



**INTERNATIONAL JOURNAL OF ENGLISH:
LITERATURE, LANGUAGE & SKILLS**

A Peer-Reviewed Journal

Volume 12 Issue 3 / October 2023

ISSN 2278-0742 / www.ijells.com

~Editor's Note~

Dear Readers & Contributors,

Welcome to the October 2023 issue of IJELLS. We are closer to completing 13 years in the field of academic publishing.

This issue holds together more papers in the area of English Language Teaching than in English Literature. In Literature 'Johari Window' becomes the theoretical framework to understand the significance of communication in Dr Joyce Edet's paper on Myriam Warner-Vieyra's *Juletane*. In ELT, Bharata Muni's 'Rasa Theory' is the framework for an ELT lesson plan. These two instances prove that research should challenge the borders and not be restricted to water-tight compartments.

If you have a suggestion for us, kindly mail it to dr.mrudulalakkaraju@gmail.com.

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Happy Reading and Happy Sharing!

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~English Literature~

The Role of *Karma* in Rebirth and Liberation in Masefield's "A Creed": An Upanishadic Reading

Damaru Chandra Bhatta

Abstract

The purpose of this article is to examine the role of *karma* in a person's rebirth and liberation (no rebirth) in John Masefield's philosophical, mystical, and spiritual poem "A Creed" from the viewpoint of the Upanishads. The Upanishads declare that a person is reborn on the ground of their *karma* ("action"). The poet deals with the mysterious themes of death, destiny/fate, the law of *karma* (cause and effect) and rebirth/reincarnation, metempsychosis, transmigration of selves or souls, and liberation in the poem. Here, the poet's views are influenced by the law of *karma* and rebirth as advocated by the Upanishads. The poet gives some reasons for rebirth. He believes that this birth is a result of our past *karma*. Future rebirth will be due to our past and present *karma*. This kind of Upanishadic view of *karma* is contrary to the Christian and Muslim ones that do not believe in the law of *karma* and rebirth. Besides, the poet believes that no one can escape from the good and bad results of one's good and bad *karma* and that one has to be reborn repeatedly until one exhausts the results of one's *karma*. The final goal of life is to gain "kingly gold," enlightenment, or liberation from the cycle of life and death. Until achieving this goal, one is reborn many times with "sturdier limbs and brighter brain."

Key Words: *Karma*, Rebirth, Cycle, Enlightenment, Liberation, Immortality, Upanishad

Introduction

John Masefield (1878-1967), poet laureate of Great Britain, wrote a philosophical, mystical, and spiritual poem "A Creed" in 1910, bearing the mysterious themes of death, destiny/fate, the law of *karma* and rebirth/reincarnation (cause and effect), also known as the metempsychosis or transmigration of selves or souls, and liberation or no rebirth. His present poem is heavily influenced by the Upanishadic thoughts of the *sanātana dharma* ("eternal religion") of the Hindu philosophy, one of the Eastern philosophies. His beliefs are contrary to the Christian and Muslim theologies that do not believe in the rebirth of life and the world or nature.

Why is somebody born in a poor family and some others in rich ones? Why is somebody miserable and unlucky and some others happy and lucky? Why are there discrepancies among the people of the world on the basis of their familial, physical, social, national, and international levels? The Western philosophy replies that it happens due to a supernatural power or God's Will, Desires, or Plan. But its best answer is given by the ancient Upanishads of the Hindu philosophy. They say that it happens due to one's past *karma*, not due to God's Will or Desires.

The Upanishads are known as the Vedānta; they are the philosophical parts of the Vedas that deal with the themes of Ātmā, Brahma, nature (the world), *karma*, rebirth, and liberation ("moksha"). The Upanishads declare that individuals get their *prārabdhakarma* or *bhāgya* ("the present life resulted from the *karma* of our past births;" "fate/destiny") due to their *karma* done in their previous lives. The Upanishadic concept of fate or destiny is different from the Western concept of luck, which means favorable or unfavorable results apparently brought by chance rather than through one's own *karma*. On one hand, science claims that individuals carry their familial heredity through DNA, on the other hand, the Upanishads assert that the individuals carry their previous lives' qualities through their subtle bodies, roughly called *jivātmās* into their new bodies.

Similarly, where was a creature before its birth on this earth? What happens to a dead body's self or soul after its death? Is there rebirth or not? What is hell and heaven? Who goes there? Who gets liberation or nirvāna after death? Their best satisfactory answers are given by the ancient Upanishads such as the Ishāvāsya, Katha, Prashna, Mundaka, Chhāndogya, Brihadāranyaka, Shvetāshvatara, and Narāyana Upanishads. These Upanishads advocate the law of *karma* and rebirth. On the contrary, Western Abrahamic religions such as Christianity, and Islam do not believe in that sort of law.

The problem of this article is to examine if there is life after death. Some say that there is life even after death but some others say that there is no life after death. Addressing this problem, one important question is raised: how does Masfield present the theme of rebirth and liberation and declare individuals' *karma* as the cause of their rebirth and liberation? To find their answers, this article's objective is to examine how the law of *karma* is responsible for individuals' rebirth and liberation in Masfield's poem "A Creed."

The philosophical, interpretive qualitative method has been used to examine Masfield's poem in this article. The review on the Upanishadic concepts such as *karma*, rebirth, and liberation is done. The Upanishadic concepts are used as a theoretical framework for this study. Similarly, Masfield's poem is reviewed as far as practicable in the following sections. After the review, it seems desirable to examine his poem under scrutiny with the concepts of the Upanishadic philosophy concerning *karma*, rebirth, and liberation to fulfill the research gap.

The Concepts of *Karma*, Rebirth, and Liberation in the Upanishads

The whole Katha Upanishad is about the law of *karma* and rebirth, knowledge, and liberation. There is an intelligent dialogue between Nachiketā and Yamarāja (the god of death) about these spiritual ideas in it. Yamarāja tells him that an individual is reborn as a human being, an animal, an insect, a bird, or as an inanimate object as per their *karma* and their scriptural knowledge (Katha 2.2.7). As a goldsmith makes a new and more beautiful piece of ornament by dismantling the piece of old gold, so also does our self or soul destroy its body, finds itself in the unconscious condition, and finally is reborn as a celestial father, singer, god, Prajāpati, Brahmā, or any other new and better form of life (Brihadāranyaka 4.4.4). An individual who is desirous of pleasurable objects is reborn there where they can fulfill their desires. But the individual who has gone desireless gets no rebirth (Mundaka 3.2.2). In fact, an individual is reborn as per his conviction, resolution, or will before death (Chhāndogya 1.14.1). Regarding

the role of *karma*, the Brihadāranyaka Upanishad decides that an individual gets good and bad results according to their good and bad *karma*, virtues and vices, or merits and demerits (4.4.5).

The above mentioned concepts of *karma* and rebirth support the Hindu scriptural belief that there are 8.4 million species of creatures in this world. In other words, a creature is reborn 8.4 million times as per their *karma* under the supervision of God. The creature gets a human life only at the end of the cycle of life and death after being born as the other creatures. The creature is born as animate or inanimate objects many times until being born as a human being. As an animate object, it is born as insects, birds, animals, and finally as a human being as per its *karma*.

According to Hinduism, the life of human beings is *karma-yoni* ("a life of actions"), i.e., they can rebuild their next life as per their new *karma* done in this life while alive. Contrastingly, the life of non-human beings is *bhoga-yoni* ("a life of enjoyment and pleasure"), i.e., they cannot rebuild their next life because they cannot do any new *karma* in this life; they can only exhaust or consume the pleasure and pain as decided by their *karma* done during their previous lives.

The first and second *mantras* of the Ishāvāsya Upanishad encourage us to utilize the world or nature without attachment and selfish desires in order to gain liberation or freedom from the repeating cycle of life and death. The Katha Upanishad strongly says that a mortal human being becomes immortal when all mundane desires go out of their heart (2.3.14). Besides the path of detached and selfless *karma*, we can gain liberation through spiritual knowledge also; therefore, the Shvetāshvātara Upanishad boldly declares that there is no any other way to cross death or to gain immortality except knowing Brahma that is amid the universe and the same Brahma is present as fire inside water also (6.15). Most importantly, our rebirth or liberation depends on what we think at the last moment of our death (Prashna 3.10). If we think of the world, we will get it. If we think of God, we will get Him. And if we get Him, we will get liberation or no more birth.

Scholars' Ideas on the Law of *Karma*, Rebirth, and Liberation and on "A Creed"

In his book *Rebirth: A Universal Truth*, R F Goudey says, "Rebirth is essential to enable the soul to evolve to its Divine right" (19). He further says:

The extent of the logical evidence for rebirth is amazing. It is found to explain justly many of the problems of daily life . . . it reasonably accounts for such psychological problems as sudden friendships, awakening memories of past associations, certain strange *karma* of children, the nature of genius, obsession, and dual personality. . . . By this doctrine the world becomes a huge training school, guided by law, and ruled by Divine Justice, instead of being a bewildering maze of chaotic and chance accidents (28).

Here, Goudey seems to say that human beings' physical and mental situations, conditions, or achievements are determined by their own previous *karma*, desires, and determinations. This is the law of *karma* "ruled by Divine Justice." In reality, every human being is reborn to make

their self/soul able to evolve to their Divine Form so that they could merge with the Universal Self.

By quoting Sri Aurobindo's thoughts, Jugal Kishore Mukherjee highlights that the real purpose of rebirth is not for rewarding and punishing. It is to learn and evolve for the better life so that we could ultimately attain our Divine Self or Cosmic Consciousness (178). In fact, our present life is one of the series of spiritual journey; it continues until it reaches its destiny or home, i.e., the state of liberation when one is free from the repeating cycle of rebirth.

Albert Schweitzer describes that there is a close relationship between *karma* and rebirth. The lower or higher state of life depends on a person's past *karma*. "It is expressed in the most concise form in one of the Upanishads in the phrase, what a man does, to such an existence he attains"(70). Here, we should notice that selfish *karma* causes rebirth whereas selfless *karma* no rebirth. The opposite of selfish *karma* is (spiritual) knowledge that also causes of liberation or no rebirth.

There is rebirth after death. But, as Osho claims, "Once someone has achieved consciousness [enlightenment], he is completely out of cause and effect (141)" And enlightenment is the ultimate intelligence" (219). Once, one achieves enlightenment, one becomes free from the entanglements of *karma* and its effect (life, death, rebirth, and bondage). In fact, the mind is responsible for one's bondage or freedom. One is the master of one's destiny. One gets what one deserves.

The law of *karma* is found in Buddhism also. As the Philosopher Keith E. Yandell writes, "The Buddha found ready-made in Indian culture the ideas of *karma* ('fruits of action') and *samsāra* ('wheel of rebirth'), as well as the view that escape from the wheel is the highest good"(105). Besides, the law of *karma* is supported by the Bhagavad Gitā, Jainism, Sikhism, the Greek Stoics, and Friedrich Nietzsche as well. Those who believe in the law of *karma* believe that one will reap as one sows. It is the spiritual law of cause and effect. This spiritual law is different from the physical law of cause and effect. The spiritual laws work everywhere whereas the physical one does not apply after death.

But those who do not believe in the spiritual cause and effect, such atheists of the Western philosophy believe in the doctrine of determinism. According to Will Durant, determinism is "the doctrine that all events are the inevitable result of antecedent conditions, and that the human being, in acts of apparent choice, is the mechanical expression of his heredity and his past environment" (693).

It is important to know the self lying within our heart to gain liberation or immortality. Regarding this liberation or immortality, Gavin Flood remarks, "realizing the self would free the ascetic from the bonds of suffering and reincarnation. This self is the true reality, realizing which one wakes up to the truth that frees us from the bonds of matter and reincarnation. The hidden, inner self, the *antarātman*, is an eternal truth, more real than the everyday reality that entraps us, but hidden in the depths of our being. To realize this hidden, secret self is the highest goal of life, and this knowledge is liberation and life's highest and complete fulfilment" (103). The hidden, inner Self is also known as the Universal Consciousness, the Ultimate Reality, the Ultimate Essence, or Brahma. Knowing this is spiritual knowledge.

"A very sincere statement of the truth of rebirth comes from the pen of John Masefield, the poet of the common people, who is not afraid to assert his beliefs. The entire poem "A Creed" tells in detail some of the laws underlying rebirth" (Goudey 131). Those laws

or reasons underlying rebirth are the laws of *karma* that assert that *karma* is responsible for one's rebirth.

Contrastingly, the Western religions such as Christianity, does not believe in the laws of *karma* and rebirth. Accordingly, it is said that a person is born once as per God's Will or Desire, not as per the result of their previous *karma* because they had no previous lives, that they never return to this earth after death, that the dead ones wait in their graves until the Last Day of Judgment or the Doomsday, and that the world or nature is never born twice because they all move in a linear system. So, God is prayed for their "rest in peace (RIP)" until the Last Day of Judgment in the Christian religion. Supporting this type of Christian notion of time, Joseph Ratzinger says, "[Biblical] scripture's understanding of time is linear" (51). But, according to the Narāyana Upanishad of the Veda, time is cyclical or circular, not linear. Life and cosmos are reborn endlessly (4).

To review the scholar's ideas, the research gap found is that there is hardly anyone who has examined Masfield's poem "A Creed" deeply with special reference to the Upanishadic thoughts of the Vedas under Hindu philosophy.

***Karma* as the Seed of Rebirth and Liberation in "A Creed"**

Desires are the seeds, foundations, or reasons for *karma*, and *karma* is subsequently the seed or reason for rebirth and liberation in Masfield's poem "A Creed."

This poem expresses the poet's belief in rebirth, where after death, a person's self or soul returns to the earth in a new body, born to a new mother:

I hold that when a person dies
His soul returns again to earth;
Arrayed in some new flesh-disguise
Another mother gives him birth.
With sturdier limbs and brighter brain
The old soul takes the road again.

Here, the poet believes that life is a journey. Generally, it progress from bad to good, good to better, and better to best. After death, his new body will have stronger physical and mental capabilities than the previous one. Actually, one's *karma* done in one's past lives dictates one's current life and one's *karma* done both in one's past and present lives dictates one's future life. This idea of rebirth is corresponding to the Upanishadic idea of rebirth. Actually, the *karma* of past lives dictates both our present life and future life as well. The *karma* done in present life also influences the present life. More importantly, the present *karma* becomes more decisive regarding a person's rebirth or no rebirth. Overall, "The old soul [departed self or *jivātmā*] takes the road [journey] again" on the ground of the calculation of his both past and present *karma*.

The poet believes that his own soul has been reborn numerous times in different bodies and in different places throughout history. He has been born in Thebes (a city of ancient Greece), Troy (an ancient city of modern-day Turkey), and Babylon (an ancient city of Mesopotamia) also:

Such is my own belief and trust;
 This hand, this hand that holds the pen,
 Has many a hundred times been dust
 And turned, as dust, to dust again;
 These eyes of mine have blinked and shown
 In Thebes, in Troy, in Babylon.

Here, the poet believes that his own hand holding the pen has turned into dust many times before, and his eyes have seen many different eras and places. That is, he has been born and turned into "dust" hundreds of times. Actually, a person comes out of dust and turns into dust until their final liberation. The word "dust" literally means a dead person's remains, the mortal human body, or a burial place. The comparison between "dust" and a person's body is found both in Hinduism and Christianity. "Dust" is a metaphor for death in both religions.

The poet believes that his present life is the result of his past *karma*, whether good or bad, and that he will be held accountable for his good and bad *karma* in future lives, too:

All that I rightly think or do,
 Or make, or spoil, or bless, or blast,
 Is curse or blessing justly due
 For sloth or effort in the past.
 My life's a statement of the sum
 Of vice indulged, or overcome.

Here, the poet believes that everything he thinks, does, creates, destroys, blesses or curses is a result of his past good or bad *karma*, due to being lazy or diligent. The sum of his past indulgences or triumphs defines his current life. Actually, his current life is a reflection of his past *karma*, both vicious and virtuous. Obviously, whatever a person does in this life is dictated by his past *karma*, both vices and virtues. This kind of idea of the inevitable result of one's past *karma* is corresponding to the Upanishadic idea of the law of *karma* and *vipāka* ("its result").

The poet believes that he will continue to suffer the consequences of his past *karma*, both vices and virtues, in future lives. He anticipates feeling regret for his past mistakes and missed opportunities, particularly in matters of love:

I know that in many lives to be
 My sorry heart will ache and burn,
 And worship, unavailingly,
 The woman whom I used to spurn,
 And shake to see another have
 The love I spurned, the love she gave.

Here, the poet expects to experience heartache and regret in future lives for his past *karma*, particularly for rejecting the love of a woman who he will come to worship in later lives.

Certainly, he knows that in his future lives, he will experience regret and longing for the things he did not appreciate or value in his past lives.

Again, the poet anticipates feeling regret for past mistakes. He will face the consequences of the hurtful words and actions he has inflicted on others. Similarly, he will feel regret for missed opportunities when he should have been courageous or for not speaking up when he should have. He may also find himself in situations where he regrets rejecting love or not speaking up when he should have:

And I shall know, in angry words,
In gibes, and mocks, and many a tear,
A carrion flock of homing-birds,
The gibes and scorns I uttered here.
The brave word that I failed to speak
Will brand me dastard on the cheek.

Here, the poet indicates that one gets back what one gives to others. He anticipates being subject to the ridicule and scorn he has given to others. He will find himself in unpleasant situations such as in "a carrion flock of homing-birds." Thus, the poet touches on the idea of regret and the effect of one's *karma* on his life. He clearly acknowledges that he will have to live in future lives with the regret of past mistakes and missed opportunities. The poet believes that these experiences will be necessary for his growth and transformation of his self or soul. Truly, one can be free from one's bad *karma* only by exhausting or consuming it. This kind of idea on *karma* and its inevitable result is corresponding to the Upanishadic idea of *karma* that stresses that one has to bear the result of one's *karma* in future in any way.

Despite this, the poet believes that he will be helped and encouraged along his journey in life, and that his experiences and *karma* will ultimately shape his destiny:

And as I wander on the roads
I shall be helped and healed and blessed;
Dear words shall cheer and be as goads
To urge to heights before unguessed.
My road shall be the road I made;
All that I gave shall be repaid.

As the poet continues on his journey, he believes that he will be supported by the words of encouragement and kindness from others. These words will help him achieve unexpected heights and reach his goal. Here, the poet is optimistic that his life will move from good to better and better to best finally. Actually, whatever a person does, he gets their results sooner or later; no *karma* goes unpaid. One's road (future life) is determined by one's own *karma*; one alone, not God, is the builder of one's destiny; and this kind of idea on the natural connection between *karma* and its inevitable result is corresponding to the Upanishadic law of *karma* and its inevitable result. However, the poet also believes that he will be given the opportunity to make things right if he holds good intentions.

Whatever difficulties, the poet is determined to fight and overcome challenges in order to achieve a glorious and valuable existence, like "kingly gold." He will face hardships along the way. However, he will persevere and emerge stronger from them. In the end, he will be transformed into something greater and more valuable than before:

So shall I fight, so shall I tread,
In this long war beneath the stars;
So shall a glory wreath my head,
So shall I faint and show the scars,
Until this case, this clogging mould,
Be smithied all to kingly gold.

The poet believes that his experiences and efforts will ultimately result in a glorious and fulfilling existence. He will fight and persist until his soul is purified and refined into something valuable, like "kingly gold," though his life is influenced by "the stars" (the signs of zodiac) of which position at the time of his birth has determined his life.

Obviously, there is a direct link between the "stars" and one's *karma*. A person is born under certain favourable or unfavourable "stars" as per their good or bad *karma* of past lives. "The stars" also stand for *bhāgya* ("destiny or fate"). So, "beneath the stars" means under the destiny. "The war" means conflict. Life is a war. The poet is "in this long war beneath the stars." He is on one hand in a long war between life and death. On the other hand, he is in a long war between good and bad forces within himself.

In this long war, the poet will achieve both "glory" (success) and "scars" (failures). Amid this turbulent situation, he will struggle to transform his "clogging mould" (obstructing mortal human body) into "kingly gold" (immortal state of life). Obviously, he wants to go beyond the sensual pleasures derived from the mortal physical body because they obstruct the spiritual path of life. Perennial peace and happiness spring from desirelessness and enlightenment, which is represented by the phrase "kingly gold" in the poem.

The phrase "kingly gold" literally means the gold of a king or a precious gold. Metaphorically, it means the knowledge of Brahma or God. So, "kingly gold" is a metaphor for enlightenment, liberation, immortality, perfection, or the knowledge of Brahma. Brahma is the king or ruler of the world and its knowledge is the precious gold. But it is not so easy to attain the precious gold. One has to undergo rebirth several times just as Gautama Buddha did before becoming Lord Buddha. One attains liberation through this realization that a human being is the immortal divine soul, not a mortal human body. This type of self-realization is associated with the path of spiritual knowledge. Besides through this path of knowledge, one can attain liberation even by the path of selfless and detached *karma*. This is what is exactly taught by the Upanishads.

Thus, the poet hopes to become transformed into something greater and more valuable than before. There is a great power in being hopeful and positive even in adverse situations. The poet believes that his journey will be worthwhile and that all his experiences will be like a "smithied" (forged, shaped, or refined for perfection) mold, shaping him into something of "kingly gold" or enlightenment. Obviously, carnal desires cause selfish *karma* that subsequently causes a person to be reborn again and again whereas spiritual ones set them

free from the cycle of rebirth. So, the carnal desires are the seeds of rebirth whereas spiritual ones are the seeds of no rebirth or liberation in "A Creed."

The poet suggests that one should do good *karma* and avoid bad one without expecting the fruits of *karma* to attain liberation from the cycle of rebirth. Desirelessness is a key to liberation. One can be desireless either by renunciation of desires for getting the fruits of one's *karma* as in *karma yoga* ("the path of selfless *karma*") or by avoiding desires for doing any kind of worldly *karma* as in *jnāna yoga* ("the path of knowledge").

Pros and Cons of Believing in the Law of *Karma*, Rebirth, and Liberation

Believing in the law of *karma*, rebirth, and liberation makes people virtuous, disciplined, moral, ethical, and loyal to their spouses, family, and society. It makes people believe that life does not end after physical death. Nor the consequences of a person's *karma* end after their physical death. Life continues or exists in the form of the Self/Soul even after death. Thus, the concept of rebirth is linked to the idea of *karma*, the idea that our *karma* in one life influences our experiences in the next. Most importantly, rebirth is essential for the evolution of the self for its journey towards a higher spiritual state. Rebirth is also essential to fulfill the unfulfilled desires.

The materialistic people, who want to enjoy the impunity or to avoid the responsibility of their bad *karma*, go rampant, lawless, and indecent. Hence, they do not believe in the law of *karma* and its result as rebirth. The statement that "God is dead" is another expression of those materialistic people for whom there is no value of spirituality and afterlife. They are hedonists and believe that the motto of life should be "to eat, drink, and be merry" by hook or by crook.

Conclusion

Masefield's philosophical, mystical, and spiritual poem "A Creed" is a deep thinking on rebirth (the cyclical nature of life), liberation, and the importance of taking responsibility for one's *karma*. The poet deals with the mysterious themes of death, destiny/fate, the law of *karma* and rebirth/reincarnation (spiritual cause and effect), also known as the metempsychosis or transmigration of selves or souls, and liberation in the poem. The poem has been examined by the Upanishadic thoughts of the Vedas of Hindu philosophy.

These Upanishadic thoughts strictly support the role of *karma* in a person's rebirth and liberation, and also advocate that a person inevitably gets good and bad results on the ground of their good and bad *karma* or vices and virtues done in the past and present lives and that selfish *karma* is a cause of rebirth whereas selfless *karma* or spiritual knowledge is a cause of liberation or no rebirth. Desires cause the *karma*. And the *karma* becomes the seed or foundation of one's rebirth or liberation. The poet indicates some reasons due to which one is reborn. Accordingly, one is reborn to fulfill their unfulfilled desires (for the fruits of *karma*), to resolve their unresolved issues, to re-attain their missed opportunities, to rectify their past regrets and mistakes, to be repaid by others, and to repay others until achieving ultimate perfection.

The poet, though being a Christian, strongly believes that there is rebirth and that one's past and present *karma* bears consequences in their present life and the next one. Hence, he motivates readers to meditate on their own lives and consider the impact of their *karma* on their current and future lives. In fact, no one can escape from the inevitable result of one's *karma* done in the past lives. This kind of idea is similar to the Upanishadic law of *karma* and its inevitable result that stresses that no one can escape from the good and bad results of one's good and bad *karma* done in one's past and present lives and that one gets bad results now despite doing good works in this life due to their past *karma*.

Going against the Upanishadic law of *karma* and rebirth, Christianity and Islam believe neither in the past life nor in the life to come on this earth. They believe that a person is born once, not twice, and never returns to this earth after death. Though being a Christian, the poet does not believe in Christianity's idea on the Last Day of Judgment or the Doomsday. He strongly upholds the Upanishadic law of *karma* and rebirth as mentioned in the Upanishads of the Hindu philosophy.

To conclude, the poet highlights that the final goal of life is not enjoy material pleasure but to gain "kingly gold" or enlightenment, immortality, or liberation from the cycle of life and death permanently; a person is reborn repeatedly with a new, stronger body and "brighter brain," learns from their past mistakes, and goes on rectifying them until achieving the "kingly gold" or ultimate perfection. Hence, rebirth is a good opportunity to achieve liberation by doing good *karma* and avoiding bad one without attachment or without desires for the fruits of *karma*.

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Analysis of Violence and Information Suppression in Myriam Warner-Vieyra's *Juletane*

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Abstract

It is a common practice among some to be marriage partners in many societies to keep back some information about themselves from their intended, during courtship, for fear of losing the affection and care of their partners. Untold sufferings and irreparable damages both to health and property have been the result of such attitudes, when the suppressed information finally comes to the open. Such is the case with Juletane and Mamadou in Myriam Warner-Vieyra's novel, *Juletane*. The novel is about a Senegalese Muslim, Mamadou Moustapha, who marries Juletane, a beautiful Caribbean lady in France where he goes for further studies. His failure to let her know that he is already married to a compatriot Awa, and that his union with Awa had already produced a five-year old daughter, leads to unimaginable damages when Juletane gets to know about it. Using a sociological theoretical framework, this paper analyses some of the violent incidences in *Juletane* ranging from emotional or psychological violence, verbal abuse, physical violence to neglect. The tragic consequences occasioned by the violent events lead you to conclude that hoarding of information in a marital relationship during courtship and post courtship are detrimental to a harmonious relationship. The need to discourage the attitude of information suppression among partners generally and intending couples in particular, especially during courtship, is underscored to avert unknown and unintended catastrophes.

Keywords: Information suppression, Polygamy, Jealousy, Violence, Sufferings, Irreparable damages

Introduction

The attitude of keeping back important information about oneself from one's partner in marriage has been the cause of many marital problems in some societies. The eventual exposure of such information would always lead to the mistrust of a partner which in some cases is capable of marring well-intended relationships. One possible way to minimize such negative occurrences is the employment of the Johari window's model to improve interpersonal relationships among would-be partners and even among other associates. This model can be used to proffer some solutions which could help to bring about mutual understanding among couples and other group of persons. The Johari windows model encourages free communication among people who wish to work together in a relationship, thereby eliminating mistrust. The more those concerned get to know about each other, the better and stronger the relationship. In the eponymous novel *Juletane*, this was not the case with Mamadou toward his young and beautiful lover Juletane. Rather than revealing his marital status to Juletane from the onset of their relationship by letting her know that he was already married to a compatriot before heading to France for further studies, he goes ahead to establish a new relationship with Juletane, a young Caribbean who he met at a party and picks

interest in. After completing his programme, he informs her about his intention to return to his homeland. Within a space of time, he proposes marriage to her and she readily accepts because she is already getting acquainted with him. Juletane's love for Mamadou is without reservation. As her first and only love in life, Juletane, an orphan sees Mamadou as everything to her. According to the protagonist, Mamadou is "my only treasure, my most precious possession!" (24) She further describes him as "more than a husband..., a whole family that I had found. He had become the father who had died too soon, the friend whom I had always dreamed of..." (24). Shortly after their marriage, the couple boards a boat heading to Africa. It is on board this boat, through the spiteful comment of a female compatriot of Mamadou, also heading toward home after the completion of her studies that Juletane learns of the existence of another woman in the life of her husband. The latter had been married to a fellow Senegalese with whom he had a daughter. Mamadou's attitude of hoarding very important information about himself leads to various incidences of violence in *Juletane*. These acts of violence ranging from violence committed to persons, to self as well as to things, could have been avoided had Juletane been made to know the truth about her husband before their marriage. In the novel, Juletane expresses great disappointment at her husband's attitude. This feeling of disappointment can be sensed in her comments in at least three different portions of the novel. Juletane cannot imagine how for a period of one whole year, during their courtship, her husband could remain silent on such an important issue. The following expressions testify to her bewilderment: "It was not so much the fact that he had another wife that I resented, but that he kept it from me" (15). This first comment explains her feeling while still on their journey to Africa. After their arrival in her husband's hometown, Juletane again makes a similar comment saying: "I could not understand that he could have married someone simply to please his family...I did not want to believe that he had the dishonesty not to tell me before our marriage and, now, the audacity to be surprised that I should refuse to accept a situation that I had not chosen" (22/23). Still to buttress this point of Juletane's disappointment at her husband's attitude, she makes this comment in the hospital where she is taken to for treatment, when she becomes traumatised during her husband's visit to Awa for the weekend, in accordance with custom's demand. Here is her comment: "For a year we had been together and he had never mentioned his first family nor this child who was his daughter. Why? What I blame him for most of all was that he had hidden the truth from me" (25).

Review of Related Works

Most previous critical reviews on the novel focus on feminism and on the author's portrayal of madness in a positive light and the search for identity by the protagonist. Temidayo Onojobi's write-up on the topic "Textual Women Liberation Strategies in Myriam Warner-Vieyra's *Juletane*" is a good example of an academic work that focuses on the aspect of feminism and the different liberation strategies the author of the novel seems to suggest to her readers. Mary OrijiMba is another literary critic who, even though still dealing with the issue of feminism, focuses on the author's use of madness to confront domestic violence. This can be seen in her work titled "Saved by Madness: Responses and Reactions to Domestic Violence against Women in Francophone African Novels". Leah Tolbert Lyons, in her text

titled “Making Sense of Madness: A Study of the Theme of Madness in Selected Novels by Mariama Bâ, Ken Bugul, and Myriam Warner-Vieyra” also treats the issue of madness, explaining that ‘madness’ in literary works does not necessarily mean being sick, in the real sense of it. Rather, it represents behaviours that violate social norms (11). Debra Popkin deals with the issue of identity search in her work “Torn between three continents: the search for identity in Maryse Conde’s *Une Saison a Rihata* and Miriam Warner-Vieyra’s *Juletane*”. In this study, the emphasis is on the attitude of information hoarding and the damage it can cause those concerned.

Theoretical Framework

The choice of the sociological theoretical framework for the analysis of *Juletane* is predicated on the perception that, Myriam Warner-Vieyra, as do other committed African writers, is using her novel to correct some ills in the society. The seriousness of information hoarding will be unfolded as we present the different violent situations that *Juletane* consciously or unconsciously brings about in the novel. The sociological theoretical framework seeks to explain events portrayed in some works of art as a mirror of the society in focus, in this case, the Senegalese society and by extension, the black African society where polygamy is practiced. The analysis through this angle brings to the fore the various violent situations portrayed in the novel due to information suppression.

Analysis on Information Hoarding and Violence

From the findings in the novel *Juletane*, information hoarding can engender violence which, if not checked, can bring about the total annihilation of an entire family, as it is the case with Mamadou Moustapha. Referring to the Johari Windows model, the name “Johari” was coined from the first names of two American psychologists: Joseph Luft and Harrington Ingram. To form the name for the model, Joseph was shortened to Joe while Harrington was shortened to Harri. These two researchers carried out researches in group dynamics in 1955 in the University of California, Los Angeles and came up with a model with four panes or windows. These four windows were designed to help individuals as well as group of persons improve on their relationships with one another by seeking to expose themselves to their associates or partners through mutual communication and solicitation of feedbacks from others about themselves. Through this attitude of free communication with one another and self-disclosure, the individual is encouraged to open up to his partner or business associate with the aim of getting to know each other better, thereby fostering familiarity and creating an honest and friendly environment where partners can relate with each other amicably and work in harmony for the achievement of a common goal. The practice of this model, which helps to facilitate interpersonal relationships, is what Mamadou lacks in his relationship with *Juletane* his wife. As a result of his lack of openness to his wife from the onset, the discovery of the truth by the latter and her inability to adjust to an unanticipated marital situation brought about different violent happenings which could have been avoided.

During the course of the analysis of this novel, we discovered different types of violence ranging from physical, emotional, psychological, cultural, verbal, neglect, to even

violence afflicted on inanimate objects. Some of them were consciously carried out while some others were unintentional.

Portrayal of Violence in *Juletane*: Violence against an inanimate object

Juletane's first act of violence is directed at an inanimate object. The reader feels a sense of sympathy towards Juletane, whose health condition has degenerated to the level where she destroys her bedsheet. The protagonist takes delight in tearing her bedsheet in the room where she chooses to remain, isolating herself from every other member of the Mamadou's family but only coming out to eat whenever she feels hungry. According to Juletane, "I tear a bigger hole in my sheet at a spot where it was not properly mended. I like the noise the fabric makes as it rips. So I carefully tear the sheet into tiny pieces. That keeps me busy, entertains my anger." (17) After tearing her bedsheet into tiny squares, a thing she does diligently and with great delight, she goes out and scatters these pieces of cloth all over the compound, then gets back into her room to watch how people react to her action. Afterwards, she utters a hysterical laughter as she closes her window. This act of insanity, which earns Juletane the name, "the mad woman" would certainly have been avoided, had Mamadou told his wife the truth about himself before their marriage.

Emotional/Psychological Violence against Women: Men against women

The situation presented in the novel which leads to Juletane's mental imbalance, can be viewed as an emotional violence unintentionally inflicted by Mamadou on his wife. For fear of losing his spouse, he exposes Juletane to polygamy, and expects her to accept to adjust to a situation she had never envisaged in her life. The mental torture which the latter suffers and the entire affliction that she experiences point to Mamadou's violent act due to selfishness. Mamadou maintains a very rigid position by refusing to consider Juletane's feelings with regards to the issue of polygamy. When Mamadou decides to bring Awa from his village to share his home with Juletane in town, all of Juletane's efforts to dissuade her husband fall on deaf ears. Rather than showing his wife empathy by sticking to her alone (as he had earlier promised Juletane that "he would find a reason to break with Awa" (23), he now expects Juletane to accept the idea of his bringing Awa to stay with them in town as a "very natural solution" to his weekend travels to see Awa in the village, and a means of bringing his family together as "a big happy family". Mamadou plays down his wife's feelings by regarding Juletane's reaction as "just a matter of a stubborn whim" on her part (36). By his tendency to always trivialises issues of deep concern to Juletane, Mamadou hurts his wife the more. The casual view of a serious matter, and his insistence on always having his own way, throws Juletane into a state of serious health problems. According to the protagonist, "this suffering which I could not understand, unbalanced my mind gave everything I put to my lips the taste of earth and made my stomach turn over like a ploughed field" (37). Mamadou's intransigence is viewed as an act of violence and oppression on his wife. To worsen an already bad situation, Mamadou goes ahead to marry a third wife, Ndeye, to boost his ego. According to Juletane, Mamadou "married her purely out of vanity because she was much sought after" (41). Besides, she describes Ndeye as Mamadou's partner in debauchery" (41)

By his insensitivity towards the plight of Juletane, Mamadou shows himself truly violent and inconsiderate toward his spouse, more so that, he knows that Juletane's suffering is engendered by her inadvertent exposure to polygamy. The consequence of his act is the protagonist's total isolation from everybody around her. In her own words: "I no longer went out. I was becoming like a vegetable"(38) This kind of violence, committed against a stranger who is not used to sharing a spouse with other women is psychological in nature because it affects Juletane's feelings negatively. Mamadou's nonchalant attitude increases the anguish of the protagonist, and leads to deep depression and weight loss on her part. All of these bitter experiences by Juletane could have been avoided, if only Mamadou had cared to open up to her and then given Juletane the option to choose either to continue with the relationship or reject it.

Helene, a second and minor protagonist of the same novel suffers emotional violence meted out on her by her fiancé, Hector (27). When Helene was 20 years old, she met Hector who promised to marry her. Rather than carry out his earlier intention, Hector decided to marry a white woman two days to the date he fixed for his marriage with Helene. Hector then sent one of his best friends to announce to Helene that he "had been married the previous day to a French girl who was expecting his child" (27). The devastating effect of this news can best be explained in the reaction of Helene after receiving this unexpected and shocking news: "Helene had locked herself into her room for two days with her grief; weeping, moaning, cursing Hector, giving full vent to her disappointment" (27/28). The emotional violence meted out on Helene by her fiancé broke her heart to the point where tears flowed down her cheeks uncontrollably for two days, while she kept herself isolated from the view of people. Helene suffered emotional shock as a result of Hector's great deception.

Women against Women: Ndeye against Juletane

The type of violence portrayed here is at the same time emotional/psychological, verbal and physical. Ndeye causes Juletane an emotional pain, when she refers to her as "the mad woman" and a "toubabesse" which means a "white lady" in the Senegalese language. This provocation which is occasioned by pure jealousy, angers Juletane greatly, more so that she never offended her before, so as to warrant such a name which batters her psychologically. By likening Juletane (a dark-skinned Caribbean woman) to the wives of colonialists, Ndeye, according to Juletane "was even stripping me of my identity as a black woman. My forefathers had paid dearly for my right to be black, spilling their blood and giving their sweat in hopeless revolts to enrich the soil of the Americas so that I might be born free and proud to be black" (42/43). To worsen the situation, Ndeye goes ahead to insult Juletane physically when she suddenly enters into the parlour where Juletane is listening to her favourite music, "Beethoven's Ninth Symphony", removes the record from the record player, breaks it in anger and then slaps Juletane, as she refers to the music as "crazy music". This outburst of anger channelled at Juletane by Ndeye, Mamadou's third wife, will later cost Ndeye a great physical harm, as Juletane will stop at nothing until she had carried out her revenge on her. The ugly scenario here could have been avoided but for Mamadou's decision not to divulge his deep-seated intention to conform, later in life, to the dictates of his custom and religious beliefs, by marrying more than one wife. It is common knowledge that both the African tradition and

Islam encourage polygamy. This is not the case with Christianity. No wonder Juletane, a devout Catholic and a stranger to Africa and its beliefs, finds it difficult to adjust to her new situation. In her own words: “In spite of all my resolutions I was dying of jealousy. I could not keep myself from thinking of Mamadou with another woman as a sacrilege”(24). It is common knowledge also that polygamous settings, most of the time, harbour some forms of animosity and acts of inhuman treatments of contemporaries. For instance, Ndeye chooses to give the remaining midday meal in the house to some young Muslims known as *Talibés*, rather than reserve that food for Juletane who she knows, has not taken her breakfast (50). “Talibés” are defined as pupils from the Koranic school, popularly known in Nigeria as “almajiris”. Ndeye’s decision to starve Juletane in this fashion is in itself inhuman, and an act of violence or neglect because, hunger is capable of causing death if allowed to continue.

Juletane against Ndeye

The outburst of anger by Ndeye towards Juletane and her unjust treatment of the latter lead to another act of violence witnessed in Mamadou’s household. This time, it is carried out by Juletane against Ndeye in retaliation. Juletane, who now sees Ndeye as her “enemy” a common phenomenon in a polygamous setting, starts to plot a retaliation strategy against her mate. Though Juletane is naturally not inclined to violence, we see that in order to forestall a repeat of any further insolent act by Ndeye against her in the future, the protagonist takes time to plan and actually executes her intention on Ndeye for ill-treating her. She chooses not to eliminate Ndeye through murder; rather, she decides to give her an indelible mark which would serve as a constant reminder of her offence for as long as she lives. The full picture of Juletane’s act of vengeance is aptly captured in the following narration:

Armed with my saucepan full of very hot oil, I went to the room. The door creaked, Ndeye did not budge. She was lying on her side, her face towards the wall. I wanted her full face, with her eyes open. I called her, touching her on the shoulder. When she opened her eyes, wondering what was happening, with the other hand which I kept hidden behind my back, I poured the whole panful of oil in her face. She howled like a wounded animal and leapt out of bed (73).

Women against Men Juletane against her husband

There is no doubt that Juletane loves her husband as stated in these words, “I could not understand how the man I had loved, that I still loved, had in so short a time become this stranger” (25). Juletane’s violent reactions are caused purely by the frustration occasioned by Mamadou’s abandonment of her. A case in point is when Juletane takes her bath under the shower one early morning. Mamadou comes close to the bathroom and knocks at the door, as Juletane opens the door and sees her husband staring at her beautiful and attractive body, she fills her mouth with water and spits it on his face, and closes the door quickly against herself. This act of violence, which is physical, is done in retaliation of Mamadou’s insensitivity to her plight. As she puts it: “Today, he will have to be satisfied with washing his face the way a cat does” (29, 30).

Self-inflicted: Neglect

Neglect and abstinence from food are both considered acts of violence meted on self by the protagonist. Shortly after the arrival of Juletane and her husband to Africa, and following the decision of Mamadou's family members that their son would have to share his time with his two wives, they agreed that Mamadou would have to spend the weekends with his first wife, Awa in the village, while he reserves the weekdays for Juletane in town, failure of which he would be ostracised by his community. This kind of verdict appears strange to Juletane who never considers the sharing of a husband as normal. This information gave her the feeling of being in a different planet. To her "a husband was above all the most intimate of beings, another self, not an object to be lent or shared" (23). The weekend that Mamadou stays away from Juletane in obedience to his traditional dictates, costs Juletane some health issues which result in her being taken to the hospital by Mamadou's uncle, uncle Alassane and his wife aunt Khady. Unable to come to terms with the demands of her new environment, Juletane feels so traumatised that she becomes delirious, breaking every property in the room, even to the point of hitting her head against the wall, the result of which is an indelible mark upon her forehead (25). Her total abstinence from food which leads to weight loss, total isolation from everyone around her, as well as the lack of interest in taking care of her appearance, all testify to her emotional turbulence. In her own words:

Today I looked at myself in a broken bit of mirror, my hair, which I had cut, never seems to have grown back – or did I cut it again recently? ...my cheekbones stand out above the hollows of my cheeks; my skin is without lustre. I look desperate, starved. Not of bread, but of someone's presence, of tenderness, of gentle caresses (66).

We can notice how jealousy, despair and helplessness before a strange system which appears oppressive and insensitive to people's feelings lead the protagonist unto acts of self-destruction. All of these sorrowful experiences suffered by the protagonist point to one thing – the suppression of important information about self, at the onset of a serious relationship.

Cultural Violence

There is cultural violence in the novel. This was indirectly meted out on Juletane through the cultural practice of her husband's relations who apportion days for Mamadou to meet with his wives. Juletane, by the customary practice of her husband's people, is forced to accept her husband for five days since Awa agrees to have him on weekends in the village. The threat of being ostracised if their decision is not adhered to by the couple is an act of violence. According to New Foundland Labrador, "Cultural violence occurs when an individual is harmed as a result of practices that are part of her or his culture, religion or tradition." In this case, the cultural practice of Mamadou has affected Juletane negatively.

Unintentional Committed Violence: Violence against Awa and Her Children

Juletane's love for Awa's children is unquestionable as she once in a while shares moments of joy with those innocent kids. She also loves Awa as a person who she describes as "refined, pretty, and of a discretion which I could not help admiring, in spite of everything" (8). However, some unpredictable incidence, connected to Juletane, brings about the unfortunate death of all the three children born by Awa to Mamadou. The sad incidence of the death of these little ones happens as they come to play with her as usual. During one such interaction, Juletane's laughter leads to her being overtaken by a fit of coughing and she passes out shortly after. During this moment of unconsciousness, it is assumed that the children might have taken up the bottle that contains the medicine which Juletane takes during such crises to calm her nerves. Mamadou actually is the one who gave her the medication with the strong advice that it should be kept far from the reach of children. The following day, Juletane wakes up to hear some wailing sounds made by Awa in the compound followed by some hurried steps by Mamadou and Ndeye both moving toward the direction of Awa's room. Juletane, anxious to know what has gone wrong also goes to Awa's room, only to find the three kids lying dead on their bed in their mother's room. People keep wondering what could have been responsible for their death. However, when Juletane returns to her room, she notices that the bottle that contains her medication is empty of its contents and that it is kept in a different location. Though she fails to disclose her observation to anybody, the fact remains that Juletane is responsible for the demise of Awa's children, though unconsciously. Awa is taken to the village for condolence purposes. Unable to bear the shock of such a great loss, she commits suicide by throwing herself into the well. These sad events, which all happen in quick succession, are linked to Juletane. There is no doubt that Juletane hates the idea of being associated with the death of Awa's children's, however, her comment after the incidence portrays her as deriving some form of satisfaction because according to her, "their death had pierced Mamadou's armour of indifference" (74), thereby making him to now become "sensitive to the suffering of others"(59). Besides, Juletane views Awa's death as being "in the natural course of things" (67).

Jealousy and its Effect

A critical analysis of these comments by Juletane during the trying moments in Mamadou's life, reveals to the reader, the workings of some underlying mechanism in Juletane, propelled by jealousy, consciously or unconsciously, to eliminate all that seem to take Mamadou's attention from her, so that she could eventually have him to herself alone. This wish of Juletane is depicted in the following expressions: "I had dreamed of a prince charming who would be faithful and mine alone. He was to be all mine and I all his and our union would be as solid as a fortress built on a solid rock. But, at the first storm, I found myself at the bottom of a lonely chasm, floundering in the mire"(63).

When one recalls the fact that Mamadou once promised Juletane that he would divorce Awa in order to stick to her alone, and his later confession before Juletane that "one of the reasons why he had not wanted to divorce his first wife was the fear that I (says Juletane) might not have been able to give him children" (33), it becomes obvious that Juletane is

consciously or unconsciously working toward the elimination of everything and everyone that stand as an obstacle to her closeness to Mamadou. The protagonist's statement during the christening ceremony of Awa's second child Alioune is a clear indication of Juletane's underlying intention to pay Mamadou back for his insensitivity to her plight. During this ceremony, Juletane feels lonely and abandoned even though surrounded by people. She feels slighted and hurt by Mamadou's overt happiness during that ceremony. This feeling of abandonment by Mamadou unconsciously engenders in Juletane the feeling to pay him back through some sad events, for truncating her initial hope of finding joy through her relationship with him. Thus, for as long as Mamadou fails to pay Juletane the desired attention, she decides to frustrate his life through the successive sorrowful events that happen to him within a short space of time. Juletane says this of her husband during Alioune's christening ceremony:

Mamadou's happiness made me sad. If I had had the child he wanted so much, our life would have been quite different. I felt like crying. I was weeping inside, without shedding a tear, I was weeping for my loneliness in the midst of all this celebration. I was weeping over Mamadou, so happy, who in this moment of joy, was not thinking of the pain that he was causing me and which he would pay for one day (39).

All the calamities that befall Mamadou can be seen as Juletane's way of making her husband to experience what it means to lose the tender care of a loved one. During this moment of grief and anguish in Mamadou's life, following the death of his children, Juletane succeeds in making Mamadou experience a bit of what she is going through for he turns to his wife for comfort saying to her:

Yes, you are the one I turn to in my distress. I did not know before what the suffering, misfortune of losing what is dearest was like. Up until now my life was full, this is the first time I am so painfully aware of my powerlessness. Now I understand just how much I hurt you by abandoning you to your suffering. I hope that one day you'll forgive me (63).

Unforeseen Violence: Mamadou's accident /Jultane's Death

Without any doubt, these acts of violence meted out on Mamadou, unconsciously though, has made Mamadou to begin to empathise with his wife Juletane. However, Juletane's achievement of her greatest heart's desire is shattered, by yet another act of violence suffered by Mamadou himself, which can still be linked unto his wife. It is the sudden death of Mamadou due to a fatal accident that occurs while on his way home, after dropping Juletane in a hospital. In a way, this final demise of Mamadou and the loss of all that he ever cherished in life seem to be a deep-seated desire in Juletane's heart when one considers the following comment once made by the protagonist, shortly after the death of Awa's children: "Can I live long enough to see the fatal fall of this house where my last illusions dwelled?" (64).

The turn of events, which has robbed Juletane of her lifelong dream of living with a man who was to be all hers just as she too would have been all his, suddenly comes to an end as she eventually loses Mamadou to death. This sudden death equally impedes Juletane's earnest plan to hand over a diary to him. She has been keeping record, of all her experiences in Africa, in an exercise book, ever since she stepped into her husband's home which she intends to hand over to him in the future, possibly with the aim of winning back his total affection through empathy. Alas, his death has cut short this well intended plan. In the long run, the whole family suffers a serious wreck because, after Mamadou's death, Juletane is unable to withstand the thought of not accomplishing her lifelong wish. She dies three months later. As for Ndeye, no one ever hears anything about her anymore, as she is left to face her fate of a hopeless life in the hospital where she was taken to after Juletane's vengeance upon her.

Conclusion

The fate of Mamadou's family is a strong lesson from the author of *Juletane* to every young and intended would-be life partner, to learn from. They are expected to be open to each other during their moments of courtship. The feeling of disappointment by the sudden discovery of the truth by Juletane about her husband has led to the series of violent events witnessed in the novel written by Myriam Warner-Vieyra, the Caribbean author married to a Senegalese. The novel not only brings to the fore the evil effect of information suppression by individuals during courtship, it also portrays the feeling of animosity in a polygamous setting where co-wives see and treat themselves as "enemies", a situation that can lead to emotional and physical damage of life and property, and in some cases, to the total annihilation of an entire family. In conclusion, Myriam Warner-Vieyra's message can be captured in this maxim: "He who creates a monster of pain should not be surprised if one day he is destroyed by it" (75). In this case, Mamadou is not only destroyed by what he created, he had succeeded in destroying his whole family as well.

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The Impact of Social Issues on Love and Relationships in Nicholas Sparks' *The Best of Me*: A Critical Analysis

Nilofer Khan & SS Thakur

Abstract:

In the broader context of arts and literature, there exists an intricate interplay between societal constructs and personal relationships. This dynamic often serves as a powerful lens through which narratives unfold, shedding light on the complexities of human connection. A relevant instance of this phenomenon can be found in Nicholas Sparks' novel, *The Best of Me*. Through a qualitative approach and an extensive review of relevant literature, this research paper aims to provide a critical analysis of how social issues such as class, gender, and societal expectations influence the domain of love and relationships within the narrative. It argues that these elements significantly shape the power dynamics between the characters, ultimately shaping the central themes of love, loss, and the societal pressures of social status. Furthermore, this study delves into the profound impact of these power dynamics on the personal growth and development of the characters, ultimately influencing the novel's conclusion. By closely examining the complex interplay between social issues and personal relationships, this paper underscores the necessity of comprehending these dynamics in contemporary society. In essence, it offers a comprehensive understanding of the novel's themes, contributing to the ongoing discourse surrounding the influence of social issues on love and relationships within the realm of contemporary literature. The findings of this study illuminate the central role of power relations in the narrative, underscoring their substantial influence on the characters' interconnections.

Keywords: Love and Relationships, Gender Roles, Social Issues, Personal Growth

Introduction

Nicholas Sparks is a renowned author known for his romantic novels that explore the complexities of love and relationships. *The Best of Me* (2011) is one of his most popular novels, which tells the story of Dawson Cole and Amanda Collier, two former high school sweethearts who are reunited after 20 years apart. The novel explores the themes of love, loss, small-town mentality and the societal pressures of social status. However, the novel also delves into the power dynamics between the characters and how social issues such as class, gender, and societal expectations impact their relationships. This critical analysis aims to explore the impact of these social issues on the characters' love and relationships within the context of the novel.

Background

The Best of Me by Nicholas Sparks weaves a tale of enduring love amidst the complexities of real-world challenges. This critical analysis endeavours to delve deeper into the intricate

interplay between love and social issues that form the crux of this evocative narrative. Love, a timeless and universal theme, has inspired countless stories throughout human history. In *The Best of Me*, Nicholas Sparks highlights the fundamental human experience, showing how it can overcome challenges like time, distance, and societal expectations. However, the novel transcends the boundaries of conventional romance, delving into the profound impact of social issues on the lives of its characters. Nicholas Sparks employs his signature storytelling prowess to introduce a tapestry of social issues into the narrative. These elements, such as class distinctions, familial expectations, and racial prejudices, serve as formidable hurdles that test the resilience of the characters' relationships. Sparks adeptly portrays the complexities and challenges that lovers often encounter in the face of external forces. A central social issue explored in the novel is the weight of class differences on romantic relationships. The story introduces us to Dawson Cole, a hardworking individual from a modest background, and Amanda Collier, a young woman born into privilege. Their powerful connection is stifled by the expectations and judgments stemming from their disparate social spheres. Sparks meticulously unravels the societal barriers that frequently obstruct genuine affection, inviting readers to contemplate the ways in which preconceived notions of social status can impact matters of the heart. Moreover, familial expectations and obligations emerge as influential forces in shaping the characters' romantic journeys. Amanda and Dawson grapple with the pressure to conform to their families' predetermined notions of success and contentment. Their personal aspirations and dreams become entangled in the web of familial responsibilities, often resulting in painful sacrifices and heartrending decisions. Sparks adeptly illuminates the delicate balance between love and familial values, inviting individuals to contemplate the lasting impact of external familial influences on their own relationships. Furthermore, *The Best of Me* courageously confronts racial prejudices, shedding light on the discriminatory attitudes deeply entrenched in society. Amanda and Dawson's love story faces the added strain of existing within an environment where intolerance prevails. Sparks employs this subplot to highlight the ongoing struggle for acceptance and equality, underscoring the lasting influence of social issues on love and relationships. In the novel *The Best of Me* by Nicholas Sparks offers readers a profound exploration of the impact of social issues on love and relationships. By examining class differences, familial expectations, and racial prejudices, Sparks vividly portrays the challenges faced by the characters as they navigate their way through the terrain of romance. The novel serves as a powerful reminder that love, though resilient, is not immune to the influences of the world around us, ultimately affirming the enduring strength of the human spirit in the face of adversity.

Socioeconomic Status and Class Divide

The Best of Me delves into the recurring theme of socioeconomic status and class divide. The protagonists Dawson and Amanda belong to different social classes which creates challenges in their relationship. Dawson comes from a humble and underprivileged background whereas Amanda is from a wealthier upbringing. The disparities in their societal positions not only bring external pressures but affect their understanding of commitment, trust and support. Sparks emphasizes how socioeconomic status can both shape and hinder the success of a romantic relationship. *The Best of Me* by Nicholas Sparks explores how people from different

backgrounds and financial situations can face difficulties in their relationships. The main characters, Dawson and Amanda, come from very different worlds. Dawson grew up in a family that had a lot of problems, especially with money. His dad was not kind, which made things even harder for him. Because of this, Dawson's opportunities in life were limited. His experiences growing up shaped the way he saw the world and made it tough for him to break free from those challenges. Amanda, on the other hand, came from a family that had more money and a better lifestyle. They didn't have the same struggles as Dawson's family. Siahaan and Arianto (2015) argue that individuals from middle-class backgrounds tend to have higher social status than those from lower classes. In the novel, *The Best of Me*, Amanda Collier's parents, who belong to the upper-middle-class, disapprove of her relationship with Dawson Cole due to his lower social status as a member of the Cole family, who are known for their criminal activities in the town. When Dawson and Amanda meet again after a long time, the differences in their lives become very clear. Amanda's life has been a lot more comfortable and she's had more chances in life. The gap between their backgrounds becomes a big deal when they try to restart their romantic relationship. They both feel a strong connection, but there are outside pressures that make it difficult. Amanda's family and friends worry about her being with Dawson because of the differences in their backgrounds. This worry comes from the way society sees people from different classes. They're concerned about what it might mean for Amanda's reputation and future. These outside pressures put a strain on their relationship, and Amanda has to struggle with her own feelings and what other people expect of her. Also, their different backgrounds affect how they understand commitment, trust, and support. Dawson has learned to rely on himself because of his tough upbringing. He's had to find ways to get through tough times on his own. Amanda, on the other hand, has had more support and security because of her family's resources. These different ways of looking at life and relationships become really clear as Dawson and Amanda try to work through their challenges. The novel shows us how complicated it can be when people from different backgrounds come together. It also reminds us how important it is to try to understand and support each other. In *The Best of Me*, Nicholas Sparks uses the idea of different social and financial situations to show us how it can affect relationships. Through Dawson and Amanda, he helps us to see how our backgrounds can shape our lives and how love can sometimes overcome really big challenges. This story shows us that love is strong, but it also reminds us that it's not always easy, especially when there are big differences in how we grew up. It teaches us to be kind and understanding, to try to see things from someone else's point of view. It's a reminder that love can help us overcome even the toughest of obstacles if we're willing to work together and support each other.

Gender Roles and Power Dynamics

Within *The Best of Me* Nicholas Sparks also explores the influence of traditional gender roles and power dynamics on love and relationships. The novel presents societal expectations regarding masculinity and femininity portraying how these expectations can either empower or constrain characters in their pursuit of love. Initially, Amanda enjoys a position of relative affluence as a result of her social standing and financial security. This affects how her and Dawson's relationship is structured in terms of power. The power dynamic shifts as their

relationship develop. As Dawson shows more and more strength and honesty, we start to question the usual ideas about who's in charge in a relationship. Amanda's struggle with finding a balance between her own desires and the expectations society places on her as a woman highlights the tension created by traditional gender roles. Dawson is physically strong and capable, often embodying the qualities associated with traditional masculinity. However, he also grapples with emotions and vulnerability, which goes against the expectation that men should always be strong and unemotional. At the beginning of the story, Amanda conforms to traditional feminine roles. She takes on a nurturing and supportive role in her family, aligning with the expectations placed on women. As the story progresses, Amanda begins to challenge these traditional roles. She becomes more assertive and takes charge of her own decisions, demonstrating her growing independence. When Amanda and Dawson's relationship is revived, there is external pressure from their families and social circles. Amanda's family, in particular, has specific expectations about the type of person she should be with, based on traditional gender norms. Dawson's experiences growing up in a challenging environment have shaped his understanding of masculinity. He is strong and capable, but he also grapples with emotional scars, challenging the idea that men must always be unemotional and tough. Amanda faces the challenge of balancing her family's expectations for her future with her own desires. This conflict arises from the traditional gender roles that dictate what is expected of her as a young woman from a privileged background. Both Amanda and Dawson find empowerment by breaking free from traditional gender norms. Amanda gains a stronger sense of self by asserting her desires and questioning the roles assigned to her as a woman. Dawson's willingness to embrace his emotional depth challenges traditional notions of masculinity. According to Blackstone, the definition of gender roles is, "the different expectations that individuals, groups, and societies have of individuals based on their sex and based on each society's values and beliefs about gender" (335). Gender roles are the actions, responsibilities, and societal expectations that are considered suitable or expected for individuals of a particular gender. For instance, being male or female may come with particular expectations in various societies. These expectations cover a broad range of behaviours, from how individuals carry themselves and their style of dressing to the roles they fulfil within their families and in society. These roles could involve obligations to one's family, friends, job, and other things as well. In Blackstone's definition, it is noted that not all communities share similar expectations; rather, they differ. The concept of appropriate behaviour for a man or woman in one culture may be substantially different from that in another. It is evident from this that gender roles are socially constructed and not intrinsic.

The cultural backdrop of a society can significantly impact both individuals and groups, particularly when it comes to the presence of a patriarchal system. This system can exert a challenging influence on how people navigate their roles and relationships within that culture. According to Sedayu, "the culture which gives men ultimate authority over women called as patriarchal system" (11). This means that in societies characterized by a patriarchal system, men are typically in positions of dominance and decision-making, while women have subordinate roles and limited agency in comparison. This hierarchical structure is deeply ingrained in the cultural norms and practices of such societies, influencing various aspects of individuals' lives, including family dynamics, social interactions, and opportunities for women. Masculinity is a set of attributes, behaviours, and roles that are generally associated

with boys and men. Masculinity is a gender characteristic that describes the traditional value of men's attitude or behaviour that is accepted by society. According to Merdeka and Kumoro "a set of attribute, behaviours, and roles that are generally associated with boys and men. Musculinity is a gender characteristic that describes the traditional value of men's attitude or behaviour that is accepted by the society"(109). Men express traits of masculinity in various aspects of their lives, whether it's at home, at work, or in public. Masculinity isn't just something we see in real life, but it's also reflected in imaginary worlds like novels and movies. Amanda's husband in *The Best of Me* novel thinks he's better than her and sometimes hurts her physically. This behaviour shows a wrong idea of what it means to be a man, where he thinks being tough and in control is important. This makes their relationship very difficult and unfair for Amanda.

Prejudice and Stereotypes

The novel touches upon the theme of prejudice and stereotypes showcasing how they can affect romantic relationships. The characters face prejudice based on their socioeconomic backgrounds, race and upbringing. Sparks highlights the devastating impact of prejudice on love as Dawson and Amanda must confront not only their biases but also those of society. Through the characters' experiences the novel explores the need for empathy and understanding in breaking down these barriers that hinder love and relationships. One of the most significant forms of prejudice in the novel is based on socioeconomic status. Characters like Dawson, who come from humble and underprivileged backgrounds, face discrimination and judgment from those in more affluent circles. This prejudice affects how others perceive and treat him, making it difficult for him to break free from societal expectations. *The Best of Me*, Dawson's family background is a source of judgment and prejudice that affects how people perceive him. Dawson's family has a troubled history, marked by difficulties and challenges. This background leads to assumptions and stereotypes about Dawson. People in the town associate him with the negative aspects of his family's past, assuming that he must be similar to them. For example, some townspeople might believe that because Dawson comes from a family with a troubled history, he must also be troubled or prone to making poor choices. They may assume that he's destined to follow in the same path as his family members, even if there is no evidence to support this assumption. This prejudice based on Dawson's family background creates a barrier for him. It limits the opportunities he has to prove himself and be seen for who he truly is. It also adds an extra layer of challenge for him in trying to break free from the expectations and judgments placed upon him by society. Ultimately, this aspect of the story highlights the theme of unfair judgment and how it can be based on factors beyond an individual's control, such as their family history. It serves as a reminder of the importance of seeing people for who they are in the present, rather than making assumptions based on their past or background. The setting of the novel, a small town in North Carolina, comes with its own set of stereotypes. The community members have preconceived notions about individuals based on their histories and reputations, which can lead to unfair judgments. Amanda's family holds specific expectations about the type of person she should be with. These expectations are influenced by traditional gender norms and societal ideas of what constitutes a suitable partner. This prejudice affects Amanda's choices

and puts pressure on her to adapt to these expectations. While not a central theme, there are instances where racial prejudice is hinted at in the novel. This is seen through the interactions between different racial groups in the town, reflecting the broader social dynamics of the time and place. Throughout the novel, characters like Amanda and Dawson struggle to break free from these prejudices and stereotypes. They seek to be understood for who they truly are, rather than be defined by others' assumptions. *The Best of Me* portrays how prejudice and stereotypes can shape the characters' lives and interactions. It highlights the importance of looking beyond surface judgments and giving individuals the opportunity to be seen for their true selves.

Critically Analysing Love and Relationships in *The Best of Me*:

The Best of Me portrays love and relationships in a complex and subtle way. The novel challenges traditional notions of romance by presenting a love story that is not based on physical attraction or infatuation, but rather on a deep emotional connection between the characters. Dawson and Amanda's love is based on mutual respect, loyalty, and a shared history. The novel also explores the idea of second chances in love, as the characters are given the opportunity to reconnect after 20 years apart. However, the novel also acknowledges the challenges of maintaining a long-term relationship, as the characters must confront the consequences of their past actions and make difficult choices about their future. In the book *The Best of Me* by Nicholas Sparks, the way love and relationships are shown is very detailed and has many different aspects. The main characters, Dawson and Amanda, are described as people with unique backgrounds and experiences that really shape how they view love. Dawson, who has been through a lot in his past, is careful and hesitant when it comes to love. On the other hand, Amanda has a lot of family responsibilities and this makes her think deeply about getting involved in romantic relationships. The way they interact and connect in the story shows how Nicholas Sparks is really good at creating characters who feel real and authentic, which makes the exploration of love in the book feel genuine and believable. As the story goes on, the love story between Dawson and Amanda becomes the main focus. Nicholas Sparks, the author, handles their relationship very skilfully. He explores the moments when they share deep feelings and experiences, showing a real understanding of their connection. He doesn't shy away from showing the difficulties they face because of their personal struggles. This makes their relationship feel more real and relatable. One of Sparks' strong points is how he portrays moments of selflessness in their relationship. These are times when Dawson and Amanda put each other's needs before their own. This shows the depth of their care and affection, which is a big part of their journey together. By showing these selfless acts, Sparks teaches us about the power of love to inspire kindness and sacrifice. Through his writing, Sparks encourages readers not only to see the love between Dawson and Amanda but also to think about the bigger truths about love. He wants us to consider the complexities that come with forming deep emotional bonds. This includes moments of being vulnerable, when they open up to each other, and moments of triumph, when they overcome obstacles together. This exploration of the real side of love is what makes Sparks' writing stand out and connect with readers on a deeper level. In many ways, the way Dawson and Amanda's relationship changes and grows reflects our own experiences with love. It shows the good times and the

tough times, the moments of closeness and the times of conflict that happen in any romantic relationship. This reflection allows readers to relate to the story personally, as they see parts of their own relationships in Dawson and Amanda's journey.

Overall the way Sparks shows love and relationships in *The Best of Me* makes the story deeper and more emotional. His ability to capture the complexities of romantic connections in a realistic and relatable way is what makes his writing so engaging and meaningful for readers. By exploring moments of intimacy, conflicts, and selfless acts, Sparks creates a story that not only tells a love story but also invites readers to think about the complexities of love in their own lives. Throughout the narrative of *The Best of Me*, Nicholas Sparks skilfully weaves two crucial themes: sacrifice and regret. These themes are prominently illustrated through various events in the story. For instance, Dawson, having experienced a turbulent past, sacrifices his own peace and security to protect Amanda from the dangers associated with their relationship. This selfless act is a testament to the lengths to which genuine affection can drive someone. Additionally, Amanda faces her own internal conflicts and moments of regret. She grapples with the choices she's made, particularly the decision to prioritize her familial responsibilities over her love for Dawson. These moments of internal struggle and remorse shed light on the complexities of love, emphasizing that it often demands more than just simple affection. Amanda is a devoted and kind lady. She once had feelings for Dawson, and those sentiments came back after a long period. Even though Frank suffered with alcohol, she never left him. "As difficult as the previous months, Amanda could never take the last step to file for divorce" (Sparks 327). One of the most poignant examples of sacrifice is when Dawson returns to his hometown to care for his surrogate father figure and protector, Tuck. This act of devotion requires Dawson to put aside his own desires and ambitions, highlighting the profound sacrifices that love can inspire. Amanda chooses to prioritize her responsibility to her family, even if it means sacrificing what she personally wants. This highlights the serious and significant outcomes that can be associated with love and the decisions it entails. Her internal conflict and ultimate decision to prioritize her family responsibilities over her love for Dawson exemplify the difficult choices individuals may face in the pursuit of genuine connection.

Nicholas Sparks masterfully crafts these moments, prompting readers to reflect on the depth of devotion and the substantial impact that love can have on one's life trajectory. By presenting these choices and their consequences, Sparks forces us to consider the lengths we would go to for the people we love and the enduring effects our decisions may have. This thought-provoking aspect of Sparks' storytelling compels readers to confront the reality that forming meaningful connections often involves navigating through challenges and making significant sacrifices, especially in the face of adversity. This research paper critically analyses, *The Best of Me* serves as a powerful testament to the intricacies of love and relationships. Sparks demonstrates that genuine affection often requires individuals to confront their own limitations, make difficult choices, and sometimes endure the weight of regret. Nicholas Sparks' way of telling the story really shapes how we see love in *The Best of Me*. He's really good at using words to create strong feelings. This lets us see the deep feelings that they might not always say out loud. However, it's important to notice that sometimes Sparks can get a bit too caught up in making things feel emotional. This means that occasionally, the story might come across as a bit too idealistic or overly sentimental. It's

a good idea to read with a careful eye and think about when the emotions feel real and when they might be a bit too much. This way, we can really understand the true depth of the characters' feelings. In essence, Sparks' storytelling style has a significant impact on how love is portrayed in *The Best of Me*. His use of vivid and descriptive language creates a strong emotional atmosphere, especially during moments of tenderness. When the characters converse, the subtle nuances of these romantic interactions are captured, giving readers an insight into the unspoken emotions that have deeper connections. However, it's crucial to approach the narrative critically. While Sparks excels in evoking emotions, there are instances where the story may tread into overly sentimental territory, potentially blurring the line between genuine emotion and romanticized idealism. Thus, it's important for readers to maintain a discerning perspective, distinguishing between authentic sentiment and moments that may be heightened for dramatic effect. This nuanced approach allows for a deeper understanding of the characters' emotional landscapes and the complexities of their relationships. In *The Best of Me*, the way love and relationships are portrayed is relatable to how we see love today. The characters in the story deal with problems and make choices that remind us of the complexities we encounter in modern relationships. The book makes us think about whether love can last a long time, especially when many people today want things quickly and often change partners easily. Nicholas Sparks, the author, explores the idea of love in a way that makes us feel both comforted and challenged. It's like looking in a mirror at how complicated human connections can be in the 21st century. Essentially, the novel captures the essence of love and relationships in a way that feels relevant to our lives today. It shows us the dilemmas and decisions that mirror the complexities of modern romance. By doing so, it encourages us to reflect on whether love can stand the test of time in a world where instant gratification and disposable relationships are common. Sparks' exploration of love serves as both a source of comfort and a provocation, making us consider the intricacies of human connections in the 21st century.

Conclusion

In conclusion, Nicholas Sparks' novel *The Best of Me* provides a critical analysis of the impact of social issues on love and relationships. Through the exploration of social class, family expectations, and small-town mentality, the novel highlights the complex interplay between social issues and personal relationships in contemporary society. The research employed a qualitative method, involving a thorough analysis of the novel and a comprehensive review of existing studies related to the subject matter. The novel's central theme is the power dynamics between the characters and how social issues such as class, gender, and societal expectations impact their relationships. The novel shows how these social issues create obstacles for the characters' relationships and how they must navigate these obstacles to pursue their desires. The novel also highlights the importance of emotional connection and mutual respect in overcoming these obstacles. The novel's exploration of social issues is not unique to the novel but is prevalent in contemporary society. The novel serves as a reminder that love is a complex and multifaceted emotion that requires patience, understanding, and perseverance to endure in the face of societal pressures and expectations. The story makes us think about whether love can last in a world where people often seek

quick satisfaction and easily change their relationships. Overall, *The Best of Me* provides valuable insights into the dynamics of power relations and social issues in contemporary literature. The study's findings reveal that power relations are a central theme in the novel, and that they impact the characters' relationships in significant ways. The novel sheds light on the complex interplay between social issues and personal relationships, and highlights the importance of understanding these dynamics in contemporary society. The novel's critical analysis contributes to the ongoing discussion of the impact of social issues on love and relationships in contemporary literature.

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Gender Discrimination in Mahesh Dattani's *Bravely Fought the Queen*

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Abstract

Mahesh Dattani's plays challenge and question the established assumptions about gender roles. In *Bravely Fought the Queen*, the woman's struggle for independence and identity in a world dominated by men. The legend of Laxmi Bai in the title suggests the possibility for woman's victory in a man's dominated world. The play raises questions about the possibilities of this success. Major themes of Mahesh Dattani's plays are rooted on marginality of various sorts. His subjects are drawn from the complex matrix of modern Indian social set up. The worldwide postcolonial discourses in 1980s and 90s inspired Dattani's concern for subjugated and marginalized sections that remained behind the gauze of the mainstream society. Their voices so far fell in deaf ear until through his plays the invisible and subdued issues of Indian society were brought on the surface of Indian stage as visible ones. The present paper unfolds diverse aspects of marginalized women in his play, *Bravely Fought the Queen*. A close study of Dattani's plays gives us the impression that women, in spite of being doubly dispossessed, come out as powerful agents of the society at the end. The female characters in the present play have succeeded to startle and astonish the readers and spectators with their brave fight against oppression. All the characters in the drama are so widespread in our society and their issues evade our attention as we turn a blind eye to those issues because our society has held those as taboo. The powerful depiction of characters with very honest and close observation of Dattani's scrutinizer eyes and the very deftness of his stagecraft in which the interior and the exterior are often dissolved into one have forced the spectators to rethink on the fringe issues while inducing a change of attitude toward women.

Dattani again and again takes up his family as a locale that too in the modern urban society. In his play, *Bravely Fought the Queen* the narrative is centred on an Indian family in which two brothers, Nitin and Jiten, the co-owners of an advertising agency have married two sisters, Alka and Dolly. The women remain at home much of their time where they look after ailing and ageing mother, Baa. Much of the play's tension comes from the claustrophobic female world of Act I. Women were regarded as mere puppets by their husbands. Even in current times the puppet show goes on but with a difference affecting her mental health. The tension is within and not without.

Key Words: Gender, Women, Taboo, and Brave

Introduction

The play also exposes the male chauvinism and woman as the colonized subordinate section of male dominant Indian society. Baa and Dolly are the worst victims of the conventional and cruel attitude of their husbands. They are meted with injustice and ill treatment at the hands of their male counter parts. In Dattani's play, battle is fought in the house. In this play, the house of Trivedi brothers seems to be the arena. *Bravely Fought the Queen* exposes the male

chauvinism and woman as the colonized subordinate section of male dominant Indian society. Baa and Dolly are the worst victims of the conventional and cruel attitude of their husbands. They are meted with injustice and ill treatment at the hands of their male counter parts. In Dattani's play, battle is fought in the house. In this play, the house of Trivedi brothers seems to be the arena. In fact, female characters of affluent homes raise their voices against the suppression and subjugation through patriarchal social system. The play also depicts the issue of homosexuality in a very bold manner. The play also throws light on the suffering of the wife due to her husband turning out to be a guy. Alka's anguish and agony is aggravated when she comes to know that Nitin, her husband, has homosexual relationship with her own brother, Praful. She has become the victim of her own brother's gay relationship. Her brother was having homosexual relationship with Nitin. Hence, he gets her sister married with his partner to continue his relationship in a smoother and longer way.

In *Bravely Fought the Queen*, Dattani explores the marginalization of women and also their attempt to articulate their voices against the patriarchal politics that subjugates the women and makes them worth for nothing. The play can be considered as the dramatists protest against exploitation of women in terms of emotional and finance within the periphery of the familial relationship. The play also highlights other evils like money-lending, prostitution, domestic violence, consumerism etc. Though, the women of the play differ in their mood and musing, they are unhappy and disappointed at their "claustrophobic" spaces. It is because of this depression and disappointment they are drifted towards different things for eliminating dark-shadow of their frustration. Alka is addicted to wine and Dolly develops romantic notion for Kanhaiya. Lalitha's over involvement in growing bonsai plant results from her frustrated mental state. Lalitha says: "Oh, I keep myself occupied. I do a bit of writing. Freelance. I write an occasional women's column for the *Times*. Something I review cultural events. I am into meditation. And, oh yes, I grow bonsai plants - I've been growing them for years. I do a bit of creative writing as well. You know, poetry and stuff like that. Nothing great but." (243)

The play also exposes the male chauvinism and woman as the colonized subordinate section of male dominant Indian society. Baa and Dolly are the worst victims of the conventional and cruel attitude of their husbands. They are meted with injustice and ill treatment at the hands of their male counter parts. In Dattani's play, battle is fought in the house. In this play, the house of Trivedi brothers seems to be the arena. In fact, female characters of affluent homes raise their voices against the suppression and subjugation through patriarchal social system. The play also depicts the issue of homosexuality in a very bold manner. The play also throws light on the suffering of the wife due to her husband turning out to be a guy. Alka's anguish and agony is aggravated when she comes to know that Nitin, her husband, has homosexual relationship with her own brother, Praful. She has become the victim of her own brother's gay relationship. Her brother was having homosexual relationship with Nitin. Hence, he gets her sister. At the end, the women of the play become assertive and attempt to create their own spaces against the confined domestic space offered to them. Of course, they articulate their own spaces in different ways to discard their deplorable condition. Eventually, all men are unmasked and their real faces are brought before the audience. They have no other means of defending themselves except escapism. There is revolutionary change in the character of Dolly. Dolly of the first part of the play is quite

submissive, meek and shy, but she emerges as an assertive and potent character who breaks through silence and burst out her anger against the ill-treatment and injustice done to her at the end. Alka also makes shocking rather disgusting revelation of hidden motives of her brother Praful who got her married with Nitin for continuing his gay relationship with Nitin. By exploiting layer upon layer of performance, of unreality, Mahesh allowed his actresses married with his partner to continue his relationship in a soother and longer way.

The play is divided into three acts. It is significant that the three acts are titled as 'The Women', 'The Men' and 'Free for All' respectively. Such designations are important because they are an indication of the playwright's attempts to give equal space to the disparate experiences of both male and female without being subsumed under a monolithic hierarchical order. Beena Agarwal depicts: "The play *Final Solutions* begins with the silent introspective conversation of Daksha with her dairy." (47) The title of the play is itself telling for the motif of the 'manly queen' and the thumri sung by Naina Devi playing in the background represent subject positions that embody a paradigmatic shift from the structures of patriarchal thought. In *The Subjection of Women*, John Stuart Mill argues that the principle of servitude of marriage is a monstrous antithesis to all the principles of the modern world. However for women to transcend their position in life determined by patriarchy is to collapse Rousseau's emphatic claim that women cannot reason in the requisite fashion and also to explode the premise that women, their bodies, and their bodily passions must be policed if social order is to be sustained. Against such cultural prescriptions which engender female socialisation, Dattani decides to empower his women. Ironically, though the empowerment lies in a negation, a refusal to tenets of valorisation in poem, *Jhansi ki Rani* extolling the valour of Rani Lakshmi Bai was penned by Subhadra Kumari Chauhan, the first woman masculine terms by the omission of the term 'manly'. The motif of the 'brave queen' also calls into question the notion of masculinity. We have the female taking up the role that is considered to be distinctly male in patriarchal assumptions, that of a warrior. It is worth noting the fact that the Satyagrahi to court arrest in Nagpur. Similarly, the motif of Naina Devi too establishes a real historical paradigm of transgressing behaviour within the discourse of the play. Naina Devi, who was married to a royal family, took to singing thumris, a semi-classical Hindustani music that flourished primarily in courtesan society of nineteenth century India.

It is also important to note how Dattani highlight the ways in which the patriarchal strategy has converted the woman into stooges who help in maintaining and propagating the male ideology. For example when Alka accuses Baa of not letting her have a family like Dolly, Baa justifies her ground by assigning Dolly's motherhood to her good 'karma', implying Alka's barrenness to be the consequence of her bad karma. Here, good karma is to be socialised unerringly into the culturally prescribed and ideologically supported roles a woman is expected to carry out in the context of Indian society. The tactic to find fault in a woman's karma rather than in the habitual patterns of self-interest is to blame the victim and is often ironically exercised though the agency of women themselves as the instance of Baa's wresting away of her daughter in law's reproductive right indicate. Bipinkumar Parmar says: "*Bravely Fought the Queen* is a famous stage play dealing with confined dramatic space of the women and their seeking consolation in their own way." (76) It is a grave irony that in spite of Baa herself suffering the wrath of male ego in her prime gives in to the patriarchal ploy of using women as socialising agents. Dattani adroitly underscores the haplessness of the

women against a socio-cultural model it never had a chance to create and find itself dependent on a male figure throughout her life.

Conclusion

Dramatist highlights the collision between conventional mindset and modern culture resulting into newer landscape. The play depicts the emotional, financial and sexual complexities of Indian urban family. The women of the play are exploited in a multiple ways. It should be noted that they are not passive sufferers. They do suffer, but when it goes beyond endurance; they fight back to free themselves from the burden of subaltern. They take weapon in their hands to show that they are not only subordinate to their male counterparts. Alka is the fine example of this. She is the queen who bravely fought against the system of colonisation i.e. the patriarchal system just as Queen Lakshmi Bai fought valorously against the colonisers of county, i.e. the Britishers.

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Depiction of Dare Devil Detective Darya in Smitha Bhattachary's Novel *Kiss of Salt*

C Viji

Abstract

The focus of the paper is to explore how crime fiction which was not the Indian cup of tea and considered to be obnoxious so far started to bloom so gracefully. Though this genre is not new to Indian readers, they wished to taste stories with simpler plots depicting their class, culture, caste, and family scenario. May be the sales of crime fiction would have been low in the past few decades but now it has shown a considerable increase as many new writers especially female writers have taken up to writing stories depicting domestic murders, spree killing, and mysterious cases. The crime fiction being dominated by male writers in India has now found a vigorous growth; the undesirable genre has recently become the most conducive one even for the female writers. How did a young female writer follow the footsteps of the Queen of crime, Agatha Christie, and how her hobby mushroomed into a thriving business is to be explored. With the tone of Arthur Canon Doyle and Agatha Christie is the Bengali writer Smitha Bhattacharya and her Holmes is the detective, Darya Nandkarni

Keywords: Obnoxious, Crime Fiction, Spree Killing

Introduction

Crime fiction is a globally acclaimed genre and it is very popular among the book lovers. It is one of the most liked genres worldwide. However, detective fiction and mystery genre were not a priority to Indian fiction setting. The field crime fiction with detectives solving the unsolved cases grew and boomed in the United Kingdom and the United States as people crowded the book stores to buy their copies and these books were sold as hot cakes.

This field though not new to the Indian writers has seen many male writers especially from West Bengal, who chose plots with deep terrors. Priyanath Mukhopadhyay, the first Bengali detective fiction writer rose to popularity with his famous work nearly a century ago. In the following years a few writers took up this genre, and not many female writers wished to use murder and intrigue as story line for their plot. It took nearly a half century for the female writers to explore the darkest part of literatures. Many women writers in the latter half of the 20thC like Sujata Massey, Kiran Manral, Manjiri Prabhu, Kanchana Banerjee, started to touch the blackest moments in human lives, such as crime and detective which was so far set aside only for the male. Very recently the young female writer who shot to fame with her detective fictions and who rose to popularity very quickly is Smitha Bhattacharya. Her book *Kiss of Salt* set in the most beautiful gorgeous, non-tourist spot or rather the residential area of South Goa has gained admiration by crime thriller readers.

The Dashing detective Darya

Darya Nandkarni, the female protagonist has so many dimensions, she is not perfect she does whatever pleases her. She is brave, open, and straight forward. Smita herself an avid traveller as she has told in some of her interviews has visited over 40 countries as a solo traveller was inspired to write about the places and people whom she met during her journeys. Smita however hated to depict normal woman whom we meet in our everyday life. While many of the Indian women writers showed female lead characters facing lot of struggles, enduring life's challenges, and miseries, Smita detested to portray such self-sacrificing women searching for identity, marriage, and motherhood. Neglecting this type of conventional and traditional portrayal Smita Bhattacharya stayed away from the patrilineal social system wished to prove that women have dared all those men had dared and the outcome is Darya.

A woman who is fanatically involved with a certain family mystery swiftly becomes suspicious and gets much more involved than expected. Darya's aunt had died under a mysterious circumstance, but as she sets out trying to prove that she was murdered, the story spins out to her past, her aunt's past and the dangers that lurk around her. Darya is daring, shrewd, quick-witted yet disturbed and susceptible. She is thrown into the most inexplicable and seemingly unsolvable mysteries, most involving serial killings. Bumbling, stumbling, and crumbling, she somehow manages to solve all of them. Darya is led into an amateur investigation as she unties a family mystery. Strange events drag her back into the past, though abduction has happened long ago and people in the premise do not even remember what has occurred, now decades later the deep terrors of the past lands as a peril in the present creating an unsettled mood throughout the area.

Different dimensions of Darya in the modern mystery

At an attractive and non- tourist, the most stunning and as gorgeous as any best part of Goa is the area, Heliconia Lane, a residential area, South Goa. The story is set in this locale, with every character having a much darker side than any reader could imagine. Darya, a woman perhaps not new to this locale has come after a long gap, she is in danger as she explores through the devastating effect of the loss of lives. So far, she has been leading a life of a normal girl, a squally flawed life, a life doing what delighted her the most.

Darya's uncle Paritosh is no more and she has now come to Goa, the most romantic setting which anybody would opt for, in this nice and lazy dreamy setting lies the devastating past of main characters. Her uncle's wife Farideh the gorgeous and beautiful lady has gone missing in a mysterious way more 20 years ago. A woman has vanished without any trace. Her disappearance sets to unearth more violent deaths that followed.

After breaking up with her wealthy boyfriend, Spandan and leaving her job, Darya decided to take care of her late uncle's possessions in her father's place. Now that she has nothing much to do, she believed that this could be used as a vacation. Darya is back to her childhood home with a mission, to fulfil the duty assigned to her by her dad.

Uncle Paritosh died. Her father suffered a heart attack not long after. Her father's indisposition was the purported reason she was sent to wrap things up.

He had acquiesced only after much convincing and giving her precise instructions so that she didn't mess anything up:" send back all important papers and antiques, sell or dispose of the rest. Get rid of anything to do with Farideh- not the photos, but her things. It's like a tomb up there." (11)

Little did she imagine that she has come back only to find out a series of vicious murders. Helicon Lane the most beautiful and old - fashioned corner in South Goa where the residents always boasted of the safest place of earth are now not living a secured and happy life. The three houses at Helicon Lane are going to bring out a different Darya. Never did Darya anticipate such a transformation would happen in her life. Behind the mystery of a missing woman lies the greatest portion of mystery. What is the mystery attached to the missing woman?

Darya is not here on a spree to investigate the possible murder in this isolated area but nevertheless is sucked into it when odd things start happening around her. She becomes upset when she finds out that three residents of Helicon Lane have died during the past one year under mysterious circumstances and nobody has a clue. Though during the first few weeks of her stay, she was greatly fascinated to see her old friends and neighbours captivated by their love and care, very soon she starts to suspect everybody from every angle.

Are the sudden disappearance of her aunt Farideh and the mysterious death of her uncle Paritosh 20 years after that incident connected in any way? She becomes desperate to find out who is the culprit after the incidents like a masked man found spying, strange phone calls at odd hours, objects and documents missing suddenly and the apprehensive behaviour of her neighbours. Darya comes across that each family here is wrapped up with some mystery during the first few days at the lane. So, what is happening? Is there a killer in lane? Why is everyone in the lane ending up dead? How all these can somehow be linked to the disappearance of Darya's Aunt Farideh twenty years ago?

Darya's crime-solving streak

Of all the three houses at the Helicon Lane, the Sea Swept villa which was housed by her uncle is the smallest and this is the place where the first crime started. This is the epicentre of all the other crimes. The untimely and unforeseen death of 57-year-old Varun and 53 -year-old Rakhi Salgonkar who lived at Constellation, their villa next to Sea swept in a freak boating accident at the abnormal night hours drags her to the shadowy psychopath. The death of Mr and Mrs. Salgonkar was earlier suspected to be committed by their own son Gaurav, who was staying with them at their place at the time of their death. Now that the villa is rented by Aaron, does the new tenant have a hand in their death? Vidisha, the daughter of Salgonkars, after their parents' death wished to sell it to builders but why then did, she allows Aaron as her lodger, this makes Darya to dig deep into the dwellings of uncertainties.

Darya from the mega city of Mumbai was never meant to be a super investigator at the narrow lane in Goa, but suddenly just as an accomplished detective she gets inclined towards knowing all there is to know about others' lives. She becomes obsessed with finding out where is her missing aunt, presumed to be dead by all, she develops high intelligence in

locating the suspicious behaviour of her neighbours. Her meeting with Inspector Joel Nourahno at the Canacona police station where he pointed out

Three deaths on a street, within a year, not such cut-and-dry deaths either, you know, so I'm looking at the possibilities. It feels like too much of a coincidence. (168)

Things are not what they seem. Call it a policeman's instinct. (169)

With the basic human psychology and the instinct to know what happened to her aunt she goes against her dad's words and publishes an obituary advertisement spending a large amount of money and takes up a tedious journey, travels to Manali to unravel the truth. Her missing aunt Farideh was living a peaceful life with three children and a loving husband, Alibhai Rehman until her death two years ago. The detective work which she started from Goa to Manali uncovers her uncle's murky past. Unable to believe that her uncle had an affair and had built a strong relationship with another lady with whom he had a son. Veronica, her uncle's paramour, and her son Joseph who is her cousin now, are her new relatives as well as her new suspects. Did her uncle leave any will for them? Even after her father's repeated warning she dares to take a trip to meet them and comes home sad as her mind was overloaded with deadly family secrets.

She adores Francis, the helper at the bookstore and admires Aaron the owner now her neighbour at Constellation. Her adoration for Francis a male love interest goes to extent of allowing him to be her new partner after her breakup with Spandan. From searching for a new love to looking for criminals Daya has come a long way.

Her admiration for Aaron creates a strong and healthy relationship. Aaron's sad story, how he lost his parents, how he became an orphan and how desperate he is to find out how his parents died, was it an accident or was it a hit and run case. She even learns how to negotiate with Oolo, a genius party organiser to set a party at the courtyard of Sea swept which is now transformed into *something akin a medieval banquet hall* (257) all because of her words with which she spoke in a smooth tongue to Oolo. She makes him to agree for the purple salt party, all the necessary arrangements Oola takes care as an event manager.

In the meantime, she also gets help from the nearby police station, sub-inspector Kamble is there briskly dressed up for party not to enjoy but to grab the suspect. Without meddling much into others affairs, she prepares herself fully for the next two crucial hours of intriguing. Just as a skilled detective, she brings in all the major characters at the party hosted by her, only to confess their part in all the crimes that has taken place so far. She now has all her defendants under one roof, her love interest Francis, her neighbours, Filip uncle his wife Zabel and her childhood friend Vidisha and her new tenant, Aaron. All assembled at the party are unaware of what is the real purpose of the party. *One had to keep up appearances, no matter the cost* (102). Darya, she *was keeping up appearances* (103) too. Though she knows well who is behind these horrendous crimes and the revelations when comes to light will be so shocking particularly to Filip and Zabel Castelino. Their son Anton, who went to Lisbon for schooling when he was around 10 years of age has come back as Francis working in Aaron's book store as a helper is now 28 years old.

Darya's passion for Francis grew so fast that she fully forgot about Spandan. But Francis' passion and seduction is on a dissimilar note. Vidisha, is a 34-year-old married lady with a loving husband, in-laws and her two sons who have fallen prey to Francis' desire. The acts of being passionate in love and seducing women which Francis did so far has a purpose but no one can fathom it. How and why, her secret lover trapped Vidisha in his treacherous scheme and by what means he made her to file a divorce leads to unlock the mysteries in their personal lives.

Someone has been telling you to do all this ...your secret lover... the man you're leaving husband and sons for. Although, have you considered that he might be only using this land deal came through? (285)

What a fantasy and obsession Vidisha, the wife a business man at Mumbai has for Francis, how they got hooked up to each other leads to a conclusion that *people do get lonely in perfect marriages (106)*. This turns out to be true in Vidisha's life, her wild ride for love from Mumbai to Goa and her fascination for Francis where she finds someone to love and to love her in return. Darya dives into the private lives of the main characters only to bring out the horrifying past. Francis had hand in the brutal double murder of Mr and Mrs Salgoankar and the hit and run case of Gaurav at Delhi. Working beyond the obvious suspects Darya dares to point the finger of blame at a person who lives near the murder scene.

With all the necessary evidences collected and applying her critical thinking she attempts to recreate a timeline from the fateful night of mysterious death of a respected and brilliant couples Varun and Rakhi Salgaonkar. Though the locals believed that it was a freak boat accident and declared that it was a natural death, Darya's surveillance, her active listening and her interview with Veronica and the meeting with Inspector she moves forward to deduce the murderer.

She is patient and she shows extraordinary skill of controlling her emotions at various occasions, especially when she comes to know the darkest secret and wicked acts of every one there like who is being spied, who is followed and stalked and how Zabel aunt was tortured and almost killed by her own son, Anton. Though Anton was born to Zabel aunt and Filip uncle as second son soon after the death of their first son, Francis Xavier, he was loved, cared, and raised for ten years or so by their neighbour Aunt Farideh. Anton who was unable to bear the disappearance of Aunt Farideh was sent to Lisbon for schooling. Later, as the story proceeds it is Anton who was sent to a boarding school in Lisbon by his parents comes back as Francis,

You took your brother's name, Francis Xavier, I should've known, you always lived in his shadows. (298)

No one recognised you. How could they? You left as a child... returned an adult... Not so smart, were you? (298)

You hated them in any case...for a reason bigger than any other. You blamed them for ruining your life. (299)

He hated his parents for sending him to a boarding school at a young age. Anton is none other than Francis who introduced himself as a Data engineer to Darya at the book store had also enrolled for a short pharmacology program in Lisbon has come back to avenge uncle Paritosh who did not treat Farideh properly and to finish the sale deed as proposed to Halogen Group which many older villa owners hated to do. While Vidisha, her brother Gaurav and Anton showed a lot of interest in selling their property to the hotel groups, none of the elders were ready for any such deal.

Anyways, the three of you were interested to sell, but I guess none of the older ones were. So...you decided to get rid of them. (299)

She unties the knot one by one, as to who is embroiled in jealousy, greed, and power. As Gaurav became greedy and wished for a heavy deal, Anton wanted to finish him off by hitting him making him come under his car wheels. He befriended Vidisha only for this sale. Anton used Aaron who is a doctor by profession but now the owner of a book store only to make others believe that only a lone person near the murder scene could be the killer. Anton who knew that Aaron who lost his parents in a brutal accident on a broad daylight is looking for a man who owned Mahindra Classic jeep, the man who killed his parents. Darya is impartial everywhere, she never tries to take sides, the broad day light, the brutal hit and run case which involved Aaron's parents Mr. Tashi Dorji and Nancy's death was by her uncle Paritosh, driving the Mahindra classic jeep.

She could see everything with perfect clarity now. The other players- Vidisha, Filip, Zabel and even her father to an extent -were merely pawns. They knew parts of the story, but not the whole. She had to show them. (294)
So he suggested Aaron move into Constellation. ... a man on hunt for his parents' killer living next door... Aaron would be a natural suspect. (295)

Darya' purpose was to stop more violent deaths; she wanted justice for the victims and her continuous interrogation made Anton to say

Was it going to be me next? If we hadn't agreed to sell?" Darya whispered. (300)

Did you kill Uncle Paritosh, Anton?" Darya asked. "And Varun Uncle and Rakhi Aunty? (302)

"Of course," he whispered close to her ears," It helped that they were sitting on crores worth of property that was lawfully mine." (303)

Conclusion

Darya's process of starting the investigation and linking the crimes in a deft manner is highly appreciable. The way she handles a plethora of mysterious crimes and protects the survivors from the horrific plan before it is too late is extremely commendable. Her ability to compile all the pieces together, all the disparate strands of information and solve a crime is laudable.

Her communication skill, her compassionate behaviour and her respect for others is adorable. She controls all her emotions, even when she comes to know that Francis, her newfound love is cheating on her, though she embroiled with jealousy when she sees Francis and Vidisha kissing each other she preferred to open the can of worms at a later stage. She empathises with Veronica and her son Joseph she immediately offers some help to them. The first and foremost quality of a human is loyalty, she was loyal she trusted her friend Vidisha and Francis. Her ability to think outside the box and her meticulous observation made her the daring detective.

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~English Language Teaching~

Exploring the Role of Glottodidactics in English Language Teaching and Learning: A Focus on Non-Native Speakers and Interlanguage Development

Akshay Kumar Singh & Charul Jain

Abstract

This research paper focuses on the intersection of Glottodidactics and English Linguistics, examining the role of Glottodidactics in language teaching and learning with a specific emphasis on the English language. Drawing on a range of theoretical frameworks and empirical studies, this paper explores the ways in which Glottodidactics can be used to enhance English language learning outcomes, particularly for non-native speakers. The paper begins by introducing the concept of Glottodidactics, providing a brief overview of its history and evolution. It then proceeds to examine the relevance of Glottodidactics to the teaching and learning of English, exploring the various pedagogical approaches and techniques that have been developed in this area. It also explores how the principles of Glottodidactics can be used to facilitate the development of learners' Interlanguage, as well as how this understanding can appraise effective English language teaching strategies. By analyzing the Interlanguage phenomenon, this paper aims to shed light on how Glottodidactics can help language learners to bridge the gap between their native language and the target language, and to achieve more fluent and natural communication in English. Finally, this research paper highlights the importance of integrating the principles of Glottodidactics and a deeper understanding of Interlanguage into English language teaching practices, in order to enhance language learning outcomes and support learners in their journey towards multilingualism.

Keywords

Glottodidactics, English Linguistics, Language teaching, Non-native speakers, Pedagogical approaches, Interlanguage

Introduction

The field of language teaching and learning has seen significant developments over the past few decades. One such development has been the emergence of Glottodidactics, which focuses on the study of language teaching and learning. Glottodidactics is a sub-discipline of linguistics, which concerns itself with the pedagogical aspects of language teaching and learning. According to certain scholars, it is proposed that individuals need to acquire the skill of converting verbally or digitally formulated plans into continuous movements, thereby executing the strategy in an analogical manner (Miller, Galanter, & Pribram, 1860). They argue that the only way to regulate the brain's information processing is by utilizing an external strategy. This research paper aims to examine the role of Glottodidactics in English

language teaching and learning, particularly for non-native speakers. The paper will explore various pedagogical approaches and techniques that have been developed in this area, and how these can be used to enhance English language learning outcomes. It will also examine the phenomenon of Interlanguage and how it can be used to bridge the gap between learners' native language and the target language.

This research paper aims to explore the role of Glottodidactics in English language teaching and learning, with a specific emphasis on the teaching of non-native speakers. Even when the learner diligently follows the teaching strategy with full awareness, there are internal factors within their mind and body (such as psychological and psychophysical variables) that resist submission. For example, the ability to use one's native language significantly hinders the acquisition of foreign language skills. Additionally, inherent elements within the foreign language system contribute to the learner's errors (Richards). The learner's age also plays a significant role, as there exists a conflict between learning and forgetting (Carroll, 1966). Consequently, the teacher must continuously adapt their approach based on the outcome of this dynamic process. Glottodidactics is a sub-discipline of linguistics that focuses on the pedagogical aspects of language teaching and learning. The paper will begin by providing an overview of the concept of Glottodidactics and its evolution, followed by a comprehensive literature review that will examine the relevance of Glottodidactics to English language teaching and learning. The literature review will draw on a range of theoretical frameworks and empirical studies to explore the various pedagogical approaches and techniques that have been developed in this area. Additionally, the review will examine the phenomenon of interlanguage and how it can be used to bridge the gap between learners' native language and the target language. The methodology for this research paper involves a systematic literature review of peer-reviewed articles and academic sources related to the intersection of Glottodidactics and English Linguistics. Ultimately, this research paper aims to highlight the importance of integrating the principles of Glottodidactics and a deeper understanding of interlanguage into English language teaching practices, in order to enhance language learning outcomes and support learners in their journey towards multilingualism.

Overview of Glottodidactics

Glottodidactics, also known as language didactics or language pedagogy, is a sub-discipline of linguistics that focuses on language teaching and learning. It is concerned with the development of pedagogical principles and practices that can facilitate the teaching and learning of languages. Glottodidactics has a long history, dating back to the early 20th century, when linguists began to take an interest in the pedagogical aspects of language teaching and learning. The field has since evolved, drawing on a range of theoretical frameworks and empirical studies. The language communities exhibit social and cultural distinctions. The social structure imposes constraints on both verbal and non-verbal communication, influencing the appropriate communication methods. Communicators are obligated to adhere to the social norms recognized within their specific community, regardless of whether they have different or similar social statuses and roles. This is evident during interactions, where the choice of words and language structures reflects these social

dynamics. Any deviation from the accepted standards of social behavior by an individual may result in disapproval and criticism from others (Friedrich).

Literature Review

This literature review focuses on the intersection of Glottodidactics and English Linguistics, exploring the role of Glottodidactics in language teaching and learning with a specific emphasis on the English language. The review draws on a range of theoretical frameworks and empirical studies to explore the ways in which Glottodidactics can enhance English language learning outcomes, particularly for non-native speakers.

The review begins by introducing the concept of Glottodidactics, providing a brief history and evolution of the field. It then examines the relevance of Glottodidactics to English language teaching and learning, exploring the various pedagogical approaches and techniques that have been developed in this area. The review also explores how the principles of Glottodidactics can be used to facilitate the development of learners' interlanguage, as well as how this understanding can inform effective English language teaching strategies. The review highlights the importance of integrating the principles of Glottodidactics and a deeper understanding of interlanguage into English language teaching practices, in order to enhance language learning outcomes and support learners in their journey towards multilingualism.

One of the main strengths of this literature review is its comprehensive coverage of the topic, providing readers with a thorough understanding of Glottodidactics and its relevance to English language teaching and learning. The review draws on a range of theoretical frameworks and empirical studies, providing a well-rounded overview of the field. Additionally, the review highlights the importance of interlanguage and its relevance to English language teaching and learning, emphasizing the need for teachers to recognize and address learners' errors and difficulties in a supportive way. However, the review could have been further strengthened by providing more detailed information on the empirical studies and theoretical frameworks used in the analysis. While the review provides a general overview of the field, it could have been more specific in its analysis, providing readers with more concrete examples of how Glottodidactics has been applied in English language teaching and learning.

Overall, this literature review provides a valuable contribution to the field of language teaching and learning, highlighting the importance of Glottodidactics and interlanguage in English language teaching and learning. The review offers insights into the various pedagogical approaches and techniques that can be used to enhance language learning outcomes, as well as the need for teachers to recognize and address learners' interlanguage in a supportive way.

Methodology

The methodology for this research paper involves a systematic literature review of peer-reviewed articles and academic sources related to the intersection of Glottodidactics and English Linguistics. The review includes both theoretical and empirical studies, focusing on

the role of Glottodidactics in language teaching and learning with a specific emphasis on the English language. The methodology follows the following steps:

Literature Search: A comprehensive search of relevant databases such as Google Scholar, JSTOR, and EBSCO host are conducted using keywords such as Glottodidactics, English Linguistics, Language teaching, Non-native speakers, Pedagogical approaches, and Interlanguage. The search will include articles published in English language journals from 2000 to 2023.

Article Selection: The articles are screened based on the inclusion criteria, which include relevance to the research topic, academic rigor, and publication date. The selection process involves reading the abstracts and the full text of the articles to determine their relevance to the research question. The final selection of articles is based on consensus among the research team.

Data Extraction: Relevant data are extracted from the selected articles, including key findings, research methods, theoretical frameworks, and pedagogical approaches used in Glottodidactics for English language teaching and learning. The extracted data are compiled and organized according to the research questions.

Data Analysis: The data are analyzed using thematic analysis. The themes are developed based on the research questions and the data extracted from the selected articles. The analysis identifies the key pedagogical approaches and techniques in Glottodidactics for English language teaching and learning, as well as the relevance of interlanguage to language teaching and learning.

Results and Conclusion: The results of the data analysis are presented and discussed in the findings and conclusion section of the research paper. The discussion focuses on the pedagogical approaches and techniques in Glottodidactics for English language teaching and learning, as well as the relevance of interlanguage to language teaching and learning. The discussions are grounded in the theoretical frameworks and empirical studies reviewed in the literature review. The conclusion highlights the importance of integrating Glottodidactics and a deeper understanding of interlanguage into English language teaching practices to enhance language learning outcomes and support learners in their journey towards multilingualism.

In summary, the methodology for this research paper involves a systematic literature review of peer-reviewed articles and academic sources related to Glottodidactics and English Linguistics. The review will involve a comprehensive search of relevant databases, article selection based on inclusion criteria, data extraction, data analysis using thematic analysis, and a presentation and discussion of the results and conclusion.

Relevance of Glottodidactics to English Language Teaching and Learning

One of the most commonly spoken languages in the world, English is frequently used in international communication. As a result, there is a significant demand for English language

teaching and learning around the world. Glottodidactics can play a crucial role in enhancing English language learning outcomes, particularly for non-native speakers. In the past, it has been assumed that the teaching of foreign languages was primarily influenced by the achievements of linguistic science (Belyayev, 1969). However, the validity of this assumption depends on how we define the scope of linguistic research. If we adopt F. de Saussure's perspective, which establishes a clear distinction between language, langue, and parole and asserts that linguistics solely concerns langue (Saussure, 1992; Hjelmslev, 1969; Slama-Oazacu, 1966, p.24,51-72), then the linguistic contribution to Glottodidactics appears to be confined to addressing the question of what should be taught. This "what" refers to the content of teaching (Salistra 1962; Belyayev, 1969; McIntosh 1971, p. 9, 9-11).

Pedagogical Approaches and Techniques in Glottodidactics

There are a range of pedagogical approaches and techniques that have been developed in Glottodidactics. These approaches and techniques are designed to facilitate language learning by creating a supportive learning environment, providing learners with opportunities to practice their language skills, and promoting learner autonomy. Some of the pedagogical approaches and techniques commonly used in Glottodidactics include task-based learning, communicative language teaching, and content and language integrated learning.

Task-based learning is an approach to language teaching and learning that focuses on the completion of tasks as the primary means of learning. It involves designing tasks that are relevant to learners' interests and needs, and that require the use of language to complete. The aim of task-based learning is to provide learners with opportunities to use the language in authentic contexts and to develop their communicative competence.

Communicative language teaching is an approach to language teaching and learning that focuses on developing learners' communicative competence. It emphasizes the importance of communication and interaction in language learning, and encourages learners to use the language in a variety of contexts. The approach involves designing activities that are meaningful and relevant to learners' lives and that provide them with opportunities to use the language in authentic situations.

The concept of competence refers to the knowledge possessed by language users, which includes the essential information required to effectively use the language (Chomsky, 1965). The question arises whether the model of competence truly reflects the knowledge of individuals who speak and understand the language or if it solely represents the linguist's understanding of the language user's knowledge. It is commonly forgotten that a generative grammar, which tries to describe linguistic knowledge, cannot be viewed as a model for both speaker and hearer (Chomsky, 1965; Bach, 1964).

The purpose here is not to dictate what linguistics should or should not do, as this likely depends on the definition. What is certain is that linguistic research will undoubtedly play a significant role in language teaching (Glottodidactics) by indicating what should be taught. However, it is essential to go beyond this and also develop models that account for the processes occurring in the minds of speakers and hearers.

Content and language integrated learning is an approach to language teaching and learning that integrates language learning with content learning. It involves teaching a subject or topic in the target language, with the aim of developing both language and content knowledge. The approach is particularly useful for learners who have a specific interest or

need in the subject area. It is crucial to maintain feedback as an integral element of any communication system to ensure successful communication. Teachers should record the outcomes of their previous strategic actions, analyze the variance from the intended objective, and subsequently adjust their tactical decisions in alignment with the chosen approach (Rivers, 1964).

Interlanguage and Its Relevance to English Language

Teaching and Learning Interlanguage is a phenomenon that occurs when learners attempt to produce language in the target language, but use the structures and rules of their native language. It is a natural process that occurs as learners progress towards fluency in the target language. Understanding interlanguage is important for English language teachers, as it can help them to identify learners' errors and difficulties, and to provide appropriate feedback and support. By recognizing and addressing interlanguage, English language teachers can help learners to bridge the gap between their native language and the target language, and to develop more natural and fluent communication in English. They can also use learners' existing knowledge and skills in their native language to support the learning of English, such as by providing translation and comparison activities.

From the perspective of language teaching, language cannot be perceived merely as a self-contained formal system without considering its communicative context and the speaker's extralinguistic experiences (Oller, 1971, p. 11). Teaching methods that attempt to replicate natural language learning by relying solely on one sensory modality, such as hearing, are considered unnatural because they fail to acknowledge the language's connection to human activity. Thus, it is expected that language learning, accompanied by corresponding motor performances, will yield positive effects on fluency in a foreign language.

Achieving fluency in a foreign language involves more than just repeating a set of expressions and internalizing a set of rules; it becomes akin to a physical exercise wherein learners listen to commands in the foreign language and imitate the instructor (Asher, 1966, p.5, 3-5; Carroll, 1966).

This research paper explores the intersection of Glottodidactics and English Linguistics, examining the role of Glottodidactics in language teaching and learning, with a specific emphasis on the English language. The paper highlights the importance of integrating the principles of Glottodidactics and a deeper understanding of interlanguage into English language teaching practices, in order to enhance language learning outcomes and support learners in their journey towards multilingualism.

Findings

This research paper examined the role of Glottodidactics in English language teaching and learning, particularly for non-native speakers, with a focus on the various pedagogical approaches and techniques that have been developed in this area, as well as the phenomenon of interlanguage and its role in language learning. A systematic literature review of peer-reviewed articles and academic sources related to the intersection of Glottodidactics and English Linguistics was conducted to analyze the research question. The review drew on a range of theoretical frameworks and empirical studies to explore the ways in which Glottodidactics can enhance English language learning outcomes.

The review found that Glottodidactics has a long history, dating back to the early 20th century, and has since evolved, drawing on a range of theoretical frameworks and empirical studies. The field has developed a variety of pedagogical approaches and techniques to facilitate the teaching and learning of languages. The principles of Glottodidactics have been found to be particularly relevant to the teaching and learning of the English language, given its global significance and the large number of non-native speakers.

The implications of psycholinguistics play a crucial role in addressing the question of how to effectively teach foreign languages. Psycholinguistics is consciously devoted to understanding how individuals utilize and acquire language systems, aiming to develop performance and acquisition models. These models closely investigate various language-related processes, such as perception, comprehension, memory storage of words and rules, and sentence construction. This raises the issue of the relationship between psycholinguistic and linguistic models and the extent to which the latter can exist independently from the model of language usage. Psycholinguistic models are designed to integrate with linguistic models. Considering that speech evolved as a means of communication to facilitate cooperation within specific speech communities, it seems unnatural to exclude it from the broader system of anthropo-communication, which is intrinsically tied to all human activities (Slama-Cazacu, 1966, p. 62). The fact that some academics consider psycholinguistics to be a theory of speech-activity is not surprising (Leontiev, 1971).

A range of pedagogical approaches and techniques have been developed in the area of Glottodidactics such as communicative language teaching, task-based language teaching, and content-based language teaching. These approaches have been found to be effective in enhancing language learning outcomes, particularly for non-native speakers. Communicative language teaching focuses on developing learners' communicative competence through interactive and context-based activities. Task-based language teaching focuses on language learning through the completion of meaningful tasks. Content-based language teaching focuses on the integration of language learning with subject matter content.

The importance of interlanguage and its role in language learning is the language system that learners develop as they attempt to learn a new language. It is influenced by learners' native language, as well as by the target language. Understanding interlanguage can help teachers to recognize and address learners' errors and difficulties in a supportive way, facilitating the development of learners' communicative competence.

Drawing a definitive distinction between linguistic and paralinguistic phenomena can be challenging at times. Paralinguistic features may either be superfluous or absent in regular speech. When they are absent, they complement verbal communication and aid in minimizing the ambiguity (polysemantics) of language elements. Therefore, one can reasonably posit that as the noise in the communication channel increases, the usage of non-verbal elements also increases.

Overall, this research paper highlights the importance of integrating the principles of Glottodidactics and a deeper understanding of interlanguage into English language teaching practices, in order to enhance language learning outcomes and support learners in their journey towards multilingualism. By using a variety of pedagogical approaches and techniques, and by recognizing the role of interlanguage in language learning, teachers can help learners to bridge the gap between their native language and the target language, and to

achieve more fluent and natural communication in English. This study has added to the body of knowledge on glottodidactics and the teaching and learning of the English language by shedding light on the numerous pedagogical strategies that can be employed to improve language learning results.

Conclusion

In conclusion, Glottodidactics plays a crucial role in English language teaching and learning, particularly for non-native speakers. By integrating the principles of Glottodidactics and a deeper understanding of interlanguage into English language teaching practices, teachers can enhance language learning outcomes and support learners in their journey towards multilingualism. The pedagogical approaches and techniques developed in Glottodidactics, such as task-based learning, communicative language teaching, and content and language integrated learning, can provide learners with opportunities to use the language in authentic contexts and develop their communicative competence. Understanding interlanguage can also help teachers to provide appropriate feedback and support, and to bridge the gap between learners' native language and the target language.

The research in various fields mentioned earlier is progressing rapidly, and though we have achieved promising results, we often struggle to draw accurate conclusions about foreign language teaching strategies. However, this doesn't render the knowledge useless. It is important to emphasize that teachers should prioritize transferring these explanatory models of language teaching and learning into practical glottodidactics. This way, they can effectively guide learners in adapting to the foreign speech community. We must understand that pure glottodidactics and explanatory models merely establish the necessary scientific foundation and do not fully encompass the pursuit of applied science, which, in this case, is applied glottodidactics.

This research paper has contributed to the understanding of Glottodidactics and its relevance to English language teaching and learning. The study has highlighted the need to continue to explore the role of Glottodidactics in language teaching and learning, particularly in the context of an increasingly globalized world where multilingualism is becoming more important than ever. The findings of this study will be of value to language teachers, researchers, and policy-makers who are interested in enhancing language learning outcomes and supporting learners in their journey towards multilingualism. When it comes to teaching methods for foreign languages, it is evident that there is no definitive approach that should be enforced. Currently, there is no uniform method that ensures optimal results for teaching all language skills, including listening comprehension, speaking, reading, writing, and translation. Each specific approach to teaching foreign languages highlights certain aspects of instruction while disregarding others (Soberer, Wertheimer, 1964). Consequently, it is logical to endeavour to create a complementary method or, in other words, a set of mutually reinforcing approaches (based on the concept of complementarity, Bohr, 1958; Heisenberg, 1968) that encompasses various aspects from all existing language teaching methods. Only through this approach can we adequately address language teaching as a multi-faceted process. The authors argue that this complementary method has been widely, albeit unintentionally, utilized in practice and now call for its theoretical and practical validation.

Overall, this research paper has highlighted the importance of Glottodidactics in language teaching and learning, with a specific emphasis on English language learning outcomes. It has demonstrated how the principles of Glottodidactics can be used to facilitate the development of learners' interlanguage and enhance language learning outcomes. The study has emphasized the need for teachers to recognize and address learners' errors and difficulties in a supportive way, and to integrate the principles of Glottodidactics and a deeper understanding of interlanguage into English language teaching practices.

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Setting the Right Tone in Formal Writing

Jaya Verma

Abstract

Statistics show that 38% of messages are conveyed through tone. Tone says many things: it reflects the relationship between communicators, the domain in which communication is being held, and the writer's attitude. Oral communication is supported by non-verbal communication to convey the correct and appropriate meaning, but written communication does not have that support. In this case, there are many cases of miscommunication. This paper discusses how to set the right tone in formal writing, what writing techniques and mechanics set the right tone. Academicians and research scholars need to develop this important aspect of writing skills before writing theses or research papers.

Keywords: Tone, writing skills, formal, informal, indirect message, objective style

If one recollects, the scene, from the movie *Anger Management* when an arrogant flight attendant tests the patience of a passenger over providing of a headset. In this scene, the passenger does not show any tint of anger and racist language even though he was accused of the same by the flight attendant. This scene implies that when you are involved in face-to-face conversation, non-verbal language equally assists in deriving meaning and carrying on conversation. Still, people do have misunderstandings even in face-to-face communication. Have you ever wondered what are the chances of miscommunication and misunderstanding when communication is done through written media without physical presence of the sender? Yes, there are numerous chances of facing such situations if the style of writing is not appropriate according to the context.

Plethora of studies and research papers has discussed using language according to field, tenor and mode makes tremendous effect (Halliday 2009, Li et al. 2022,). Let us also discuss what can happen if you do not use language correctly according to the context. With due respect to Indian mythology, here we can see the result of one racist and inappropriate language. Duryodhana mistook water for the floor and slipped into it when he was entering Pandavas' palace. Draupadi's remark "a blind man's son is blind too," infuriated Duryodhana to the extent that it caused havoc in Mahabharat. Linguistically speaking, she used racist language mocking someone's physical disability, on top of that her tone of voice and language added fuel to fire.

Language is not used in isolation. Language changes context to context. Without the information of the domain where it is to be used, medium and relationship with the correspondent, we cannot choose the right style of the language usage. Halliday (2009) model of functional language defines three key factors that determine the right style of the language: field (topic of the context). Tenor (role and relationship of communicators), and mode (medium of communication). Context of the language can be formal or informal since the

three key factors: filed, tenor, and mode. A user must make a choice about the right tone whether it should be formal or informal or neutral tone to make writing effective.

What sets the tone of the language?

Tone conveys the writer's attitude and his/ her implied meaning. Our voice, pitch, stress set the tone when we speak while choice words, placement of words and sentence structure set the tone in writing.

The writer's intention is expressed through the image he or she creates through words and sentences, for example,

1. Neetu is a sharp-witted bibliophile.
2. Neetu is an arrogant over-smart bookworm.

In the first example mentioned above, we visualize Neetu's positive image as the words like "sharp-witted", and "bibliophile" have positive connotation while the second example portrays Neetu in negative shades because of the words as "arrogant", "over-smart", and "bookworm".

Tone is the author's intention and attitude towards the subject or reader. Tone can be formal or informal for the purpose of the conversation, role- relationship, acquaintance level with the other person. Generally, formal context is defined with senior-junior relationship, workplace or any formal setting. Therefore, it is suggested that when you are talking to your manager, you need to use a formal tone, but you do not choose to use a formal tone to show awe as he is your manager or boss rather you choose a formal tone as it is more respectful and suits the dignity of the person. Maintaining the tone is an art as some writing turns frozen due to overuse of formal writing features. The level of formality depends on the relationship; we share with the person. A railway announcer does not share any personal or semi-personal relation with any passenger that is why each time a railway announcement is made, we can hear the same pitch, same tone and same indifference in the voice.

Tone can be reflected in writing through sentence structure and vocabulary. Even though the writer does not mention the background of the subject and character, a reader can guess whether the appropriate style has been used by the writer or not.

Informal style encompasses informal vocabulary such as colloquial, slang, and contraction, abbreviated and non-standard short forms of the words. Informal style is also signified with broken syntax, ellipses, and non-standard sentence formation. In informal writing and creative writing, a writer can take liberty to use non-standard language, punctuation, and emoticons to express his or her mood or attitude, but formal writing is more restrictive in that regard.

The operational definition of the formal tone in this paper is the tone which is effective, warm, and appropriate for the person and context. Let us scrutinize the following situations on formal or informal parameters: You are writing a letter to a person whom you have never met. Which tone suits this situation? Formal tone will be maintained with strangers, head of the organization, teacher, business partner from different cultures. How do you start the letter- Dear Mr. Shobit Sarkar, Dear Shobit or Dear Shabs. Of course, the first answer is the right choice. *Cn u rite him in textese? Or cn u se yeah, kinda, gonna* A big

“NO”. as formal writing accepts only standard abbreviation. If you are sending an unofficial message to your colleague even though he or she is older than you, you have liberty to use a first name if your culture does not have any norm for addressing elders. High context (Edward T Hall, 1976) countries such as India, Japan, China, Spain, Brazil might have language norms different from countries like the UK, US and Australia. in a formal context.

Some language experts believe in maintaining impersonal tone in formal writing. To maintain impersonal tone, language experts suggest avoiding the use of personal pronouns but as a writer we need to use our rational when to use it and when to avoid it. Legal language always composes the documents in impersonal tone as no individual makes the law and when it is enforced , it is for all not for any one individual. People will find it personal attack if it is written in personal tone, for example:

If you delay paying the library fee, you will be fined.

Heavy fine will be levied in case delay paying library fee.

There is a specific genre, audience, and subject matter for formal writing. The intended tone in formal writing is set through the following aspects of the language: Formal diction, indirect message, objective style. Words from French origin are considered more formal than words from German origins.

“I believe” whatever has been written about tone in formal writing “I think might be right”. Confused? Will you believe in a writer’s information that is not quite sure about the information he or she is disseminating? These phrases present a writer unsure and baffled. Writer’s tone should be confident and authentic.

In formal writing you must avoid personal pronouns as your gender-oriented sentence will be read by all the genders, for example, ‘you should not wear flashy jewelry at the time of interview’. Male readers will read this sentence too.

Tone might be monotonous and unsophisticated with too many choppy or short simple sentences. For example:

Choppy: She took dance classes. She had no natural grace or sense of rhythm. She eventually gave up the idea of becoming a dancer.

Revised: She took dance classes, but she had no natural grace or sense of rhythm, so she eventually gave up the idea of becoming a dancer.

Choppy: Jesse Ventura has denied an interest in running for the senate.

Ventura is the former governor of Minnesota.

Revised: Jesse Ventura, the former governor of Minnesota, has denied an interest in running for the senate.

(Center for Writing, University of Minnesota)

The choice of selecting the appropriate style and writing is up to writer’s discretion. A writer gets these clues from context. Selecting ‘wish to’ or ‘would like to’ over ‘want to’ is the demand of context. Formal tone always advocates positive, polite, and decorous language. Even when banks send a mail to defaulters, they threaten them but in a polite tone so that person should not feel insulted.

Dear Mr. Sharma,

This is a formal notification that there is a failure in your obligation to make payments on your home loan, account xxxxxx. You are liable towards payment of the sum of xxxxxxx, by July 2nd, 2022.

There are certain context clues that are determinative to use direct or indirect messages. While making requests which are routine or will be replied positively are expressed in direct way while requests which are non-routine and might be answered negatively are made in indirect way, for example, if you are requesting your colleague at the meeting table to pass on a bottle, it will be different from request to borrow money.

Direct: Can please pass the bottle?

Indirect: Would you mind lending some money to me?

Similarly, when we give negative feedback or opinion or news, we put a direct message. In the case of sending across positive feedback, or news we use indirect messages.

Direct: The report submitted is too short.

Indirect: Report should have been a little more extensive.

Messages can be made indirect by using yes/no question, past form, passive voice or making sentences a little longer.

Subjective style of writing or writing with personal tone, and objective style are two other aspects of formal writing. Some genres emphasize avoiding using personal pronouns as “I” and “you” rather than using passive voice to bring impersonal tone, to establish objective style in writing. It is important to maintain the difference between formal and frozen style of writing. Formal writing can be written with personal and impersonal touch to avoid it turning into frozen style. Impersonal touch makes it more of frozen than formal, for example:

Verified the documents as per the instruction. Enclosed, herewith for review.

Hoping to have long-lasting terms.

The same message can be written in formal style with personal touch:

As per your instruction, the documents have been verified. We are sending it for your review.

We hope for long-lasting terms.

Another technique to set formal tone is to use active and passive voice. Some experts suggest avoiding passive voice while some prefer using passive voice to make tone impersonal. Apart from impersonal tone, passive voice also sets the tone of non-authority where the writer does not take responsibility for the information as the sender is not known or obvious. For example,

1. Students are informed through notification regarding admissions.
2. Many trees are felled every year.
3. Education should be provided to each child free of cost.
4. Major sum of money is wasted in strikes and in inauguration ceremonies.

These examples show that the writer does not wish to blame anyone, does not reveal the name of the agent, does not know the specific agent. In these cases, he or she chooses to send across message in a neutral tone.

Usage of overwhelming adjectives such as “flabbergasted”, “grotesque”, “petrified”, “fuming”, “heart-melting”, “mellow” give more fictional and dramatic touch to the piece of writing, therefore, writers must refrain from using them.

Phrasal verbs often have more than one meaning and message can be read with meaning other than what the writer intended to convey so we must not use phrasal verbs such as usages of phrases “make up”, “get over”, “do away” so on and so forth instead use single verb to avoid ambiguity:

Call off - Cancel
 Go through- Read
 Look into - Examine
 Put off- Postpone,
 Put out- Extinguish
 Make up one’s mind - Decide

Hedging or softener are used in formal writing to set a soft, less direct tone, and to avoid claim on the information. Hedging words such as conceivably, perhaps, possibly, probably, usually, seem, tend, assumption, allegedly etc. These hedging words are more common in newspaper reports where reporters convey that information is not proven. We have seen that tone reflects writers’ attitude, but it does not reflect a single writer’s attitude in formal writing. This is the reason techniques suggested above such as rational use, active and passive voice, usage of single verbs, formal diction, indirect message, hedging, positive, and polite, objective style of writing are followed by all the writers widely to set formal tone in writing.

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The Emotional Dimensions of Literary Works in the English Course Book of Standard Nine with respect to the Bharata Muni's Rasa Theory

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Abstract

Emotions are an integral part of human beings, and we experience a wide range of emotions in our everyday lives. Teachers and students also experience a wide range of emotions in the classroom teaching learning scenario. Emotions can be seen as a corner stone of most literary works as the authors try to evoke emotions in the readers through the characters of the literary works. Textbooks must, thus, be able to evoke emotions or rasa. According to the theory of rasa, literature is all about life and its emotions. The present study aims to find out the emotional dimensions of the English course book and the opinion of the students regarding the same. The study reveals the fact that students experience a range of emotions while dealing with the text books.

Keywords: Emotional dimension, the Rasa theory of Bharata, English Course Book,

Introduction

Emotions can be defined as the sum of all the feelings we experience. They are subjective states of mind that are often caused by our thoughts. Simply they can be explained as our reactions to various stimuli. Emotions are inevitable as we experience a myriad of emotions in our day to day lives. Everything around us has an emotional dimension so are the textbooks. This is what the rasa theory of Bharata puts forth. The language of literature is emotive and provides an aesthetic appeal or enjoyment to them.

The Rasa Theory

Rasa theory was developed by Bharata Muni in his treatise 'Natyasastra'. The term rasa literally means juice/sap. The theory deals with different types of emotions as well as how they are depicted, inferred, and transferred via a work of art. The theory is built around the central concept of bhava which is subdivided into vibhava (expression of bhavas), sthayibhava, anubhava (effect of emotion), satvikbhava (physical manifestation of intense emotions) and vyabhicari bhava / sancaribhavas (33 fleeting emotions). Emotion or bhava is presented by the artist/ the author through the art form, and the literature respectively evokes an aesthetic effect in the audience/ the readers and this aesthetics developed in the latter is termed as rasa.

Rasas are invoked by bhavas. They are mainly classified into nine (known asnavarasas) where santa/ serenity was added further. Santara was born out of nirvedabhava. The astarasas are as follows:

Bhava	Rasa
Rati(desire)	Sringara(erotic)
Hasa(amusement)	Hasya(comic)
Soka(grief)	Karuna(tragic)
Utsah(determination)	Veera(heroic)
Krodha(anger)	Raudra(violent)
Bhaya(fear)	Bhayanaka(fearful)
Jugupsa(revulsion)	Bibhatsa(macabre)
Vismaya(amazement)	Adbhuta(wonder)

Need and Significance of the Study

The course books/ text books provide us with certain insights regarding how emotions are produced, experienced, and enacted in human social life. The imagery, theme, setting, characters, poetic devices etc... provides a multisensory approach providing a space for the student readers to imagine themselves in the story. This helps them to understand the characters; their emotions etc and thereby develop an emotional connection with characters and the shared community.

Emotions and literature are deeply connected as the latter depicts life as such and thereby acts as a medium for stimulating emotions. Thus, while reading the works, they experience different affective state of consciousness in which joy, fear, anger etc... is experienced. Thus, teachers must adopt different techniques that can help students to develop love for the subject and thereby arouse the emotions in them.

Objectives of the study

1. To find out the opinions of the students regarding the emotional dimensions of literary works in the English course book of standard IX prepared by the SCERT, Kerala State.
2. To analyse emotional dimensions in the English course book of standard IX prepared by the SCERT, Kerala State with respect to the rasa theory.

Methodology

The survey method was used to collect data from the pupils regarding the emotional dimensions in the course book.

- Population: The population of the study was students of standard IX studying in schools following the curriculum designed by the Board of Secondary Education, Kerala State.
- Sample: Thirty male students of standard nine of St. Thomas H.S.S, Pala were selected as the sample for the study.
- Tool used for the Study: A questionnaire comprising 15 questions prepared in Google form was used to collect the data.

Analysis and Findings

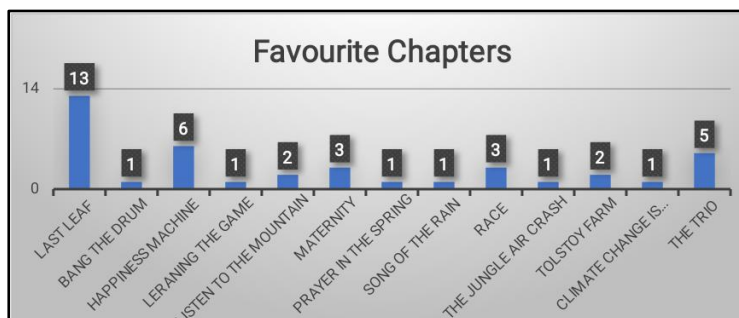
The first nine questions come under the first objective and the rest under the second

Objective 1: To find out the opinions of the students regarding the emotional dimensions of literary works in the course book of standard nine.

Table 1: Favourite Chapters in the Course Book

S No	Name of the Chapters	No of Responses	Percentage
1.	Last Leaf	13	32
2.	Bang the Drum	1	2
3.	Happiness Machine	6	15
4.	Learning the Game	1	2.1
5.	Listen to the Mountain	2	5
6.	Maternity	3	7.3
7.	Prayer in the Spring	1	2.1
8.	Song of the Rain	2	5
9.	Race	3	7.3
10.	The Jungle Aircrash	1	2.1
11.	Tolstoy Farm	2	5
12.	Climate Change is not Hysteria, It's a Fact	1	2.1
13.	The Trio	5	13
	Total	41	100

Figure1: The Preference of Favourite Chapters Given by the Students

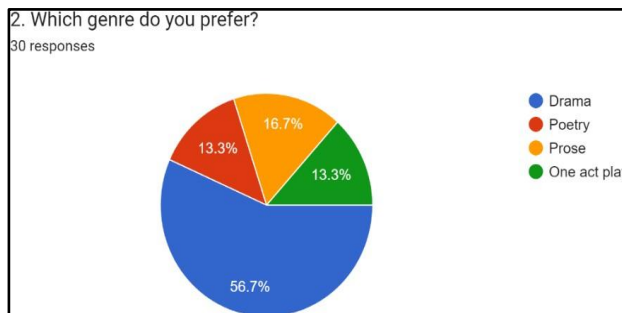


Some students chose more than one chapter and a total of 41 responses were obtained. Thirteen responses were in favour of The Last Leaf by O Henry. This was followed by The Happiness Machine with six counts, The Trio with five counts, Maternity and The Race with three counts each, Song of the Rain, The Tolstoy Farm and Listen to the mountain with two counts respectively, Bang the drum, Learning the game, Prayer in the Spring, The Jungle Air Crash and Climate change is not Hysteria, It's a Fact with one count each.

Table2: Genre Preference of Students

S No	Genre	No of Responses	Percentage
1.	Drama	17	56.6
2.	Poetry	4	13.3
3.	Prose	5	16.6
4.	One act play	4	13.3
	Total	30	100

Figure2: Genres Preferred by the Students

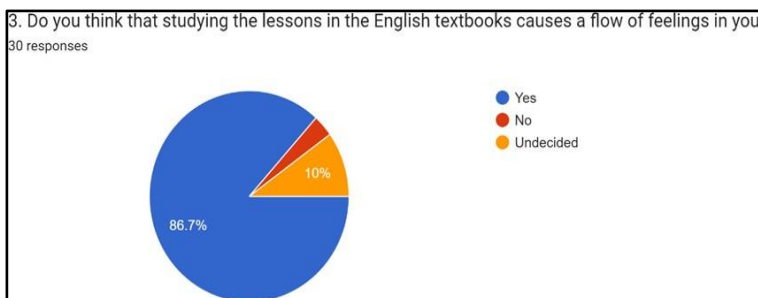


Most of the students prefer drama, followed by prose with a count of five. Poetry and One-act plays were the least preferred genre with a count of four each.

Table 3: Studying Lessons in the English Textbooks Causing Flow of Feelings

S No	Response	No of Responses	Percentage
1.	Yes	26	86.7
2.	Undecided	3	10
3.	No	1	3.3
	Total	30	100

Figure3: The Opinion of Students Regarding the Flow of Feelings Evoked by the Textbooks

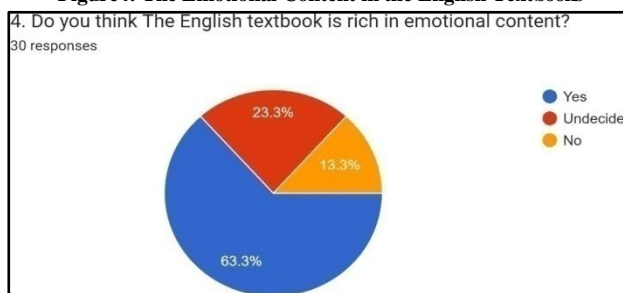


Except four students, all the other 26 students supported the notion studying the lessons in the course book caused flow of emotions in them.

Table 4: Richness of English Textbooks in Emotional Content

Sl.No	Responses	No of responses	Percentage
1.	Yes	19	63.3
2.	No	7	23.3
3.	Undecided	4	13.3
	Total	30	100

Figure4: The Emotional Content in the English Textbooks

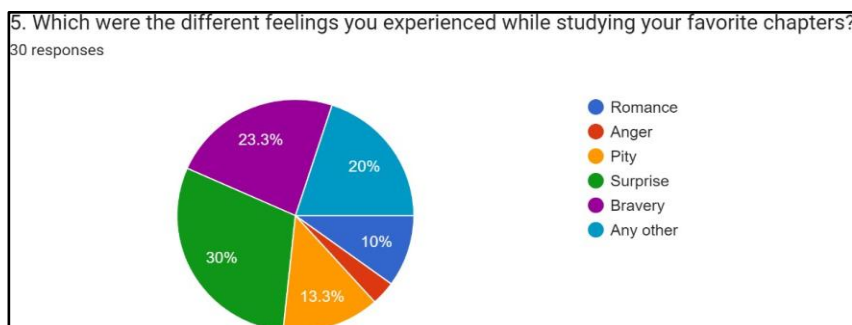


19 students feel that the English course books are rich in emotional content. Seven of them are confused and thus they find it difficult to decide whether the text books are rich in emotional content. Only 4 students do not feel that the textbooks are rich in emotional content.

Table 5: Types of Feelings Experienced by Students while Studying their Favourite Chapters

S No	Emotions/feelings	No of Responses	Percentage
1.	Romance	3	10
2.	Anger	1	3.4
3.	Pity	4	13.3
4.	Bravery	7	23.3
5.	Surprise	9	30
6.	Any other	6	20
	Total	30	100

Figure 5: Myriad of Emotions Experienced by the Student

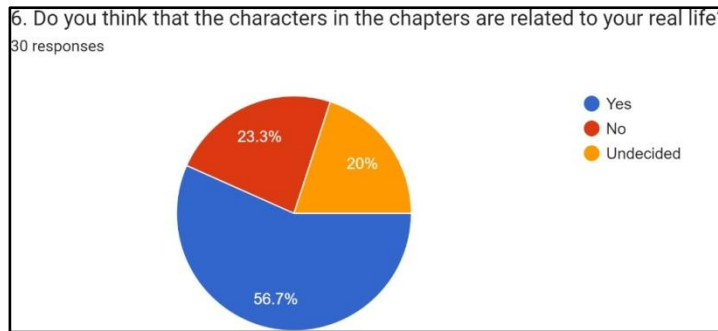


Students selected different types of emotions while going through their favourite chapters. Most of them selected surprise followed by bravery and other emotions.

Table 6: Responses Based on the Extent to which the Characters are Related to Real Life

S No	Responses	No of Respondents	Percentage
1.	Yes	17	56.7
2.	No	7	23.3
3.	Undecided	6	20
	Total	30	100

Fig6: The Relation of Characters with Real Life

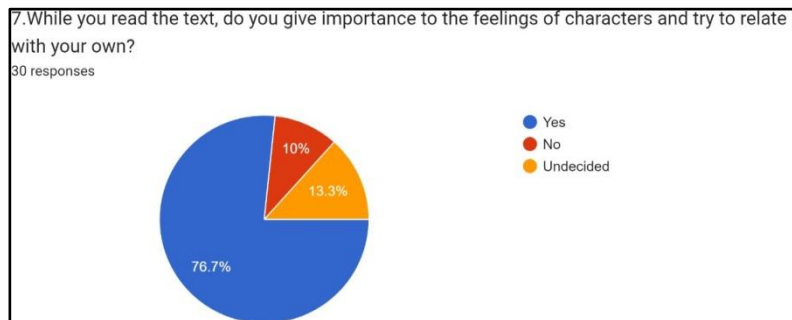


More than half of the population could connect the chapters and characters with real life. 7 of them couldn't relate with real life and 6 of them were unable to decide whether it is so or not.

Table7: The Importance given to Feelings of the Characters and how they relate it with Real Life

S No	Responses	No of Respondents	Percentage
1.	Yes	23	76.7
2.	No	3	10
3.	Undecided	4	13.3
	Total	30	100

Figure7: The Ability of Students to Relate with the Characters

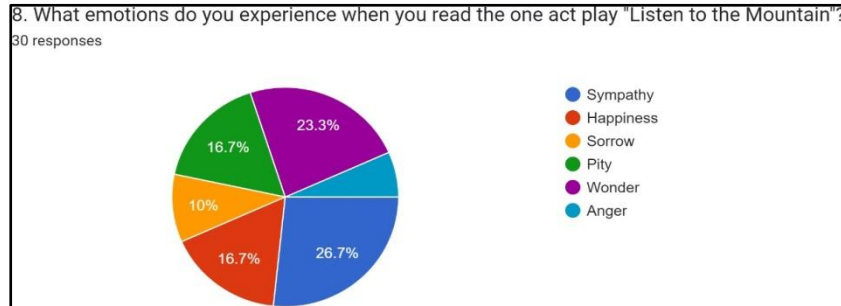


Twenty-three students agreed to the statement saying that they give importance to the character's feelings and at the same time try to relate those feelings with their own by placing themselves in the position of those characters.

Table8: Emotions Experienced while Read the OneActPlay "Listen to the Mountain."

S No	Emotions	No of Responses	Percentage
1.	Sympathy	8	26.7
2.	Happiness	5	16.7
3.	Sorrow	3	10
4.	Pity	5	16.7
5.	Wonder	7	23.3
6.	Anger	2	6.6
	Total	30	100

Fig8: Emotions Aroused While Reading the One Act Play ‘Listen to the Mountains’

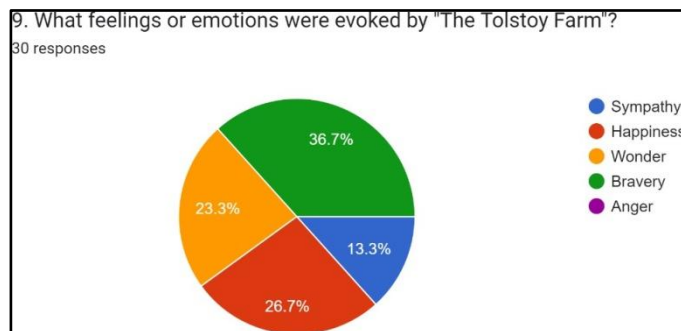


Sympathy was the major emotion they had gone through when they read the one-act play ‘Listen to the Mountain’. It maybe because they could relate with the life of the villagers of Dharmagiri. A mix of emotions was seen as responses.

Table9: Feelings or Emotions Evoked by the Story "The Tolstoy Farm"

S No	Emotions	No of Responses	Percentage
1	Sympathy	11	36.7
2	Happiness	8	26.7
3	Wonder	7	23.3
4	Anger	0	0
5	Bravery	4	13.3
	Total	30	100

Figure9: The feelings Evoked by ‘The Tolstoy Farm’



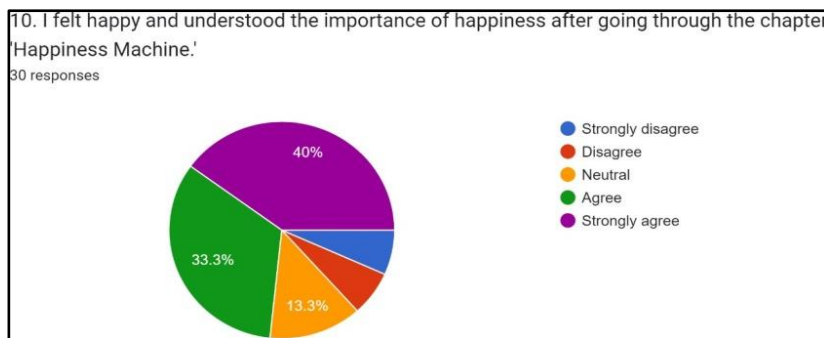
Most of them supported bravery followed by happiness, wonder and sympathy.

Objective2: To find out the opinions of students regarding emotional dimensions of literary works in the course book of standard IX.

Table10: Students’ ability of Understanding the Importance of Happiness after going through the Chapter 'Happiness Machine.'

S No	Responses	No of Responses	Percentage
1.	Strongly disagree	2	6.7
2.	Disagree	2	6.7
3.	Neutral	4	13.3
4.	Agree	10	33.3
5.	Stronglyagree	12	40
	Total	30	100

Figure10: Students' Understanding of the Importance of Happiness

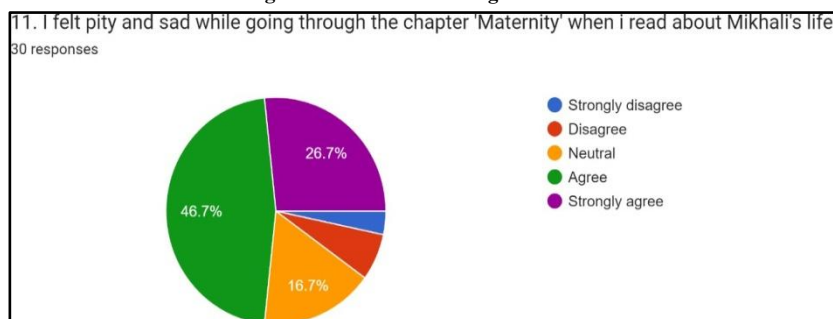


Students were able to understand the concept and importance of happiness in ones' life. 40% of the students strongly agreed to the concept and 33% agreed/supported the concept. Only six percent disagreed with the concept.

Table11: The extend to which the chapter 'Maternity' inducing pity in Students' while reading Mikhali's life

S No	Responses	No of Responses	Percentage
1.	Strongly Disagree	1	3.3
2.	Disagree	2	6.7
3.	Neutral	5	16.7
4.	Agree	14	46.7
5.	Strongly agree	8	26.7
	Total	30	100

Figure11: Students' Feelings for Mikhali

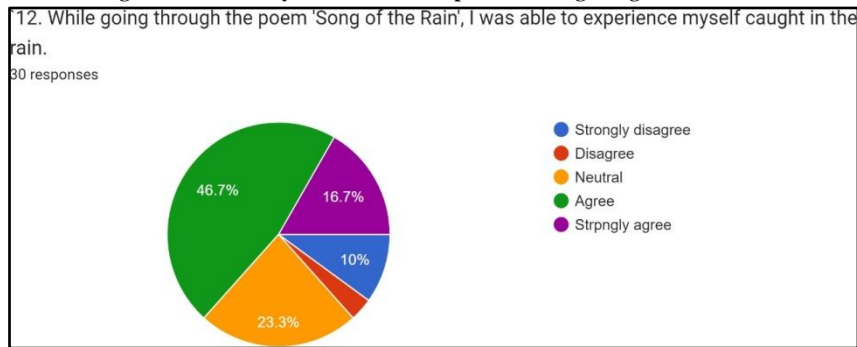


More than half of the total population was able to feel the difficulties faced by Mikhali and they were able to feel sympathy for him.

Table12: Students Ability to Experience Themselves Being Caught in the Rain while Reading the Poem 'Song of the Rain'

S No	Responses	No of Responses	Percentage
1.	Strongly Disagree	3	10
2.	Disagree	1	3.3
3.	Neutral	7	23.3
4.	Agree	14	46.7
5.	Strongly Agree	5	16.7
	Total	30	100

Figure12: The Ability of Students to Experience being Caught in the Rain

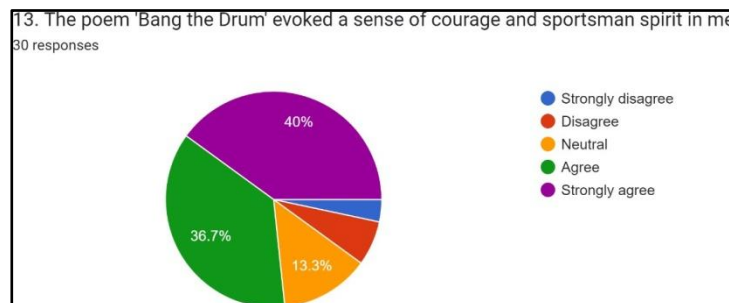


The poem provided most of the students with first-hand experience of being caught in the rain in their mind. 46% agreed and only 13% disagreed with the statement.

Table13: The Poem's ('Bang the Drum') Ability to Evoke Sense of Courage and Sportsman Spirit in Students

S No	Responses	No of Responses	Percentage
1.	Strongly Disagree	1	3.3
2.	Disagree	2	6.7
3.	Neutral	4	13.3
4.	Agree	11	36.7
5.	Strongly Agree	12	40
	Total	301	100

Figure13: Sense of Sportsmanship and Courage Evoked by the Poem 'Bang the Drum'

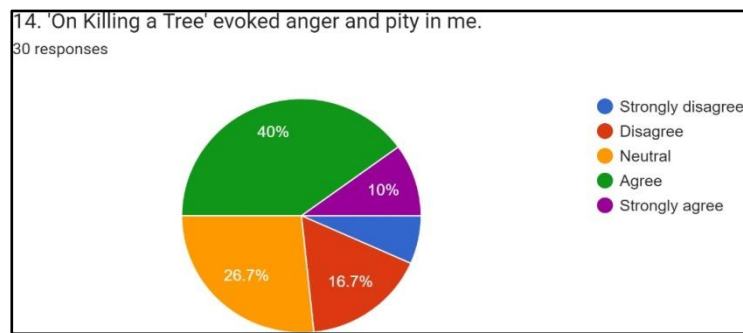


The poem Bang the Drum was liked by most of the students and they were much interested with the concept of sportsman spirit and courage.

Table14: The Poem 'On Killing a Tree' Evoking Anger and Pity in the Students

S No	Responses	No of Responses	Percentage
1.	Strongly Disagree	2	6.7
2.	Disagree	5	16.7
3.	Neutral	8	26.7
4.	Agree	12	40
5.	Strongly Agree	3	10
	Total	30	100

Figure14:On Killing a Tree Evoked Anger and Pity

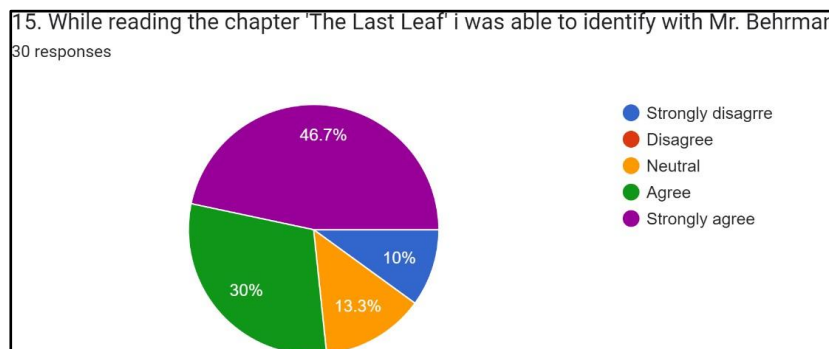


Most of the students were against the negative things that are done to the environment by the humans and thus this evoked pity and anger in almost 50 % of the students.

Table15:TheStudents’ AbilitytoIdentifyThemselveswiththeCharacterMr.BehrmanWhileReadingtheChapter’TheLastLeaf’

SNo.	Responses	No of Responses	Percentage
1.	Strongly Disagree	3	10
2.	Disagree	0	0
3.	Neutral	4	13.3
4.	Agree	9	30
5.	Strongly Agree	14	46.7
	Total	30	100

Figure15:TheAbilityofStudentstoIdentifywithMr.Behrman



This was one among the widely accepted chapters and from the response it is clear that the students could feel for Mr. Behrman and could relate his experiences with the reality.

Findings

From the responses given by the students, it was clear that students value friendship, happiness and empathy. ‘The Last Leaf’ was the most preferred chapter. Drama was selected as the favourite genre and it may be because drama brings real life on the stage before the eyes of the audience and thereby, they get more concrete experience. Most of the students were able to understand the emotional content in the textbook and they also supported the idea that the textbooks were rich in emotional content and were thus able to relate the

characters with the real life. Students experienced a myriad of emotions while going through the textbook. Thus, according to the Theory of Rasa, we can conclude that any piece of literary works, like art forms, must be able to stimulate and evoke in the readers' aesthetic pleasure/rasa and for that to occur the authors and poets make use of the characters as a medium to inculcate certain bhavas/emotions which in turn evokes rasa.

Implications/Suggestions

Literary works must be taught by giving pivotal importance to emotions. Students must be given first hand or concrete experience and thus the teachers can make use of dramas, simulations, role plays etc. as they can catch the attention of students than mere lectures. Students should also develop an interest to the works and teachers must be able to *instill* motivation, interest, and passion in students for learning so that they can learn literary works with great enthusiasm, and this helps students to understand the theme, characters, their emotions etc. Character sketch and story analysis must be given to students for the better understanding of the characters as this helps students to relate themselves or the realities with those characters. Values can also be inculcated in students through the learning of literary works and characters.

Conclusion

Emotions are thus an integral part of human lives. We experience a wide range of emotions in our everyday life (bhavas) which in turn evokes rasa in us. There is always a dominant bhava/permanent/ sthayi bhava along with the others. Students must be able to understand a wide range of emotions from a very young age itself. Education also plays an integral role for the same, Literature classes suit the best and thus textbooks must be rich in emotional content and various teaching strategies must be adopted by the teachers. Thus, this helps to develop emotional maturity in the students.

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Relevance of English Language through the Lens of NEP-2020

Meena Malik

Abstract

The three-language formula of NEP-2020 unequivocally emphasizes its focus on mother tongue as a medium of instruction. Undoubtedly, students learn better in their home language while English is the most favored as the language of employability. Though NEP-2020 has treated different languages of India on equal footing, yet nowhere does the policy undermine English language. It emphasizes the importance of multilingualism. Language is intrinsic to the expression of culture. English being globalized, it brings out the culture of various ethnicities into the literature giving a variety of cultural contexts. English could be a good outreach story telling medium to spread across the globe, immaculate treasure trove of Indian culture manifested in various art forms, customs, traditions, and linguistic expressions. NEP-2020 heralds a paradigm shift for multilingualism and co-existence of skilled language teachers in making language teaching more experiential. Effective language education requires successful fusion of cultural information in language classroom.

Key-words: Multilingualism, language teaching, Language learning

Language is very important part of human intelligence. Many linguists around the world have recognized the power of language. India has more than 30 full-fledged languages with script of their own with huge body of literature behind it. This is a known fact that learning is the best if the child learns in his/her mother tongue during initial years. As the child is already listening and making attempts to formulate its own language i. e. its mother tongue. Once the child turns three or four and is admitted to the nearby play or primary school, it experiences the heights of bewilderment if it is thrown into a different language suddenly. Thrusting a foreign language during the initial years has a long-term negative impact on the child's self-esteem, confidence, linguistic and cognitive capabilities. It is similar to holding learners under water without teaching them how to swim. At the foundation stage, ensuring the understanding of literacy and numeracy is far more important than thrusting the language of commerce, Internet and social media on our hapless children. The role of education is to make the child blossom fully and express its full potential and creativity by remaining at the same time grounded to one's culture.

Giving credence to the above reality, the National Education Policy (NEP) 2020 emphasizes on multilingual practices at the formative years. NEP- 2020 has advocated that "wherever possible, the medium of instruction until at least Grade 5, but preferably till Grade 8 and beyond, will be the home language/mother tongue/local language/regional language" for both public and private schools. The three-language formula of NEP-2020 unequivocally emphasizes its focus on mother tongue as a medium of instruction. In other words, it clearly recognizes the positive impact of mother tongue in fostering critical thinking and innovation. The policy calls for a focus on the learning of regional languages, outlining the "three

language formula" to be implemented in secondary education - the instruction of the English language, the official language of the state where the school is based, and Hindi. NEP states that there will be greater flexibility in the three-language formula. But no language will be imposed on any state. To learn three languages will be the choice of states, regions, and students themselves, if at least two of the three languages are native to India.

Though NEP-2020 has treated different languages of India on equal footing and emphasizes on the importance of multilingualism, yet nowhere does the policy undermine English language. English is a global language and has a significant impact on students in India. The Indian Constitution considers it as one of the languages that must be used by all state institutions, including universities, colleges, and schools. In fact, English is taught as a compulsory subject in every school. Of course, multilingualism has been recognized as a path for realizing the fundamental aims of education and school and mother tongue as the most effective means of communication during the initial years. The main objectives of multilingualism are to foster linguistic harmony among the students and promote National integration through learning of languages and to bring students closer to their unique cultural hues and diversity of our country through languages. NEP-2020 very rightly incorporates the learner's first language, the usage, and complexities to create better linguistic comprehension as well as cultural understanding.

Language is used for communication. There is no denying of the fact that it is a messenger of culture as well. Language helps us to express our culture, thoughts, views, and ideas. In the field of language teaching, language and culture are impossible to disentangle. English being globalised, it brings out the culture of various ethnicities into the literature giving a variety of cultural contexts. Some are of the opinion that English Language Teaching and culture should be dealt with separately. Both the language and culture shape the identity of a person and gives him/her a sense of ownership. They are the windows of our past paving our way to the future. If we wish to speak another language effectively, we must understand the culture of the target audience and deal with them correctly. In words of Nelson Mandela, "If you talk to a man in a language he understands, that goes to his head; if you talk to him in his language that goes to his heart." Language is the medium through which we express our thoughts and ideas and interact with others. English language that we use today is way different from the old English. Same language spoken in different regions sounds a bit different. French spoken in France is different from Canadian French. Likewise, many languages have different regional dialects. Dialectical differences exist for many popular languages because of the cultural impact

It needs to be recognized that NEP-2020 aims at inclusivity but does not favour any language. The tenets of NEP-2020 are based on five principles i.e., Indianisation, Internationalisation, Impactfulness, Interaction and Inclusivity. At the same time there is no denying of the fact that English is the global language and the most favoured as the language of employability. English is the official language in 53 countries and is spoken as a first language by around 400 million people worldwide. But that is not all, it is also the most common second language in the world. English language is fantastic in terms of its simplicity as the internet and technology have adopted this language so well. English is the language for research in any field, be it student life or for business. It is essential to learn, read, speak, and write in English. It is an important language because as we go anywhere across the globe,

English is the most common language which people overseas can speak and write without any hurdle. This is no more a language of the colonizers but is a widely accepted language that has a mass appeal. Moreover, at a time when English is the most spoken non-native language and with it being the second most spoken language in India, after Hindi; the practical need to learn it, can scarcely be overlooked. English has, thus, been taught in India in varied forms, EFL (English as a foreign Language) to ESL (English as a Second Language) apart from EAL (English as an Additional Language) and ESP (English for Specific Purpose). From schools to colleges, right up till the learner is job ready, there is a tussle between learning English as a Subject and as a language.

Language is intrinsic to the expression of culture. Crores of people from around the world visit India and fascinated by Indian cultural wealth, its philosophy, its classical literature, its music, art, and dance forms as well as its Ayurveda and yoga. It is this cultural and natural wealth that truly makes India, “Incredible India” as per India’s tourism slogan. The preservation and promotion of India’s cultural wealth must be considered a high priority for the country, as it is truly important for the nation’s identity as well as for its economy. English language could be an excellent outreach story telling medium to spread across the globe, immaculate treasure trove of Indian culture manifested in various art forms, customs, traditions, and linguistic expressions. As the NEP document, “India will also urgently expand its translation and interpretation efforts in order to make high-quality learning materials and other important written and spoken material available to the public in various Indian and foreign languages. For this, an Indian Institute of Translation and Interpretation (IITI) will be established. Such an institute would provide a truly important service for the country, as well as employ numerous multilingual language and subject experts, and experts in translation and interpretation, which will help to promote all Indian languages. The IITI shall also make extensive use of technology to aid in its translation and interpretation efforts. The IITI could naturally grow with time, and be housed in multiple locations including in HEIs to facilitate collaborations with other research departments as demand and the number of qualified candidates grows.”

English language could be used as a link language to promote Indian arts and culture in rest of the world. Cultural awareness and expression are among the major competencies, which need to be developed in our children to provide them with a sense of identity, belonging, as well as an appreciation of other cultures and identities. It is through the development of a strong sense and knowledge of their own cultural history, arts, languages, and traditions that children can build a positive cultural identity and self-esteem. Thus, cultural awareness and expression could be important contributors both to individual as well as societal well-being. “The Policy recognizes that the knowledge of the rich diversity of India should be imbibed first hand by learners. This would mean including simple activities, like touring by students to different parts of the country, which will not only give a boost to tourism but will also lead to an understanding and appreciation of diversity, culture, traditions, and knowledge of different parts of India. Towards this direction under ‘*Ek Bharat Shrestha Bharat*’, 100 tourist destinations in the country will be identified where educational institutions will send students to study these destinations and their history, scientific contributions, traditions, indigenous literature and knowledge, etc., as a part of augmenting their knowledge about these areas.”

NEP-2020 heralds a paradigm shift for multilingualism and co-existence of skilled language teachers in making language teaching more experiential. In our enthusiasm for employment-oriented education, many schools are completely destroying local Languages. The local languages are our national pride. We have taken thousands of years to create a local language. It is absolutely right that in order to protect them, to trigger our intelligence and energy within ourselves; we should never give up our local languages. Culture is a very powerful hook. Culture plays an important role in language learning as it facilitates the communication of students. In the prism of culture, language classes instantly become exciting and full of educational experiences.

Some experts are of the opinion that teachers usually feel unprepared to teach culture. They themselves are not having 'intercultural competence' as they have not been taught 'intercultural competence' themselves. They do not have a model to adapt or to imitate in their teaching method. Secondly, for many teachers, culture seems to be more difficult to teach than languages. Even if they had experience, the culture keeps changing and shifting. In many institutions more focus is towards placement and preparing students for interviews and competitive exams. 'Cultural shock and cultural clashes may occur in the classroom situation and competent authority should create the right learning environment. Many people do not know how to deal with culture and language. Furthermore, it seems to be a problem in teaching language and culture together. The first language of many countries like Canada, America, and Australia are the same but they do vary in their culture. The language teacher need not go deep into culture but he/she must know about the culture to bring a good blend of culture and language.

Language and culture are interrelated and cannot be separated from each other because language itself is a culture. Language teaching automatically involves as an inevitable part of teaching culture. Culture teaching allows learners to increase their knowledge in terms of people's way of life, attitudes, beliefs, and values as culture. Learners can be more successful in language learning if teachers integrate culture into a language classroom. At the same time, "Losing the language means losing the culture."

Conclusion

Language is a major instrument in shaping individuals, society, culture, learning, education, thinking and identity of people. The multilingual characteristic of the country is reflected the best in school education as school curriculum advocates learning in many languages. NEP's move to teaching in mother tongue and multilingualism is the apt initiative taken that could transform learning in India. Though NEP-2020 has given equal importance to different languages of India, yet nowhere does the policy undermine the significance of English language. Besides being the language of English being global language and as EFL, ESL, ESP and EAL in India will continue to serve as a language of science and technology and as an excellent medium to spread across the world rich Indian culture manifested in various art forms, customs and traditions. This calls for co-existence of skilled language teachers in making language teaching more experiential. Effective language education requires successful fusion of cultural information in language classroom. Hence, the key issues for consideration by the English Teachers are: to become familiar with their students' Culture, to

have cross-cultural experience, to read multicultural literature, to put themselves in different cultures and to be well versed with Indian Knowledge system/ancient scriptures /Indian classical literature/cultural values. For all this, English teachers need to create respect for diversity and ethnic differences and incorporate principles of multicultural education in the classroom.

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Teaching English Pronunciation in the Classroom Using Multimedia

Mukesh Soni

Abstract

Teachers of English have always been known for pronunciation. Now the burning question for the teachers of English is how to teach pronunciation effectively. This article showcases various technical tools which provide pronunciation models, and recording models. More focus is given to the easily available tools to teachers which may be free or not much expensive. It also highlights the criteria in the selection of these tools of teaching English pronunciation.

Key words: ELT, Pronunciation, Teaching Pronunciation, Multimedia

Introduction

For second or foreign language (L2) learners, pronunciation plays an important role. It not only enhances the comprehensibility but also motivates the English language learners. As Fraser (2006) states, being able to speak English of course involves a number of sub-skills, including vocabulary, grammar, pragmatics, etc. However, by far, the most important of these skills is pronunciation; with good pronunciation, a speaker is understandable despite other errors; with poor pronunciation, a speaker can be very difficult to understand despite accuracy in other areas. Pronunciation is the aspect that most influences how the speaker is judged by others, and how they are formally assessed in other skills. In this process, it is essential that teachers of English should be well trained to employ the tools which can improve the pronunciation of learners.

Selection of the best multimedia tools

To equip the teachers with best multimedia tools of pronunciation, it is necessary to understand the selection criteria.

- 1. Aptness to learning objectives:** Will the tool support the teacher in accomplishing specific teaching tasks? Will it help students reach their pronunciation goals?
- 2. Quality and accuracy:** Does the tool provide accurate information in keeping with sound principles of phonology and pedagogy?
- 3. Practicality of use:** Is the tool easy to learn and use? Does it work reliably and do what it claims to do?
- 4. Cost:** Is the tool free, inexpensive, or already available? This is an important consideration. Let's focus on the pedagogical tasks which are essential part of pronunciation teaching (Yoshida, 2016):

1. Providing a pronunciation model.

Learners need to listen to the samples of pronunciation of individual sounds and words, and also meaning connected speech.

2. Recording students' pronunciation practice.

Learners can record their own pronunciation and do the self-correction.

3. Collecting and responding to students' recorded practice.

Teachers can collect the learners' recordings and give feedback by using the pronunciation tools.

4. Providing independent pronunciation practice.

Many pronunciation apps and websites are developed to assist students improve their English pronunciation.

Pronunciation Models / Models of individual sounds and words

To master the pronunciation, it is essential to understand the mechanism of articulation. Learners can employ the following models of individual sounds and words :

1. Learn English Sounds Right

LearnEnglish Sounds Right is the British Council's free pronunciation chart for learners and teachers of English worldwide. With LearnEnglish Sounds Right installed on class set of devices, or students' own devices, teacher can teach the individual sounds and symbols easily.

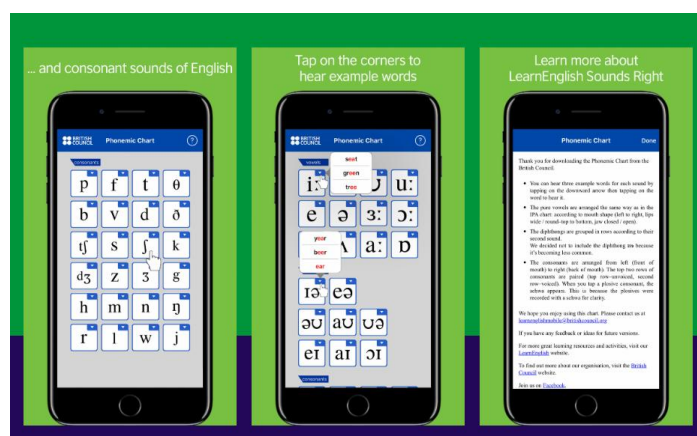


Figure 1: Image of Learn English Sounds App: Phonemic Chart

2. BBC Learning English (www.bbclearningenglish.com)

Another significant tech tool to understand the sounds of speech is www.bbclearningenglish.com. Here teacher can utilize the downloadable videos of Sounds of English designed by BBC Learning English. These videos are available on [youtube.https://www.youtube.com/watch?v=TNFKG0yvDx4&list=PLD6B222E02447DC07](https://www.youtube.com/watch?v=TNFKG0yvDx4&list=PLD6B222E02447DC07)



Figure 2: Example of Sounds of Speech from BBC Learning English

3. HowJsay (<https://howjsay.com/>)

Howjsay is a talking dictionary of English pronunciation. It allows you to easily check how words sound without learning any phonemic symbols. It uses audio of real speakers! Because of its minimalistic design and powerful features, HowJsay app is useful. Learners need to type a word and click search and an option to listen to the pronunciation is given. Teachers and learners can download the apps available for android and IOS devices.

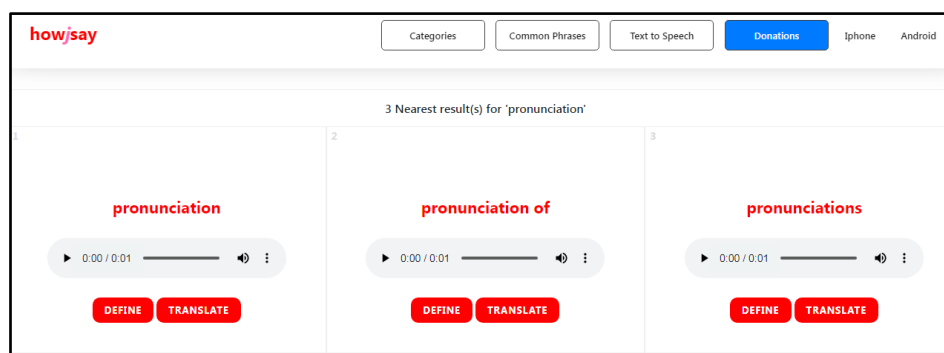


Figure 3: howjsay example of pronunciation

4. Forvo (<https://forvo.com/>)

Forvo is another great pronunciation website where the pronunciation of any word by typing it can be checked. It also provides the pronunciation of additional words which are similar to the typed word.

5. Cambridge Online Dictionary (<https://dictionary.cambridge.org/>)

It covers the pronunciation of the words professional by providing the UK and US versions of the word. It also helps with the phonetic transcription of words so we can hear how the word is pronounced and what combination of sound make up the word.

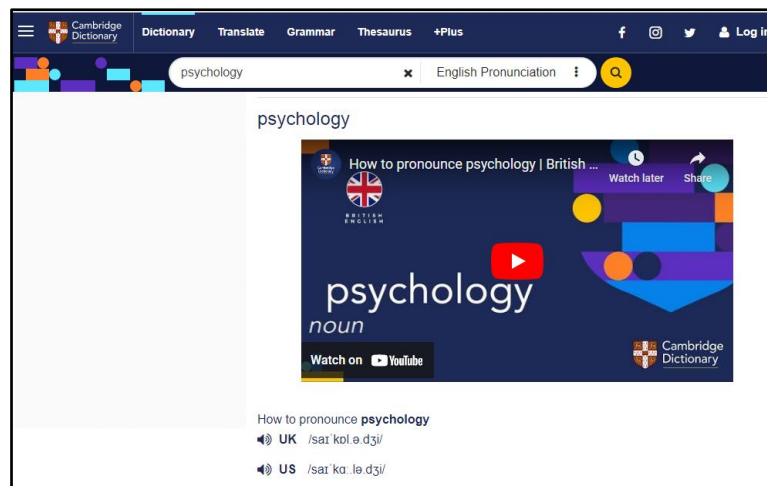


Figure 4: Example of online dictionary

6. YouGlish

YouGlish uses YouTube to improve your English pronunciation. With more than 50M tracks, YouGlish gives fast, unbiased answers about how English is spoken by real people and in context. This free website acts as a contextualized pronouncing dictionary that searches YouTube videos to provide examples of the pronunciation of chosen words or phrases in natural contexts. Users search for a word or phrase, and YouGlish finds a selection of videos containing it. The videos are set to start playing slightly before the chosen word appears, and users have the option of listening to just the immediate context or the whole video. Subtitles are displayed, and the videos can be played at normal speed, faster, or slower, although the slower speed has a choppy, echoing quality.

<https://youglish.com/>

7. HowToPronounce.com

HowToPronounce.com is a crowd sourced audio pronunciation website that helps to learn how to say words, names and phrases contributed by native speakers.

Models of Connected Speech

After learning the individual sounds of speech, learners need to learn the authentic, connected speech which can be found in many online sources including TED Talks, National Public Radio, the British Broadcasting Corporation, YouTube, and others many to mention. Learners can listen to multiple speech models as well as their own teacher's voice which can increase their flexibility in understanding many varieties of English (Levis, 2007). There are few good sources of short, authentic video clips for imitation and shadowing such as EnglishCentral and Voicetube. Voicetube is a free service; EnglishCentral has both free and paid versions, with many of its features available only to "premium members.

Questions to consider before using the tech tools:

Teachers who use authentic videos as models will need to choose carefully, thinking about questions such as these:

- Does the recording include the pronunciation points I want to practice? (Sounds, word stress, intonation patterns, connected speech, etc.)
- Does the speaker's pronunciation provide the model I want to present? Is it clear and spoken at a reasonable speed?
- Is the language overall at a level that my students will understand?
- Is the topic of the video appropriate for my students and learning purpose?

Recording learners' Pronunciation Practice

Audacity

Learners may be asked to record their voice as a part of pronunciation practice. Though there are many features or apps available such as Sound Recorder for Windows, QuickTime Player for Mac, Voice Memos for iPhone, and many free sound-recording apps for Android devices. Even the free sound-recording program 'Audacity' can be used effectively to record the voice for the pronunciation practice.

Narrated Slideshows

If Microsoft PowerPoint or Apple Keynote is available, learners can use these tools to make their own narrated stories. In both PowerPoint and Keynote, users can record narration within the application or import sound recorded elsewhere. The finished product can be viewed using the original program or exported as a video to simplify sharing.

Adobe Spark

Adobe Spark as a website or as a free app, it allows users create slide shows by choosing pictures or icons, adding words, and then recording narration.

Voki

Also available either online or as an app for Apple or Android devices, Voki allows users to choose a "talking head" character, change its appearance and clothing, and then add narration by recording their own voices or typing a script to be read by an artificial voice. It has limited features as free version.



Figure 5: Example of learning from Voki

Fotobabble

Using tools on the Fotobabble website (<http://www.fotobabble.com>) or the iPhone app, users can upload photos, record comments about them, and share them by email, text message, or social media for an interesting way to record speaking and pronunciation practice. These tools can be used to teach pronunciation in the classroom as well as the teacher can also develop material by employing these tools.

Challenges to teach pronunciation using multimedia

Many of the apps are free or very inexpensive, or have both free and paid versions with additional features. It is essential for the teacher to evaluate the authenticity of the website or app whether the content uploaded is authentic or not, whether it is suitable for the particular target group or not. For this, teachers should be well trained in the area of teaching pronunciation.

Conclusion

Technology can be a valuable tool in teaching and learning pronunciation, but it is not a panacea. But the teachers cannot be replaced by the technology. At the same time the importance of pronunciation in English class cannot be ignored. Hence, the teacher of English should be trained effectively in this field. It should be more emphasized during the teacher-training programs or refresher courses. Teachers should also pursue some short term courses to update their pronunciation skills. Hence, teacher can be a role model to students while teaching pronunciation in the classroom. At the same time it should be remembered that pronunciation should not be taught in isolation. It should be practiced in context.

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Value Education through Extension Activities-An Overview

G Raja Shekhar

Abstract

Excessive consumerism, value crisis, cultural lag, commercialization of services, extremism, terrorism, communalism and many more evils are disturbing our social systems. The greatest challenge before us today is how to be a true human under modern conditions. In this era of unprecedented social value, teachers' education shall have greater and more scarifying involvements in negotiating the biased and sentimental views of life in the society. Value crisis in education and the need for fresh recharge of the entire system for a new path of life with direly needed values seem to be the common cry of teachers, educationists, academicians, administrators and generally all those who have some conscience and have spent some time reflecting on the spiralling downfall of human values in national life.

Keywords: Teacher Education, Human Values, Communalism, Culture lag, Globalisation corruption, self-knowledge, Integrity Extension Activities.

Introduction

Excessive consumerism, value crisis, cultural lag, commercialization of services, extremism, terrorism, communalism and many more evils are disturbing our social systems. The greatest challenge before us today is how to be a true human under modern conditions. In this era of unprecedented social value, teachers' education shall have greater and more scarifying involvements in negotiating the biased and sentimental views of life in the society. Value crisis in education and the need for fresh recharge of the entire system for a new path of life with direly needed values seem to be the common cry of teachers, educationists, academicians, administrators and generally all those who have some conscience and have spent some time reflecting on the spiralling downfall of human values in national life. The growing fear of the serious lacuna in terms of values in all educational and extension programmes are being increasingly lamented all over. More so, that the said lacuna had indented itself into national life in the past few decades is being brutally channelized into communal riots, frenzy religious hatred and violence, horrific killings and bloodshed and powerful lease of terror even in educational institutions. It is fully apparent that education today has become a mechanical, information giving and examination oriented activity weaning the learners away from societal needs and realities as well as the niceties and refinements of personality, behavior and character.

A considerable decline is discernable in moral, social, cultural and national ethos which have left ugly and unpleasant impressions on the Indian facade and resulted on a crisis of character and ethics at all levels of public and private life. Our present crisis is in fact the crisis of character - the crisis of value. Sethi (1975) blames the Government for this

crisis. He observes that after independence, the crisis in India is not due to economic factor but is politically created by faulty planning.

Education is basically a process of nurturing, developing and shaping the thought process of children. Apart from its conventional information giving and skill developing role, its highest and noblest function is to help individuals become better human beings. Then only education attains its true dimension of "Education for knowing, Education for doing and Education for becoming". Values are set of principles. They influence our thoughts, feelings, actions and guide us to do the right things. In this age of rapid social change influenced by technology there appears a value crisis in the society.

The youth of today is living in a more complex society. On the one hand they have experienced man on the moon and on the other hand they have witnessed social riots, war, poverty and corruption. To them the institutions are no longer temples of wisdom. They are something like any market place, where there is neither devotion nor respect and ultimately there has been increased sensitivity to the failure of our educational system to live up to the idealistic hopes. In India, the quest for values and the achievement thereof constitute the core of the pursuit of human life. Consciously or unconsciously, value concepts, value judgments, value behaviors permeate in our personal and social life at all stages irrespective of childhood, adolescence, youth, old age or whether these are illiterates in the remote rural areas or intellectuals in the cosmopolitan focus.

A UNESCO report of Education for the 21st century entitled 'Learning: The Treasure Within' also pleads for an education which is rooted to culture and committed to progress. Value crisis is taken as an abnormal growth in the social system. Observation of values is considered as good conduct. The social reform movements in ancient, medieval and modern India included placing values back on the rails of social life. Restoration of social, moral and spiritual values has been advocated by sages, seers, social reformers and statesmen. There has been a social purgation by great men like Buddha, Mahavira, Nanak, Raja Ram Mohan Roy, Jyotirao Phuley, Dayanand Saraswati, Gandhi etc. Such personalities have been popularly called by the use of the term 'Mahatma' i.e. the great souls.

Ten Guiding Values of Extension Education

Knowledge of what has contributed to Extension education has remarkable success in the past provides some guidance for staff members who want to further the organization's mission, as well as survive and thrive in their work. To that end, here are 10 guiding values of Extension education:

1. Know Thyself

Extension educators are agents of learning, growth and change. The staff's deepening self-knowledge is the primary source of Extension's vision and energy.

2. Extension's Mission Helping People Help Themselves

For all its diversity, Extension education always works to encourage people to improve their condition in all dimensions of their lives. As Seaman Knapp said to the first Extension agents, "Your mission is to make a great common people and thus readjust the map of the world."

3. Extension's Goal: Human Development

The development of people is the ultimate goal of Extension education. Providing research-based information, teaching people new knowledge and skills, helping them to improve production or increase income--all these are means toward that end, and means only.

4. Extension's Methods: Encouraging Change in Many Ways

The Smith-Lever Act requires more than information transfer. It calls on Extension to "encourage the application" of useful and practical information. Extension work is most successful when it involves learners in its programs so thoroughly that they set their own goals, apply new ideas and receive feedback from others about their progress. Extension does not dictate how people will solve problems or make decisions for them. Rather, it fosters the democratic ideal of self-governance by encouraging each person or group to choose the best among a variety of options. The methods of Extension education arise from proven principles, and the most effective Extension educators know and use a variety of teaching methods.

5. Extension's Methods: An Emphasis on Working With Groups

Working with groups rather than simply with individuals is more cost-effective, allows more creativity and encourages democratic processes.

6. Extension's Methods: Helping Clients Become Volunteers

Helping learners become volunteer educators has at least two significant effects. For the learner, it reinforces learning and encourages leadership development; for Extension, it multiplies the outreach and impact of the Extension professional.

7. Extension's Organizational Strategies: Self-Review and Risk Taking

Extension renews itself continually by reviewing its purpose and priorities. When faculty members take risks with new or expanded publics and with new or rediscovered educational methods, Extension grows and maintains its relevance to the needs of people.

8. Extension's Organizational Strategies: Involving People Lessens Risk

Risk-taking needs to be considered realistically. When people at all levels are involved, the greater are the chances of overcoming resistance and ensuring success.

9. Teamwork is Effective

Extension unit members all share responsibility for the unit's educational program. Therefore, time and energy devoted to team development make for effective development and coordination of Extension programs. Far from diminishing individual initiative, teamwork requires each team member to contribute ideas, feelings and skills in an atmosphere of mutual respect and open communication. Cooperation can achieve complex goals more creatively and more easily than individuals alone can do.

10. Public Support Is Essential

County, state, higher education and federal officials need to stay informed about Extension's efforts and impact.

Many indicate their desire to be involved by joining an advisory or program planning group, by attending educational activities or simply by visiting an Extension client or family. It is best not to ignore Extension's sponsors or to assume they know what we do. In this paper the following concepts are covered:

Classification of values

- a. **Religious Value:** This value is defined in terms of faith in God, attempt to understand him, fear of divine wrath and acting according to the ethical codes prescribed in the religious books. The outward acts of behavior expressive of this value are going on pilgrimage, living a simple life, having faith in the religious leaders, worshipping God and speaking the truth.
- b. **Social Value:** This value is defined in terms of charity, kindness, love and sympathy for the people, efforts to serve God through the service of mankind, sacrificing personal comforts and gains to relieve the needy and the afflicted of their misery.
- c. **Democratic Value:** This value is characterized by respect for individual, absence of discrimination among persons on the basis of sex, language, religion, caste, color, race and family status, ensuring equal social, political and religious rights to all, impartiality and social justice and respect for the democratic institutions.
- d. **Aesthetic Value:** Aesthetic value is characterized by appreciation of beauty, love for fine arts, thawing, painting, music, dance, sculpture, poetry and architecture, love for literature, love for decoration of the home and the surroundings, neatness and systematization in the arrangement of the things.
- e. **Economic Value:** This value stands for desire for money and materials gains. A man with high economic value is guided by considerations of money and material gain in the choice of his job. His attitude towards the rich persons and the industrialists is favourable and he considers them helpful for the progress of the country.
- f. **Knowledge Value:** This value stands for love of knowledge of theoretical principles of any activity, and love of discovery of truth. A man with knowledge value considers the knowledge of theoretical principles underlying a work essential for success in it. He values hard work in studies, only if it helps to develop ability to find out new facts and relationships, and aspires to be known as the seeker of knowledge. For him knowledge is virtue.
- g. **Hedonistic Value:** Hedonistic value is the conception of the desirability of loving pleasure and avoiding pain. For a hedonist, the present is more important than the future. A man with hedonist value indulges in pleasures of senses and avoids pain.
- h. **Power Value:** The power value is defined as the conception of desirability of ruling over others and also of leading others. The characteristics of a person high power value are that he prefers a job where he gets opportunity to exercise authority over others, that he prefers to rule in a small place rather than serve in a big place, that the fear of law of the country rather than the fear of God deters him from having resources to unapproved means for making money, and that he is deeply status conscious and can even tell a lie for maintaining the prestige of his position.
- i. **Family Prestige Value:** The family prestige value is the conception of the desirability of such of behavior, roles, functions and relationships as become one's family status. It implies respect for roles 'which are traditionally characteristic of different castes of the Indian society. It also implies the maintenance of the purity of family blood by avoiding inter-caste marriages. It is respect for the conservative outlook as enshrined in the traditional institution of family.

- j. **Health Value:** Health value is the consideration of keeping the body in a fit state for carrying out one's normal duties and functions. It also implies the consideration for self-preservation. A man with high health value considers good physical health as essential for the development and use of his abilities.

Value education through extension activities

Rama Murthi Commission (1990) observes 'Education might provide a climate for the nurture of values, both as a personalized set of values, forming one's character and including necessary social, cultural and national values so as to have a context and meaning for actions and decisions and in order to enable the persons to act with conviction and commitment. Students at graduate and post-graduate levels shall do extension work as part of NSS and NCC. The mottoes of 'Study and Serve', 'Each One Teach One', 'Adoption of Villages by the University and Colleges' will get a meaning through such efforts. Dramas, role play, lecture, discussion, kalajathas, songs, open air theatre, film shows, personal contacts can be utilized in extending the activities.

The values of team work, democratic outlook, social justice, knowledge and community living can be improved among students through their participation in extension activities. The works can be allotted to students depending upon their knowledge, interests and abilities. Organizing value education activities by the students and staff members is not an easy thing and it requires a scientific approach to the issue and coordinating skills. "How to make value education activities participatory at the grass root level? When, how and where to conduct the programmes? What resources are needed and how to follow up the activities?" are a few questions in this regard. The following are different areas on which attention is needed.

National and Local Problems

This activity comprises of identifying the topics for discussion, collection of information, informing the participants, organizing the discussion, follow-up and remedial action. It is not so easy to conduct the discussion at the village level on value education by involving the community. This requires proper training and orientation. A wide range of topics of national interest like national integration, drinking water, sanitation, dairy, agriculture, population, education, environment, patriotism, women's emancipation, child labor, health aspects and local issues like untouchability, superstitions, equal wages, land development can be taken up for discussion at the centre level.

- i. **Population Explosion:** Population growth leads to disruption in income distribution and exacerbates tension, Resource mobilization for growing populace is severely affected. A fast growth of population outstrips the rate of economic growth leading to unhealthy competition for limited opportunities. People are forced to accept low paid jobs and the cost of labour steeply goes down. Huge sections of population are left behind and outside the modern technological culture. Thus, the single phenomenon of population explosion

can totally disrupt the social fabric of a developing country. This might be clearly brought home to the masses.

- ii. **Environment:** A direct result of population explosion is degradation of environment and ecology. Loss of forests and green pastures, destruction of watersheds, soil erosion, floods, droughts, etc., affect the natural environment and ecology to the great detriment of the human population. Along with environmental and ecological degradation, population also creates problems of pollution which again works to the great detriment of the human race. There has been more than 300 times increase in the motor vehicles after the Second World War and air pollution has become a serious problem in almost all the leading cities like India. Lessons in preservation of environment and ecology and avoiding pollution are a necessary part of the proposed course curricula.
- iii. **Patriotism:** There is an imminent need to inculcate a sense of patriotism in the group of people mentioned above and who pose a great threat to the sovereignty and integrity of this country. There are many who do not know what national anthem is, the significance of the national flag, and the national heritage and culture. Without pride and faith in one's own country, there can hardly be any hope of sacrifice for its welfare and growth.
- iv. **National Integration:** No other country in the world has suffered more severe damage than India on account of communal riots, inter-religious hatred, regionalism, linguistic quarrels, caste and sub-caste tensions, etc. Persons and parties in power have often exploited these discordant elements of the society. If the masses are made to understand the true meaning of national integration and communal harmony they will not be such an easy prey to the ill designs of the vested interests. The masses need to be properly educated in these aspects.
- v. **Atrocities on Weaker Sections :** Atrocities on the weaker sections of the society like the Scheduled Castes, Scheduled Tribes and other Backward Castes have become so common that even the knowledgeable and the educated have accepted them as a part of life. Same is more or less true in regard to the atrocities on women and abuse of the children.
- vi. **Social Evils:** Social evils like nepotism, corruption, indiscipline, lack of a will or preparedness for hard work, dishonesty, etc., are spreading in almost all sections of the society. This is perhaps because there are no ideals of good moral behavior before the masses. What is disgusting is the indifference of those in power, whether social, economic or political towards these social evils. The Indian philosophy of simplicity and sacrifice can now be found only in the old library books. Craving for money, and more money, has become the order of the day. Clearly it results in the want of a good moral education system.
- vii. **Games and Sports Activities:** Sports and games lead to physical strength, psychological freedom, social movement and longevity. Games and sports activities like Kabbadi (indigenous game), Khokho, Carroms, Chess, Cricket, Volley Ball, Badminton, Tenny-Coit, running race etc., can be organized to promote health value.
- viii. **Education for All:** Recognizing the importance of literacy, the Government of India is emphasizing upon universal enrolment and retention at primary levels and is taking steps to provide basic literacy to the illiterate adults in the shortest possible time. Students and staff members can motivate the poor and illiterate people to send their children to

schools, secure co-operation of village education committee members and elders to check school dropouts and leftovers and motivate the illiterates and semi-literates to attend the literacy and continuing education. The role of parents in primary education needs to be highlighted.

The principles of bringing up children in a family are to treat all the children with equal affection, make their friends welcome in your home, do not quarrel in front of them be truthful to each other, never lie to them always answer their queries, do not punish them in the presence of others, be constant in your moods and affection, keep nearer to them concentrate on their good points and not failures. The best inheritance that a parent can give a child is spending at least ten minutes of his time in the academic progress which will acts a stimulus to the child. Parents shall be educated first and they shall be motivated to participate in the parent-teacher associations and school functions.

Celebration of Important Days: The students and staff members can celebrate important days like International Literacy Day, Independence Day, World Population Day etc., at the continuing education centre. The Prerak can explain the importance of the day by conducting meetings, rallies, etc., by involving the resource persons so that the message reaches the public more effectively.

The list of the days that can be celebrated by the Prerak (Monitor) is as follows

- January 12 National Youth Day
- January 26 Republic Day
- February 28 National Science Day
- March 8 International Women's Day
- March 15 World Consumer Rights Day
- March 22 World Day for Water
- April 7 World Health Day
- April 22 World Earth Day
- May 1 Workers Labour Day
- May 19 World Telecommunication Day
- May 31 Anti-Tobacco Day
- June 5 World Environment Day
- June 11 World Population Day
- August 15 Independence Day
- September 5 Teachers Day
- September 8 World Literacy Day
- September 16 World Ozone Day
- October 1 International Day for the Elderly
- October 2 Gandhi Jayanti
- October 4 World Animal Welfare Day
- October 16 World Food Day

- November 14 Children's Day
- December 1 World AIDS Day
- December 10 Human Rights Day
- December 23 Fanners Day

The list is only suggestive but not exhaustive.

Programmes to promote Mental Peace: The need of the hour to mankind today is value education which touches upon mental peace, happiness, sincerity, morality, social understanding, patriotism, culture, standard of life, etc. Adult learners attending the continuing education centres are confronted with different problems in the society. They are in need of programmes to promote peace, happiness, etc., among them. The universities and colleges shall have an understanding about the local concerns, local agencies working for the wellbeing of the poor and downtrodden societies, cultural and spiritual agencies, philanthropists etc., for taking their co-operation in conducting the value based extension activities at the grass root level.

Conclusion

Today education in human and moral values has been disregarded and largely considered irrelevant as a preparation for life. Countries may produce well-trained scientist, engineers, doctors, lawyers, administrators, business executives, artists etc, however, society shows increasing signs of suffering from the lack of human touch which has been displaced by materialism.

It is a matter of great concern that corruption, bribery and nepotism at various levels in the world are prevalent despite laws against them Corruption means to use or be willing to use political or social power to perform dishonest or illegal actions in return for money or some advantage. The root of this attitude is greed. Entire universe is suffering from an acute crisis of diminishing values. This is a very dangerous situation. To overcome this ethical crisis, it is necessary to educate the people through extension activities, and this will be a correct approach to globalization. It will automatically enrich the person's personality. The various concepts of value education shall be introduced in adult education primers and the volunteers shall be trained to teach the lessons in the primers through a touch of human values.

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English Language Teaching / Learning Strategies with the Help of Skill Development Technology in India

Rani Thippavazzula & Solomon Benny

Abstract:

Education has an important role to play in the social life of an individual. It is through education that life progresses, improves and develops. It is true that education is a progressive discovery of ignorance. It is a means to the development of character and usefulness in an individual. It is positive when the teacher or the educator is able to produce specific effects by definite actions or when the acquisition of specific skills and particular knowledge is the aim. It is education which bridges the gulf between the original nature of the immature child and the standards, customs and demands of the society, which increases, with the growth of civilization. Education renews and rebuilds the social fabric and gives social consciousness.

With the advent of globalization, with the number of software companies, B.P.Os and Call Centres operating now in India, the opportunities for employment have increased considerably well in the country. English language, which was once considered as a Second Language, has come to stay as one of the Indian languages, especially for the professionals and for creating employment opportunities. It has come to be understood as a language of opportunities and a necessary tool to go up the ladder of success. Education, which is a powerful tool in teaching lessons for life and to make a living, can usher in new trends in teaching languages.

Key words: Education, Acquisition of Specific Professional Skills, Globalization, Soft/Hardware, B.P.O/Call Centers, Pedagogic Context, Multi-ethnic/Cultural, Personality Development

Introduction:

Education has an important role to play in the social life of an individual. It is through education that life progresses, improves and develops. It is true that education is a progressive discovery of ignorance. It is a means to the development of character and usefulness in an individual. It is positive when the teacher or the educator is able to produce specific effects by definite actions or when the acquisition of specific skills and particular knowledge is the aim. It is education, which bridges the gulf between the original nature of the immature child and the standards, customs and demands of the society, which increases, with the growth of civilization. Education renews and rebuilds the social fabric and gives social consciousness.

With the advent of globalization, with the number of software companies, B.P.Os and Call Centres operating now in India, the opportunities for employment have increased considerably well in the country. English language, which was once considered as a Second Language, has come to stay as one of the Indian languages, especially for the professionals and for creating employment opportunities. It has come to be understood as a language of opportunities and a necessary tool to go up the ladder of success. Education, which is a

powerful tool in teaching lessons for life and to make a living, can usher in new trends in teaching languages.

At present, in the contemporary Indian society, there is tremendous demand for English Language due to several reasons – commercial, status symbol, career promotion, and academic need for students and also to understand the wide world around. There is a constant search to discover or devise a reasonably good language teaching model, which would help to teach English language without too much difficulty or strain, either to the teacher or the learner.

The fact that there is an internal correlation between the learners' understanding, fluency and command over his/her mother tongue, and the learning process or target language, can help to a great extent in creating appropriate models towards teaching/learning the target language. English has been a powerful channel for social up gradation in addition to catering to multiple needs of commercial, academic and career interests. There is also a diligent search for easy and less odorous model of teaching/learning English, keeping in view the time at hand and background of the learners.

Skill Development for Language Learning and Teaching:

There are two types of skills. They are hard skills and soft skills

Hard Skills: Hard skills, also referred to as measurable abilities, include anything from mastering Photoshop to emergency care knowledge. You obtain hard skills through your education, training, certifications, and professional experiences.

Soft Skills: Soft skills, also called people skills, are a mix of social and interpersonal skills, character traits and professional attitudes that all jobs require. Teamwork, patience, time management, communication, etc., are just a few examples. Soft skills can be personality traits or they can be traits obtained through life experience.

Aspects of reading skills:

Reading maketh a full man
Wring maketh an exact man
Conference maketh a ready man – Francis Bacon

The following are the benefits of reading:

1. Raise brain power - The neurons talk to each other and establish pathways like the beaten tracks in a village
2. Enhance experience - It is true, provided you are attentive and reflective to your own experiences, sometimes reading a book is like looking into a mirror. From books, you can find logic for your own experience – an intuitive learning. You gain self confidence and concoction.
3. Adapt to changes - To adapt to changes in a fast moving world, you have to think ahead Reading helps. Books contain future shocks Reading such books prepare you mentally to face shocks lightly.

4. Develop database - Reading develops data base as well as increases storage capacity in the mind. They are mutually reinforcing. Brain is designed to thrive with Stimulation, Change and challenge, Ambiguity and Novelty. Reading provides stimulation and prepares in accepting ambiguous situations without difficulty. You can find novelty in what you read.

There are 3 types of Reading

Reflective Reading – ‘for insight’. Reflective reading skill is what one must acquire and hone; to receive, assimilate and share the knowledge and information with others to make this world ‘The heaven of freedom’. Thus reflective reading helps to gain insights and for knowledge, and accumulated stock of ideas.

Responsive Reading - “for enjoyment” A piece of narrative, which should be read responsively, following the footsteps of the writer and enjoying the sheer beauty of expression, encompasses Responsive Reading.

Receptive Reading - “for information” Receptive reading is transduction, not transfer. It is like drawing water from a well, not opening a tap to drink water. The writer persuades, the reader transduces. The reader decodes what the writer encodes. There is infact conversion of one form of energy- *the words* into another form – *the ideas*.

Aspects of Writing Skills

Writing is used to inform, influence and even inspire people to do something or stop them from doing a thing.

Note: At the same time, you enjoy a false sense of pride of being prompt, efficient and punctual; while in reality, you waste the time of the reader who is puzzled at what you have written. In the process, you waste your time, because you are required to write again, to explain the meaning of what you have written.

Remedy: Writer with TACT (Talent, Attention, Care and Time)

Talent: This becomes actual with the application of mind and systematic practice. Talent is often latent. It becomes a habit. Hence, you have to be EXACT. To be exact, remember to Exchange your ideas with others, X-Ray reader’s mind, Address clearly Correct and Temper the text with reason.

Attention: You have to be exact, while you write. Temper the article with reason and emotion.

Care: Before writing, you have to think of your own clarity.

Audience: Think of your reader as a friend, fellow professional or a superior or a subordinate or a customer.

Purpose: Think of what the purpose of writing is – is it to inform or influence?

Technique: Think of your attitudes and then verify what the technique is – language, form and mode of communication you want to use.

How fast do you want to reach the reader? Written message is a missile, (Archery) once it leaves the hand, it cannot be retrieved. The archer at least knows how he has missed the target, but the writer does not know. The writer, therefore, has to be twice as exact, once for his own clarity, a second time for the reader.

Stages of writing: There are 3 stages of writing

- a) Anti-writing - Before writing, you have to think of your own clarity. Think of who the audience is, the purpose that you chose and the selection of language, form and use.
- b) Writing – The acronym to understand writing is ‘MINDSET’. Motivation to write, Ideas gathering, Note making, Developing of plan, Set to write, Elaborate with clarity and Terminate
- c) Editing - Editing correct spelling, marking punctuation and grammatical errors. For a good writer editing is one more opportunity to examine the writing from the reader’s perspective.

Phases of writing: I Phase

Write with FORCE, a design for practice. F – Free writing, O – Organizing, R – Revising with feedback, C – Correcting the text and E – Energizing. Free writing is crucial in the I Phase of writing. Writing freely as fast as you can without caring for correctness, grammar or syntax, it is just thinking on paper. Interplay of writing and thinking in which the primary objective is to generate as many ideas as possible in the shortest time. It is like S P O R T. S – Suspending, P – Proliferation of, O – Ideas in an open, R – Relaxed atmosphere within T – Time limit

II Phase of writing - Organizing. You now have a jumbled set of ideas, which have to be organized. Here is a wise SAW, arranging like flowers in a garland or beads in a thread. S – Sorting, A – Arranging, W –Wakening. Therefore, the on looker comprehends at a glance the aesthetic, balanced and colourful presentation.

III Phase of writing - Revise with reader based feedback. Feedback provides you with clarity, coherence, completeness and concreteness in ideas. Correct the language for clarity, Organize again for coherence, Read for yourself, for completeness and Exemplify for correctness

Conclusion

The impact of massive social phenomena like globalization and migration play a crucial role in the pedagogic context, which nowadays may also result in the variegated composition of learning environments, quite often represented by multiethnic classes. Since economies and societies need to build the capacity required to operate in a globalized world, education

systems are in a state of rapid change and extensive curriculum reforms are taking place. In particular, the multiple role of English, considered not ‘merely’ a foreign language, seems to emerge as a key notion, and this new scenario evokes the profound changes that concern the people who learn English, their motives for learning it and their communicative needs as learners. Along with the ‘traditional’ didactic concepts of approach, method, procedure and technique, the issue of teaching English in multicultural environments should also include a series of reflections and considerations about the nature and position of the language, the different typologies of students, as well as the political and social implications in the pedagogic activity. Therefore, emphasis ought to shift from ‘what’ to teach to ‘how’ to teach, on the basis of a holistic approach that considers the whole personality and idiosyncratic features of the learner. We deal with certain aspects of the global dimension of the English language teaching against the backdrop of the migratory transformations that deeply affect societies and countries, focusing, in particular, on English in the contemporary mixed multiethnic class.

Finally, it is important to underscore that teaching and learning constitute a contract between two parties for which both need to agree to the terms. It is not a one-sided affair. Teachers need to understand the students’ needs and expectations just as much as they are ready to adapt or change their own methodological beliefs. However, this does not necessarily mean that they just have to abandon their own theories because the students are not used to what their teachers want to do. Instead, some kind of accommodation has to be reached between what the two parties want and expect. It may mean, for example, starting gradually rather than with an instantaneous change. If the students are not used to giving instant opinions in class, for example, teachers can introduce the procedure gradually. Adopting accommodation between two cultures (which may involve moderating beliefs and making comparisons) is part of what all teachers are required to do.

In conclusion, we all should subscribe to Scrivener’s (2005) remark: “As language teachers, we are privileged to work with a vital and fascinating subject matter. Language is the way we express our very being. It is the way we come to terms with the world. It is the way we make our understanding of life concrete. It is the way we make contact with other human beings”. (p.380) Within a multicultural perspective, the sociolinguistic and didactic context becomes even more challenging, but, at the same time, extremely rewarding if we project the value of education onto the future.

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Exploring English Teacher Identity in Andhra Pradesh's Single Major Degree Honors Programs: Insights from Online Forums

Sulochana B, Radha Devi V & Mercy Miriam P

Abstract

This research investigates the potential impact of implementing single-major degree Honors programs within Andhra Pradesh's Degree Colleges on the identity of English teachers. The limitation of General English instruction to two semesters raises concerns about potential identity erosion. Through focused observation of an exclusive online forum dedicated to English teachers engaged in teaching General English at Andhra Pradesh's Degree colleges, this qualitative study unveils nuanced perspectives on the impending changes. Thematic analysis underscores apprehensions about professionalism and adaptability, while also spotlighting prospects for innovation and interdisciplinary collaboration. This research enriches the discourse surrounding teacher identity in the context of evolving educational paradigms, providing valuable guidance for policymakers and educational institutions. A comprehensive understanding of these dynamics holds paramount importance in upholding educational quality and ensuring the well-being of educators amidst curriculum transformations.

Keywords: English teacher identity, Single Major Degree Honors programs, Andhra Pradesh, qualitative research, thematic analysis.

Introduction

Teacher Identity in Higher Education

Teacher identity is a multifaceted construct shaped by various factors, including pedagogical practices, curriculum design, and institutional contexts. Research by Beijaard et al. (2004) underscores the dynamic nature of teacher identity and its susceptibility to influence from external factors, including instructional time constraints. Additionally, Flores (2019) highlights those teachers' perceptions of their roles can undergo transformation when confronted with shifts in the curriculum.

National Education Policy (NEP) 2020 and Single Major Degree Programs

The education landscape is undergoing a transformative phase driven by the mandates set forth in the National Education Policy (NEP) 2020. This policy shift encompasses various aspects of higher education, including the introduction of single-major degree Honors programs in degree colleges. This paradigmatic change not only redefines the academic structure but also presents novel opportunities and challenges for educators, students, and institutions alike. A cornerstone of the NEP 2020 is the introduction of single-major degree Honors programs. These programs bear the distinctive mark of embracing multiple exits and

entries, enabling students to navigate their academic journey at their own pace. This progressive approach is rooted in the recognition of diverse learning pathways and the acknowledgment that one-size-fits-all models no longer cater to the multifaceted aspirations of learners. Integral to the re-imagined education landscape is the prioritization of skill development.

These single-major degree programs are designed to elevate students' skill sets, ensuring they emerge not only as subject-matter experts but also as well-rounded individuals prepared for a dynamic global workforce. Moreover, the incorporation of multidisciplinary subjects underscores the importance of fostering holistic and adaptable perspectives in students. While the NEP's reforms bring forth a wave of optimism, they also pose certain challenges. The implementation of such comprehensive changes demands the active involvement of educators, necessitating adaptations in teaching methodologies and curriculum design. Simultaneously, these reforms open avenues for innovative pedagogies, interdisciplinary collaboration, and the cultivation of student agency.

Scope of the Study

Amidst this educational transformation from the academic year of 2023-24, this study aims to dig into the perspectives of English teachers within the context of Andhra Pradesh's Single Major Degree Honors programs. By exploring how these changes may impact teacher identity and instructional practices, the research seeks to contribute to the discourse on education's evolving landscape.

In essence, the introduction of Single Major Degree Honors programs in accordance with the NEP 2020 signifies a progressive shift toward learner-centric education. This change not only introduces new academic frameworks but also necessitates a reevaluation of pedagogical approaches and educational philosophies. Through a thorough examination of these changes and their implications, educators and institutions can effectively navigate the evolving landscape and contribute to the holistic development of students. This structure integrates the key points you provided into a coherent introduction that sets the stage for the rest of your research paper. It establishes the context, introduces the changes brought about by the NEP, highlights the significance of skill development and interdisciplinary education, and outlines the scope and objectives of your study.

Contribution and Significance of the Study

This research study, undertaken in anticipation of the implementation of Single Major Degree Honors programs, assured to make a pioneering contribution by exploring an uncharted territory. As the first endeavor of its kind in the specific context of the new academic framework in Andhra Pradesh, this study holds the potential to inform educators and institutions about the challenges and opportunities that lie ahead. Its insights can facilitate educators in adapting to the changes while preserving the essence of their professional identity. Additionally, the study's findings will serve as a foundation for future research endeavors, laying the groundwork for a deeper understanding of teacher identity in an era of transformative educational paradigms.

Methodology

This qualitative study adopts a focused observation approach to gather insights from an exclusive online forum dedicated to English teachers engaged in teaching General English at Degree colleges of Andhra Pradesh. Focused observation allows for an in-depth exploration of participants' discussions, capturing their perspectives on the potential impact of Single Major Degree Honors programs on their identity. Forum discussions, comprising threads related to the implementation of Single Major Degree Honors programs, General English instruction, and teacher identity, serve as the primary data source. Relevant discussions, comments, and interactions are documented through screenshots, ensuring a comprehensive representation of viewpoints. Participants in the online forum are English teachers currently teaching General English at Andhra Pradesh's Degree colleges. A union of Language educators put forth a memorandum regarding the language teacher's identity, prompted by the implementation of Single Major Degree Programs. This document was communicated through the English Teachers' Online Forum, a platform fostering discussions. The core issue revolved around the proposal to restrict General English instruction to the initial two semesters. The memorandum stressed that such a restriction obstructs students from pursuing postgraduate studies in languages, curbing their prospects for language-focused research. This limitation bears the risk of negatively impacting the very essence of language teacher identity. Consequently, the union rallied all English educators to unite in advocating for the continuous integration of language studies throughout the entirety of the four-year degree program.

Ten (10) English teachers took part in the conversation, sharing their diverse viewpoints and underscoring the perspectives shared within the broader language forum. This discourse illuminated the complex interplay between instructional choices, language education, and the fundamental components of 'English Teacher Identity'. It also showcased the significance of collaborative efforts in shaping the educational landscape. It is interpreted in the table below

S No	Participant	Comment through an English Forum
1	A	Takes it as a serious issue.
2	B	B is concerned about the plight of language in higher education.
3	C	Emphasized the above comment
4	D	Asserted to raise voices as mentioned in memorandum
5	E	Recalled that the UGC document contemplates continuing languages for two years in 4 semesters and questioned A.P Council for Higher Education for ignoring the UGC DOCUMENT. Also confining English instruction will be the reason for incapable of written communication which is necessary to attempt the high level exams like Group-I and Civil Services. Participant E was also concerned about becoming the producers of waiters and servants of the West instead of producing authors and poets.

6	F	Emphasized the words of participant 'E' and the importance of Communication Skills.
7	G	Participant G suggested a venue to meet and discuss the issue. He said we would strongly recommend adding English in the two more semesters.
8	H	Emphasized the words of participant 'G'
9	I	Participant I recalled that there was English instruction in 4 semesters. Then it was reduced to three. Now in the single major degree honours, it is reduced to two.
10	J	Participant J who belongs to Acharya Nagarjuna University said they have General English instruction till 2021 in the affiliated colleges of Acharya Nagarjuna University. Participant K emphasized the opinion of Participant J.

Findings & Discussions

This thematic analysis delves into an online forum conversation regarding the proposed changes in English instruction within Andhra Pradesh's Single Major Degree Honors Programs. The analysis specifically focuses on the potential impact of these changes on English teacher identity, as expressed by participants in their discourse. It has been initiated on the opinions of English teachers for the Educators' Union Memorandum on English Teacher Identity in Andhra Pradesh's Single Major Degree Honors Programs via an Online Forum. The present thematic analysis delves into a memorandum issued by a union of language educators, addressing the intricate theme of teacher identity in the context of the introduction of Single Major Degree Programs in Andhra Pradesh. The memorandum was disseminated through the platform of the English Teachers' Online Forum, which facilitated an extensive discussion among English educators. The central concern of the memorandum was the proposition to restrict the teaching of General English solely to the first two semesters, which, according to the union, could potentially have far-reaching consequences on both language education and the identity of language teachers.

Theme 1: Recognition of Seriousness and Importance

Participant A's initial comment and the subsequent agreements from Participants B and C reflect the recognition of the seriousness of the issue at hand. The theme emphasizes that the proposed changes in English instruction hold significant implications, sparking collective concern among participants.

Theme 2: Challenge to Established Norms and Ignoring UGC Guidelines

Participant E's elaboration highlights the theme of challenging established norms and guidelines. The mention of the UGC document and the question raised about the A.P. Council's adherence to it emphasizes the potential discord between official guidelines and proposed changes. This theme reflects participants' concerns about the integrity of the educational framework and its impact on English teacher identity.

Theme 3: Communication Skills and Professional Preparedness

Participant E's apprehensions about compromised written communication skills, particularly for exams like Group I and Civil Services, shape this theme. The notion that restricted English instruction might hinder students' ability to excel in professional assessments is tied to the concept of teacher identity. The theme underscores the relationship between educational changes and teachers' role in preparing students for their futures.

Theme 4: Shaping Societal Roles and Identity:

Participant E's concerns about producing "waiters and servants" rather than authors and poets speak to the theme of societal roles and identity. This theme underscores the broader impact of educational changes on students' prospects and, consequently, how English teachers perceive their role in shaping these prospects.

Theme 5: Emphasis on Communication Skills and Collaborative Action:

Participant F's alignment with Participant E's perspective reinforces the theme of communication skills. The importance of fostering effective communication aligns with the core responsibilities of English teachers. Additionally, Participant G's suggestion for a collaborative meeting and advocacy emphasizes the theme of collective action in preserving English teacher identity amidst proposed changes.

Theme 6: Evolution of Curriculum and Institutional Legacy:

The recall by Participants I and J regarding the evolution of English instruction in the curriculum and its continuity within specific institutions highlights the theme of curriculum evolution and institutional legacy. This theme reflects how changes in instructional content over time can impact English teacher identity and the traditions associated with their teaching.

Conclusion

This thematic analysis emphasizes how the proposed changes in English instruction within Andhra Pradesh's Single Major Degree Honors Programs have implications beyond the academic realm. The discussion reveals concerns about the erosion of English teacher identity due to potential shifts in curriculum focus and societal roles. The themes collectively highlight how changes in educational paradigms can impact English teachers' perception of their roles, the skills they aim to impart, and their connection to broader educational frameworks.

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Teaching /Learning English as A Second Language—A Note

Vinod Kumar Dirisalsa

Abstract

Education has an important role to play in the social life of an individual. It is through education that life progresses, improves and develops. It is true that education is a progressive discovery of ignorance. It is a means to the development of character and usefulness in an individual. It is positive when the teacher or the educator is able to produce specific effects by definite actions or when the acquisition of specific skills and a particular knowledge is the aim. It is education, which bridges the gulf between the original nature of the immature child and the standards, customs and the demands of the society, which increases, with the growth of civilization. Education renews and rebuilds the social fabric and gives social consciousness.

Key Words: National language policy of Education, Learning / Teaching English, Language acquisition, communication theory, L S R W –skills.

Introduction

Education has an important role to play in the social life of an individual. It is through education that life progresses, improves and develops. It is true that education is a progressive discovery of ignorance. It is a means to the development of character and usefulness in an individual. It is positive when the teacher or the educator is able to produce specific effects by definite actions or when the acquisition of specific skills and a particular knowledge is the aim. It is education, which bridges the gulf between the original nature of the immature child and the standards, customs and the demands of the society, which increases, with the growth of civilization. Education renews and rebuilds the social fabric and gives social consciousness.

India with its hard-earned democracy has paved a long way in the field of education. Of the many tasks, which India faced immediately after the attainment of independence, one of the stupendous tasks was the reconstruction and expansion of the system of education. Government of India is committed to provide free and compulsory primary education to all up to the age of 14 years under Article 45 of the Constitution. This has been reiterated in the National Policy of Education, 1968 and 1986. Primary education plays a vital role in making a child an educated individual. It is the most crucial period in the entire structure of education and has been recognized as an Endeavour of paramount importance. It is at this level that the entire growth and the development of the mental and physical faculties of a child depend. It lays the foundation for the development of attitudes, habits, skills and other necessary qualities.

Childhood constitutes a very important part in the total life spectrum of human development. Education imparted at the early ages has an immense bearing on the personality

of the child. Personality of a man is molded right from the time he starts socializing and this takes place most importantly/prominently when he enters school. The child of today is the citizen of tomorrow and the strength of a nation lies in the education of its citizens. Hence, properly organized primary education is very important.

It is language, more obviously than anything else that distinguishes man from the rest of the animal world. At one time, it was common to define man as a thinking animal, but we can hardly imagine thought without words. More recently, man has often been described as a tool-making animal; but language itself is the most remarkable tool that man has invented and is the one that makes all others possible. A human language is a signaling system. As its materials, it uses vocal sounds. It is important to remember that basically a language is something which is spoken; the written language is secondary and derivative.

English in India

Although the history of English language in India can be traced back to the 31st of December 1600, the day Queen Elizabeth I of England granted a charter to the "Governor and company of merchants of London trading with East India". English education was introduced in India in the middle of nineteenth century, that is, with the Dispatch of 1854, which is often described as the "Magna Carta of English education in India".

English occupies the unique position of being the language used by the largest number of people in the world. Apart from being the native or first language in countries as widely apart as the United Kingdom, the United States of America, Australia, Canada, New Zealand and South Africa, English is an important second language of many countries in the world including India. It has attained the stature of a world language. The Indian Education Commission (1964-66) has recommended the continuance of English in the interest of national integration and for higher academic work.

English besides being the Associate Official language for inter-state communication and communication between the States and the Centre, is the only language which is understood by the educated people all over the country. Without English both official and unofficial communication between many parts of the country will be completely cut off. English acts as a unifying factor. It is the only means of preventing isolation from the world. English is taught as a subject or both as a subject and medium of instruction in India. It is learnt as a compulsory part of school curriculum and it is a second language. It is the language of the legal system especially that of higher courts, a major language in Parliament and a preferred language in the Universities and all India competitive examination for senior administrative, engineering and foreign services.

In the number of speakers of the English language as well as in its uses for international communication, English is one of the most important languages of the world, spoken by more than 370 million people as a first language. In countries like the United Kingdom, the United States of America, it is the largest of the occidental languages. English occupies a prominent place in international communication.

English has greatly contributed to the growth of knowledge in India, particularly in the field of Science and Technology. It has brought to us the different developments in the international scene and helped us in properly understanding world situation. Though the

Mudaliar Commission and the Radhakrishnan Commission (1950) supported the predominance of the mother tongue, they always stressed the importance of learning English. The Kothari Commission (1964), the National Policy of Education (1979) and the New Education Policy (1986) reiterated the importance of English and thereby English language became a major subject of study in Indian School curriculum.

The importance of English language can be described in the words of Radhakrishnan Commission – “English is the only means of preventing our isolation from the world and we will act unwisely if we allow ourselves to be enveloped in the folds of a dark curtain of ignorance. Our students who are undergoing training at schools which will admit them either to university or vocation must acquire sufficient mastery of English to give them access to the treasure house of knowledge, and in the universities no student should be allowed to take a degree who does not acquire the ability to read with facility and understanding works of English authors”.

Children learn a language by imitation. Development is enhanced by encouragement. They grasp the meanings of words and expression from situations. Rate of development depends on the child's endowments and the influence of situations. Home, Society and educational institutions provide situations or conditions of learning to the children. It is difficult to alter home or social situations. What can be manipulated is the classroom situation. Excellent learning situation, can to an extent tone for a learner's deficiency in endowments. Learning situations have to be provided by schools and teachers.

An individual learns his mother tongue automatically, without formal instruction. He learns it from actual life situations and has to use it in more or less similar contexts. Therefore, he can use his mother tongue effectively unaided by repetitive learning. However, it is not so in the case of a foreign language. He learns the language through formal instruction and that too in manipulated situations. Materials so learnt are hard to be retrieved even though the situations demanding them are similar to those in which the materials are learnt. Usually, situations demanding responses in foreign language are unforeseen and the responses need be made immediately. This indicates the necessity of having to learn the foreign language through repetitive stabilization in meaningful situations.

Need and Significance of the Study

The present-day world faces an explosion of knowledge and the world is shrinking into a small village. At this juncture, there is a need to equip the children to face the challenges. As the world grows smaller, opportunities for travel and business grow larger. In less than a day's travel, one can find oneself halfway round the world in a totally foreign environment. The most pressing need in such a situation undoubtedly is communication. One's ability to listen, speak and read a world language enables one to get the most out of one's travel. It is here that the world language English comes handy.

English is the most widely used language in the World and the unstated lingua franca. One cannot deny that the world language English has the unique significance of being the richest treasure house of all human knowledge and is the most powerful medium for international communication and understanding. It continues to be the link language among

people of different countries of the world. The challenges of the twenty first century warrant a learner to be communicatively competent in English.

Language acquisition happens early in a child's life under normal circumstances either as unilingual or multilingual skill through a necessary interplay of innate and environmental factors. Any child can learn any language under the appropriate conditions. The easiest time for someone to learn a language is before a child hits puberty.

Language being a skill has to be acquired only through constant conscious imitation and sustained practice. The use of language as a tool for communication continues since centuries and this has helped man to regulate his social behavior. Learning to speak a language is always the shortest road to learning to read and write it. Hence, language teaching and learning should begin with oral work. This should include ear training, listening to good model, fluent speaking, and oral communication and so on.

The very essence of teaching - learning process is communication. Without communication, teaching - learning would be impossible. Fluency, accuracy and other communicative skills are probably best developed through instruction that is primarily meaning - based but where guidance is provided through form focused instruction, correction in context. Our learners are very seldom exposed to the spoken form of English. It is the teachers who are to give a good exposure of the target language to the pupils in the class. But the sad plight is that most of the teachers have never been so much exposed to the spoken aspect of English language themselves. Teachers need to be more aware of their own social contexts, developing methodologies appropriate to their classrooms.

In daily life, one does not realize how important communication has become to live life purposefully. Whether it is conversation, public speaking or body gestures, a message correctly delivered produces astonishing results. Samuel Johnson has opined that language is the dress of thought. Hence, to be successful in life, communication has to be excellent. A message has to be always put across candidly, correctly and cogently. Here communication plays a vital role. Teaching and communication are inseparable. Learning cannot occur without communication. Good speech is the result of imitating good models. English being a second language, indeed it is very essential that the learners have good models of speech, as the exposure to English in many cases is restricted to exposure available in the classrooms. The difficulties that pupils encounter, arise not so much from a defective knowledge of systems of English, but from unfamiliarity with English. Their needs can be met only by a course that develops knowledge of how sentences are used in the performance of different communicative acts. What should be taught is dialogue with structure embedded in the dialogue. Mastering a language means achieving communicative competence that includes fluency, accuracy, and appropriacy and so on. Meaning is paramount when using language for communication.

The importance of English in India is indisputable. Its role in the educational system as well as in the national life of the country is very important. It is this link language that helped in the growth of nationalism and served as a great unifying force in the struggle for independence. It being the most widely spoken language in the world, a person who knows English is sure to be understood anywhere in the World. In a country like India where states are divided on the basis of regional languages, learning English becomes a must. The vast

treasure house of knowledge in the world is most accessible through English. As such, a considerable knowledge of English is highly essential.

English has the status of a second language in India. The second language learners must have the opportunity to take part in meaningful communicative, interaction with competent speakers of the language, that is, to respond to genuine communicative needs in realistic second language situation. The aim of present-day communicative language teaching is social. But the language classrooms do not seem to reflect this aim of English language teaching as they are still largely governed by the "active" input of the teacher and a rather "passive" intake of the learners who listen to repeat, memories, reproduce and learn the rules of grammar rather than forming hypotheses and trying to mould the language resources at hand to suit their communicative needs. It has been very often seen that grammar teaching or even knowing grammar rules need not lead to correct language use. This is so because an average Indian learner does not get enough exposure to English to internalize its rules as a native speaker would.

In order to overcome and detract the drawbacks of such a plight, remedial measures are to be taken right from the primary level of education. The term primary applied to education implies the basic stage of educative process. This is a period in which children are ready to begin the process of intellectual and social learning and get molded to be an educated individual. The teacher of English has the responsibility of equipping his pupils with the skills that they need to pursue their studies in all other subjects either immediately or in the future.

Language learning and teaching for communication requires teachers to help learners to become active participants in the classroom activities by using the language. The teacher's efforts should be directed towards facilitating learning rather than imparting learning and counseling learners when needed, rather than continually assessing them, thus causing a "high anxiety rise" among the learners. In the context of a global society and especially since the opening of Indian markets to foreign investments, competence in the use of English has become the Passport not only to higher educational opportunities but also to better economic gains. As a library language it wields considerable presence in the arena of higher education. As such the emphasis has shifted from learning the content of the English lessons to trying to acquire the language skills, which will enable the learners to "use" the language.

In the present era of computers, all schools have been equipped with at least as many as a pair of computers for the use in teaching - learning process. The primary school learners have the basic knowledge in operating computers, so the investigator thought it fit to develop a multimedia package for the primary school learners to provide them an interactive learning environment. It has potential for personalized instruction; it is interesting, motivating and challenging. The investigator being a teacher of English felt the need to provide the primary school learners with "an acquisition rich" environment with the help of the multimedia package, classroom activities and language games in English. This would enhance communicative competence in English as the learners need to be equipped with skills that they require to pursue higher studies and face the present context of globalization for which English is a must.

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