above stated views have been proved possible with the first generation learners. The teachers who want to make their teaching more beneficial to themselves and their students may consider following the presented views in the article.

The effect of cross-cultural shock on ELL of international students in India
Dr. Anne Sheela Peter

Introduction

India is a preferred destination for education, especially in the tertiary levels, as students from different
parts of the world find it easy to obtain a bachelors' or masters' degree here. The main reasons for them to
do so are that education is imparted in the English language, the cost of education is relatively low,
duration for courses of study is less when compared to that of their western counterparts and most
importantly, they find that the education imparted is of a high quality. It is not surprising then, that there is
a large inflow of students from other Asian, Middle Eastern and African countries. These students prefer to
study in the metropolises in India as there is a common notion that these cities provide the necessary
ambience and atmosphere for easy adjustment into the new culture. However, international students in
India encounter several situations arising from cultural differences between their home country and the
host country. More often than not, these encounters give rise to mental, physical and psychological stress
which together is termed as 'Culture Shock'.

Literature Review

Kalervo Oberg (1960) was the first person to describe this situation of culture shock in his
article 'Cultural Shock: Adjustment to New Cultural Environments'. He defined the phenomenon as the
psychological disorientation experienced by people who suddenly enter radically different cultural
environments to live and work. He says that "Culture shock is precipitated by the anxiety that results from
losing all our familiar signs and symbols of social intercourse.

Symptoms

Since we have seen that culture shock is actually a medical condition it has manifested
symptoms. Kalervo Oberg in his article enumerates those: "excessive washing of the hands; excessive
concern over drinking water, food, dishes, and bedding; fear of physical contact with attendants or
servants; the absent-minded, far-away stare (sometimes called "the tropical stare"); a feeling of
helplessness and a desire for dependence on long-term residents of one's own nationality; fits of anger
over delays and other minor frustrations; delay and outright refusal to learn the language of the host
country; excessive fear of being cheated, robbed, or injured; great concern over minor pains and eruptions
of the skin; and finally , that terrible longing to be back home" (p143). For some students they follow the
natural "U" curve and are able to bounce back eventually, but for some, these symptoms persist and it may
even lead to a nervous breakdown. Those that are able to seek support, or by the strength of their own
personality overcome culture shock without much damage. These students stay and complete their
education and are even eager to come back for their post-graduation. Those that are not able to address
the issue of culture shock just give up and go back.

Stages

The process of acculturation takes place in four stages. However, not every individual follows these stages
in the same order or take the same time to pass from stage to stage. There are different researchers who
have described the stages, some with three, some four and some up to nine stages. Brown (1980) puts
forth these four stages:

Honeymoon stage: Students are fascinated by the novelty of all that they see around them. They have a benign attitude to locals. They are eager to experiment and explore situations without any trepidation. At this stage they stay in hotels and interact with individuals from their own country. This stage may last from a few weeks to six months depending on circumstances.

Crisis or culture shock stage: This is the stage when differences begin to make their presence felt and great distress begins to set in. All symptoms mentioned in 7.2 are manifested. The feelings of anxiety, helplessness and psychological disorientation impede the process of learning. It affects students' ability to make decisions and solve problems. Therefore, in this stage there is hardly any learning that takes place.

Recovery: The third period is a long and slow process of recovery. Brown (1980) identifies the feeling of anomie in this stage which is greatly helpful for language learning. It is at this stage that the student feels he is between his native culture and the host culture, at the same time he is a member of neither. This stage, according to many scholars, is the critical time for optimal learning since it provides not only the optimal distance but the optimal cognitive and affective tension to produce the necessary pressure to acquire the language.

 Acceptance: In this stage anxiety is completely absent and the student is completely at ease with situations and people around him. He begins to accept cultural differences and understands that the host culture is neither superior nor inferior to his- it is just different and he accepts it as another way of living. He is completely flexible and functional at this stage.

Sometimes with complete adjustment students actually begin enjoying their stay in the host country and may miss it when they have to go back to their own.

Having taught English to undergraduate and post graduate students for over fifteen years, I have understood that culture shock can prove to be a significant barrier in learning English for these international students. Based on my observations I have formulated the following hypotheses.

Hypotheses

1. Culture shock affects English Language Learning of International students in India who are studying at the tertiary level.
2. Geographical distance of the native country from the host country influences the degree of culture shock.
3. There is a difference in the way culture shock affects male and female students.
4. Culture shock reduces proportionately with number of years spent in the host country.

Methodology

The subjects for this study were determined using simple random sampling method. Four educational institutions at the tertiary level in Bangalore were chosen and the total population of international students of these institutions was selected as the sample for the study

After having obtained permission to address the international students of these colleges the complete enumeration survey method was employed and data was collected. The total numbers of students N=166. For purposes of convenience the students were grouped under these categories: Arab countries, Iran, Ivory Coast, Asia and others.

Data was collected from students using a questionnaire based on the Likert Scale of 5 degrees of agreement. Apart from obtaining information such as age, sex, country of origin, mother tongue, duration of stay in India, the questionnaire assessed level of culture shock. It also contained an open ended question asking them to describe their experiences as students in India. It served a two-fold purpose that of understanding clearly the predicament of the students as well as helping to analyze their English language ability. The criteria for evaluating the score were completion, cohesiveness, accuracy and vocabulary.   Page | 111

In this paper I have compared the variables of gender, country and duration of stay in India with culture shock and with the test score attained by the students and the results are as follows:

|	N	Mean	SD	Test statistic	P value
Gender					
Male	107	32.17	5.56	T =0.939	0.349
Female	59	31.20	7.55		

Table 1: Comparison of Culture Shock by gender

The mean score for correlation of culture shock and male students is 32.17 and for females it is 31.20. The p value is 0.349 which is >0.05 Therefore we see that both male and female students experience culture shock to the same degree. There is no significant difference between male and female in the mean score for culture shock.

	N	Mean	SD	Test statistic	P value
Gender					
Male	107	3.93	1.65	T =-6.416	0.000*
Female	59	5.56	1.40		

Table 2: Comparison of Test Score by Gender

When the test scores are compared we see that female students have scored higher than their male counterparts. The mean score for males is 3.93 and for females it is 5.56. The p value is 0.000* which means that there is a statistically significant difference between male and female in the mean test score. This goes to show that female students fare better in English language learning in spite of experiencing culture shock.

Mean Score for Culture Shock by Gender
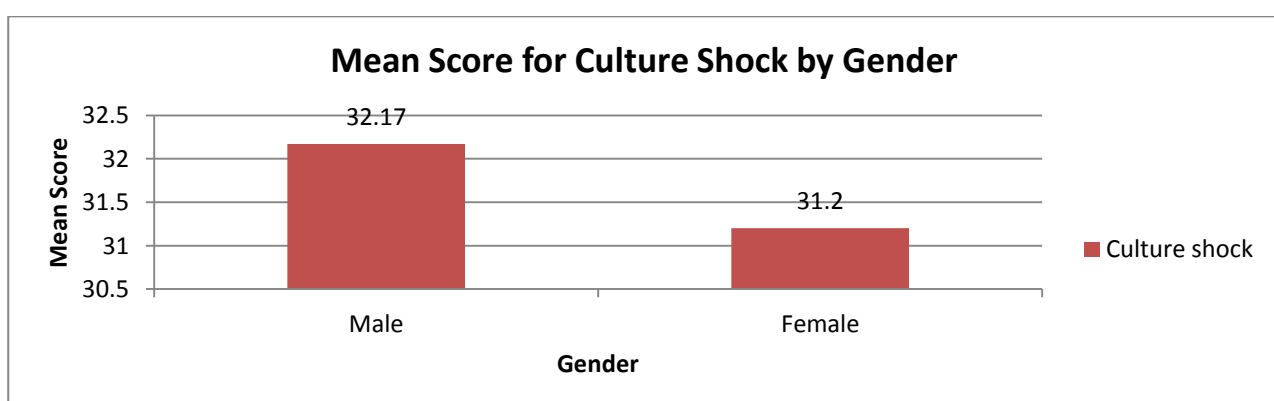
From this graph it can be observed that female students experience culture shock to a much lesser degree than their male counterparts. However, as we see in the table above, this does not deter female students from scoring higher marks when compared to male students. In this instance culture shock has a low statistical relationship with gender.

	N	Mean	SD	Test statistic	P value
Country					
ARAB	54	33.94	5.50	F=3.749	0.006*
IVORY COAST	39	32.28	6.10		
IRAN	33	30.61	7.02		
ASIA	25	28.64	6.84		
OTHERS	15	31.00	4.93		

Table 3: Comparison of Culture Shock by Country

One of the hypotheses stated that geographical distance of the native country from India has no influence on the degree of culture shock. The test results show that the p value for Arab countries is 0.006 which is less than the significance value and so the null hypothesis is rejected and alternative hypothesis accepted. When we look at the mean scores we see that Arab countries, Ivory Coast, Iran and others have a mean score above 30 and Asian countries (those close to India) have a score of 28.64. This proves that the further away a country is from the host country the higher will be the culture shock, because cultural differences may be much more. Therefore, we can say that there is a significant difference between countries in the mean score for culture shock.
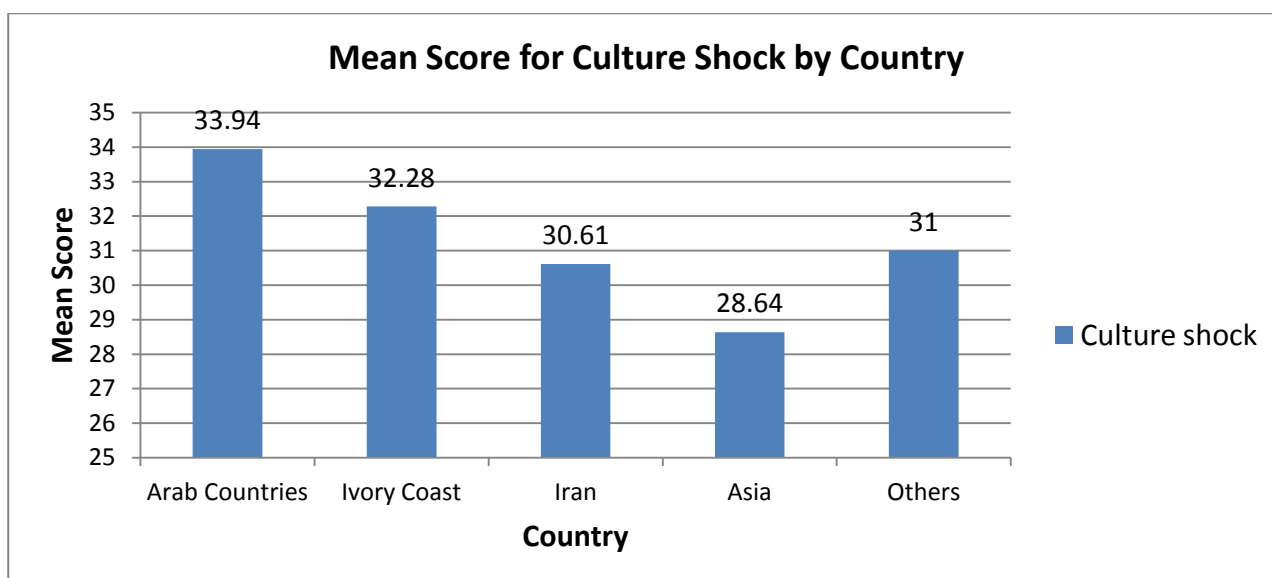
This graph shows the mean score of culture shock with that of the groups of countries. Asia had the lowest culture shock with that of 28.64/50. Iran was next in line with 30.61, followed by others with 31, Ivory Coast with 32.28. The country group which had the highest score was Arab with a mean score

of 33.94. This goes to show that the further away a country is from the host country (India) the higher is the culture shock due to differences in culture.

	N	Mean	SD	Test statistic	P value
Country					
ARAB	54	3.37	1.26	F=13.565	0.000*
IVORY COAST	39	5.05	1.81		
IRAN	33	4.64	1.56		
ASIA	25	5.84	1.51		
OTHERS	15	4.70	1.60		

Table 4: Comparison of Test score by Country

From this table we see that students from Arab countries have the lowest mean score- 3.37 and students from Asian countries have the highest score of 5.84. The p value for test score for Arab students is 0.000. *There is a significant difference between countries in the mean score for culture shock. This shows that culture shock affects their language learning achievement.* From post-hoc test there is significant difference between ARAB & ASIA.
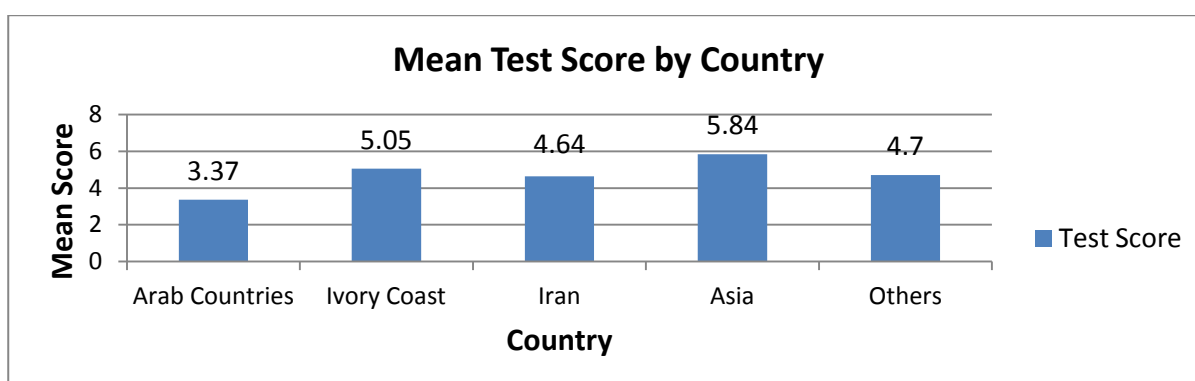
In this graph we can see that of the five country groups Arab countries have scored the lowest in the test with a mean score of 3.37, whereas students from Asian countries have scored the highest with 5.84. Ivory Coast has a high average test score as well with 5.05 followed by others-4.7. Iran also had a score close to that of others-4.64.

|	N	Mean	SD	Test statistic	P value
Duration					
LESS THAN 6 MONTHS	64	31.48	6.47	F=0.541	0.655
6 MONTHS - 1 YR	34	33.03	6.37		
1 TO 3 YRS	55	31.65	5.83		
MORE THAN 3 YRS	13	31.08	7.84		

Table 5: Comparison of Culture Shock by duration of stay

Theoretically speaking, students experience culture shock in the second phase, that is. 6 months to one year. From the table above we see that the mean scores for culture shock does not vary greatly. For less than 6 months it is 31.48, for 6 months to 1 year it is 33.03, for 1-3 years it is 31.65 and more than 3 years it is 31.08. Kalervo Oberg's theory that students face the highest culture shock in the second phase holds good. However, culture shock is evident in all the stages. This means that culture shock does not eventually or naturally go away. This is an important finding as it shows that the previously held notions that culture shock reduces and completely disappears over time does not hold good.

	N	Mean	SD	Test statistic	P value
Duration					
LESS THAN 6 MONTHS	64	4.23	1.78	F=7.425	0.000*
6 MONTHS - 1 YR	34	3.69	1.38		
1 TO 3 YRS	55	5.10	1.70		
MORE THAN 3 YRS	13	5.54	1.39		

Table 6: Comparison of Test Score by duration of stay

We have seen from the previous table that culture shock is highest (33.03) in the second stage (6m – 1 yr) and from this table it is evident that the mean for test score is the lowest (3.69) in the second stage. This goes to show that culture shock does indeed affect English language learning. The alternative hypothesis is accepted and null hypothesis is rejected. Although the p value is 0.000 for test score in less than six months we would expect the mean score to go up in the next phase and not reduce. This shows that learning is the lowest when culture shock is the highest.
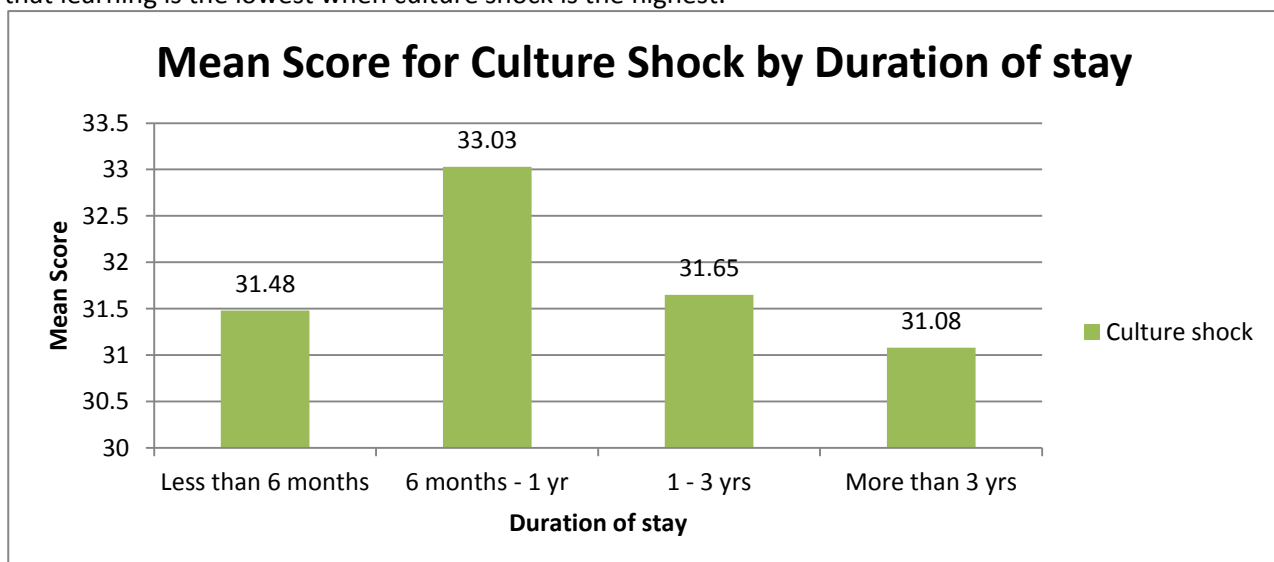
When duration of stay is compared with culture shock we see that there is no substantial difference in the mean scores. For students who stay for less than six months, one to three years or more than three years the difference observed is miniscule. Only for six months to one year we see that culture shock goes up by 1.95 when compared with more than three years. It can be concluded from this graph that duration of stay in the country does not reduce the degree of culture shock felt by sojourners.

Recommendation

The teacher's role : Teachers are the most important agents of change in students' lives where culture shock is concerned. They need to create a conducive learning environment where students are made to feel comfortable and less anxious. Their final goal is to make students independent thinkers and users of the English language. In order to do this they must identify four loads that form barriers to their language learning. The first load is the cognitive load- the number of concepts embedded in every lesson may seem overwhelming. Teachers need to have a finger on the pulse of the students' level of language learning and adapt lessons accordingly. The second load is the culture load. Students may be unaware of what is expected of them in the classroom and outside the classroom as well. Teachers can save a lot of embarrassment and humiliation for international students by explaining to them what to expect from the environment around them and what is expected of them. They can be guided about social norms and etiquette when they are in India. It is extremely important for teachers to treat international students with regard and concern because this sets the trend for the rest of the student community to follow. Thirdly students face the language load. They are bombarded with all forms of language around them. They see hoardings in English, people around them speak in English, they have to read a lot of information in English and they are expected to produce cohesive and coherent pieces of writing when they are just grappling with the basics. Teachers can help here by introducing vocabulary at the beginning of the lesson so that they are familiar with the words and are able to engage with it when they come across it in the lesson. The teacher should also model and scaffold vocabulary so that it does not become a formidable task for the students. Complex sentences could be broken down to simple ones to encourage better understanding. Another way that teachers can help is by dedicating some classroom time to impart cultural education for English language learners- lessons about body language, eye contact, academic language and conversational language. Classroom activities should be made interactive and learning should be fun. This motivates students to learn in a relaxed and comfortable atmosphere

Conclusion

This paper has explored in depth the effect of culture shock on English Language learning of students who come to India from other countries. The first hypothesis that 'Culture shock affects English language learning of international students in India who are studying at the tertiary level' has been proved true. The second hypothesis of "Geographical distance of native country from host country influences the degree of culture shock' has also been proven true. However the third hypothesis has been proven false as we see that female students are not so greatly affected by culture shock as male students are, where English language learning is concerned . The fourth hypothesis also was proven false because we have seen that culture shock does not reduce proportionately with number of years spent in the host country.

References

Brown, H.D. (2007). Principles of Language Learning and Teaching (5th ed).white Plains, NY: Longman.
Chandler, D. (1994). The Sapir-Whorf Hypotheses. Online documents at http://www.aber.ac.uk/media/Documents/short/whorf/html [30.06.2004]
Clyne, Sandra. 2001. Why your international students are sudando la gota gorda. (sweating buckets). *Teaching For Our Times*. (3): 96-101.
Coodman, N.R. 1994. Training for the global executive. In Brislin, R.W., & Yoshida, T. (Eds), *Improving Intercultural interactions: Modules for cross-cultural training programs.* London: Sage Publications.
Diaz-Rico, L.T, & Weed, K.Z. (2006). The cross cultural, language and academic development handbook (3rd ed). Boston: Allyn and Bacon

Ellis, R. (1994): *The Study of Second Language Acquisition*. Oxford: Oxford University Press.

Genc, B. & Erdogan Bada (2003). Culture in Language Learning and Teaching. *The Reading Matrix,* 5 (1), 73-84

Jacobs,   K.   2003.   Culture   Shock   [online]   Available   :   http://   www. Hagshama.org.il/en/resources/view.asp?id=1445 (April 15th 2008)

Krishnaswamy, O.R. & Ranganatham, M. 2005. *Methodology of Research in Social Sciences.* Himalaya Publishing House, Mumbai

Oberg, K. 2006. Reprint aus Oberg.K.1960. Cultural Shock: Adjustment to New Cultural Environments, Practical Anthology 7: 177-182. Technical Assistance Quarterly Bulletin, Technical Information Clearing House, New York.

Page | 116

A Session Plan for Engineering Undergraduates Learning ESL
Dr. Varalakshmi Chaudhry

Introduction
There is a need for in service teacher training and action research in classrooms in engineering colleges to improve the quality of engineering education in private and self-financing colleges. Teachers need to be trained to conduct ongoing research in their everyday classroom teaching on their own students. Action research done by individual teachers need to be compared and the results need to be discussed in college meetings and forums. In this paper, I have given session plans for two topics: Personality Development and Self Development. The plans have been tried on my students for many years now. I want the plans to be tried on teachers in engineering colleges and improve their teaching – semester after semester. This activity would increase the interest of teachers in their own teaching and empower them.

Session Plans   **Topic: Personality Development**

Session Objectives   At the end of this session, the learner will be able to:
1. List the various aspects of Personality Development (PD).
2. Explain the role of PD in enhanced employability.
3. Demonstrate the relevance of body language in job interviews.
4. Differentiate between verbal and non-verbal communication.

Teaching Learning Material
Files, Pens, Papers and Scripts for the roles in the role play activity, Board and Marker
Video recording equipment, Material on description of the situation for the role play
Charts

Session Plan

Time (in min)	Content	Learning Aid & Methodology	Faculty Approach	Typical Student Activity	Learning Outcomes (Blooms + Gardeners)
10	Introduction to Personality Development	Group Discussion	Conducts Monitors Facilitates	Participates Discusses	Remembering Linguistic Interpersonal
10	Points to be Remembered in PD in Enhanced Employability	Chalk & Talk	Explains	Listens Jots Down Notes	Understanding Linguistic Intrapersonal
20	Relevance of Body Language in Job Interviews	Role Play	Conducts Instructs Facilitates Monitors	Participates	Applying Interpersonal Verbal
10	Differentiate between Verbal and Non-Verbal Communication	Chalk and Talk	Lectures	Listens Jots Down Notes	Analyzing Linguistic Interpersonal Visual
05	Conclusion	Keys in Chart	Conducts Questions	Participates Answers	Analyzing Interpersonal Intrapersonal

Session Inputs

We will start the session with a group discussion activity for the aspects of Personality development. The performance of the learners will be obeserved based on the following points:

1. Body Language/ Non-Verbal Communication
2. Verbal Communication
3. Opportunities for Enhanced Employability

Suggested Activity: Group Discussion on Aspects of PD

Description:

There would be 5 groups of 10 learners each. The learners will discuss for 5 minutes and make a list of the main points. Each group then read their list for 1 minute. The facilitator can note down the points on the board.

GD Topic: Your views on Personality Development

Discussion: During the discussion, the facilitator can evaluate the points under the following 3 categories:

1. Body Language/ Non-Verbal Communication
2. Verbal communication
3. Opportunities for Enhanced Employability

Personality Development is the overall improvement in a person with respect to the following aspects: Language, Thoughts, Concepts, Manners, Etiquette, Gestures, Postures, Quality of responses, Dress code, Eye and hand movements; and finally, Integrity in character.

Points to be Remembered in PD in Enhanced Employability

After introducing the PD, the teacher can list and explain the "points to be remembered in PD" in enhanced employability by writing them on the board and explaining the concepts.

Points to be remembered in PD:

1. If a person's dress code is appropriate for the interview, the first impression will be effective.
2. When you enter the interview room, ensure that your way of walking is proper – proper stride, speed and that the head is held high.
3. The way you sit in the chair is also important. You should not have a hunch.
4. Answer only when you are put a question.
5. Your answers should reveal a positive attitude.
6. Ensure that your resume was properly written before you appear for the interview.

Relevance of Body Language in Job Interviews

Having discussed the points to be remembered in PD, it is now the time to conduct a role play activity to explain the relevance of body language in job interviews.

Suggested Activity: Job Interview Role Play (HR Round)

Purpose: To enable learners to show the relevance of body language in job interviews

Teaching/Learning Materials:

a. 1 Table, 3 chairs for interviewers and 1 chair for the interviewee
b. Files, Pens, Papers
c. Video recording equipment

Call any of the 4 learners and ask any of the 3 learners to act as interviewers and ask other 3 learners to act as interviewees. Ask the interviewees to go one by one and attend the interview.

The sample interview conversation could be as follows:

Interviewer 1: Give a brief introduction about yourself.

Candidate 1: Gives information about: Name, Place of residence, Qualifications, Achievements, Strengths, Weaknesses, Goals, Opportunities and Threats.

Interviewer 2: Why have you chosen our organization?

Candidate 2: Gives the positive points about the company and the compatibility of his qualifications with the job applied for.

Interviewer 3: What would be your contribution for the growth of our organization?

Candidate 3: Gives a list of his activities that would lead to the growth of the organization.

Conclusion:

The recording would be replayed and the teacher discusses the body movements of each of the three candidates, negative and positive points.

Relevance of Body Language in Job Interviews:
1. 80% of our communication with others is done non-verbally – that is through body language.
2. A person can achieve immediate success with the right body language.
3. Language can be ambiguous sometimes.

Verbal and Non-Verbal Communication

After listing explaining the relevance of body language in interviews, let us now list and explain the differences between the verbal and non-verbal communication through the chalk and talk method.

Verbal: Basically, this communication is done by using words and expressions. You need to use simple and relevant words. The words should convey a positive feeling.

Non-Verbal: This communication is done by gestures, body language, facial expression, sign language without the spoken word. While doing the non-verbal communication in interviews remember the following points:
- The movements of your hands and shoulders should be proper.
- You should sit with your back straight.
- Your head should be straight.
- Look straight into the eyes of the interviewer while answering.
- Keep a pleasant face during the entire period of the interview.
- Maintain a polite tone throughout.
- Have a positive attitude.

Conclusion

The session can be concluded trough the following 'Keys in Chart' activity. This activity will motivate the learner to remember all the important keywords that are discussed in the whole session.

Suggested Activity: Keys in Chart

Divide the learners into some groups based on the headcount of the class and provide them a chart. Ask the groups to prepare a list for the keywords of the whole session. Give them 3 minutes to prepare the list and collect the chart from the groups. Evaluate all the listed charts and then display the most correct list chart in the classroom with the name of the group members.

Summary

In this session, we learnt to:

List the various aspects of Personality Development (PD).

Explain the role of PD in enhanced employability.

Demonstrate the relevance of body language in job interviews.

Differentiate between verbal and non-verbal communication.

Assignment

- Refer the internet, view some interview videos, make notes on the Verbal and Non-Verbal communication of the interviewee and then suggest improvements.

References
- Cambridge and Oxford Publications on English Language Teaching
- Cengage Publications on Technical Communication and Communication for Professional Purposes

****

Topic: Self Development

Session Objectives: At the end of this session, the learner will be able to:

1. Research one of the works written on Self Development (SD) by Robin Sharma.
2. Recognize the positive and negative points of Robin Sharma's `The Monk who sold his Ferrari'.
3. Integrate the points on SD from the various books of Robin Sharma.
4. Create a new work of fiction, based on the points integrated from Robin Sharma's works.

Teaching Learning Material
Files, Pens and Papers, White board and Marker, Video Recording Equipment, Paper Chits

Session Plan

Time (in min)	Content	Learning Aid & Methodology	Faculty Approach	Typical Student Activity	Learning Outcomes (Blooms + Gardeners)
10	Recap	Q and A	Questions	Answers	Remembering Linguistic Interpersonal
15	Self Development as handled in Robin Sharma's `The Monk who sold his Ferrari'	GD	Conducts	Participates	Understanding Analyzing Linguistic Interpersonal
10	Critical review of the book, 'The Monk who sold his Ferrari'	Chalk and Talk	Lectures	Participates	Evaluating Interpersonal Intrapersonal Linguistic
15	Points on Self – Development (SD) from the Various Books of Sharma	Seminar	Conducts	Participates Reconstructs Presents Points on the Topic	Creating Interpersonal Verbal
10	Conclusion	Pick a Chit	Conducts	Participates Answers	Remembering Interpersonal Intrapersonal

Session Inputs

Recap of the Points on PD learnt in Previous Session

Since the learners are already aware of Personality development (PD) in the previous session, the same can be recapped through the following Q&A activity. We will start the session with a group discussion activity for the aspects of Personality development. The performance of the learners will be obeserved based on the following points:

1. Body Language/ Non-Verbal Communication
2. Verbal Communication
3. Opportunities for Enhanced Employability

SuggestedActivity:Q&A

Divide the learners into three groups. Prepare some questions for the following topics of the previous session:

1. Body Language/ Non-Verbal Communication
2. Verbal Communication
3. Opportunities for Enhanced Employability

Each group can select any of the above topics. The prepared questions for the selected topic will be given to the groups. The 1st group can ask the questions of its allotted topic to the 2nd group, the 2nd group can ask the questions of its allotted topic to the 3rd group and the 3rd group can ask the questions of its allotted topic to the 1st group.
The responses from the groups can be evaluated by the facilitator and can be corrected, if necessary.

The Main Points from `The Monk who sold his Ferrari'

After recapping the previous session, now the facilitator can list down the main points of Robin Sharma's "The Monk who sold his Ferrari" on the board.

Points to be written on the Board:
1. The main character goes in search of the truth behind his unhappiness.
2. He finds the answer in the Himalayas of India.
3. The Principles for Successful Living are presented in the form of symbols:
    a. The beautiful garden – symbolizes the creative human mind
    b. Tower – the goal of life
    c. Sumo Wrestler – growth
    d. Stop Watch – Time
    e. Wire - Discipline
    f. Perfume of Roses – Love
    g. Path of Diamonds – Successful future
4. If you have all the qualities mentioned above you will have a successful life.

Critical Review of `The Monk who sold his Ferrari'

Having understood the main points, now we can do a review of the same through the following group discussion activity.

Suggested Activity: Group Discussion

Divide the learners into some groups based on the headcount of the class.

Purpose: To review the listed points of Sharma's "The Monk who sold his Ferrari".

Ask the groups to discuss the listed points of the above mentioned book with each group. The advantages, disadvantages, suggestions etc can be discussed in the group discussion.

During the discussion, the facilitator can evaluate the discussing points of review and can correct, if necessary.

The main reviewed points are:

1. The rich lawyer, Julian mantle, is forced to confront the spiritual crisis of his out-of-balance life.
2. On a life-changing odyssey to an ancient culture (India), he discovers powerful, wise and practical lessons that teach us to: Develop joyful thoughts; Follow our life's mission and calling; Cultivate self-discipline and act courageously; Value time as our most important commodity; and Nourish our relationships, and – live fully, one day at a time.
3. The 21-day test for any formation of a habit. If you can stick to a habit for more than 21 days, then it would remain with you forever.
4.

Integration of all the points on SD from the Various Books of Sharma

After the review of the Sharma's book through the group discussion, now we can integrate all the points on self development from the various books of Sharma. This can be done by the following seminar activity.

Suggested Activity: Seminar by a Learner

For the seminar, select a learner in the previous session itself and provide the summaries of all the books of Robin Sharma prepared by the teacher. Ask the selected learner to go through the seminar and be ready for the seminar.

During the seminar, ask the other learners to listen and pose some questions related to the seminar. As a teacher, we can help to answer the questions.

Conclusion

The session can be concluded through the following 'pick a chit' activity.

Suggested Activity: Pick a Chit

Write down the following keywords in some chits and place those on the table.

1. 21 – day test for Habit Formation
2. Kaizen – continuous improvement
3. The most extraordinary garden
4. The art of self-leadership
5. The power of discipline
6. The secret of happiness
7. The ultimate purpose of life
8. Life-transforming moments

Randomly select a learner and ask him/her to come and select a chit. Ask that learner to give some points about the selected chit.

Summary

In this session, we learnt to:

a. Research one of the works written on SD by Robin Sharma.
b. Evaluate the positive and negative points of Robin Sharma's `The Monk who sold his Ferrari'.
c. Integrate the points on SD from the various books of Robin Sharma.
d. Create a new work of fiction, based on the points integrated from Robin Sharma's works.

Assignment

Create a new work of fiction regarding the principles of Enlightened Living using 7 symbols that stand for the same principles as those of Robin Sharma's in `The Monk who sold his Ferrari'.

References

- Cambridge and Oxford publications on English Language Teaching
- Cengage Publications on Technical Communication and Communication for Professional Purposes

Conclusion

The session plans could be followed for topics in the engineering subjects and concepts. Unless teachers do small-scale research in their classrooms and work and rework on their session plans throughout the semester, qualitative improvement in technical education is impossible.

References

Chaudhry, Varalakshmi & Vaishna Narang (2013), `Input Processing and Pedagogical Process: Engineering Undergraduates Learning English as a Second Language' in Vaishna Narang (ed) Contemporary Issues in Learning Theories and Pedagogical Practices Volume II Noida, UP: Orient Black Swan ISBN 978 81 250 49913 pgs 219 - 242

Chaudhry, Varalakshmi (2013) ` ESL Learner defined Grammar in Second Language Acquisition' Dimensions of Linguistics and Language Teaching for New Millennium Learners Pg 110-112 Tata Mc Graw Hill: New Delhi   ISBN (13) 978-1-25-906371-6; ISBN (10) 1-25-906391-7

Chaudhry, Varalakshmi (2013) `` Professional Challenges of Teaching: Learner Perspective'' International Journal of English Literature Language and Skills 2(1): 75-78 ISSN No: 2278-0742

Chaudhry, Varalakshmi (2013) ``Cognitive Strategies of Engineering Undergraduates Learning ESL'' Future Tech – International Journal of Science and Technology 1(1): Sept 2013 ISSN No: applied for

ENGLISH & COMMUNICATION SKILLS

Communication and Its Importance
K. Karthikeyan

The 21st Century, thanks to the globalization and Information Technology revolution, has put us straight in the world of communication. While globalization has accelerated the process of integration of humanity through human interaction, technology has facilitated the exchange of information, ideas, emotions and feelings faster across the world. Time and space, in the process, have been compressed. However, the necessary to handle the information and ideas more effectively and humanly is being felt more increasingly than ever before. Thus, communication, which can be defined as the process of passing information and understanding from one person to another, has gained much attention. Due to fast changes occurring worldwide, it has become imperative for one and all to possess excellent communication skills to achieve success in life. Whether in day-today-life or in profession, thinking of success without effective communication skills in myth.

Nowadays the competition for jobs has become tougher. To get a job of one's choice, one must possess excellent communication skills along with technical skills. Consequently, communication skills have emerged as the foremost employability skill in the 21st century. Employability skills not only help one to get a job but also stay in the job, and move upwards in the workplace. What's more, the success of any organization now-a-days depends more on communication than on capital. Even as information moves further, faster, and reaches more and more people, the skills that make it possible to connect to another person emotionally, intellectually, and spiritually are needed as much today as ever before.

The world of business has also changed rapidly. The business environment has become highly competitive and as such business organizations have become dependent on strategic communication for their survival and growth. Basic to an organization's existence, sustenance and growth, effective communication has been the bedrock on which the fate of the organization rests. When communication stops, the organization collapses. Thus effective communication holds the key not only to the success of a person but also to the wellbeing of an organization. Thus, our goals – both personal and professional – should be effective communication. Communicative English has evolved to help people learn and acquire necessary communication skills.

Communication is a skill which can be acquired through proper education and training. Developing language skills is one of the major requirements to enhance a learner's capability for effective communication competence is the ability of the communicator to interact appropriately with others by knowing what to say, to whom, when, where, and how. However, communication skills are not learnt overnight. The prospective learner must slowly but steadily progress to learn the language skills according to their order: Listening, Speaking, Reading, and Writing (LSRW).

Communicative English, being a behavioral discipline, also makes the learner's personality undergo fundamental, positive changes even as he goes on acquiring the skills. Though communication skills are best learnt at the school level, however, it is never too late to learn how to communicate effectively. Whether one is 8 or 80, communicative English is worth a try. It has been rightly said that there is no greater gift that you can give your child at the beginning of life than the ability to communicate. In the 21st century, communication skills and Communicative English are practically inalienable.

Man does not live by bread alone. If he needs anything else, then it is communication, which is a means as well as an end in itself. The more sophisticated one's communication, the more civilized or competent that person is. Good communication for better interpersonal relations is appreciated not only in close circles but also in formal settings. Miscommunication results in misunderstanding and ultimately leads to quarrels between relatives, social disharmony and dissolution of business organizations. Our personal relations affect our social relations and vice versa. The people who are considered powerful or successful are good communicators in one way or the other. Effective Communication is the key of success of successful business people and leaders all over the world.

Organizations are totally dependent on communication, which is defined as the exchange of ideas, messages or information by speech, signals or writing. Communication can be compared with the artery system of a business organization. Without communication, professional organizations cannot function effectively. If communication is diminished or hampered, the entire organization, whether pro-profit or for non for profit, suffers. When communication is through, accurate and timely, the organization tends to be vibrant and efficient. Business organizations are generally profit – oriented and effective communication plays a crucial role in achieving the goal. Business communication is all about effective interaction within and outside the walls of a business organization. Communication is a process of interaction between people who attempt to share an experience or influence each other's behavior within or outside the group they belong to.

In today's business world, communication is the key to success. Communication is an essential element that is needed to start a business as well as expand and maintain it. There is no business on the face of the earth that is able to prosper without a proper communication network in place. Therefore, communication is not only an essential aspect of organizational set ups, which are characterized by constant changes, but effective communication can also be seen as the foundation of modern organizations. Further, in an age of information technology revolution, the use of various communication technologies, particularly computer technology, will increasingly change the way communication occurs in organizations. Change is both inevitable and desirable in business in business organizations and is ushered in or controlled by effective communication. In fact, communication means business.

The complex nature and large size of modern organizations have rendered communication as an important tool of systemic and systematic change. Since organizations are run by people, transfer of information, maintenance of interpersonal relations and public relations are inexorable. The relationship between the employers / management and employees conditions the atmosphere of the organization. Effective communication plays a crucial role in making the organization a beautiful place for work which results in the all-round growth of the organization. Most of the organizations that have emerged as role models for others offer a vibrant atmosphere, positive feelings and co-operation. The Infosys, now a giant company, once started with an investment of a few thousand rupees and less than half a dozen people. Its amazing success can be attributed to the vision of its founders and their positive attitudes coupled with a highly effective communication network.

Each member of the organization, notwithstanding his/her position in it, has an important communication role to play. Exchange of information with people inside one's organization is called internal communication and exchange or information and ideas with 'outsiders' is called external communication. Effective management of both internal and external communication is the hallmark of a successful business organization.

The knowledge of the language in which one wants to communicate is essential. However, this is not enough. One should also have the ability to speak and write coherently and use language to achieve a variety of communicative functions. While the knowledge about how to use language appropriately in different settings is really necessary, the "ability that allows one to make use of one's language knowledge in appropriate ways to meet one's communicative goals" is the real ability to use language effectively communication.

If the 21st century has unleashed a lot of job opportunities and business expansion, its demands are also equally high: you must possess employability skills. We can define employability as "the combination of factors and processes that enable people to progress towards or get into employment, stay in employment and move on in the workplace." Among all skills, communication skills occupy a primary place. The ability to articulate thoughts and ideas effectively using oral, written and nonverbal communication skills in a variety of forms and contexts is considered to be a requisite among the prospective employees.

It is also necessary that one learns to communicate effectively in diverse environments and uses communication for a range of purposes in order to prosper in the society. One should be able to master the four language skills (LSRW: Listening, Speaking, Reading and Writing) to perform communication functions effectively. Last but not lest, one should be able to utilize communication media and technologies, know how to judge their effectiveness in a particular situation and assess their impact for achieving the communication goals. In the 21st century, one cannot thrive if one cannot communicate properly.

References

Akmajian, H. An Introduction to Language and Communication, Fifth Edition, New Delhi: Prentice-Hall of India, 1996.

Allwright, R.L.Language Learning through Communication Practice.ELT Documents 76(3)London: British Council.

Antony, A. Teaching of English as a Second Language in India.Bareilly: PBD, 1993.

Mohan Krishna & Meera Banerji. Developing Communication Skills. New Delhi: Macmillan India Ltd., 1997.

Singh, R.K. Communication in English: Grammar and Composition.Bareilly: PBD, 1996.

Widdoson,H.G.Teaching Language as Communication. Oxford:OUP.

The Need for Effective Communication Skills in English for Engineering Students
Dr. B. Lakshmi

Introduction

Communication is the process of sharing or exchanging of ideas bringing common understanding. Communication is the dynamic interactive process. It consists of five steps that are ideation, encoding, channel, decoding, and feedback. Today's engineers must be competent in technical as well as in communication. Effective communication is expected from the engineers from their junior level. So they must learn how to communicate with their colleagues, team leaders, and customers. But in reality we come across engineers who are lack in Communication. If they go for proper communication training, definitely they will be able to influence people with their communicative ideas.

The importance of English, both as an international language and as a link language, is now widely accepted. It is also well known that students belonging to rural area have problems in learning and speaking English. Teaching Technical English as well as communicative English is must for engineering in the scenario. English is the general term for multi dimensional global movement in ESP with its roots in academic and commercial spheres. It is variously defined by the language used in the business world and by the learners' needs. Teaching English for engineering students is defined as a subfield that focuses on the development of communicative competence for business settings, also known as target situations or situated contexts in business. The Need of Effective Communication Skills in English for Engineers is very important in global context. For this teachers have to select suitable language materials and to use them strategically to achieve a particular communicative purpose.

In the present world of Science and Technology, English Language plays a vital role as a *Lingua Franca.* Engineering students of today are expected to have a command of English language. In the due course, they may contact different companies for project work, industrial visit and campus interview. An understanding of the four skills (Listening, Speaking, Reading and Writing) will enable the engineers organize their concepts and present them in logical sequence.

All the four skills (Listening, Speaking, Reading and Writing) in English are very important to everyone. The students in business world must have listening and speaking skills in areas such as presentations, negotiations, business meetings, group discussions, video conferencing and speaking over telephones etc. Reading and writing skills are required in reading the business communications, writing business letters, reports, e-mail usage, fax usage etc. Apart from all these skills students' background is analyzed. Since India is a multilingual state, and also English is not a mother tongue for Indian students. Teaching English to the engineering students is taken into account all these fields and the curriculum is designed accordingly.

Students from all over the country and from Andaman Nicobar islands, Bangladesh, Nepal and china enroll in VelTech Dr.RR & Dr.SR Technical University, Avadi, Chennai-62,Tamil Nadu, India to pursue various courses in Engineering and Technology. The medium of instruction is English. The present paper deals with the problems encountered by B.Tech first year students of 2013 batch to improve their communicative competence.

Profile of the students

The students are in the age group of 18 to 20. Their educational qualification is a pass in twelfth standard or inter-mediate, who have learnt English as a second language in their schooling. Many of them cannot speak good English, their fluency and grammar is not up to the mark. The reason is very clear that any many of the students are from Andhra Pradesh, Bihar and Jharkhand and they studied in their vernacular medium have no exposure to English. Due to parental pressure, present economic condition and passion of engineering they have chosen B.Tech Degree Programme in Chennai. Suddenly, they find the

environment alien, with no body is talking in vernacular language. If they   want to communicate, they have to communicate in English only.

Course Design

Initially one month bridge course Programme was designed for all the first year B. Tech students. Sufficient study materials were given to the students and they were motivated to use the dictionary and Thesaurus. They were asked to build Word games and tongue twisters by using English alphabets. Students also were motivated to improve their word power by learning new five words every day. A well-programmed language lab was designed to give students to practice in listening and speaking. Pre –evaluation and post-evaluation test was conducted in the bridge course. This test gives clear picture about students' level of understanding and anxiety were considerably brought down.

Teaching English for engineering students was designed as a curriculum for two semesters. The first semester syllabus is designed with English grammar, reading comprehension, definitions, process description, instructions and letter writing etc…. The second semester syllabus is designed with group discussions, presentations, LSRW Skills, interview skills and different types of thinking like creative, critical thinking and problem solving etc…

Methodology

Their cultural background was also distinct. The teacher was a facilitator in this scenario. The students were given specific tasks and they had to share their experiences with their classmates. Daily exposure to UGC country wide Edusat programmes helped the students to fine tune their communicating skills. Maggie Sokolik observes:

Machines are now used as tools for communication rather than simply as ways of delivering automated drills or exercises. Vast amount of reading on any topic and in many languages are now available on the web and the chance to participate in discussions with people from all walks of life, is motivating for many learners.

As Vel Tech Technical University campus is web enabled, the students used their laptops to access the Internet and downloaded the required materials for their uses. Dramatic improvements were registered by the participants in the post course evaluation. The students were comfortable with their skills of communication when they joined the first semester.

The first semester focuses on reading and writing skills. Learning grammar helped them to construct sentences without making mistakes. Reading comprehension makes them to read and understand the running sentences. Definitions help them to understand the context and give the knowledge about the particular concepts. Process description helps them to understand the description of the Process of a particular product. Instructions prepare themselves for practical living. Finally letter writing makes them to write letters with the help of their own vocabulary

The second semester focuses on listening and speaking skills. In beginning of the second semester they asked to watch group discussions, presentations, mock interview and problem solving techniques' stories in the communication skills lab and to prepare themselves to participate in group discussions, presentations, mock interviews, it motivates them to speak their ideas clearly and it gives clear understanding about their standards which makes to improve themselves for business. LSRW Skills teaches the theories as well as the body language. Creative and critical thinking skills teach them to think widely about the problems and make themselves to find out the solution for the same.

Findings

Their cultural background was also distinct; the teacher was a facilitator in this scenario. The students were given specific tasks and they had to share their experiences with their classmates. Daily exposures to UGC country wide Edusat programmes help the students to fine tune their communicating skills. Maggie Sokolik observes:

Machines are now used as tools for communication rather than simply as ways of delivering automated drills or exercises. Vast amount of reading on any topic and in many languages are now available on the web and the chance to participate in discussions with people from all walks of life, is motivating for many learners.

As Vel Tech Technical University campus is web enabled, the students used their laptops to access the Internet and download the required materials for their uses. Dramatic improvements were registered by the participants in the post course evaluation. The students were comfortable with their skills of communication when they joined the first semester.

There are 756 first year B.Tech students were enrolled for the first semester university examination. Out of 756 students who appeared for communicative English I Paper, 10 students were absent, 23 were failed, overall 723 students passed in communicative English I Paper and the first semester university examination total pass percentage was 95.63%. The same number of students also enrolled for the second semester university examination. Out of 756 students who appeared for communicative English II Paper, 15 students were absent, 4 were failed, overall 737 students passed in communicative English II Paper and the first semester university examination total pass percentage was 97%.

The greater involvements of the students were remarkable improvement in the communication skills. Students equipped themselves in all the four skills (Listening, Speaking, Reading and Writing) in English and were able to write take part in Group Discussions, Mock Interviews and Seminars. They were also enthusiastic in giving presentations in other subjects. According to Stephen Krashen, (1985) the development of literacy and development of language in general occur in only one way; when we understand messages". One notable outcome was the ability of the students to talk about their cross-cultural experiences in the society. During the admission process, most of the students were anxious and they could not communicate effectively in English. They tended to use words from their mother tongues. In the end of the first year B.Tech Programme, the same students could communicate fluently in English and their communicative competence was high. This paper, "The Need for effective Communication Skills in English for Engineering Students," enhances the communicative competence of the first year B.Tech students, feedbacks are also collected from the students for future reference and modulation of syllabus.

References:

Bhatia, V.K. *Integrating Discursive Competence And professional Practice: A new Challenge for ESP*. Paper Presented at the 34th Annual TESOL Convention. Vancouver; B.C., Canada, 2000.

Hazenberg, S.,& Hulstijn, J.H. (1996*). Defining a minimal receptive second language vocabulary for non-native university students: an empirical investigation. Applied Linguistics, 7,* 145-163.

Johns, Ann M., and Donna Price .*Machado in ESP: Tailoring Courses to students Needs and to the Outside World; Teaching English as a Second or Foreign Languages* – 3rd Ed :Heinle & Heinle.

Krashen, S. (1989). *We Acquire Vocabulary and Spelling by Reading: Additional Evidence for the Input Hypothesis. The Modern Language Journal, 73,* 440-464.

Nation, P. (2000). *Best practice in vocabulary teaching and learning. In JC Richards & WA Renandya(Eds). Methodology in Language Teaching: An Anthology of Current Practice. Cambridge: CUP.*

Orr, Thomas. *The Nature of English for Specific Purposes,* TESOL, Virginia, USA: 2002

Tickoo, ML.(2003).*Teaching and Learning English: A sourcebook for Teachers and Trainers.* Hyderabad: Orient Longman.

Strong Interpersonal Skills Slash Stress and Crush Conflicts in Workplace
Revathy Ravichandran

When dealing with people remember that you are not dealing with creatures of logic but creatures of emotion. --- Dale Carnegie.

Research has shown that more people lose their jobs because they can't get along with others, i.e. have poor interpersonal skills; than those who are fired because they lack technical skills. Media reports of many bright brains and budding professionals committing suicide, as a result of emotional turmoil, although most of them occupy viable posts in the so-called top companies. Reason - in spite of their hard earned degrees, they are unable to manage stress and conflicts in workplace. This has made the employers realize that infusing individuals with interpersonal skills is perhaps as important or probably even more, than technical skills.

Interpersonal skills are the skills which are used to communicate and interact with others. Listening, talking, empathizing with others and non-verbal or body language like facial expressions, gestures etc., which communicate a lot to the listener and help to facilitate communication – all these can be classified under interpersonal skills. In fact the ability to compete within and between organizations depends to a great extent on an individual's ability to communicate effectively - both verbally and non-verbally. Hence strong interpersonal skills- observing and studying the receiver's emotions, deciding on what to say and how to say- managing our emotions and taking care of the listeners' emotions - will not only help a person to make friends easily; it will also assist in a smooth work environment, which in turn will increase productivity in any organization.

Interpersonal Communication Skills & Anger and Stress Management

Workplace aggression, violence and stress due to work environment are increasing day by day in all organizations. Anger and stress are the most frequently experienced emotions and the cause of frustration and aggression at workplace. Anger episode at work may affect the quality of job satisfaction, team interactions, performance, perceptions of injustice, deviance, dissatisfaction, revenge, and incivility (Barade, 2002; Occialetti, 1988; Glomb, 2002; Anderson and Pearson, 1999; Bies at at., 1997; Spector, 1997). Criticism, competition, discrimination, prejudice, upsetting event, hostile environment, rejection, discouragement, harassment, unable to meet family or social demands, unmet deadlines, unrealistic goals- all these and many more may lead to frustration. All these lead to anger and stress. Anger expression is related to high levels of stress (Tavris, 1989).

The words confirm that ego problems, unwanted misunderstanding and lack of communication result in resentment, grudge, bitterness and rancor; which will only add to job dissatisfaction and stress. There is evidence that susceptibility to anger affect individuals, which involves difficulty in understanding and relating to other people, thereby contributing to increased stress on the job. (Jamner et al., 1991) Stress is also related to absenteeism, lack of productivity, and decreased turnover (Jackson, 1983), and can lead to the acts of sabotage, interpersonal aggression, hostility, poor health, and even injury (Chen and Spector, 1992). Good interpersonal communication is a plausible solution to avert such situations. To make this possible it is important to have self-control and make good use of two of the most important inter-personal communication skills - listening and speaking.

When a person is angry, the person is biased and tends to misunderstand every word spoken by the other. He / she hears things the other person probably never said and sometimes fails to pay attention to what the person actually wants to say or means to say. Listening patiently can help in avoiding many misunderstandings. This will facilitate in making the listener see the situation from the other side. Many-a-time, due to anger and misapprehension, words are hurled at and regretted later. As words once used cannot be retrieved, one needs to be cool-headed and think before speaking. Caution should be the watchword. Words used during the conversation should not be one of fault finding or criticizing. They

should be expressions which will evoke positive emotions in the listener. It should be understood that a solution needs to be found in a co-operative manner. So one should use the right words and express ones thoughts without offending the other. This will help in maintaining interpersonal relationship in any workplace. It is this effective interpersonal communication that will help to earn the goodwill and support of one and all in addition to establishing a harmonious atmosphere in the office.

Interpersonal Skills and Conflict Management

Conflict is tension that arises between, two or more social entities (individuals, groups or organizations) because of the incompatibility of actual or desired responses. It occurs when individuals or groups are not obtaining what they need or want and are seeking their own self interest. These conflicts are quite common in any organization and the result of these conflicts depends upon how they are handled. If handled badly they can ruin relationships and can be very destructive. They may obstruct co-operative action, separate people, create distrust, deepen differences and thus reduce productivity. However, strong interpersonal communication skills can help resolve conflicts without marring any relationship. By understanding the emotions of the other persons and striking their emotional chord, giving a patient hearing and using the appropriate words at the appropriate time, can help solve many conflicts. It will build a congenial work environment; which in turn will help in a person's career growth.

Interpersonal Skills and Self-esteem

Strong interpersonal skills help in building one's self-esteem, which in turn makes the person confident when interacting with others. Such a person will not only be more open to the views and beliefs of others; but will be willing to discuss, express his opinions and explore possibilities without any ill will. Active and participative listening and speaking skills will lead to an open talk and a productive end – resulting in new ways of thinking and positive changes in any organization.

Interpersonal Skills and Emotional Intelligence

Goleman, the man who professed that any person's success in workplace depends on 10% IQ (Intellectual Quotient) and 90% EQ (Emotional Quotient), lists the four domains of emotional competencies as self-awareness, self-management, social awareness, and relationship management. The success of the fourth component - relationship management – depends on interpersonal communication skills. Mayer (2001) and Bar-On (1997) also define part of emotional intelligence as 'the ability to communicate' and according to Jeanette S. Martin, 'Emotional intelligence is a person's ability to recognize and use emotion to be a more effective communicator (2004)'. In other words, in order to communicate effectively with others one needs to understand the emotions of the receiver and converse accordingly.

Non-Verbal Communication

One's non-verbal communication, or body language, is usually involuntary; the non-verbal signals that one emits often are a more valid source of gleaning information than are the signals that are expressed verbally and symbolically (John. E. Jones, 1998). Interpersonal communication skill is not restricted to verbal communication alone. Non verbal communication - facial expressions, gestures, postures, eye contact, touch etc. - also contribute a lot to resolving conflicts and reducing stress in workplace. For effective interpersonal communication, the speaker's non-verbal cues need to be geared towards evoking a positive emotion in the listener and the listener needs to observe and study the speaker's non-verbal communicative acts too.

Conclusion

Most worthwhile jobs have a 'people component' and the most lucrative positions often involve a large amount of time spent interacting with employees, media and colleagues. It is rare that

individuals can remain isolated in their office and still excel in their job. (So) most organizations look for individuals with tactical skill set: the ability to work well in a team and to influence and motivate people to get things done. (http://www.japan-learning.co.jp/en/social.html).

This makes it mandatory for people to learn various skills like interpersonal communication skills and negotiation skills to help promote good interpersonal bonding within an organization. Solution to most of the problems in workplace is emotional management and effective interpersonal skills. In fact clarity, accuracy, trust, positive attitude, encouraging tone, constructive thinking and above all a friendly approach will help to resolve conflicts and reduce stress. So along with raising academic standards, it is necessary to instill lifestyle behaviour, values, and harmony in young learners and assist them to develop positive thoughts and effective communication skills. These skills, when inculcated, will empower them to slash stress and crush conflicts in any workplace.

References

Bar-On, R. Bar-On Emotional Quotient Inventory (EQ-i): Technical Manual. Toronto, Canada: Multi-Health Systems.1997.

Bhave.Y.Swati and Saini Sunil. Anger Management. Anamaya Publishers, New Delhi, India.2008.

Goleman. D. Working with Emotional Intelligence. N.Y.: Bantam Dell, 1998.

Jeanette S. Martin.University of Mississippi. The Emerging Role of Emotional Intelligence in Business Communication Classes Proceedings of the 2004 Association for Business Communication Annual Convention.

Jones.E.John. Communication Mode: An Experiential Lecture. Pg. 47. The Pfeiffer Library Volume 6, 2nd Edition. Copyright © 1998 Jossey-Bass/Pfeiffer.

http://en.wikipedia.org/wiki/People_skills

http://businesscommunication.org/wp-content/uploads/2011/04/09ABC04.pdf

http://www.japan-learning.co.jp/en/social.html

Slangs and the Twenty-First Century Formal English Communication
Dr. Sushil

Slangs are informal and uncultured words confined to a subculture or a small class of people, and are completely avoided in Formal Communication. Formal Communication is expected to follow certain standard of decency and avoid slang terminology. By the relative study of these two, it appears clearly that Slangs have no place in Formal Communication. But, could there be completely Formal Communication in the increasingly changed time? Slangs' open use, uniqueness, easiness to learn   , variety and modern brevity of talk with always giving edge to one's speech, indisputably propose their proportional part in the Formal Communication of the twenty-first century.

With the fast changing situation, even the definition of slangs can be disputed. Slangs (except few typical ones) are widely used and no more confined to a particular class and subculture. These days, by virtue of the increased interconnectivity, whatever is new and different, soon shared by everybody across the globe . Slangs, being something new and fascinating, attract the speakers and start getting to be used, thus, falsify its old and widely accepted definition.

Before discussing the matter in hand, we need to understand the difference between Slangism and Colloquialism. Slangs are considered informal, indecent and limited to a group or subculture while colloquial words are informal, relaxed speech known by the native speakers of that language and in the broadest sense might include slangism. Slangs are often used in colloquial speech but not all Colloquialisms are Slangism . 'Yup' is an example of the Internet Slangs used by not only the native speakers of English but also by Netizens all across the world. A study shows that even maximum native speakers are unaware about its being Slang. Same does apply between the Formal and Informal Communication because both of them share words of each- other's   domain. So all the walks of communication are overlapped and this labyrinth challenges the modern communicator who just wants to communicate without getting fussy with so called fastidious rules .

Now the questions arise:

1. Is it not really possible to communicate formally without using slang terminology?
2. Should one strictly ditch slang terminology to get one's communication termed completely formal?
3. Should one focus on the main stuff of the formal communication not considering about all these things?
4. Does one really ponder the nature of each word and phrase while in flow of one's speech?
5. Is there any talk which could solely claim to be a completely formal without any slang?
6. Should we allow some slang to be a part of Formal Communication?

Surprisingly enough, when we talk about Slangs and their usage in Formal Communication; we find that a lot of people are unaware about Slangs and their definition, and the rest have a blur idea. Not only the sophisticated but also the ace are unaware about lots of Slangs and use them very often in their formal talks. To a common man, Formal Communication means using decent and courteous words but the question arises, does he know all Slangs? When does a communication start appearing Slanguage to him? It occurs, when the speaker starts using maximum typical Slangs of extreme nature. Is it not true that both the speaker and listener are much uninformed about this area? One could shun some widely censured ones to be termed one's communication formal, but mediocre ones or the ones, which are in the process of getting formal identity, impinge into the Formal Communication knowingly or unknowingly. This thing is also diminishes the line of distinction between Slangs and Formal Communication.

Language is a dynamic and ever-changing process and it's next to impossible to be abreast of the latest changes in it and particularly when the question is of selecting vocabulary in the present age, where newer of everything appears in a split second. Daily, new words are being introduced without any limitations to any area or culture and soon they become currency of the conversation because the whole world is interconnected and share information in the wink of an eye. People start using these without being aware of their category. 'Okay', 'Psycho', 'Cool', 'Google ', and 'Email' are some Slangs widely used by virtue of these changes.

Since ,the use of Slangs considered a bit immoral and below standard and generally used to describe the topics about sex, crime, drug and violence but sometimes a speaker, having learnt a lot of slangs, does not find a more suitable word than these, to give an exact or appropriate sense to Formal Communication . Moreover, while one communicates, much focus is always on making ideas clear to the listener than considering the types of words, because in a flow to communicate assertively and sincerely, words pour freely. This is the most recommended state in communication. Using words plausibly makes it weary and artificial, and ends up in miscommunication sometimes. So in the process of the Formal Communication one cannot choose all formal words consciously. Chop, Cool- Head, Flick, Shades, Slut, Email, Cop, and Cause (because) Admin (administration) are some slangs used frequently in the modern Formal Communication.

More interestingly, Slangs are easy to learn and bring novelty to all types of communication. They are so much in vogue that we find almost everybody around us speaking them, and resultantly a speaker picks some of these even in his formal speech. Owing to their easiness to learn, we use them even in highly formal settings to express ourselves completely. 'I don't have any say over here and my dreams of becoming a success have got all wet now'- Do you think that the use of slangs (say and all wet) is informal? Don't they seem more expressive and audience friendly?

Language is a dynamic and ever-changing process and the changes give new altitudes to a healthy and sound communication. Linguistic changes are always for more clarity and easiness. The process of including new words irrespective of their class takes place so invisibly and fast that one cannot explain it clear terms. The change sometimes is in meaning, sometimes in the shape of words. When we talk about those people, who use a lot of net, involuntary, netizen comes to our mind and even in the formal set up we cannot help using it. . Mega (large), Con (deceive), Cushy (easy), Get-hyper (over-exited), Smart (sharp), Flick (movie)-are some Slangs. Don't we find them making their way in formal communication?

Presently, we have got all comforts of life at the expense of time. Everything is getting small and short and Formal Communication cannot evade this phenomenon. Abbreviations and acronyms come under Slangs. Not only when we are in a hurry to finish our talk, but also in an ordinary routine; we used abbreviation and acronym in our Formal Communication. Some slangs of this kind which we find people using in their formal talks are: Ads(advertisement),grandma(Grandmother),Net(internet),ATM(auto teller machine) FAQ(frequently asked questions) etc.

A Speaker allows Slangs, sometimes without knowing, sometimes due to a dire need, sometimes finding slangs equal in degree with formal words, sometimes imitating the people around him, sometimes making his speech crunchy, and sometimes due to the lack of time. Slangs come scampering smilingly sooner or later in Formal Communication. Here   are some more example of some more slangs, which we find in   Formal Communication: 'Long time no see' , 24/7,For peanuts(at cheaper rates),Buck(money,   dollar),   Big   gun(important   person),Puke(vomit),Glitch(small   technical fault),Freebie(something free),Guts(courage),Pimp(a manager of prostitutes),In tons(in large quantity), lab

(laboratory), Loot (stolen Money), Kickback(bribes), Pal(friend), Awesome(great), Memo(memorandum), Virus(a harmful computer programme), Vocab (vocabulary), Abs(abdominal muscles), Yummy(delicious)and, Blown away(highly impressed) and so on .

This paper doesn't advocate Slangs to be a part of Formal Communication; it highlights the place of Slangs in the present Formal Communication. This will help the speakers of English language to have more insight of Slangs-- Slangs may be new coinages, existing words may acquire new meanings, narrow meanings of the word may be generalized and words may be abbreviated. Formal Communication is sharing information which conforms to established professional rules, standard and processes and avoids using slang terminology.

On the conclusion, it can be said that overuse of Slangs make Formal Communication a little bit odd, but their judicious use sounds more authentic and natural, particularly in an age, when the nature and scope of everything is under a fast change. In this paper, besides, the examples of Slangs in Formal Communication, I have also used some slang (words and phrases) as: ace, all wet, no brake, okay, say, and ditch. Though I was supposed to be formal, these came to me naturally and didn't give me a feeling of using Slangs,   in my pursuit, where I was supposed to be Formal. Hope, this will also prove my point.

References:

Prasad Tarni, A Course in Linguistics, New Delhi: Meenaksi Art Printer, 2009.
www.manythings.org/slang/
www.internetslang.com/
www. Slang-dictionary.org/
Horby,AS(ed).Oxford Advanced Learners' Dictionary(7th ed).Oxford: Oxford Press ,2005.
Raman Meenakshi & Sangeeta Sharma. Technical Communication: Principles and   Practice, Second Edition. New Delhi: Oxford Printing Press, 2011.

Book Review on Song of Achilles-Madeline Miller
 Dr. Anshu Raina

The Song of Achilles is the first novel written by Madeline Miller, which fetched her, the Orange Prize for Literature in the year 2011. The book took her 10 years to write, as she completely destroyed the first draft after writing it for 05 years. The storyline of the novel moves in the times of the Trojan War touching the lives of Achilles and his male lover, Patroclus.

The story of the novel begins in Greece, in the age of the great Greek Heroes. Patroclus, a shy young prince, is exiled to the kingdom of Phthia after he accidently kills a nobleman's son. In the kingdom of Phthia, he is nobody, just another exiled boy living under the shelter of King Peleus and his Half- God son,Prince Achilles.

Achilles, destined by birth to be 'best of all the Greeks', is everything that Patroclus is not — strong, beautiful, the child of a goddess — and by all means their lives and destinies should never cross. Yet this is exactly what happens. One day, Achilles takes Patroclus to be his 'companion', a relation which develops into steadfast friendship , dangerously lingering on the margins of love. As they grow , the margins and the boundaries dissolve and love blossoms between these two young men ,who by that time, have been skillfully trained in the arts of warfare and medicine respectively.

Eventually, word comes about the abduction of Queen Helen of Sparta by Prince Paris of Troy and the men of Greece are called upon to lay siege to Troy in her name. Lured by the promise of a glorious destiny, Achilles joins the cause knowing very well that his life will be short if he chooses fame. Torn between love and fear for his friend, Patroclus follows Achilles into war, little knowing that the years that follow will test everything they have learned, everything they hold dear. And that, before he is ready, he will be forced to surrender himself and his beloved Achilles' lives to the iron hands of Fate.

The story is narrated by Patroclus and the language of the novel is very simple and easy. The narrative is generously sprinkled with the names, stories, lives and myths of great legends and heroes in Greek mythology and requires basic background knowledge of Greek mythology. Whenever the author has come up with an uncommon reference she has tried to explain the same in the following lines and tried her best to make the reading easier for the readers.

But the beauty of the novel lies in the subject chosen by the writer. From the whole galaxy of Greek heroes, she chose to tell the story of Achilles and that too through the eyes and voice of Patroclus, a mortal, about whom no one knows. Patroclus might be a fairly known name to those who have studied and researched in Greek mythology and texts. But for a common man or for even a student of literature, he hardly exists. Even if someone is an avid movie watcher even he/she might barely remember the brief cameo appearance of Patroclus in the movie Troy starring Hollywood actor, Brad Pit as Achilles. In the movie, Patroclus is shown as a distant cousin of Achilles .The Greek hero greatly mourns the death of this boy because he was too young, when he died at the age of may be 13.In the movie, he was mistakenly killed by Hector, who mistook him to be Achilles, because the boy had gone to the battlefield wearing the armour of Achilles.

Apart from this we do not know Patroclus.

The narration by Patroclus brings to the fore the feeling, desires, emotions and thoughts of Patroclus whose destiny has been entwined with that of the greatest of Greeks , Aristos Achion i.e. Achilles. Through Patroclus one can feel the pain of being associated with someone who is destined to be great. Patroclus's character blossoms under the love of Achilles, so does his love but always there is the shadow of death looming over this relation.

The novel also highlights the condition of women in the Greek society be it a common slave or a princess, which makes one question the greatness of the Greek Era. But the greatest question of the novel is 'Why did Achilles choose Patroclus as his companion in arms and eventually his lover?' Patroclus and Achilles do not answer this question, it is left for the better judgment of the reader.

The book is a must read for a literature lover, for despite the fact that the writer is a first time author, she has left no loopholes in the narrative and the reader actually flows along with the narrative, which flows as a running brook .The language, even though simple, is strong enough to make the reader empathise with the feelings of Patroclus and Achilles. A must recommended read for anyone who enjoys history touched with the essence of unending and unspoken love.

Ben Stiller's The Secret Life of Walter Mitty
Dr. Mrudula Lakkaraju

I broke a litterateur's cardinal rule. I am an offender of sorts. I am anxious that I would not be able to be a part of the elite circle of litterateurs who always read the novel first and watch the movie later. The first work first has always been the unspoken accepted norm. The writer has his first place, in our thought, that of the creator and we guard it with indignation. The second person, the plagiariser, the copy-cat, on the scene, is the one who borrows the creation, plays around with it, distorts it beyond recognition and finally says 'inspired from the original', is supposed to be subjected to scorn and scrutiny.

The Secret Life of Walter Mitty, the title borrowed from James Thurber's short story of the same name. I am very happy that I saw the brilliant movie first and went back for a quick reading of the short story not to be left behind and to secretly build my argument hence not losing my privilege membership with the circle of righteous litterateurs.

The short story by James Thurber is about a meek man Walter Mitty, spread over an hour, where he drops his wife at the hairdresser and does some purchase errands around before the time he can pick her up. He daydreams that he is a ship commander, a surgeon, a criminal under investigation and a fighter pilot. We have two instances of how domineering is his wife. In spite of the world around him, the secret life of WM takes on various forms in his mind.

There has been a movie made on the same title in 1947 which starred Danny Kaye, Virginia Mayo, Boris Karloff, Fay Bainter & Ann Rutherford. This movie is produced by Samuel Goldwyn and directed by Norman Z. Mc Leod.

Walter Mitty (Danny Kaye) is an "inconsequential guy from Perth Amboy, New Jersey", henpecked and harassed by everyone in his life: his bossy mother (Fay Bainter), his overbearing, idea-stealing boss Bruce Pierce (Thurston Hall), his childishly dim-witted fiancée Gertrude Griswold (Ann Rutherford), her obnoxious would-be suitor Tubby Wadsworth (Gordon Jones) and her loud mother Mrs. Griswold (Florence Bates).

His escape from their incessant needling is to imagine all sorts of exciting and impossible lives for himself, fuelled perhaps by the pulp magazines he reads every day as an editor at the Pierce Publishing Company. But his dreams only seem to land him in more trouble. In one scene, while stoking the heating boiler, he dreams what it would be like to be an RAF fighter pilot. He is awakened from this daydream by his mother, who orders him to come to dinner. Believing he is still a British fighter pilot, he salutes, and places a red-hot poker under his arm—only to burn a hole in his suit jacket.

Things become much more complicated when he runs into a mysterious woman, Rosalind van Hoorn (Virginia Mayo), who just so happens to perfectly resembles the girl of his dreams. Rosalind is working with her uncle, Peter van Hoorn (Konstantin Shayne), to help secure some Dutch crown jewels hidden from the Nazis during World War II. Caught up in a real-life adventure that seems unbelievable even to him, Walter attempts to hide his double life from his mundane family and friends. Eventually, he acquires the courage to stand up to those who kick him around.

Now that the needful parameters of this review have been set, I would like to move forward with analysing Ben Stiller's The Secret Life of Walter Mitty (2013), henceforth will be referred to as TSLWM. I have watched scores of movies waiting to be swept away with brilliance and intelligent presentation. The list has been negligible for a while, but with the advent of intelligent audience and new intelligent cinema, it is slowly and surely growing. The latest entrant is The Secret Life of Walter Mitty, the Ben Stiller movie. Ben Stiller, an actor of potential has always been associated with the lesser intelligent slapstick comedy. He was an actor not worth staying when you remote surf the channels. But after TSLWM, I am going to sit up and take notice, because he earned my respect as a producer, director and as an actor.

The initial part is a slow movie. The slow start is justified as it reflects the speed of Walter Mitty's life, predictable and monotonous. The routine of how Walter Mitty (from henceforth will be referred to as WM) who has a loving family of a doting mother and a sister, has a plain life without any fun element. As opposed to the earlier film, he isn't married and isn't driven into daydreams because he has a suppressed reality and which forces him out. The Ben Stiller movie has Shirley Mc Lean playing the doting mother, who looks after her son with indulgent care. The meekness of WM is not driven by the circumstances or the people around him, but is a personality shortcoming. The stress is manifest through his hold on sentimentality, the responsibility he feels to support his family, his undemonstrated affection for a colleague and the compelling need to deliver the promise at work. Because of the before mentioned factors WM is stressed and it is because of a mental block. The movie is a journey on how the meek WM turns into an assertive WM.

After the first inertia, the movie takes you full speed into the adventure he sets on, on an impulse to retrieve a negative film. To help understand the journey, the 2013 adaptation of James Thurber's short story TSLWM by Ben Stiller has a refined storyline as follows.

WM lives a routine, monotonous and drab life. He lives in a room which is as grey as him. One of his friends in the latter part of the movie calls him a 'grey piece of paper'. He lives in an indistinct building, carries a briefcase, and takes the metro to reach his work place 'TIME & LIFE Building'. He is a negative assets manager, which means that he is the ground working partner of a world famous freelance photographer. He processes and stores all the photographs sent by him, more than a million, as confessed by WM later. The magazine is turning online and is downsizing as a cost cutting measure. There is a changeover. The freelance journalist Sean O Connell sends a telegram to the managing director, sending a negative roll of a film asking them to print the 25 negative as the last cover page. Since it is a special request from a celebrity freelance photographer, they go ahead with the idea. WM receives the roll from Sean O Connell to process, and also a gift of a wallet with their initials embossed. But the negative roll does not have the 25th snap. Then, starts the frantic journey, to find it. WM is forced out of his comfort zone, to trace Sean O Connell and if possible retrieve the negative 25 because it was never sent. Ted Hendricks will never understand this excuse. After going to Greenland, taking a chopper, jumping into the stormy waters of the ocean, attacked by a shark, rescued by a boat, reaching Iceland, bicycling his way to a volcano, taking a skateboard ride to the nearest airstrip ,escaping a volcanic eruption and finally braving the altitudes of 18,000 ft in Afghanistan trying to find the photographer, he finally meets him to realise that the negative 25 was in the wallet all this time. WM never really looked.

There are two sub plots, his interaction with Cheryl and coming close to her and the string of plot with his mother and sister. Interwoven with the story lines are brilliant photography, direction, music which makes you so happy that you weep, gives you goose bumps and takes you through a variety of emotions, mostly positive with restrained credible acting by the once slapstick comedian Ben Stiller.

Daydreams are worth a special mention. As he is unable to connect with her over an online dating service, he has the first day dream.

Daydream 1   -   Rescues Cheryl Melhoff's (WM's colleague, whom he likes) dog from a fire, who also happens to find by chance, a mechanised fourth leg for the three legged dog. A brave fire fighter is what he can be.

As he learns about the transition the firm is undergoing and meets an arrogant snobbish new boss who calls him the cake man he has his second daydream.

Day dream 2   -   He plays on words to rile Ted Hendricks (the new managing director) who is very snobbish and sends his friends into a tizzy of laughter. A smart man with a quick sense of humour is what he can be.

When he finds that Cheryl wants the qualities of adventurer in her dream man he has his third daydream.

Day dream 3 - **He breaks through the office wall to impress Cheryl dressed like a true adventurer and explorer with a falcon on his arm and introduces himself as WM, it is as if he is saying James Bond. The daredevil adventurer is what he can be.**

When he seeks Cheryl's help to locate Sean O Connell, he has his fourth daydream.

Day dream 4 - **He tries to impress Cheryl once again by showing her a sculpted bronze statue of a dancing couple and offhandedly says that this has been his creative side. The creativity potential was always there.**

WM carries to the office a gift her sister gives, a childhood memory for both of them. When the new managing director makes fun of WM about the toy he is carrying, he has his fifth daydream

Day dream 5 - **He gets into a fight with Ted Hendricks (the new managing director) over a toy in the lift. It is epic clash of the titans and a war to save the world between two super heroes. The dexterity, the strength and the superhuman-ness is waiting to be shown.**

After WM meets Cheryl's son and shows him some skateboard tricks he has the sixth.

Day dream 6 - **Cheryl confesses her love for him and promises to love him till the very end. Walter admits to her that he has a 'Benjamin Button' disorder where he grows smaller as he grows older. He has real love for her.**

When all the doors close for WM to find the missing negative 25 he has no other option but to go in search of Sean O Connell, this is when he has the seventh.

Day dream 7 - **Sean O Connells's picture on the wall comes alive and gestures Walter to come to him. The impetus to push WM into action.**

The seventh daydream is crucial in the storyline because WM responds to it with intent. On an impulse he grabs his silver briefcase and rushes out of the office.

When he hits the first block on the journey for Sean O Connell and cannot muster up enough courage to get on to a helicopter piloted by a drunken man, he has the eighth daydream.

Day dream 8 - **Cheryl sings a song called 'Major Tom' egging him on to proceed on this journey and he runs to hop onto the lifting helicopter.**

Once he responds to his daydreaming with action with a capital A, he does not daydream anymore. This new course of action filled life, hits one little low when he finds Cheryl's ex-husband in her apartment and then he has the final ninth daydream.

Day dream 9 - **He dreams that he is being interviewed on TV about his personal life, now that he believes that Cheryl and her husband are back together.**

He comes out of it on his own unlike all the earlier times somebody has to bring him out of a day dream.

He finally gets fired from his job, traces Sean O Connell, finds the negative 25, gives Ted Hendricks a piece of his mind, asks Cheryl out and finds himself on the last issue of LIFE as 'the quintessence of LIFE' with a title, Dedicated to the people who made it. WM is now a changed man when it comes to his feelings, acknowledging them and acting accordingly.

A wonderful movie, tickling your grey cells, prompting you to interpret it on many levels and analyse the brilliant work of art this movie is. A must for all literature lovers!

The LIFE magazine's motto runs something like this:

To see the world, things dangerous to come,
To see behind the walls, to draw closer,
To find each other and to feel,
That is the purpose of LIFE

Walter Mitty fulfils this motto in undertaking the journey that would transform him completely and also to make him aware that happiness is not very far away, you just have to 'look inside'.......the wallet!!!

INTERESTING READ

The silver lining

Life comes on the wings of hope

Sky full of stars in the dark night

Clouded by clouds of fear and doubt

Raindrops and rainbows too pass by

Showering the joy of a new insight

The night acquires a new light.

As the sounds of thunders echoes the night

And the glaring lightening dazzles the sight

Life takes everything under its wings

Hope gives the warmth to love and smile,

To explore the night of stars and moonlight

The dark clouds gather in awe to see the sight

Takes back, along with it, a silver lined memory

~ Padma Patwari

AUTHOR PROFILES

In the order of appearance...

1. **Dr. Ghanshyam Asudani** is an Assistant Professor of English and is a voracious reader, orator, HRD trainer and social worker. Authored several research papers published in national and international journals. Authored autobiography in Hindi titled "Safar Ki Dhoop."

2. **Sharon Grace. S** is a Full time PhD Research Scholar at ANNA UNIVERSITY, Chennai. Her area of research is on ELT (English Language Testing). She pursued her Bachelors of English Literature in English in 2006-2009 and Masters in English Literature in the year 2009- 2011.

3. **Dr. Sudarsan Sahoo** is an Assistant Professor In English at Parala Maharaja Engineering College Sitalapalli, Berhmapur.

4. **T.Geetha** is an Assitant Professor in English, Working in Nandha Arts and Science College, Erode, Tamilnadu, India. I have completed M.A., M.Phil in English Literature. Moreover, I have passion towards Literature.

5. **Dr. Anita Manuel** is an Associate Professor in the department of Science & Humanities at KCG College of technology, Chennai.

6. **Ashesava Mazumdar** is an Assistant Professor in the Department of Humanities (English) in Camellia Institute of Technology, Kolkata-700059. Focus of research is on Literature and English Language Teaching.

7. **Dr. S. Christina Rebecca** Dr. S. Christina Rebecca has 10 years of experience in Teaching Language and Literature at Avinashilingam Deemed University for Women, Coimbatore, India. Her area of interest includes Indian Writings in English and Dalit Literature.

8. **B. S. Gomathi** is working as an AP(SGL) at Erode Sengunthar Engineering College, Erode, India. She has 10 years of teaching experience and presented 10 papers in international/ national level Conferences and published 2 papers reputed peer reviewed International Journals.

9. **P. Kiruthika** is working as an A P of English at Erode Sengunthar Engineering College, Erode, India. She has 2 years of teaching experience and presented 4 papers in international and national level Conferences .

10. **Dr. Hareshwar Roy** is currently teaching English at Govt. Autonomous P.G. College Satna Madhya Pradesh. His research papers have been published in many reputed literary journals. His area of research is the writing of the writers of Indian Diaspora.

11. **K. Lakshmi** did M.A; M.Phil and submitted thesis for Ph .D. She is working as an Associate Professor of English at Aurora Engineering College, Hyderabad. She is the editor for my college magazine from past 4 years.

12. **Dr. Maya Vinai** is a faculty at BITS-Pilani, Hyderabad Campus, her research interests are Indian English Fiction, Gender Studies, Postcolonial Studies, Cultural Studies and Technical Communication

13. **Dr. M. G. Prasuna** is the Head of the Department of Languages and Humanities at BITS Pilani Hyderabad campus. Her research interests include Comparative Literature , Indian writing in English and Theatre Studies.

14. **Ms. Jayashree Hazarika** is a research scholar in the Department of Humanities and Social Sciences in Bits-Pilani (Hyderabad Campus). She is working on the works of the prominent Indian English Writer Vikram Seth.

15. **Mojgan Abshavi** teaches in Payame Noor University, Fars, Iran. Her Ph.D. on Black American Literature and her other publications like "Daring to Hope: Maya Angelou's Writing the self" & "Sufism: Critical Analysis", etc reflect her multidimensional interests.

16. **Namita Singh** is a lecturer of English at S. S. Jain Subodh P.G. College. Her qualifications are M.A., M.Phil., PhD (submitted). Her area of specialization is Afghan-American Diasporic literature.

17. **Prabha Fenn** got her UG (BA) in English Literature and PG (MA) in French Literature from Madurai Kamaraj University. At present she is pursuing her PHD in Linguistics in Bharathiar University, Coimbatore on "A Stylistic Analysis of Salman Rushdie's The Midnight's Children".

18. **Ramchandra R. Joshi is an** Assistant Professor (English) at Silvassas College (Silvassa Institute of Higher Learning), Naroli- 396235, D.N.H. (U.T. of India). He is a Ph.D Research Scholar, S.V. National Institute of Technology (NIT) Surat, Gujarat.

19. **Dr. M. Revathy** is a lecturer in Government College for Men, Kadapa, Andhra Pradesh

20. **D. Sundar Singh** M. A. M. Phil is working as Assistant Professor in English, Vel Tech University, Chennai, Tamil Nadu. Presented papers at various national and international forums.

21. **S. Thamil Selvi** is an Asst. Prof. In the department of English at University College of Engineering Villupuram, a constituent College of Anna University since 2009.

22. **Dr. M. Palanisamy**, is an Associate Professor in the department of English at Avvaiyar Government Arts and Science College in Karaikal, a Constituent college of Pondicherry University aspires to be the best researchers.

23. **Dr.Usha Masram** is working as an Astt. Professor of English at Govt. Model Science College Jabalpur (M.P.). She is teaching English Language and Literature to the students and teachers for last 15 years.

24. **M. Avinash** serves Sathyabama University as an assistant professor for the Department Of English, completed his M.A M. Phil pursuing his doctorate. He is specialized in ELT and reputed for implementing technology in class room.

25. **Dhriti Sundar Gupta** is an Assistant Professor of Business Communications in the School of Businesss at Kaziranga University, Assam. His area of Interest is ELT.

26. **R. Kavitha** M.A.,M.Phil., is an Assistant Professor in English, Syed Ammal Engineering College, Ramanathapuram, Tamil Nadu. She has presented papers in National and International Conferences in order to update her knowledge.

27. **Shimi M.G** works as Lecturer in English at Gems Arts and Science College, Ramapuram, Malapuram, Kerala.

28. **Lavina Dominic** is Assistant Professor of English Education, St.Thomas College of Teacher Education, Pala, Kottayam, Kerala. She has six years of experience as a teacher educator. Her areas of interest are Teaching of English and Special Education.

29. **A.Ratna Malathi**, working at Vignan University in the position of Assistant Professor of English and Soft Skills Trainer in the Department of Training and Placement. She teaches English Language, Verbal Ability and trains students in Soft Skills.

30. **Najmus Sehar** is an Assistant Head Mistress (Acting), Viqarunnisa Noon School & College, Dhaka, Bangladesh. She is a teacher of English since 1988 and she has completed her 2nd Masters in ELT.

31. **Dr. M. Pratibha** is a doctorate with 20 years of teaching experience in India and Germany. Her papers have been published in several national and international journals.

32. **S. Sayiram** is a P.G.Asst.in English, K.A.P.Viswanatham Higher Secondary School, Thillai Nagar, Trichy. Recipient of the Best Teacher of English from a few organisations for my various academic and professional accomplishments.

33. **Dr. Anne Sheela Peter** is Professor and Head of School of English, Indo Asian Group of Institutions, Bangalore. She has a doctoral degree in ELT and is keenly interested in improving communication skills of international students studying in India.

34. **Dr Varalakshmi Chaudhry** has 16 years of teaching experience. She is also Guest Faculty at JNU and IITD. She won the ELTAI National Best English Teacher Award (College Level) 2013

35. **K.Karthikeyan** is an Assistant Professor, Department of English at Dhanalakshmi Srinivasan Engineering College, Perambalur, Tamilnadu. He is pursuing research work on ELT among the Schedule Tribes people.

36. **Dr. B. Lakshmi** is an Assistant Professor, Department of English at Veltech Dr. RR & Dr. SR Technical University, Avadi, Chennai-62.

37. **Revathy Ravichandran** is an English Faculty at KCG College of Technology, Chennai, India. She teaches English to graduate and post graduate students. Her area of interest is eco criticism and emotional intelligence.

38. **Dr Sushil** is double MA, in English Literature and Linguistics respectively, and with PhD in English Literature. Semantics, ELT, and the Phonology of English Language- are his fortes.

39. **Dr. Anshu Raina**, Assistant Professor at Lovely Professional University, Jalandhar has done research on D. H. Lawrence. Besides Communicative English, she also teaches Neo-Post Colonial and New Literature in English.

40. **Dr. Mrudula Lakkaraju** is trained from EFLU and a Doctorate from Osmania University. Prefers the designation of a trainer and a writer. A prolific reader and writer.

41. **Padma Patwari** She has done her Masters in Literature from Osmania University and has been teaching in Nizam College since 2009. She is interested in exploring new insights and perspectives that her surroundings and life offers through her writings.