**Vellore Institute of Technology
Chennai Campus
Division of Social Sciences and Languages
Department of English**

Dr. V. Rajasekaran, Editor

Select Papers from the National Conference on Challenges and Opportunities for Teaching and Research in English Language and Literature, March 23, 2018

Challenges and Opportunities for Teaching and Research in English Language and Literature

==

Contents

==
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor
Challenges and Opportunities for Teaching and Research in English Language and Literature   i

===
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor
Challenges and Opportunities for Teaching and Research in English Language and Literature   ii

===
Language in India www.languageinindia.com **ISSN 1930-2940** **18:6 June 2018**
Dr. V. Rajasekaran, Editor
Challenges and Opportunities for Teaching and Research in English Language and
Literature   **iii**

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor
Challenges and Opportunities for Teaching and Research in English Language and Literature   **iv**

VIT®
UNIVERSITY
(Estd. u/s. 3 of UGC Act 1956)

Dr. G. VISWANATHAN
Founder & Chancellor
Former Member of Parliament
Former Minister, Govt. of Tamil Nadu
President, Education Promotion Society for India, New Delhi

Message

Literature is the product of society and culture, and English language is the widely used language in our present time.

As English language and literature play a significant role in this era, research in this field is the need of the hour. I hope the one day national conference on **"Challenges and Opportunities for Teaching and Research in English Language and Literature"** to be held in Chennai Campus on 23rd March 2018 (Friday) will provide innovative opportunities and methods for research in the area of language and literature for the participants.

I appreciate the initiative of the Division of Social Sciences and Languages for making this opportunity for scholars, professors and experts to get together to share their ideas, research results, and to explore collaborations in the field of English.

I extend my greetings and wishes to the organizers and delegates of this conference.

Dr.G. Viswanathan
Founder & Chancellor

Vellore – 632 014
21st March 2018.

<V>

Mr. Sankar Viswanathan
Vice President, VIT Chennai

Knowledge increases by sharing but not by saving.

It cannot be denied that English competency prepares one for a diverse range of professional fields. The challenges and opportunities for teaching English literature and English as a second language are really immense and offer wide scope for research.

I am pleased to learn that the Division of Social Sciences and Languages of SAS is organising a conference on **Challenges and Opportunities for Teaching and Research in English Language and Literature**. Conferences like these provide ample opportunities for healthy interactions between learned minds for fruitful research. I welcome all the delegates and participants to the conference. I strongly believe that the conference will be an excellent forum for professors, scholars, and researchers to explore and discuss the current advances and trends in the area of English Language and Literature.

I extend my best wishes to all the participants.

Mr. Sankar Viswanathan
Vice President, VIT Chennai
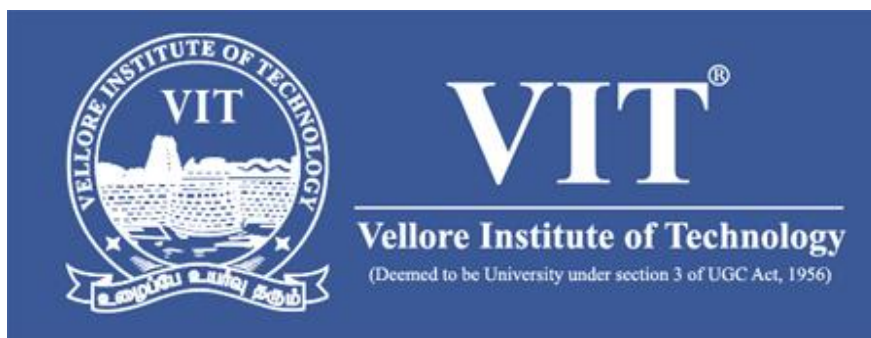
Ms. Kadhambari S Viswanathan
Assistant Vice President

Assistant Vice President's Message

In order to keep up with the rising standard of the education, proficiency in the English language is unavoidable. Researches and advanced studies in this area are thus essential. On the other hand, research in the field of literature plays a pivotal role in guarding the aesthetic face of every culture.

At the same time, research in this field is a great challenge as it is a vast area and the demands of the language learners are increasing day by day.

This conference addresses the growing need and provides a possibility for the researchers in this field to explore more in the area and to share their knowledge with other scholars and experts.

I acknowledge the sincere effort of the organisers and expect such initiatives from the division in the future.

Ms. Kadhambari S Viswanathan
Assistant Vice President
VIT Chennai
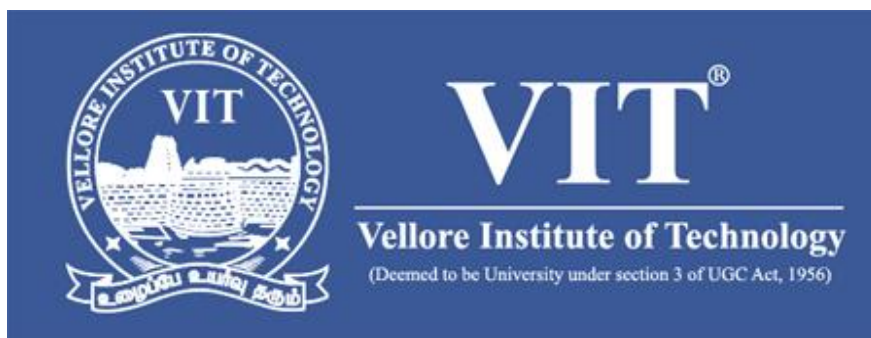
Vice Chancellor's Message

Dr. Anand Samuel
Vice Chancellor

I feel extremely happy to welcome all the participants to VIT Chennai and hope this conference will help you to "sharpen the saw" by throwing light on the opportunities and challenges for research in English Language and Literature.

This is the juncture that demands all the students from different fields to be proficient in English. Therefore, opportunities in the field of teaching English are plenty and in turn the challenges too. The significance of research in English literature is also commendable as it deals with the critical understanding of a culture and functions as a medium of expression.

I congratulate the Division of English for organizing this scholarly conference and I appreciate all the participants for your efforts.

Wish you all a rewarding and invigorating experience.

Dr. Anand Samuel
Vice Chancellor
VIT Chennai
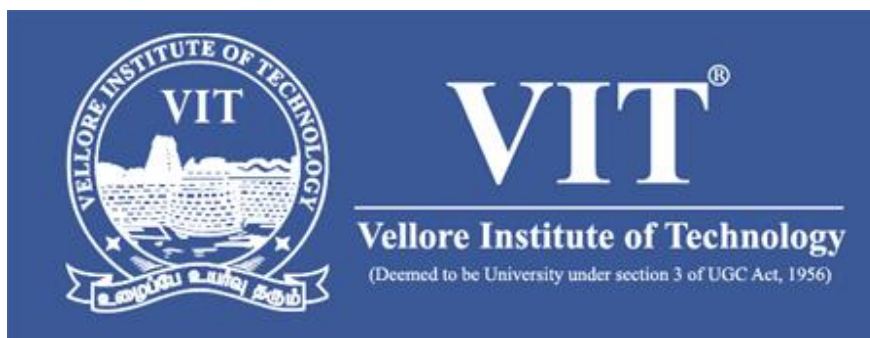
Pro Vice Chancellor's Message

Dr. N. Sambandam
Pro Vice Chancellor

The most challenging factor of teaching English as a second language is to find the needs of the learners and to develop the appropriate method for meeting their needs and expectations. The researchers in English Language Teaching, therefore, attempt to develop the right method for teaching English for special purposes. On the other hand, literature that deals with various aspects of societal life also offers a wide range of opportunity for research.

I believe this conference offers a platform for the like-minded people to come together to share their knowledge to get familiar with new concepts and to get well versed in the interested area.

I welcome all the participants for a productive and fruitful academic discussion.

Dr. N. Sambandam
Pro Vice Chancellor
VIT Chennai
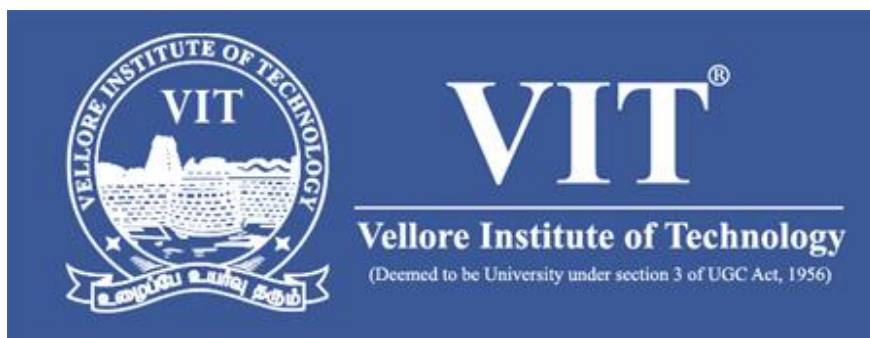
Dean's Message

Dr. Attanu Dutta
Dean, School of Advanced Sciences

English is the dominant language of education, commerce, and governance all over the world. Therefore, acquiring the language offers a great chance to advance in these areas. Professors and scholars in the field of English Language Teaching have this great responsibility of developing the tools and techniques for teaching the language effectively. Research in literature helps the advanced learners of the language to proficiently use the language for creative writing and criticism.

This conference will explore the various significant areas with scope in the field for future research. I hope this will help to promote high-quality research in the field of language and literature.

I appreciate all those who are involved in organising this conference for their tireless efforts.

Dr. Attanu Dutta
Dean, School of Advanced Sciences
VIT Chennai

Dr. V. Rajasekaran
Convener – Editor

Preface

It is my great pleasure to present the proceedings of the National Conference on **"Challenges and Opportunities for Teaching and Research in English Language and Literature".** This conference aims at arranging a platform for all the academicians in the field of language and literature. The emerging areas in ELT including the use of digital tools, online platform and social networks, innovative methods and practices, interdisciplinary explorations, etc. and in literature, societal reflections in literature, interdisciplinary explorations, research in subaltern studies, etc. are the main focus of the discussion. The conference also provides possibilities for the young scholars to meet the experts and specialists in the area of Language and Literature. This conference expects to provide a high-quality research experience to have a great impact with the eminent invited speakers.

The overwhelming response we have received for the conference has been so encouraging, and I thank all the participants for their enthusiastic cooperation. I would also like to express my thanks to all authors for their outstanding contributions.

I profoundly thank all those who have inspired and bestowed their support in making this event possible.

Dr. V. Rajasekaran
Convener – Editor

Associate Editors
Jasmine Jose, Research Associate
S. Godwin Raj, Research Associate
Rajesh K., Research Associate
Aravind B. R., Research Associate

Minimalism in Modern Indian English Poetry: A Study

Dr. Agnes Nirmala. J., M.A., M.Phil., Ph.D.

Eunice de Souza
Courtesy: https://www.firstpost.com/living/eunice-de-souzas-learn-from-the-almond-leaf-proves-again-her-importance-as-a-poet-3039412.html

Abstract

This paper attempts to study one of the unique features of Modern Indian English Poetry called 'Minimalism' belonging to 20th century poetry. Modern Indian English Poetry was also called as 'New Poetry' as it varied from the early British Poetry in content and style. This paper examines in detail the history of Indian English Poetry, by comparing and contrasting various phases of poetry belonging to 1850 to 1900, moving towards the modern poetry which started after 1900.It highlights the significance of Minimalism and discusses in detail the fine aspects of it, which makes it a unique feature of modern poetry stand above the rest.

Indian English Poetry and Minimalism

Indian English Poetry, one of the oldest genres of Indian English Literature, has undergone many interesting changes and modern poetry explored new identity for modern India. The themes focused on different aspects like man-woman relationship, Indian sensibility, Quest

==
Language in India **www.languageinindia.com** **ISSN 1930-2940** **18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. Agnes Nirmala. J., M.A., M.Phil., Ph.D.
Minimalism in Modern Indian English Poetry: A Study   1

for identity and Cultural values. As such, there   was a great change in style of writing and concept delivery and one such change is the feature of Minimalism.

Minimalism is a significant phenomenon in Indian English Poetry, which was specifically used after the 80's and widely used after 1990s.It contained in itself various elements, that made the modern poetry so unique in style and writing.

Some elements of Minimalism are narration of experience, pointed vision, brevity of economy of expression, penetrating communication and multiplicity of meaning. Minimalist poems convey their meaning with few words, are reductive in their approach but have a strong appeal with their rich diction and intense meaning. These elements of Minimalism were used by some notable poets of 20th century

Focus of This Paper - Eunice de Souza

This paper analyses some of the poems of Eunice de Souza, who is a forerunner of Minimalist poetry and one of the greatest poets of modern poetry. She invariably used it in all her poems, effectively and created a style of writing, followed by others. Eunice holds a Masters Degree from Marquette University, Wisconsin USA and a Doctoral Degree from the University of Mumbai   and was a Professor and Head for over 25 years at St. Xavier's College, in the Department of English. She is not only a poet but has also been involved in theater as an actor and director, has written for leading newspapers, usually as a fierce literary critic.

Indian Poetry

Indian English poetry is one of the oldest genres in Indian English Literature. It was Henry Derozio, with his publication of his poems in 1827, who initiated the emergence of poetic creation in English by Indians and in 1830 the story of Indian poetry began with Kashi Prasad Ghose. Though it did not have a tradition of its own it has survived for nearly two centuries and has its own distinct identity. It had a language of its own with different styles and varied themes depending on the author's milieu, interest in social affairs related to national concern and personal approach. The strength of Indian poetry is this complex nature which has carved for itself a special place in world poetry and has won global appreciation.

The Indian poetry in English has gone through many changes from 1901 to 1947, before independence and continued to grow after independence up to the present day. The pre-independence poets include Toru Dutt, Sri Aurobindo and Sarojini Naidu. Notable 20th century poets of the post-independence era include Kamala Das, Eunice De Souza, Nissim Ezekiel, Dom Moraes, A.K. Ramanujan and Gieve Patel. There are hundreds of poets who follow suit, notable among them are Gauri Deshpande, Eunice de Souza, Lakshmi Kannan and Suniti Namjoshi. The Indian poetry in English started creating its own identity in the 1950s. The poetry from the 1960s began to focus on politics, displacement, identity and psyche of the Indian men and women. In the early 1960s, Indian poetry focused on the realities pertaining to personal identity in familial ties, the poetry produced in the late 60s and early 70s was more experimental in nature which was satirical on issues relating to culture and society.

===
Language in Indiawww.languageinindia.com **ISSN 1930-2940** **18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. Agnes Nirmala. J., M.A., M.Phil., Ph.D.
Minimalism in Modern Indian English Poetry: A Study   2

The poetry belonging to 1850 to 1900, can be called as the 'imitative poetry' as it imitated the British Romantic and Victorian poetry. The next phase started after 1900 till 1947, where the poetry of Indian English poets moved from imitation to 'self-expression of destiny' and a sense of crisis, in the wake of fight for freedom and this can be called as 'assimilative poetry'. Assimilative in the sense, that it projected the conflict of the nation with its cultural and political turmoil to attain freedom from British. The Indian poetry in English became more experimental both in terms of content and style after Independence. The poetry after Independence in 1947 can be called the 'experimental poetry', as it experiments with new ideas, with a change in attitude toward age long culture and disbeliefs. It talks of the man-woman relationship without any prejudice and deals with stunning reality.

A unique feature of Indian poetry is its frankness, narrating the experience of the poets, while discussing a problem. "Post- independence poetry in English is a poetry of revolt and experimentation and innovation" (Pandey, 2004).

Discussion

Minimalism

The emergence of minimalism in Indian English Poetry is a significant phenomenon of the 1990's (Singh, 2004). Minimalism can be defined as the economy of words with intense feelings. The varied range of thematic concerns, experimentation, imaginative impact and the deployment of short lyrics are some of the interesting aspects of this kind of poetry. Minimalist poems convey their meaning with few words, are reductive in their approach, depend on suggestion rather than on detail, but have a strong appeal with their rich diction which possesses intense meaning. This kind of writing was specifically used after the 80's.

The poet Eunice, taken up for studies invariably use minimalism in her poems to convey their meaning. The themes presented by her, through the minimal hard-hitting titles and statements are given either at the beginning or at the end of their poems. The poems further delight or disturb the reader through the pictorial quality presented through the minimal images such as bird, rain, stone, mongrel, monkey, snakes etc., The images of mongrel, monkey and snake refer to the dumb animals which are misused for making money and sometimes the imagery is subtle. While they make the reader laugh at the pranks of mongrel or snake, they also make the reader cry at their doomed life, curled inside their baskets. She talks of her own experiences, in the first-person narrative and the experiences which she witnesses, in the second and the third person narrative. She brings alive these incidents she has witnessed, in the poems right in front of the eyes of the readers and affects the reader, through these minimal images as stated by Singh.

The minimalist elements are used to analyse the study. Minimalist poems have a strong appeal with their rich diction with minimal diction and images. The poet Eunice de Souza use minimal diction and minimal images.

Characteristics of Minimalism

===
Language in Indiawww.languageinindia.com **ISSN 1930-2940 18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. Agnes Nirmala. J., M.A., M.Phil., Ph.D.
Minimalism in Modern Indian English Poetry: A Study   3

Kanwar Dinesh Singh in his book *New Explorations in Indian English Poetry* lists the following features of minimalist poems:

1. Instantaneity of experience
2. Centripetal observation
3. Pointed vision
4. Brevity and economy of expression
5. Penetrating communication
6. Epigrammatic effect
7. Subtlety of imagery
8. Strokes of suggestion
9. Multiplicity of meaning

Instantaneity of experience refers to an observation, feeling, perception, thought, a mood of a moment which is captivated and articulated in as few words as possible (Singh, 2004).Pointed vision implies that the poem is focused on a particular image or thought. The words used are few in number and the effect is therefore epigrammatic. It is subtle and rich in suggestion rather than in detail. Such images are evocative and convey numerous meanings.

It must not however be misunderstood, that minimalist poems are necessarily short. Krishna Rayan's comments cited by Kanwar Dinesh Singh are significant in qualifying the feature of brevity.

> Minimalism, however, is less a matter of length than of individual use of language, consisting in exploiting the possibilities of either a rich density or a pregnant spareness of utterance. (Rayan 1994. Cited in Kanwar Dinesh Singh, p.104)

So, a minimalist poem uses language in a particular way. It is not the actual length of the poem that matters. It is more the reductive nature of the syntax that exploits the various connotations that constitutes the effect of the minimalist poem.

Minimalism in the Poetry of Eunice De Souza

Eunice De Souza is particularly a minimalist, and this special attribute places her in a special position among other post-independence women poets. In 'Defining Indianness' Eunice De Souza in conversation with Surya Nath Pandey said "poetry must have resonance" as Hemingway said of his statements. "The statement must be the tip of the iceberg. We must sense what lies beneath them." In keeping with this, her poems have minimal verbal utterance and hence they are quintessentially highly concentrated and need an in-depth study. Her style is witty and colloquial which makes her poetry peculiar. "Even this poem has forty-eight words too many" says de Souza with typical severity in the poem, 'It's time to find a place' in which there are fewer words than that. (Her words carry an air of ease and unsentimental élan-but that does mean her poetry excludes the elements of love, hurt, or joy. Sen, Sudeep. Rev. of A Necklace of Skulls: Collected Poems. World Lit Today 84.2 (Mar - Apr 2010): 74.

===
Language in Indiawww.languageinindia.com **ISSN 1930-2940 18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. Agnes Nirmala. J., M.A., M.Phil., Ph.D.
Minimalism in Modern Indian English Poetry: A Study   4

Song of Innocence

Eunice De Souza's poem *Song of Innocence* begins with a childlike innocence. It sounds like a nursery rhyme.

> *Who made you?*
> *God made me.*
> *Why did he make you?*
> *To know him, to love him*
> *to be happy with him forever*
> *in this world and the next*

Although the poem is written almost entirely with monosyllabic words to echo the diction of the nursery rhyme, and although the question answer format of the poem is epigrammatic in style, the meanings suggested by the lines are many. The first line "Who made you?" is a question posed to womankind. The answer is a terse three-word statement "God made me." The answer brings to the reader's mind numerous allusions and associations, starting from the Biblical story of the Genesis which tells the tale of how God made Adam and then Eve from Adam's rib. The interrogator might be the man who always considers her the "other", made by God but not as an equal to him but as a derivative from his own body. To him, the woman's answer is that, the same God who made him also made her. The myth of Adam's rib is conspicuously omitted from the answer. The interrogator might be the woman herself, who is questioning herself, attempting to find her own antecedents. In establishing that she too originates from the same God, she assures herself of the validity of her credentials for having her own unique and individual identity, independent of the man. Yet another allusion that the title of the poem and the question and answer bring to mind, is the twin poems on the Lamb and the Tyger. In the second poem William Blake asks the semantically loaded question "Did he who made the lamb make thee?" This then adds another dimension to the exchange. The very different natures of man and woman make the interrogator wonder who made the woman. Her reply is an affirmation that her maker is the same as that of the man.

The most significant line here is "In this world and the next." Women have always been promised happiness in the world after as a compensation for their suffering in this world. But here, the poet says that, happiness in this world is as much her birthright as it is a man's. Again, the interrogator might be a woman who is trying to ascertain the purpose of her own existence. Then the answer is, that she has not been made to serve others, but to be happy. It could be read as a woman's voice assuring herself that she need not feel guilty for pursuing happiness for herself as that is a god given gift.

The poet has evidently exploited the suggestive power language to the fullest possible extent in this minimalist poem. There is a remarkable economy of words, none of which are wasted on sentimental outbursts or lengthy explanations. The apparently simple and succinct exchanges mask a complex dialogue on the origin, place and purpose of women's lives. In this poem, the distinctive image of the emancipated woman is seen.

==
Language in Indiawww.languageinindia.com **ISSN 1930-2940 18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. Agnes Nirmala. J., M.A., M.Phil., Ph.D.
Minimalism in Modern Indian English Poetry: A Study   5

Monsoon Journey

In the poem *Monsoon Journey,* she insists that self-pity or sympathy from others does not emancipate a woman but only brings isolation.

> *Grace fills empty spaces*
> *Where there is a void to receive it.*
> *It is grace itself*
> *which makes this void.*
> *We are on the brink*

The poet makes use of words with multiple associations without elaborating on the details. The word "grace" in the Christian language refers to God's kindness or mercy. Seen from this perspective God's mercy is double edged, for it was God who created the world and all in it, including the women (which was highlighted in *Song of Innocence*). So, it is God's mercy that is responsible for the void or emptiness in the life of all humans. It appears as if the poet is questioning traditional notions of faith and prayer.

The word "void" refers to emptiness or lack of identity, lack of purpose which characterize our lives. The fact that this is a shared fate is signified by the line "We are on the brink".

In the poem *Pilgrim*, the poet mentions the inner voyage she undertakes like a pilgrim, to know and face the hidden realities of the life. The natural image of a rock is used for God.

God rock, I'm a pilgrim
God rock, I'm a pilgrim
Tell me-
Where does the heart find rest?

In the first line she addresses God as "God rock". The word 'rock' has many connotations and the poet uses this multiplicity of meanings to create an ambivalent image of the man, woman, of faith and of traditional beliefs. The rock signifies solidity and dependability. So, it is a metaphor that bears out the traditional faith, that God is dependable. But the rock is also inhuman, mute and unmoved by pleas or prayers. This also contributes to the ambivalence of the poet persona's attitude to God and faith. The phrase "Tell me" is an appeal to a God who speaks to his devotees. But it is also an appeal that could fall on deaf ears. The question "Where does the heart find rest?" is a poignant question posed by a restless heart, who is troubled all through the life and who has little to look forward to.

Conclusion

The poetry of the selected poet, which influenced the making of Modern Indian Poetry in the 20th century, highlights the interactions between individual identity and society in the historical context, especially in the context of gender issues. Her poetry articulates the poets' impatience with social prejudices and their desire for a free, happy life. The voice is in the first

===
Language in Indiawww.languageinindia.com **ISSN 1930-2940 18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. Agnes Nirmala. J., M.A., M.Phil., Ph.D.
Minimalism in Modern Indian English Poetry: A Study   6

person and in the second and third person. It also brings into focus male hegemony from the feminine perspective. Many of her poems are autobiographical in nature, confessing her personal experience. They speak openly of their love, relationships, unfulfilled desires and agonizing experiences of disappointed love in marriage. But in all the poems, there is a gradual movement from the subjective to the objective, identifying similar experiences of other women, highlighting the male – female politics and the inequality inherent in man-woman relationship and the unjust treatment of women which are the recurrent themes of all the poems. So, they articulate their awareness of conventional stereotyping before moving towards independence. Hence, all her poems are written with involvement which gives an authentic poetic experience. Her poems do not appeal to women readers alone, but also arouse the awareness of intelligent men who could identify with the sufferings of the sub - ordinated women with empathy.

The analysis of her poems reveals the courage that these women poets had, when it was a taboo for women to speak of their personal lives. The use of the first person (self-awareness in the 'self') and objective criticism is typical of these poets' writing. "You" and "we" in her poetic lines signify the collective consciousness, shared experiences and the warmth towards the readers. Written in a personal and confessional style, post-Independence poetry has marked the beginning of the march towards social change and modernization. Although they speak in a distinctively personal voice, her poetry represents their collective consciousness. They speak out against segregation and rebel against established traditions of   society. Their poetry cuts across multiple traditions and practices and challenges the social constructions of a gender biased society.

===

References

1. Agarwal, K. A. 2003, Indian Writing in English: A Critical Study. New Delhi, Atlantic Publishers.

2. Agarwal, S. 2014, Marginalised Indian Poetry in English, New York, Rodopi.

3. Aloysius, G 1997, Nationalism without a nation in India, New Delhi: Oxford University Press.

4. Amga, HL 2000, Indo - English Poetry. Jaipur (INDIA): Surabhi   Publishers.

5. Anagol& Padma 2005, The Emergence of Feminism in India, England: Ashgate Pub Ltd, pp. 1850-1920.

6. Anderson & Benedict 2006, Imagined communities, Reflections on the Origin and Spread of Nationalism. London and New York: Verso.

7. Barry & Peter 1995, Beginning Theory. An Introduction to Literary and Cultural Theory. Manchester University Press.

===
Language in Indiawww.languageinindia.com **ISSN 1930-2940 18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. Agnes Nirmala. J., M.A., M.Phil., Ph.D.
Minimalism in Modern Indian English Poetry: A Study   7

8. Bhatnagar K. Manmohan & Rajeshwar, M. 2000, Indian Writers in English, vol. 8, New Delhi: Atlantic Publishers.

9. Bruce, K 2001, Modern Indian Poetry in English, New Delhi, Oxford Univ. Press.

10. Eunice,D. 1989, 'Indianness' and the Critic in A Post-Colonial Culture', The Bombay Literary Review, vol. 1, pp.28-41.

11. Narayan, U & Harding 2000. Decentering the Center: Philosophy for a Multicultural, Postcolonial, and Feminist World, Bloomington, Indiana UP.

12. Pandey, BK 2004, Contemporary Indian Poetry, New Delhi, Sarup & Sons.

13. Pandey, S 2002, 'Defining Indianness: Eunice de Souza in conversation with Surya Nath Pandey'. The Quest.16.2, pp. 80-83.

14. Singh, K 2004, New Explorations in Indian English Poetry, N D , Sarup& Sons.

15. Souza, E 2009, A Necklace of Skulls: Collected Poems, New Delhi, Penguin Books India Pvt Ltd.

16. Souza, E 1988, Women in Dutch Painting, Bombay, Xal – Praxis.

Dr. Agnes Nirmala. J. M.A., M.Phil., Ph.D.
Asst. Professor (S.G)
KCG College of Technology
Karapakkam, Chennai 600097
Tamilnadu
India
agnesnirmala2010@yahoo.com

==
Language in Indiawww.languageinindia.com **ISSN 1930-2940 18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. Agnes Nirmala. J., M.A., M.Phil., Ph.D.
Minimalism in Modern Indian English Poetry: A Study   8

Literary Techniques and Devices in Select Poems of Ecomystics: St. Francis of Assisi & Hadewijch

Sr. P J Alphonsa, M.A., M.Phil., Ph.D. Research Scholar

==

Abstract

Since ancient times poetry has been valued and appreciated by people of all walks of life. If ordinary language fails to express abstract phenomena and mystical experiences, a language capable of communicating intuitive experience directly must be created by the poet. This paper is an attempt to study the literary techniques and devices employed by the thirteenth century ecomystics St. Francis of Assisi from Italy & St. Hadewijch of Belgium in the select poems. This paper examines how the use of poetic techniques and devices brings out the ecological connectivity between human, nonhuman and divine. Some prominent features, techniques and devices discussed here are repetition, personification, allusions, imagery and excessive use of adjectives. These techniques help overcome the limitations that language imposes on expression; their use often transcends the rules of language itself.

Keywords: Ecomystics, St. Francis of Assisi, St. Hadewijch, literary devices and techniques.

Introduction

St. Francis of Assisi (c.1181/1182-1226) from Italy and Hadewijch of Brabant (c.1250-1310) from what is today Belgium can be considered as ecomystical poets of the thirteenth century. St. Francis's lyrical masterpiece "The Canticle of Brother Sun" also known as "The Canticle of Creatures" was the fruit of his personal ecomystical experience. This "Canticle" reinforces his position as the patron saint of Ecology in the modern world. St. Francis's "reflects on his personal relationship with God and experiences his awe-inspiring and relentless goodness in all created elements" (Rout 18-19). This Canticle, which has today become an iconic text for ecomysticism is constructed around the four conventional elements, earth, water, air and fire, carries an introduction about the sun, moon and stars and sections on peace and death added at the end.

Hadewijch is rightly called one of "the greatest names in Medieval Flemish and Dutch literature" (Smith 42). As a prose writer Hadewijch left her *Letters* and the *Visions*, as a poet, *Poems in Stanzas* and the *Poems in Couplets*. In this paper the focus is only on two poems of Hadewijch from *Poems in Stanzas* namely "To Bear the Yoke" (157-159) and "The Knights of Love" (149-152).Hadewijch's poetry employs rich love mysticism which is a literary genre common in devotional literature. Like her contemporary St. Francis of Assisi, she was clearly

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Sr. P J Alphonsa, Ph.D. Research Scholar   9
Literary Techniques and Devices in Select poems of Ecomystics: St. Francis of Assisi & Hadewijch

inspired by and thoroughly mastered the courtly love poetry of the Troubadours (France, Italy and Germany). "Hadewijch wrote in the genre of love mysticism, or *minnemystiek*, which combined images from commentaries on the Song of Songs with the language of courtly love" (Diener 92).

St. Francis of Assisi and Hadewijch used a number of literary techniques and devices to express their ecomystical experience in its fullness. Among these devices are personification, allusions, imagery and excessive use of adjectives.

Personification

Personification is a figure of speech in which human traits and emotions are given to inanimate objects. Another manifestation of personification can be in giving relationship terms to supposedly inanimate objects. Both these can be seen in the poems selected for study. Phrases like 'Brother Sun', 'Sister Moon and Stars', 'Sister Earth our mother', 'Sister Death', 'Brother Sun, who brings the day', 'How beautiful is he, how radiant in all his splendour!', 'Sister Earth, our mother, who feeds us in her sovereignty and produces various fruits with coloured flowers and herbs', 'Sister Death, from whose embrace no mortal can escape' are notable examples. Examples from Hadewijch's poetry include 'Fidelity ever blossoms in their hands', 'sweet-tasting yoke', 'noble load of the spirit', 'Love drinks all that outpouring', 'in Love's face he learns fully' etc. Ecocriticism has sometimes viewed personification as an anthropocentric technique, but we in the present context, we can consider how ecomystics use this technique to place themselves as part of the physical world. Their search for the divine in necessarily one that includes the humans and the non-humans. Personification therefore becomes a poetic manifestation of this inclusive non-anthropocentric worldview. Thus, we can say that this technique emphasizes the reality of God-Man-Nature bond.

Personification had its beginnings from the troubadours' poetic tradition. A troubadour was originally a travelling musician. We have biographical evidence to the fact that a young Francis of Assisi used to play music and sing troubadour song during nights. This canticle, "The Canticle of Brother Sun" can also be placed within the troubadour poetic tradition. The very use of appellation from familial relationships reinforces the close bond between the human and the non-human world. This feature, characteristic of troubadour poetry becomes essential in reinforcing St. Francis's inclusive worldview. The *Canticle* praises qualities of obedience, humility, bravery, loyalty, and courage in serving the 'master' who is here not the human beloved or knight, but 'King God'.

Repetition or Refrain

Repetition or Refrain may serve in poetry to lay emphasis and create rhythm. When a line or phrase recurs in a poem it becomes noticeable to the readers. Refrain also functions as a mnemonic device, drawing the attention of readers to a certain important idea. In "The Canticle of Brother Sun", the line 'Praised be my God', 'Praise be Thou, my Lord, Praise to my Lord for…' occurs ten times, inviting readers and the non-human world to join the poet in praising Lord. The word "most" occurs many times in the Canticle along with nouns such as 'high', 'beautiful', 'useful', 'robust', 'holy' etc. By using this word in its superlative form that is usually reserved for referring to God, the Canticle again reinforces its ecomysticism. Nature becomes a

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Sr. P J Alphonsa, Ph.D. Research Scholar 10
Literary Techniques and Devices in Select poems of Ecomystics: St. Francis of Assisi & Hadewijch

means of approaching the divine and partakes in God's divinity. God is the Father who feeds his Creation with all that it needs.

The repetition of the words can be seen in Hadewijch's poems also. For instance, the word 'love' is used in this poem nearly for thirty-five times in different contexts, sometimes this word is used twice in the same line itself. It is interesting to note that the word is used mostly as an abstract noun and also serves as a personification for God. This can be seen in phrases such as 'Love touches the loving soul', 'Love summons love to pray', 'Love has heavily burdened him with love', 'With love they shall cleave in oneness to love' etc. By using for *God* a word that in troubadour poetry to refer to the human beloved, the poems make love the central defining feature of the divine. When used along with images from the natural world, we get the strong impression of a universe where the human and the non- human world join together in love for the divine who is Himself defined as love.

Use of imagery and Excessive Adjectives
The use of imagery and excessive adjectives is another device employed by both St. Francis of Assisi and Hadewijch. According to *The Princeton Encyclopaedia of Poetry and Poetics*, "imagery refers to images produced in the mind by language, whose words may refer either to experience which could produce physical perceptions were reader actually to have those experience or to sense impressions themselves" (560).

The division of images into visual, auditory, olfactory, gustatory and tactile is commonly discussed in literary studies. We can find examples of all these in the *Canticle* of St. Francis: 'passing bright', 'Radiant in splendour', 'clear and lovely stars of heaven', 'Clouds and weather—be it dark or fair', 'illuminate the night', 'most robust', 'who gives birth to all the many fruits and herbs', 'colours flowers in rich variety'. In Hadewijch's poetry, we come across 'bring flowers in the land', 'chains of Love', 'blossoms in their hands with flowers and fruits of nobleness', 'drawing through her secret veins', 'sweet-tasting yoke', 'sweet pain', etc.

The fact that the nouns and adjectives are drawn from the world of nature and refer to the connectivity. When analysed, it is made vivid that by using adjectives and imagery it just not only enhances exquisiteness and beauty to poem but by increasing the number of adjectives to nouns, that too nouns from nature, the natural item like flowers, fruits, storm etc., become more and more visible, audible, tactile to the readers' mind which can make them feel natural world and connect to it more easier and it is the feast for our mind sight too.

Allusion
Allusion is a direct or indirect reference to a familiar figure, place or event from history, literature, mythology or the Bible. It is not surprising that both St. Francis and Hadewijch both of who were deeply influenced by the Bible allude to it. The Psalms 145-150, 148:1-14, The Book of Daniel 3:35, sometimes Divine Office prayer's praise and worship etc. offer a rich source of allusions. A number of intertextual references can be seen in Hadewijch. The title of the poem "To bear the Yoke" and the opening line of the second stanza '*My yoke is sweet, my burden light,'* alludes to the Gospel of Matthew, chapter 11, verse 30. There are also other references made from

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Sr. P J Alphonsa, Ph.D. Research Scholar   11
Literary Techniques and Devices in Select poems of Ecomystics: St. Francis of Assisi & Hadewijch

the Bible, especially from Songs of Solomon 2:12, *'flowers in the land'* and reference from 2:16 'With flowers and fruits of nobleness 7:12 '*I am all Love's, and Love is all mine!'* and from Psalms 16:2 which has been asked to 'Read' by the poet in the midst of the poem. It is a modern technique employed by the poet of thirteenth century.

Rhyme scheme

A rhyme scheme is a pattern of end rhymes in poetry. These rhymes are based on sounds not spelling. In the 'Canticle of Brother Sun', we can see that words with similar sounds are placed together to emphasize the similarity of their sounds. For example, starting from the first line, we can recognise the pattern AA BB CC DD, AA EE FF GG, AA DD HH II, AA JJ KK LL, KK MM AA. 'Thee-be, same-mane, one-sun, light- bright, see- Thee, given-heaven, Air- fair, give-live, be- she, bright-night, beautiful-powerful, Earth-birth, be- variety, wrong-long, they-day, whom-doom, away- they, will-ill, fully-humility'. These rhyming sounds help to make a poem musical and so it is perhaps natural that this Canticle has been set to music and sung in churches even today.

Enjambment

Enjambment is applied very intentionally by accomplished poets. **Enjambment** can be defined as a thought or sense, phrase or clause, in a line of poetry that does not come to an end at the line break but moves over to the next line. For example, in the *Canticle*, the lines: "Praised be my Lord for Sister Death, from whom/No living soul escapes. She brings the doom/ Of endless woe to all who pass away/In guilt of mortal sin. But blessed they/ Who die in doing Thy most holy Will." (147) are evidence of enjambment. There is a flow of thought from one line to the next. The other example of enjambment from Hadewijch's poem "To Bear the Yoke" is "No heart or mind could ever guess/ How anyone looks with love on his Beloved /When Love has heavily burdened him with love; /He will not waste an instant's time/ Until he passes with love through all, /To gaze with fidelity on true Love; /For all his judgments must be/ Read in Love's countenance." (158)

This technique helps to link ideas beyond the end of the line into a subsequent line or lines. Modern criticism has related the technique of enjambment to the theme of continuity. In St. Francis and Hadewijch, enjambment reinforces the continuity between the human, non-human and divine worlds, a continuity that can be seen as the very essence of ecopoetry. This technique also encourages going beyond the comfort zone of 'self-centredness' to connect to Divine and Nature as well, again a central concept in ecopoetry.

God-Human-Nature bond

Hadewijch also an ecomystic, begins every poem in *Poems in Stanzas* with a mention of Nature, mentioning seasons winter, spring etc. Many of the images, (but not all) in the poems are borrowed from the troubadour poetry, says Tanis M. Guest (176). In the poem taken for analysis "To Bear the Yoke" there is no mentioning of seasons, but the poem says: 'the noble season/ That will bring us *flowers in the land'* (157). The noble season might indicate Spring and it is clear that "season chosen might either corresponds with the poet's mood or contrast with it.; then Spring might symbolise elation or contrast with dejection, winter could indicate sorrow, or though rarely, contrast with joy" (Guest 176). It is really surprising that in 45 poems in *Poems in Stanzas,* the opening lines imply organic change and the growth of the world of nature. For Hadewijch in her

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Sr. P J Alphonsa, Ph.D. Research Scholar   12
Literary Techniques and Devices in Select poems of Ecomystics: St. Francis of Assisi & Hadewijch

search of the love of God, the whole universe, with all of God's creatures, is necessarily made involved. In the closing line 'For under Love's power stand/ The sun, moon, and stars!' also she ends with the touch of Nature acknowledging the Creator and Creation.

Concept of Gender and Gender Difference

During the Middle Ages the concept of gender and gender difference was much more fluid than it is today. For mystics because of their mystical experience their understanding of God and the soul is not gender biased; for them God is above gender. So, we can identify words representing God sometimes as feminine and sometimes as masculine. Especially in Hadewijch, the terms are interchangeably used. She speaks of God as Minne (Love), as the distant lady, and herself as the faithful (male lover). In the *Poems on Stanzas* she expresses typical courtly love mystical experience between God as female love and soul as a knight (male lover). For example, in the poem "The Knight of Love" she writes:

> A fine exterior, fine garments, /And fine language adorn the **knight:**/ To suffer everything for Love without turning hostile/ Is a fine exterior for **him** who has such ability; / **His** garments then are his acts, / Performed with new ardor, not with self-complacency, . . . (9:31-36)

> Veracious words and great expenditures / In public, and fair splendor at home, /Most give the **knight** honor and luster; / By these signs can **he** best be recognized. / So, it is also with them who love, /If they are established in the truth /And if they arrange their inner life with fair splendor, /As best pleases Love, /And give their whole love for Love's sake: / This gift is best pleasing to Love. (9: 41-50)

> Who would be ever singing the praises of Love, / Since **she** gives night in the daytime? /Those **she** ought to clothe, honor, and nourish, /**She** robs of all their strength:/Anyone who would gladly pay the tribute of love, / **She** ought to teach according to all justice, / . . . (9:61-66)

Through these above-mentioned lines, it is made clear that she reshapes traditional courtly love experience between a Knight (male lover) and his Beloved (female) to mystical experience between God and the soul. Here God takes the female role (she) by remaining at a distance, remaining sometime hidden, making the soul (Knight) go in search of her 'to suffer everything for Love'. "The relationship between God and the soul she describes is very far from the standard patriarchal relationship" says Sasika Murk Jansen (333).

Conclusion

As we consciously engage with nature, we definitely meet God. Ecomystics St. Francis of Assisi and Hadewijch perceive this connectedness with everything, and they no longer experience a sense of separateness as individuals. For at the heart of this universe, nothing exists in itself but exists interrelated to something else. Their writings and employed techniques displayed an outstanding mastery of language and knowledge of the courtly literature of the thirteenth century. The poetry selected for study proved the way in which the poets depicted the bond between God, Men and Nature. The techniques they applied encourage the readers to change their attitudes to

Sr. P J Alphonsa, Ph.D. Research Scholar   13
Literary Techniques and Devices in Select poems of Ecomystics: St. Francis of Assisi & Hadewijch

nature and enter into more eco-friendly relationship with nature. Prayer and nature contemplation allows us to enter the heart of the universe and experience the Spirit, the incarnated Christ and Creator interrelated within nature.

==
References

"Canticles of the Sun". *Works of the Seraphic Father, St. Francis of Assisi*. A Religious of the Order (Trans). London: Washbourne Publication; 1882. Print. 147.

Diener, Laura Michele. "Mystics Quarterly." Mystics Quarterly, Vol.34, no.3/4, 2008, 92-94. *JSTOR*, JSTOR www.jstor.org/stable/20716570.

Guest, Tanis Margaret. *Some Aspects of Hadewijch's Poetic form in the Strofische Gedichten*. Doctorate Thesis, University of London, 1971. ProQuest no: 10107282. Web 7 March 2018.

"Imagery." *The Princeton Encyclopaedia of Poetry*, Alex Preminger & T.V.F. Brogan editors. New Jersey: Princeton University Press, 1993. 560.

Jansen, Sasika Murk. "Tradition of Spiritual Guidance: Hadewijch the Beguine." 333. http://www.theway.org.uk/back/36Jansen.pdf

Rout, Paul. *Francis and Bonaventure*, London: Harper Collins, 1996.18-19. http://books.google.com

Smith, William Frank. *Catholic Church Milestones: People and Events that Shaped the Institutional Church.* USA: Doghear Publishers; 2010. *Google books*. http://books.google.co.in

"Stigmata." Web 9 March 2018. www.dictionary.com/browse/stigmata.

The New Community Bible. edited by Bernardo Hurault. Mumbai: The Bombay Saint Paul Society. 2008. Print.

"The Knight of Love." Poem in Stanzas. *Hadewijch: The Complete Works*, edited by Mother Columba Hart. New York: Paulist Press, 1980. Print. 149-152.

"To Bear the Yoke." Poem in Stanzas. *Hadewijch: The Complete Work*, edited by Mother Columba Hart. New York: Paulist Press, 1980. Print. 157-159.

==
Sr. P. J. Alphonsa
Ph.D. Research Scholar

==
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Sr. P J Alphonsa, Ph.D. Research Scholar   14
Literary Techniques and Devices in Select poems of Ecomystics: St. Francis of Assisi & Hadewijch

Department of English
Stella Maris College (Autonomous)
No. 17, Cathedral Road,
Chokkalingam Nagar, Teynampet
Chennai-600 086
Tamilnadu
India
alphujesus@gmail.com

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Sr. P J Alphonsa, Ph.D. Research Scholar 15
Literary Techniques and Devices in Select poems of Ecomystics: St. Francis of Assisi & Hadewijch

The Representation of Trans-men by A. Revathi: Arguments and Counter Arguments

S. A. Annie Swetha, M.A., M.Phil. Research Scholar
==

Courtesy: https://www.amazon.com/Truth-about-Me-Hijra-Story/dp/0143068369

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
S. A. Annie Swetha, M.A., M.Phil. Research Scholar
The Representation of Trans-men by A. Revathi: Arguments and Counter Arguments   16

Authority and Authenticity - *A Life in Trans Activism*

In recent times, the notions of authority and authenticity have become dominant to the concerns of trans narratives. The question of whether an 'outsider' is in a position to make meaningful comments about the community he/she does not belong to is often raised. Addressing this concern regarding to the representation of Trans men in the text *A Life in Trans Activism*, by Revathi, a hijra, forms the major focus of this study. The study intends to show how Revathi's representations of trans men community, with the aid of interviews conducted on four trans men, should not be misinterpreted as the representation of the entire community. As Spivak rightly points out, subaltern consciousness can only be achieved when we intend to understand the silent voices of 'the other' than the privilege one's who has the power and agency to voice out their struggle. Thus, the study, in general, is critical of representational politics especially with regard to the trans men community. It seeks to examine or rather encourage the trans men to salvage their own agency and speak for their cause without depending on a representative to voice their cause.

Keywords: Revathi, Representation transmen, Agency, Critical Outsider, hijra,

Introduction
In recent times, the notions of authority and authencity have become dominant to the concerns of trans narratives. The question of whether an 'outsider' is in a position to make meaningful comments about the community she/he does not belong to is often raised. Addressing this concern regarding the representation of Trans men by Revathi in her work *A Life in Trans Activism* forms the major focus of this study.

The above- mentioned text intends to examine the struggles faced by the Trans men in India who unlike many other sexual minorities do not have the privilege to enjoy alternate support systems including the hijra *jammat,* the guru chela bonding, NGO's. It states "Very few organizations support us and gives us work. NGO's also mostly focus on HIV work." (5) The text contains a collection of four interviews given by Trans men, which is recorded by Revathi, the narrator. These textual evidences throw light on the invisible struggles and subjugation faced by the transman within the trans family and the society at large. It states, "Trans women are more visible. But this does not mean that we can erase or deny the existence of trans men… Even in the transgender community, trans man are not accepted" (129,130).

Discussion
However, a close examination of choice of this text from a critical perspective, it was selected because it is the only available written text on trans man in Indian context. From this, one can get a hint of what the research is hinting at- representational politics.

In the words of Spivak, elite intellectual represents the position of the subaltern, which is a kind of "epistemic violence". The reason for this resistance is that Spivak knows the opaque nature of writing, which does not permit clear and innocent communication. In connecting this idea to the primary text, one can find how Revathi intends to make her the voice of the trans men community. Not only the voice she also calls her as the mother figure to them. Despite being marginalized for her choice of sexuality, Revathi elevates her position as a mother figure for the

trans men and gives voice for their choice of sexuality. Here, the central concept to be addressed is the notion of the 'critical outsider'. It is frequently invoked to explain why a trans man does not represent himself, which gives him a chance to raise his own voice, rather than adhering to the representation projected by the society. This question can be answered in the words of Sundar Sarukkai who in his essay "Experience and Theory" states, how people tend to elevate themselves as the voice of a community, because of them being part of the publishing industry. Spivak too agrees to the statement by pointing out "For me, the question 'Who should speak?' is less crucial than 'Who will listen?'" (Spivak 594). From this one should understand that Revathi becomes the voice of the trans men not because they are incapable to voicing out their opinion, rather they are not popular as her.

Sarukkai also talks about the idea of 'participant observation', i.e. what is written about a subject is based on the outsiders' observations of the subject for a limited period. He gives an interesting example to it by stating how the theories about Indian experience- as experienced by those who live in India- are largely derived from 'outsiders' who, at the most, may visit India during breaks in their teaching schedules or during vocations. Similarly, Revathi is also a participant observer whose representation based on the narratives of four trans men should not be misinterpreted as the representation of the entire community.

A major flaw of Revathi's representation of trans men can be understood by drawing example from Spivak's essay "Can the Subaltern Speak?" Spivak talks about how the British abolished Sati in order to project them as saviours. Unfortunately, the colonizers never took into consideration that some Indian women wanted to perish with their dead husbands. This incident emphasizes that the very idea of representation is most often problematic. What is being represented is deemed as the ultimate doomed reality of the victim. For instance, in the text, Revathi largely emphasizes hijras and other sexual minorities to accept the identity of trans men. However, this might not be the only concern of all trans men. Since the four trans men in the novel are in a way related to Sangama or Revathi, they except the hijras to accept them without discrimination. However, they are multiple other issues faced by the trans men which are unheard.

Another important issue is that though these four trans men are marginalized, Revathi becomes instrumental in voicing their concerns. So, are they the most oppressed? This question can be answered using Pierre Macherey's concept of measuring silences. According to him the in order to understand subaltern consciousness in a work, "what the work cannot say becomes important." (221) As we saw that all the four are in a way related to Sangama, which gives them the privilege of expressing their voice. What is more oppressive and significant are the unheard voices of the trans man who lacks agency to voice out their struggle. These are the major drawbacks of Revathi's representation of trans men in her work *A Life in Trans Activism*.

On the other hand, it is important to acknowledge Revathi's contribution to the upliftment of transman in her text. For instance, the primary text points out how there lie huge difference and diversity among the trans individuals. First is Mookan, a poor uneducated Dalit trans man. His identity is a combination of different categories like class, caste and gender. Then comes Kiran, who copes with the double oppression of suffering from a disability and being a trans man but at

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
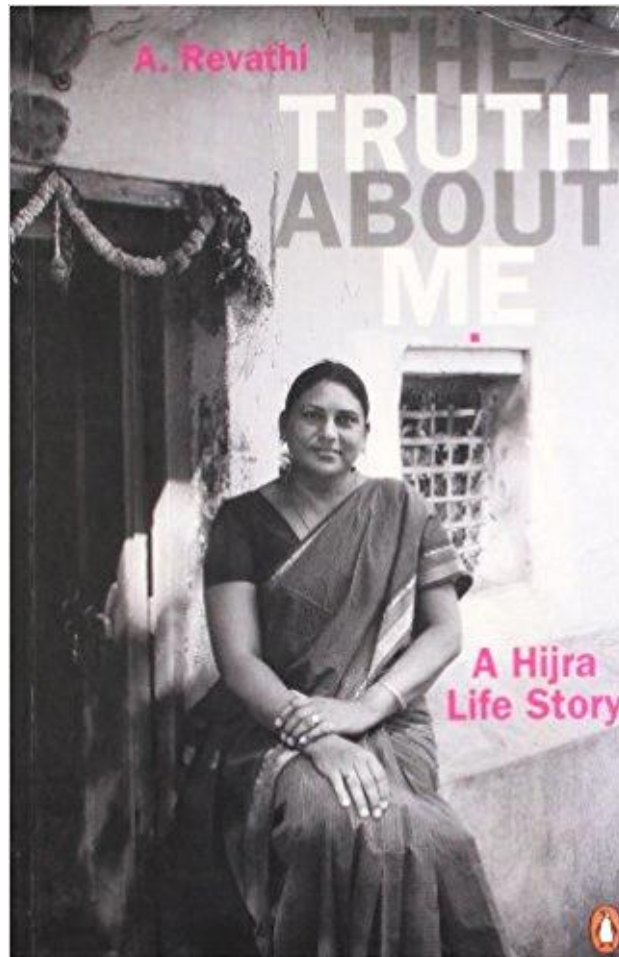S. A. Annie Swetha, M.A., M.Phil. Research Scholar
The Representation of Trans-men by A. Revathi: Arguments and Counter Arguments   18

the same time he is married to Radhika a lesbian. Next is Sonu, lover of Familia, Revathi Chela, he falls into depression on hearing the death of Familia. Moreover, Christy, a trans man who is raised by a trans woman who did not accept him as a man till the end of her life.

From this perspective, one can say the narrator has done justice to her representation of these four trans men. Their life experiences are not shown as something which is collective whereas individual issues are taken into consideration. The lived experiences of individuals which the narrator points out along with their multiple intersectional identities seem to empower them without confining them to any particular identity category.

The text can also be viewed as a tool to overcome the stereotypes associated with the trans identity especially among feminist theories. In the words of Bettcher and Heyes, many feminists have regarded transgenders as either gender betrayers or pretenders. Transsexuals who choose to transition from one sex to another are seen as reiterating the sexist model by seeming to move ''effortlessly'' to the other box. In this, FTMs are considered traitors because they have gained male power without earning it and have turned their backs on women's oppression. MTFs are also traitors for trying to call themselves real women with embodied experiences, although they have not experienced oppression throughout their lives, as many women have. This attitude tends to exclude transgender struggle from feminist consciousness. This text seems to address these issues by pointing how transgenders seem to face a different set of issues apart from their gender transition. The realization that not all transgenders are affected only as a result of their gender is emphasized in the text. It emphasizes the importance to study, understand and respond to the ways in which transgender identity intersects with other identities and how these intersections contribute to unique experiences of oppression and privilege.

Conclusion

In conclusion, the present study emphasizes the fact that the selected text is just a representation of those privileged trans men who has the opportunity of voicing out their struggle with the help of a renowned *hijra* Revathi. As mentioned by Spivak the subaltern consciousness can only be achieved when we intend to understand the silent voices of the trans men. However, Revathi had done justice to her representation of trans men by presenting their experience not as a collective entity but as a part of an individual struggle.

===

References

Asencio, Maryso, and Juan Battle. "Introduction Special Issue on Black and Latina Sexuality and Identities "*Black Women, Gender + Families* 4.1 (2010): 1-7.

Carastathis, Anna. "Feminism and the political economy of representation: intersectionality, invisibility and embodiment". *Diss. U McGill*, 2008. *ProQuest*. Accessed. 29 Sep 2017.

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
S. A. Annie Swetha, M.A., M.Phil. Research Scholar
The Representation of Trans-men by A. Revathi: Arguments and Counter Arguments   19

Guru, Gopal and Sundar Sarukkai. *The Cracked Mirror: An Indian debate on Experience and Theory*. Oxford, https://books.google.co.in/books /about/ HYPERLINK "https://books.google.co.in/books%20/about/The_Cracked_Mirror"The_Cracked_Mirror Accessed 27 Sept. 2017.

Julie L. Nagoshi and Stephan Brzuzy. "Transgender Theory: Embodying Research and Practice" *Sage,* http://aff.sagepub.com/content/25/4/431. Accessed 27 Sept. 2017.

Spivak, Gayatri Chakravorthy. *In Other worlds: Essays In Cultural Politics*. Routledge, 1998. *GoogleBooks*,https://books.google.co.in/books/about/In_Other_Worlds.html?id=S6Q svDyroWkC. Accessed 27 Sept. 2017.

S. A. Annie Swetha, M.A., M.Phil. Research Scholar

annieswethasa@gmail.com

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
S. A. Annie Swetha, M.A., M.Phil. Research Scholar
The Representation of Trans-men by A. Revathi: Arguments and Counter Arguments   20

How Not to Speak English: Using Nissim Ezekiel's "Goodbye Party for Miss Pushpa T.S." in ELT

Apala Dasgupta Barat, Ph.D.

Nissim Ezekiel (1924-2004)
Courtesy: https://en.wikipedia.org/wiki/Nissim_Ezekiel

Abstract

"Goodbye Party for Miss Pushpa T.S." is a satire on 'Indish', that is, an English whose flaws in grammar and vocabulary are peculiar to its use among educated Indians. My paper demonstrates that the poem may be used, first, to illustrate the particular instances of error (for example, incorrect collocations, omission of articles etc.); second, to introduce the correct form; and third, to explain the underlying principles of usage and grammar. Therefore, it would be a convenient aid in teaching English to undergraduate students, whose predilection for exactly those errors highlighted in Ezekiel's poem, adversely affects their academic performance. My paper offers two lesson plans to elucidate how "Goodbye Party for Miss Pushpa T.S." may be used in ELT.

Keywords: Indian English, satire, English usage, error-correction, vocabulary, progressive forms, articles.

Introduction

===
Language in India www.languageinindia.com **ISSN 1930-2940** **18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Apala Dasgupta Barat, Ph.D.   21
How Not to Speak English: Using Nissim Ezekiel's "Goodbye Party for Miss Pushpa T.S." in ELT

Nissim Ezekiel's poem, "Goodbye Party for Miss Pushpa T.S.", is a witty satire on certain common errors in grammar and vocabulary that typify the use of English among educated Indians. My paper demonstrates that this poem may be used to identify, analyze and correct such errors. Therefore, it would serve as a handy aid in teaching English to advanced learners in India, particularly, undergraduate students across academic disciplines.

A lack of proficiency in English among such students is an impediment in maximizing their academic performance. This deficiency is more aggravated in rural than in urban areas as also among students in government schools than in private schools. But heterogeneity in its levels notwithstanding, surveys such as the 2017 ASER (Annual Status of Education Report) have established that the deficiency exists. In fact, even a score of above eighty percent at the Higher Secondary level examination is not a guarantee of English Language skills in an undergraduate. This is because the mechanical, grammar-centric language teaching methods and the memory-testing assessment techniques employed in Indian schools are not conducive to the acquisition of practical skills in a foreign language. The outcome is a category of undergraduate students whose skills deficit means that, first, they cannot cope with course contents in English and fare badly in the examinations; second, experience a debilitating lack of confidence; and finally, suffer a drastic reduction in employability.

Higher Education in English and Formal Rectification of Flaws in Grammar, etc.
The logic and legitimacy of a higher education in English in India is, of course, debatable. However, vernacularizing of academic course contents at the tertiary level is yet to be achieved. Besides, since English is slated to remain the predominant language in global use (in business and in academia) at least for the next decade, English skills would certainly continue to determine employability in a globalized job market. Under the circumstances, the issue of a skills deficit at the undergraduate level needs to be urgently addressed.

However, the formal rectification of flaws in grammar and vocabulary at this level poses several problems. For instance, time constraints preclude a comprehensive English Language Teaching programme in intensively subject-specific courses like a B.A. in Sociology or a B.Tech. By this logic, the conventional method of systematically introducing and explaining the discrete items of grammar, such as the second conditional or the non-progressive verb, and then following up with practice exercises would be inefficient. Also, this method makes for a passive learner, who is incapable of analytical thinking and making practical applications of the grammatical principles. Moreover, for many students, conventionally taught grammar is likely to be a bogey. Conversely, those with a comparatively higher level of language skills would view such lessons as a juvenile project. To be effective, ELT for undergraduates must be interesting, challenging and, also, demonstrate its immediate relevance for the target learner. My paper proposes that "Goodbye Party for Miss Pushpa T.S." may be used to prepare lessons in English grammar and vocabulary, catering specifically to the needs of undergraduate students.

==
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: Challenges and Opportunities for Teaching and Research in English Language and Literature
Apala Dasgupta Barat, Ph.D.   22
How Not to Speak English: Using Nissim Ezekiel's "Goodbye Party for Miss Pushpa T.S." in ELT

Discussion

At the outset, it is imperative to define the needs of the students. Clearly, these undergraduates do not need out-of-context theoretical definitions of grammar components (for instance, 'what is a non-progressive verb?') or grammar exercises, which bear little semblance to real life usages (for instance, 'change the following sentence from active into passive: I drank coffee yesterday.'). Rather, what they need is to be alerted to certain common errors in usage, relating to grammar and vocabulary. The former would include omission of articles, incorrect prepositions, faulty constructions in reported speech, the misuse of the progressive form etc. Instances of the latter would be incorrect collocations and the tendency to translate verbatim, vernacular expressions into English.

"Goodbye Party for Miss Pushpa T. S."

"Goodbye Party for Miss Pushpa T. S." contains multiple illustrations of some of these flaws, namely, the omission of articles, the misuse of the progressive form and the tendency to translate vernacular expressions into English. Therefore, it can be conveniently used as a three-step ELT exercise; first, to identify and generate an awareness about these flaws; second, to introduce the correct forms; third, to explain the underlying grammatical principles. This should make for two one-hour lessons. Ideally, the first may be devoted to vocabulary and the second to grammar. Accordingly, two tentative lesson plans have been chalked out below.

Lesson 1

- Handouts with the text are to be distributed among the learners. They are to be allotted five minutes to read and understand the poem.

Goodbye Party for Miss Pushpa T.S.
Nissim Ezekiel

Friends,
our dear sister
is departing for foreign
in two three days,
and
we are meeting today
to wish her bon voyage.

You are all knowing, friends,
What sweetness is in Miss Pushpa.
I don't mean only external sweetness
but internal sweetness.
Miss Pushpa is smiling and smiling
even for no reason
but simply because she is feeling.

Miss Pushpa is coming

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Apala Dasgupta Barat, Ph.D.   23
How Not to Speak English: Using Nissim Ezekiel's "Goodbye Party for Miss Pushpa T.S." in ELT

from very high family.
Her father was renowned advocate
in Bulsar or Surat,
I am not remembering now which place.

Surat? Ah, yes,
once only I stayed in Surat
with family members
of my uncle's very old friend-
his wife was cooking nicely…
that was long time ago.

Coming back to Miss Pushpa
she is most popular lady
with men also and ladies also.

Whenever I asked her to do anything,
she was saying, 'Just now only
I will do it.' That is showing
good spirit. I am always
appreciating the good spirit.

Pushpa Miss is never saying no.
Whatever I or anybody is asking
she is always saying yes,
and today she is going
to improve her prospects
and we are wishing her bon voyage.

Now I ask other speakers to speak
and afterwards Miss Pushpa
will do the summing up.

<div align="right">(Parthasarathy, 37-38)</div>

Activities

- The context of the poem is to be elicited from the learners; namely, that it is an introductory speech at a farewell party thrown by her colleagues for Miss Pushpa T.S., who is leaving her job to go to a foreign country.

- To elicit the poem's theme, the learners may be asked to consider the second stanza ("You are all knowing … internal sweetness.") and an explanation of the lines sought, with particular reference to the repetition of the substantive "sweetness". They are to be guided to the conclusion that "sweetness", further qualified by "external" and "internal", as a definition of Miss Pushpa's character is ambiguous. Congeniality, amiability etc.

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Apala Dasgupta Barat, Ph.D.   24
How Not to Speak English: Using Nissim Ezekiel's "Goodbye Party for Miss Pushpa T.S." in ELT

may be proffered as more precise alternatives, while "internal sweetness" and "external sweetness" may be explained respectively as 'general decency' and 'a charming demeanour'. The learners are also to be alerted to the confusion accruing from the repetition of the verb "smiling" in line 12 and the impreciseness of the verb "feeling" in line 14, the latter, in fact, causing a breakdown in communication. The purpose underlying the exercise is to help them realize that Ezekiel's poem is illustrative of the confusion, often comical, arising from the use of inexact words in communication. It must be emphasized that the speaker does not intend to be humorous; he is not aware of the errors and inaccuracies in his usage of English. The humour is apparent only to the readers who can recognize these flaws. Insofar as Ezekiel's objective is to promote such recognition, "Goodbye Party for Miss Pushpa T.S." is a satire on the common errors in the use of English in India.

- The poem's context and theme established, the learners may be asked to work in pairs to identify inaccuracies in its vocabulary. These would then be discussed and corrected. Given below is a checklist of such errors, analyses of these and the correct expressions.

  1. "Goodbye Party": though goodbye and farewell are synonymous terms, the former is not an alternative for the latter when qualifying "party". The correct phrase would be 'farewell party'.

  2. "dear sister": "sister" is an inappropriate form of address for the occasion. It probably corresponds to vernacular forms such as 'didi' or 'aapa', which is deemed suitable on informal or semi-formal occasions in India. The appropriate form here would be 'dear Pushpa'.

  3. "departing": this is a case of faulty register, that is, the formality of the term does not match with the colloquial idiom of the speech. 'Leaving for' or 'going away to' would be apposite.

  4. "for foreign": the tendency to use the adjective "foreign" as a substantive derives from its use in this sense when it is appropriated by vernaculars such as Bengali or Hindi; for instance, 'yeh foreign sey abhi abhi aayi hai'. In English, the correct adjectival usage would be 'for a foreign country'.

  5. "very high family": "high", a wrong choice of adjective here, is also the result of the translation into English of vernacular phrases such as "oonche khaandaan"; the speaker means 'a rich' or 'a well-established family'.

  6. "cooking nicely": "nice" is randomly used by Indians as the English equivalent of the vernacular 'achha', in the sense of 'good'. But, its adverbial use in the given context fails to convey the idea that the person concerned was 'a good cook'.

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Apala Dasgupta Barat, Ph.D.   25
How Not to Speak English: Using Nissim Ezekiel's "Goodbye Party for Miss Pushpa T.S." in ELT

7. "ladies and men": this is an instance of a wrong collocation. The correct phrase would be either 'ladies and gentlemen' or 'men and women'.

8. "good spirit": this is a corruption and incorrect use of the prepositional phrase 'in good spirits'. The correct choice of word would be 'cheerfulness'.

9. "speakers to speak": this is a careless tautology; a better way of putting it would be, 'ask the others to speak'.

10. "will do the summing up": "do" is redundant, since "summing up" contains the sense of doing something. To sum up the speeches made by others at her farewell party is a strange request to make of Miss Pushpa. Probably, the speaker merely means that she should say something in acknowledgement of the speeches by others. 'Miss Pushpa will say a few words' is more appropriate.

- This entire exercise of identification, analysis and rectification of errors in vocabulary should take an hour.

Lesson 2
- The second exercise, planned for another hour, would check the text primarily for two types of grammatical errors, the omission of articles and the misuse of the progressive form. This would follow a similar three-step process of identification, analysis and rectification.

- The first type of error may be introduced by referring the learners to at least two cases in point. For instance, lines 15-16 ("Miss Pushpa is coming / from very high family") and 17-18 ("Her father was renowned advocate / in Bulsar or Surat,").

- From the learners it would be possible to elicit:

  1. The nature of the grammatical error, namely the omission of the indefinite article 'a';

  2. The function of the article 'a' in the given contexts; namely, that the speaker is talking about something or someone of which / whom the reader has no knowledge (that is, the reader does not know the "high family" or the "renowned advocate" mentioned here);

  3. The reason 'a' would have to be replaced by 'the' if the line were re-written as, 'Her father was 'the' renowned advocate who won every case against the state government'. The sentence would then indicate the speaker's assumption that the reader knows about the "advocate" in question.

- Having established the difference in use between the definite and the indefinite articles, learners may be asked to locate the other instances of their omission in the text; for

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Apala Dasgupta Barat, Ph.D.   26
How Not to Speak English: Using Nissim Ezekiel's "Goodbye Party for Miss Pushpa T.S." in ELT

example, in line 25 ("that was long time ago"), line 27 ("she is most popular lady"), line 40 ("Now I ask other speakers to speak") and in the title ("Goodbye Party for Miss Pushpa T.S."). In each case, they would have to insert the correct article. The grammatical logic for each choice of article would be discussed. For example, in line 27, the explanation for using 'the' to qualify the superlative "most" is that there is normally one best or biggest individual in a group. So, it is clear which one(s) we are talking about.

- To introduce the second type of grammatical error, that is, the misuse of the progressive form, the learners might be asked to examine the time scale implicit in the poem. They would be guided to the conclusion that insofar as the poem is a speech someone is making at a party, it represents a continuing action in the present time. The verb forms for such continuing actions end in –ing, 'e.g., speaking'. This is the present progressive form. In this context, the learners would be referred to line 6 ("we are meeting today…") to assess whether the present progressive form here is justified. The following diagrams, based on Swan (439, 452), may be used to illustrate the time scale of the two actions of 'speaking' and of 'having met'.

Diagram 1

speaking
(a temporary action going on now or around now)
****************{****X*****}***************
PAST   NOW   FUTURE

Diagram 2

We have met……………so, I'm addressing you now.
(finished action)   (connection with present)
{**X}
PAST   NOW
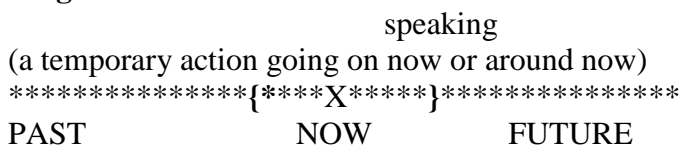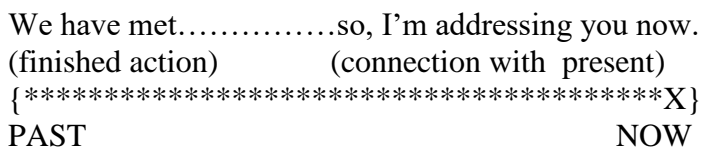
- The objective is to establish that the people at the party meet sometime before the speaker begins to address them. Therefore, the present progressive form, "meeting", is incorrect. The correct form would be the present perfect, 'have met'. This expresses the sense of a completed action, which is linked to the present, that is, the speaker's addressing them is contingent on their having met.
- The next step would be to point out the progressive form that follows immediately afterwards in line 8 ("You are all knowing friends"). Learners would be required to distinguish between the two actions represented by the verbs, 'to meet' and 'to know', that is, whereas the former is a physical action, the latter represents a state of mind. It would be explained that verbs denoting states of mind, such as believe, doubt, love, realize, understand etc. do not take the progressive form. Learners would be asked to locate examples of such verbs, which have been incorrectly attributed a progressive form,

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Apala Dasgupta Barat, Ph.D.   27
How Not to Speak English: Using Nissim Ezekiel's "Goodbye Party for Miss Pushpa T.S." in ELT

for example in line 14 ("but simply because she is feeling") and line 19 ("I am not remembering now which place").

- Finally, other instances of the incorrect use of the progressive form would be listed by learners, in each case, explaining why the form is incorrect and stating the correct form. The list would include:

  1. Miss Pushpa is coming / From very high family.
  2. Coming back to Miss Pushpa…
  3. She was saying …
  4. This is showing good spirit.
  5. I am always / appreciating the good spirit.
  6. Pushpa Miss is never saying no.
  7. Whatever I or anybody is asking /she is always saying yes
  8. …and we are wishing her bon voyage.
  9. Miss Pushpa / will do the summing up.

Conclusion

ELT methods in India tend to be regimented, both, the conventional deductive techniques followed in the government schools as well as the inductive practices in private institutions which teach English Language. The former, as has already been indicated, are not particularly suitable for adult learners. The inductive techniques, while unarguably effective, tend to become mechanical through repetition of set practices. The objective of my paper is to suggest an opportunity to circumvent such regimentation. Particularly, it constitutes "an alternative" to teaching grammar within a "tightly structured system" by "allowing learners simply to experience the language through communication" (Thornbury, 17). Methodology-wise, this is a flexible approach. It combines the freedom of guided discovery with some controlled activities. It might be said to approximate Harmer's "engage-study-activate" formula (Harmer, 51-52). Encouraging such approaches would allow teachers to use their reading and innovate in classroom teaching. It would be fatuous to stress how imperative it is to have such scope for creativity in teaching in order to relieve tedium and sustain intellectual dynamism.

The advantages of using authentic material for ELT have been enumerated too well by experts in the field to require repetition here. Suffice it to say that Ezekiel's poem offers a broad and cogent context for the analysis and application of specific principles of grammar and vocabulary. It simulates a real-life situation, making the practice in these language skills more practically relevant and meaningful than a practice exercise with random examples. "Goodbye Party for Miss Pushpa T.S." is especially relevant for ELT on account of its theme and context. The fact that it illustrates errors in grammar and vocabulary, uniquely equips the poem to generate awareness about such errors. As Penny Ur points out, "Related to the notion of focus on form is the notion of consciousness-raising" (Ur, 24). By this, she means that the learner must be brought to attend to or notice items of form, which helps in acquisition of the language. In Ezekiel's poem, particular errors are repeated, making the experience of noticing them impactful. Correspondingly, error correction is also undertaken multiple times in the lessons. This will

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Apala Dasgupta Barat, Ph.D.   28
How Not to Speak English: Using Nissim Ezekiel's "Goodbye Party for Miss Pushpa T.S." in ELT

"trigger a train of mental processes that in time will result in accurate and appropriate production" of the target languages (Ur, 24).

Finally, the poem's humour makes it an interesting read. Correction through humorous criticism, which is the underlying principle of satire, is invariably effective. This in itself is a justification for using Ezekiel's poem in ELT to identify, analyze and correct errors in the usage of English.

References

Annual Status of Education Report 'Beyond Basics' 2017, ASER Centre http://img.asercentre.org/docs/Publications/ASER%20Reports/ASER%202017/aser2017fullreportfinal.pdf.

Harmer, Jeremy. *How to Teach English.* Delhi: Pearson India, 2006.

Parthasarathy, R. Ed. *Ten Twentieth Century Indian Poets*. OUP: New Delhi, 1999.

Swan, Michael. *Practical English Usage*. New Delhi: OUP, 2013.

Thornbury, Scott. *How to Teach Grammar.* Harlow: Pearson, 1999.

Ur, Penny. *A Course in Language Teaching.* Cambridge: Cambridge University Press, 1991.

Dr. Apala Dasgupta Barat
Assistant Professor
Department of English
Rani Birla Girls' College
38, Shakespeare Sarani
Kolkata 700017
West Bengal
India
apaladasgupta@rediffmail.com

===
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Apala Dasgupta Barat, Ph.D.   29
How Not to Speak English: Using Nissim Ezekiel's "Goodbye Party for Miss Pushpa T.S." in ELT

A Review on Critical Thinking and CLIL – Content and Language Integrated Learning

B. R. Aravind, M.A., B.Ed., Ph.D. Student
Dr. V. Rajasekaran, Ph.D.

===

Abstract

In the fast-changing complex world of advancement and technology, the need for critical thinking in the development of mental ability is a disused part. In this paper, an attempt is made to showcase the need for the review on the enhancement of Critical Thinking (CT) through Content and Language Integrated Learning (CLIL). In addition, the paper investigates the articles which are published in international journals for tracing the importance given to the aspects of critical thinking and CLIL. It aims to identify the various dimension of this approach in the field of English Language Teaching (ELT).

Keywords: critical thinking, mental ability, content learning, language learning, integrated learning

Introduction

John Dewey defined, 'Education is a social process. Education is growth. Education is, not a preparation for life; education is life itself.' Education plays a pivotal role in everyone's life as it accelerates our knowledge, learning ability and skill. It transforms our mentality and personality to attain the positive attitudes. The whole education may be divided into primary education, secondary education, and higher secondary education, but the real goal of all these divisions is 'Transformation'. A transformation of the nutritious process which makes us strong in all the aspects of life. Dewey has stated that human experiences- past, present, and future- influence the capacity to learn. He stated that: "Education is the development of all those capacities in the individual which will enable him to control his environment and fulfill his possibilities". Education provides the ability to think and analyse a situation which moves from abstract thinking to concrete thinking and removes the hostile problems and cynical outlook. According to John Adams, "Education is conscious and deliberate process in which one personality acts upon another in order to modify the development of that other by the communication and manipulation of knowledge".

Critical Thinking (CT) and Content and Language Integrated Learning (CLIL)

Critical thinking in education is the need of the hour. Though the field has many theories, approaches, methods and strategies to inculcate critical thinking, it has become the far cry to celebrate the complete success. Critical thinking requires mental ability to evaluate a situation. They think open-mindedly and communicate effectively with the world. Critical

===
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
B. R. Aravind, M.A., B.Ed., Ph.D. Student and Dr. V. Rajasekaran, Ph.D.
A Review on Critical Thinking and CLIL – Content and Language Integrated Learning   30

thinking has been defined by various scholars. Ennis (1989) defines critical thinking as a "reasonable, reflective thinking that is focused on deciding what to believe or do".

Similarly, Schafersman (1991) states that "critical thinking means correct thinking in the pursuit of relevant and reliable knowledge about the world. Another way to describe it is reasonable, reflective, responsible, and skillful thinking that is focused on deciding what to believe or do. A person who thinks critically can ask appropriate questions, gather relevant information, efficiently and creatively sort through this information, reason logically from this information, and come to reliable and trustworthy conclusions about the world that enable one to live and act successfully in it". Likewise, Elder (2007) defines "Critical thinking is self-guided, self-disciplined thinking which attempts to reason at the highest level of quality in a fair-minded way. People who think critically consistently attempt to live rationally, reasonably, empathically. They are keenly aware of the inherently flawed nature of human thinking when left unchecked." These definitions highlight the importance of critical thinking in education. To sharpen the view, the critical thinking in ELT classroom is yet another task to be accomplished by the educators. Researchers of the American Foundation for Critical Thinking argue that critical thinking is not as a natural skill as speaking or running, it is deliberately developed complex set of skills and features which take years to acquire.

Similarly, foreign language acquisition needs years of persistent training. So, practicing both simultaneously saves time and provides a synergy effect: developing the former we improve the latter and vice versa. Cook (1991), who regards reading primarily as a thinking process, emphasized the importance of engaging students in talking about the text they read. Elder and Paul (2004), 'to learn well, one must read well', which they mean that the real critical thinking been stimulated, when the learner starts to read the text well. Paul (2005) states that 'a critical mind improves reading by reflectively thinking about what and how it reads'. They added that the revision of the learners written drafts of their cognitive and meta-cognitive thinking process would enhance their critical thinking.

In the article titled, "12 Strategies for Teaching Critical Thinking Skills the Right Way" by Lee Watanabe Crockett (2016) suggested the following strategies to teach critical thinking in the class for the effective learning and thinking such as:

- ➢ Begin with a Question
- ➢ Create a Foundation
- ➢ Consult the Classics
- ➢ Creating a Country
- ➢ Use Information Fluency
- ➢ Utilize Peer Groups
- ➢ Try One Sentence
- ➢ Problem-Solving
- ➢ Return to Roleplaying
- ➢ Speaking with Sketch
- ➢ Prioritize It
- ➢ Change Their Misconception

Content and Language Integrated Learning (CLIL)

==
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
B. R. Aravind, M.A., B.Ed., Ph.D. Student and Dr. V. Rajasekaran, Ph.D.
A Review on Critical Thinking and CLIL – Content and Language Integrated Learning   31

Content and Language Integrated Learning (CLIL) is a boom to ELT. It is a language learning approach where the content of the subject and language learning are imbibed in a single framework. Hence CLIL is a dual-focused educational approach, because an additional language is used for teaching and learning of the content.

David Marsh (1994) says "CLIL refers to situations where subjects, or parts of subjects, are taught through a foreign language with dual-focused aims, namely the learning of content, and the simultaneous learning of a foreign language". He added that by "integrating language and subject teaching, various forms of educational success can be achieved where classrooms comprise learners with diverse levels of linguistic competence" (Marsh 2006). Coyle, Hood, and Marsh (2010) believed that CLIL creates "innovative fusion of non-language subject with and through a foreign language". CLIL reportedly enables one "to learn as you use and use as you learn" (Marsh 2002). According to Coyle (2010), CLIL is a post-method pedagogy model, which has been influenced by different theories that have traditionally had an enormous impact on education. CLIL is able to get two mangoes by throwing a single stone, which is using language to learn and learning to use language. Peeter Mehisto, Maria-Jesus Frigols, and David Marsh mentioned in the book titled, "Uncovering CLIL" as a flexible approach, its methodologies, and techniques which designed for all the students not only clever students.

➢ Experts have done a series of surveys on the usefulness of this dual-focused educational approach. In the research article, "The impact of CLIL on affective factors and vocabulary learning" by Arantxa Heras and David Lasagabaster they have found that CLIL approach had a positive outcome in due course of teaching-learning process. Learners were tested on various grounds, namely, vocabulary test, pre-test, immediate post-test and delayed post-test which revealed that CLIL approach helped learners to learn vocabulary and reduced gender differences in self-esteem and motivation in them. Similarly, José Igor Prieto-Arranz, Lucrecia Rallo Fabra, Caterina Calafat-Ripoll and Magdalena Catrain-González's published an article entitled "Testing Progress on Receptive skills in CLIL and Non-CLIL Contexts" in which they have discussed on how they tested the progress of receptive skills between CLIL participants and Non-CLIL participants. In the reading comprehension and listening comprehension, CLIL participants outperformed the Non-CLIL participants on most tests. It was proved that not only in receptive skills but also CLIL learners excel in the cognitively demanding tasks. In this regard, we can say that CLIL is interwoven with critical thinking.

➢ The Science Report prepared by David Marsh, "The Contribution of Multilingualism to Creativity (2009)" states that multilingualism is an added value in learning languages, where it benefits us through the subconscious. Firstly, the learners' learning capacity, CLIL shows a preference for following linguistic routines when it comes to developing memory skills, especially in early learning classrooms. This is especially beneficial to young learners due to the malleability of their brains (2009). Secondly, learners' immense mental flexibility, "knowledge of more than one language leads to added value which goes beyond language itself, and which enables the development of special multi-competences. This may be significant for developing certain types of skills in thinking and communication (digital literacy) in the Information Age."(2009). Thirdly, learners' capacity to "identify, understand and solve", this results from the fact that CLIL in the

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
B. R. Aravind, M.A., B.Ed., Ph.D. Student and Dr. V. Rajasekaran, Ph.D.
A Review on Critical Thinking and CLIL – Content and Language Integrated Learning   32

classroom largely promotes, encourages and develops skills associated with risk-taking, problem-solving, autonomous learning, creative thinking and higher level abstract thinking, all of which they will be asked to address and tackle later on in real life situations (2009). According to David Marsh's study, a "key skill" in problem-solving can be the ability to remain focused, undistracted and discriminatory. Fourthly, learns how to be responsive and sensitive to various situations. Fifthly, it immerses the learner into different universes (2009) are the contributions of multilingualism to the human brain which was evidently enhanced through CLIL.

➢ Ana Maria Cendoya and Veronica Adibin, Argentina jointly published a research article entitled, "A CLIL experience based on the use of tasks and different genre types" which aimed to show the methodology of CLIL to work task and genre-based pedagogy. According to Ellis (2003), a task "is a work plan that requires learners to process language pragmatically in order to achieve an outcome that can be evaluated in terms of whether the correct or appropriate propositional content has been conveyed". Learners ultimately learn the language and use the language to learn it. According to Swales (1990), a genre is a dynamic social practice susceptible of change. He says that the receivers' expectations and their schematic structure of a genre are as important as or even more important than accuracy or form as these do not necessarily lead to effective communication. Swales refers to genres as the products of social structures that generate them; in other words, texts are the final product of social interactions realized by genres. For this integrated learning in the teaching-learning process, CLIL has appeared as a dual approach to gratify this twin process.

➢ In the research article, "Development of critical and creative thinking skills in CLIL" by Dana Hanesová, University of Matej Bel, Banská Bystrica, Slovakia, introduced teaching techniques to enhance the critical thinking skills in CLIL. He had taken revised Bloom's Taxonomy, De Bono's six thinking hats, SCAMMPERR technique and Lotus blossom technique to prove that critical thinking skills in CLIL learners achieved effectively and vibrantly with action research at higher educational institution and at primary school. According to A. Z. Chamot and J. M. O'Malley (1994), in CLIL due to the integration of academic content with language, the development of critical thinking skills seems to be associated with the development of language functions. They say that the activities which require critical and creative thinking skills, again it resulted in the requirement of complex language and richer vocabulary. Hence it must be channelized properly with the cognitive importance, if not focused on learners, then CLIL becomes a dry methodology in teaching-learning process.

➢ K. Taylor (2006) offers a whole range of ideas supporting the construction of knowledge in CLIL lessons including energizers; problem solving techniques; presentation of meta-cognitive strategies to improve the memory and information retrieval; visualization(mnemonics, peg words, music, discussion, pictures, mind maps, graphic organizers, posters); peer teaching, cooperative work, interrupted and repeated solution seeking; episodic strategies (changes in location, circumstances, use of emotions, movement, novel classroom position (field trips), music, guest speakers, journal writing, projects, peer teaching; quizzes, small group presentations, structured timed tests, real life studies); procedural strategies

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
B. R. Aravind, M.A., B.Ed., Ph.D. Student and Dr. V. Rajasekaran, Ph.D.
A Review on Critical Thinking and CLIL – Content and Language Integrated Learning   33

integrating movement; or reflexive strategies. These tests, tools, and techniques do not fully assure the development of critical thinking skills in CLIL but rather it help in CLIL interaction in the classroom.

Conclusion

Critical thinking has become an avoidable skill to be inculcated in the learning process. In order to help the learners with critical thinking skills, CLIL takes the lead role to play in the educational field. CLIL makes the learners create interest in the content and think critically about the subject, finally they use the language as the medium to express their critical thinking. In spite of having many approaches to learn, CLIL has the maximum number of outcomes. Experts in the field found that CLIL possess the demanding factors which ignite the cognitive flame of the learners in the teaching-learning process. Hence CLIL is a reliable approach especially language learning approach with integrated goals in learning. CLIL helps critical thinking and in the same way, critical thinking helps CLIL. In short, 'Critical Thinking and CLIL are two sides of the same coin'.

===

References

➤ Anderson, L. W., &Krathwohl, D. (eds.) (2001). A taxonomy for learning, teaching, and assessing: A revision of Bloom's taxonomy of educational objectives. New York: Longman.

➤ Blog. Global Digital Citizen Foundation. N.p., n.d. Web. 14 Mar. 2017.

➤ Cendoya, Ana Maria, and Maria Veronica Di Bin. "A CLIL experience based on the use of tasks and different genre types." Latin American Journal of Content and Language Integrated Learning 3.1 (2010): 11-17. Web.

➤ Chamot, A. Z., O'Malley, J. M. (1994). The CALLA Handbook: Implementing the Cognitive Academic Language Learning Approach. New York: Addison-Wesley Publication.

➤ Clark, D. R. 2010. Bloom's Taxonomy of Learning Domains. Retrieved July 10, 2012, from http://www.nwlink.com/~donclark/hrd/bloom.html/.

➤ Cook, J. E. (1991). Critical reading? How? Why? Teaching PreK-8, 21(6), 23-24.

➤ Coyle, Do, Philip Hood, and David Marsh. CLIL: content and language integrated learning. New York: Cambridge U Press, 2013. Print.

➤ Crockett, Lee Watanabe. 2016. 12 Strategies for Teaching Critical Thinking Skills the Right Way

➤ De Bono, E. (1985). Six Thinking Hats: An Essential Approach to Business Management. Little: Brown, & Company.

➤ Dewey, John (1916). Democracy and Education: An Introduction to the Philosophy of Education. New York: Macmillan. Retrieved 4 May 2016 – via Internet Archive.

➤ Eberle, B. (2008). Scamper on: More Creative Games and Activities for Imagination Development. Waco: Prufrock Press.

➤ Elder, L. 2007. A brief conceptualization of critical thinking. Retrieved August 21, 2012, from http://www.criticalthinking.org/pages/defining-critical-thinking/410/.

➤ Elder, L., & Paul, R. (2003). Critical thinking: Teaching students how to study and learn (Part IV). Journal of Developmental Education, 2 7(1), 36-37.

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
B. R. Aravind, M.A., B.Ed., Ph.D. Student and Dr. V. Rajasekaran, Ph.D.
A Review on Critical Thinking and CLIL – Content and Language Integrated Learning   34

- Elder, L., & Paul, R. (2004). Critical thinking... and the art of close reading (part IV). Journal of Developmental Education, 28(2): 36-37.
- Ellis, R. (2003). Task-based language learning and teaching. Oxford, England: Oxford University Press.
- Heras, A., and D. Lasagabaster. "The impact of CLIL on affective factors and vocabulary learning." Language Teaching Research 19.1 (2014): 70-88. Web.
- Johnson, Sandra, and Kathleen Taylor. The neuroscience of adult learning. San Francisco, Ca. Jossey-Bass, 2006. Print.
- Marsh, David et al. (2009). Multilingualism and Creativity: Towards an Evidence base. Study on the Contribution of Multilingualism to Creativity. Compendium Part One. 16 July 2009.
- www.europublic.http://eacea.ec.europa.eu/llp/studies/documents/study_on_the_contribution_of_multilingualism_to_creativity/compendium_part_1_en.pdf
- Mehisto, Peeter, David Marsh, and MaríaJesús. Frigols. Uncovering CLIL: content and language integrated learning in bilingual and multilingual education. Oxford: Macmillan Education, 2009. Print.
- Michalko, M. Lotus Blossom. (2003). In Focus: Bimonthly Newsletter of American Creativity Association, 16/6, 3-5.
- Nickerson, R. 1987. Critical Thinking. Retrieved July 17, 2012, from http://lclane2.net/criticalthinking.html/.
- Norris, S., & Ennis, R. (1989). Evaluating critical thinking. Pacific Grove, CA: Thinking Press & Software.
- Paul, R. and Elder, L. 2009. The miniature guide to critical thinking. Concepts and tools. The Foundation for Critical Thinking.
- Prieto-Arranz, José Igor, Lucrecia Rallo Fabra, Caterina Calafat-Ripoll, and Magdalena Catrain-González. "Testing Progress on Receptive Skills in CLIL and Non-CLIL Contexts." Content-based Language Learning in Multilingual Educational Environments Educational Linguistics (2014): 123-37. Web.
- Richards, J., Rodgers, T. (1986). Approaches and Methods in Language Teaching. Cambridge: CUP.
- Schafersman, S. 1991. An introduction to Critical Thinking. Retrieved February 8, 2008, from http://www.freeinquiry.com/critical-thinking.html/.
- Schafersman. (1991). An Introduction to critical thinking. Retrieved March 16, 2010 from: www.freeenquiry/criticalthinking.html
- Swales, J. M. (1990). Genre analysis. Cambridge, England: Cambridge University Press.
- Taylor, K. (2006). Brain Function and Adult Learning: Implications for Practice.

===

B. R. Aravind, M.A., B.Ed., Ph.D. Research Scholar
School of Social Sciences and Languages
VIT Chennai Campus
Chennai 600127
Tamil Nadu
India

Dr. V. Rajasekaran Ph.D.
Asst. Professor

===
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
B. R. Aravind, M.A., B.Ed., Ph.D. Student and Dr. V. Rajasekaran, Ph.D.
A Review on Critical Thinking and CLIL – Content and Language Integrated Learning   35

School of Social Sciences and Languages
VIT Chennai Campus
Chennai 600127
Tamil Nadu
India
rskaran2003@gmail.com

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
B. R. Aravind, M.A., B.Ed., Ph.D. Student and Dr. V. Rajasekaran, Ph.D.
A Review on Critical Thinking and CLIL – Content and Language Integrated Learning   36

Transgressing the Traditional Beliefs and Customs in Thakazhi Sivasankara Pillai's *Chemmeen*

S. Arunkumar, M.A., M.Phil., SET

Courtesy: https://www.amazon.in/Chemmeen-Translated-Nair-Anita-Pillai/dp/9350290863
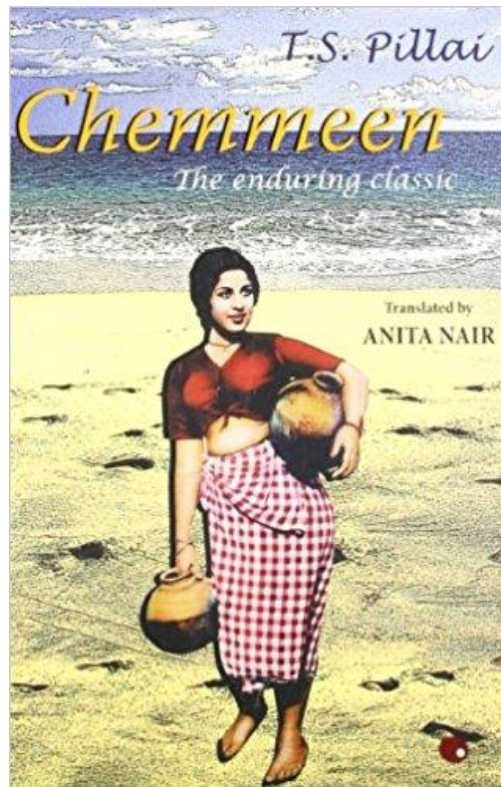
Abstract

      This paper explores the decline of traditional beliefs and customs. *Chemmeen* is a story of a fisher woman Karuthamma, the protagonist of the novel, who lives in the coastal region of Kerala. She trespasses against the laws of her society by falling in love with a Muslim wholesale trader Pareekutty. And then, she faces the scorn and hate of the villagers including her father. The same is true for Pareekutty. Chemban Kunju, father of Karuthamma, disregards not only the traditional practices and moral conduct turns greedy**.** Finally, he loses his sanity. In this novel, Pillai projects that if married fisherwoman was infidel when her husband was at the sea then it is

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
S. Arunkumar, M.A., M.Phil., SET
Transgressing the Traditional Beliefs and Customs in Thakazhi Sivasankara Pillai's *Chemmeen*   37

said that the Goddess of sea (Kadalamma) would engulf him. The men at sea must be courageous and honorable. The women on seashore must be uncontaminated and uncorrupted to assure the protection of their men on Kadalamma's dangerous waters. The novel emphasizes the fact that peace and harmony is maintained as long the traditions and customs are adhered to. There's chaos and disharmony when traditional laws and customs are breached and overstepped the traditions of fishery folk.

Keywords: Fishery folk, traditionalism, customs, scorn, Chaos, chaste

Introduction

Chemmeen, a Malayalam novel by Thakazhi Sivasankara Pillai, was translated into English by Anita Nair. It is a story of passionate love that set in the backdrop of the coastal area of Kerala. '*Chemmeen*' is the tale of young fisher woman, Karuthamma, the daughter of Hindu fisherman Chembankunju, falls in love with Pareekutty, the son of a Muslim whole sale fish trader. Due to their religious and social differences and rules of the Sea, Kadalamma, their love is nipped in the bud and Karuthamma marries Palani, an orphan fisherman.

Discussion

This paper explores how *Chemmeen* advocates traditionalism. Not just Karuthamma and Pareekutty who defies traditional beliefs, social taboo and customs. Chembankunju, Karuthamma's father, who defies the rules, lay out by his community to own a boat and net, and he saves up money, which is against the custom of the fishermen, who don't believe in hoarding money. Finally, he ends up alone and ruined. His wife, Chakku who supports him resently, ends up dead. *Chemmeen* is centered on a myth by which the fishing folk of that area live. The myth says that a fisherman's life is protected by the chastity of his wife. If his wife is infidel, the mother Sea (Kadalamma) will take his life. The men at Sea should be courageous and honorable. The women on Sea shore must be uncontaminated and uncorrupted to assure the protection of their men on Kadalammaa's dangerous waters.

A Clash Between Traditionalism and Modernism

The novel *Chemmeen* is a clash between traditionalism and modernism. The novelist recommends conventional norms and advocating traditionalism. The characters in the novel are all transgressing the traditional beliefs and customs. It depicts Chembankunju's life and his fall. He neglects moral conduct and his life turns greedy. He wants to buy a boat and net despite the fact that as per the customs; is not to own boat and net. Bribing his way through the customs, he finally owns a boat leading to a devastating end where he loses his sanity. Karuthamma trespasses against laws of her social taboo and traditions by falling in love with a Muslim Whole sale trader, Pareekutty. At last, she confronts the scorn and her hate of the villagers including her father.

As Narayana Menon comments, Thakazhi tempers realism with a new romanticism. "This novel has a quality of table in which the lives, the superstitions, the inner beliefs, the traditions and the sufferings of the community of fishermen are portrayed way of life a deep and significant moral".

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
S. Arunkumar, M.A., M.Phil., SET
Transgressing the Traditional Beliefs and Customs in Thakazhi Sivasankara Pillai's *Chemmeen*   38

Both are playmates since their childhood. They love each other and express romantic love. Since Karuthamma belongs to the fishing community and she cannot be married to any outside her caste. So, she sacrifices her love for Pareekutty and she married a poor orphan fisherman Palani due to Chembankunju desire. In the novel, he has given several examples in terms of giving description of traditional beliefs and customs portrayed by characters that transgress them; and draws a contrast between what should be done and what should not be done. Karuthamma, and her father are significant characters in the novel as symbol of transgressor of social taboo, tradition and customs.

Vindicates the Tragic Characters

Chemmeen vindicates the tragic characters who have transgressed. Karuthamma tries to resist temptation and love, loses her husband Palani who is at the sea, at the same moment as she conjoins with her lover, the fact that novelist has not portrayed characters, who challenge the customs as victors but instead gave them only loss and tragedy. The novelist is advocating traditionalism by showing the consequences.

They trust strongly that prosperity of shore heavily relies on the values of women. Chakki, mother of Karuthamma and Nallapennu, her relative often tells her the story of fallen women whose deeds wreaked havoc for the shore. Her heart yearns for Pareekutty but her concerns for the sea shore, abstain her from any drop from her virtuous pedestal. She often reminds herself of the story of fallen women. The whole plot revolves around his chastity perception and myth moves the story. Every now and then reference to the fisher women's purity come into question and even women does not questions his myth, on the other hand, often women are held responsible for any chaos and mayhem on the shore. In order to safe guard her shore, she gives consent to marry Palani. The love story of Pareekutty and Karuthamma heard by her husband Palani and his people and time and again Palani is taunted and derided for that. They remind him that him that he has married a fallen woman and they impose a kind of ostracism on him by avoiding him in their fish catching travels. Palani makes a boat of Plank and goes alone to the Sea. Each time he returns safe, he convinces himself that Karuthamma is not fallen. By this time Pareekutty comes to meet Karuthamma and their passion is rekindled. She forgets for a moment the vows of chastity she had given to her husband. Palani had gone to the sea and he is seen caught in current of water as if the timely punishment for Karuthamma is transgression.

Conclusion

The novel *Chemmeen* has a tragic end of the sad tale of the protagonists. All characters trust in destiny and they struggle against odds. Tradition and taboos are very powerful for them. The novel is a complete understanding of the disintegration of tradition, social and religious beliefs in fisher folk.

===

References

Pillai, T.S. *Chemmeen.* India: Harper Collins, 2011. Print.

===
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
S. Arunkumar, M.A., M.Phil., SET
Transgressing the Traditional Beliefs and Customs in Thakazhi Sivasankara Pillai's *Chemmeen*   39

http://www.academic.edu\8416741\Traditionalism-Advocated-in-Chemmeen.web.

==
S. Arunkumar, M.A., M.Phil., SET
Assistant Professor of English
Theivanai Ammal College for Women
Villupuram
Tamilnadu
India
profarunenglish@gmail.com

==
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
S. Arunkumar, M.A., M.Phil., SET
Transgressing the Traditional Beliefs and Customs in Thakazhi Sivasankara Pillai's *Chemmeen*   40

M-Learning: Use of Mobile Phones as an Effective Tool for Teachers' Professional Development

P. Caroline Cynthia, M.A.
Dr. V. David Jayabalan, M.A., M.Phil., B.Ed., Ph.D.
===

Abstract

M-Learning (Mobile Learning) plays a significant role in creating an independent learning environment for both teachers and learners. It is evident that students of the present generation are more comfortable in using technology on a regular basis which is not the same for teachers. Tools such as Smart Board, Projector and Laptop have become compulsory teaching aids inside the classroom. *Mobile Assisted Language Learning* (MALL) supports the teachers to search for materials beyond the prescribed lessons which can provide a wider range of understanding on any topic from anywhere and at any time. Mobile phones can also be used as an important teaching tool to practice collaborative tasks, interactive sessions and as a continuous learning aid for teachers as well as learners. Smartphones and Tablets are used as effective tools for teaching LSRW skills in many countries but using Mobile phones inside Indian classrooms is still not in practice. The objective of this article is to help teachers understand the benefits and the different ways to use mobile applications for their personal and professional learning both inside and outside the classroom. In this article, mobile application tools such as *Seesaw, Medium, Snap Homework and WordPress* are described in detail and shown how they can act as effective tools to enrich the teachers' knowledge on the use of technology for their everyday teaching and learning process. The outcome of this study substantiates that Mobile learning tools do enhance teaching proficiency of English language teachers.

Keywords: M-learning**,** Mobile Assisted Language Learning (MALL), Mobile Applications, Teacher Development

Introduction

Mobile learning (mlearning) has become a popular teaching and learning approach with a lot of advancements in the field of education. Innovative use of mobile learning tools inside and outside classroom creates an independent learning environment for both the teacher and the learner.ICT tools such as Computers, DVDs and projectors play an integral part in language teaching. Adding to the benefits and advancements in technology use, mobile phones have also become essential tools in the teaching arena. Constant attention and contact with friends, teachers, and family members are some of the major advancements with the use of mobile phones than other devices. Though majority of Indian schools argue that use of mobile phone creates distraction, they cannot deny the benefits it contributes for

===
Language in India www.languageinindia.com **ISSN 1930-2940** **18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in*
English Language and Literature
P. Caroline Cynthia, M.A. and Dr. V. David Jayabalan, M.A., M.Phil., B.Ed., Ph.D.   41
M-Learning: Use of Mobile Phones as an Effective Tool for Teachers' Professional Development

practicing collaborative tasks for teaching LSRW skills. Another notable advantage of using mobile phone is that, it bridges the classroom and the outside world with many features like camera, voice recorder, podcast, video player, maps, internet browser, notes and calendar in a single device.

Teachers play a very important role in implementing *M-learning* inside the classrooms which can help learners to perform language learning tasks much better than traditional ways of learning. With the use of technology, the role of teachers has changed and it continues to change every day. This method of teaching cannot work as a regular method of teaching but it can give a change in the learning environment of learners by implementing it for simple activities that can create an active learning environment. The teachers need to encourage and support learners to practice simple activities that help learners to speak for instance, learners describing a picture in their own words can be an interesting activity for the learner. Laine and Suhonen (2008) suggest that mobile learning supports the learner to interact through collaborative tools such as photos, and video-sharing services, Weblogs and wiki for sharing content with other learners. Effective use of mobile phones inside the classroom is possible if the teacher is proficient, confident, updated and organised with proper framework for every class.

Mobile Assisted Language Learning

Mobile Assisted Language Learning (*MALL*) is used as an alternative approach for language teaching. Assisting learners with mobile devices and giving them personal space to learn language on their own anywhere and at anytime creates a new learning environment for the learners. *MALL* for adult learners provides new opportunities to explore on topics and discuss it in public forums like Twitter, WhatsApp group and Facebook. This spontaneous approach to learn different topics through Smart phones can help the learners to sustain their interest for a longer period of time than regular methods of learning. User-friendly features in Mobile technology help the teachers to create innovative tasks for learners and to share them with the learners with similar interest respectively Tayebeh Mosavi & Amin Nezarat (2012), suggest that *MALL* creates a more convenient learning environment that aids to be an important strategy to achieve and meet the learning needs of the learners. Since Mobile phones are multimodal, they can be used effectively to practice different tasks such as learning vocabulary through flashcards and pictures, reading comprehension, listening activity, Grammar and writing exercises.

Teachers play a very important role in implementing *Mobile Assisted Learning* which is more challenging and dynamic than other approaches of teaching. In this method of teaching, the teachers act as facilitators by providing them with activities like discussion and demonstration without setting any time limit for the learners. Another reason why teachers should use *MALL* in their teaching is to create an autonomous learning environment for the learners by instructing them to look for materials and ideas in the internet that they find interesting to read. Pursuing it further, teachers should be ready to raise challenging questions for the learners so that the students can search and explore the internet for more information on the given topics. Thus these kinds of activities can help learners to stay active for a longer period of time. Meticulous planning of right questions, group interaction and discussion for each topic can create an effective teaching and learning environment.

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
P. Caroline Cynthia, M.A. and Dr. V. David Jayabalan, M.A., M.Phil., B.Ed., Ph.D.   42
M-Learning: Use of Mobile Phones as an Effective Tool for Teachers' Professional Development

Mobile Applications

In recent times, the use of computers among students has decreased because of the portable devices such as Smart phones and tablets. Mobile applications serve as easy tools to search directly for specific information than browsing and loading it on the webpage. The uses of Mobile phones have become easier with the inbuilt applications as well as regular applications that can be downloaded with official applications like Google play and Apple's App Store. In comparison with all other subjects, language teachers have more opportunities to create a completely different learning environment for their learners with the use of Mobile Applications. Students can experience changes in teaching methods that can initiate the interest of the learners. New teaching method like implementing mobile applications provides more opportunities for the teachers to have perspectives and ideas in their known subjects. Tasks such as Listening, Speaking, Reading and Writing can be practised effectively with the powerfully designed features that can interest the learners as well as the teachers.

Mobile applications have a lot of advantages for English language teachers. Using Mobile applications such as voice recorder can help teacher to engage the class effectively especially while conducting collaborative tasks that include interaction among the learners. Another notable advantage of using mobile application tools such as *dictionary application* with detailed word explanation and *News application* with instant update that can be utilized as a tool for reference. It can help teachers and learners to continue their learning process even during their free time. Another factor to consider is it's systematically enabled learning features. For instance, teachers can use reading tools that can help the readers to continue their reading from the page it is stopped. Using Highlighters for favourite quotes, dialogues and vocabulary are a few interesting features of Mobile applications that lack in web browser. The following section of the article is an attempt to describe a few Mobile applications that can help teachers to improve their personal and professional teaching and learning.

Seesaw Application

Seesaw application is an iOS supported application that can function in iPhone and iPad devices. This application can be used as an effective tool to maintain digital portfolio of individual students in a class which can be accessed by the teacher, students and their parents with a class code. Features like *Journal, Activities, Inbox, Skills and Blog* in this application can support teachers to create organised portfolio by documenting the development of each learner in the class than by maintaining it in hand written documents. The main advantage of using this application is to make the work of a teacher easier, effective and efficient by spending more time with their students after the class hours. Once the teacher has adapted this method of providing activities for students, a regular pattern of this system can work wonders for teachers as well as students in their language learning.

Teachers can instruct students to post their written works or ideas of their everyday lessons on the *Journal* column which can help students to display what they learned in their language class. Riddles, grammar activities, reading comprehension and written assignments can be posted on *Activities* column. *Inbox* feature in Seesaw application helps the teachers have live chat with students and their parents if they have any doubts on given tasks. The notification bar in the application allows the teacher to be attentive to all the messages posted by students and parents. *Skills* feature in Seesaw application is a paid feature with many advantages where the teacher can rate the students' performance based on their language

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
P. Caroline Cynthia, M.A. and Dr. V. David Jayabalan, M.A., M.Phil., B.Ed., Ph.D.   43
M-Learning: Use of Mobile Phones as an Effective Tool for Teachers' Professional Development

learning skills. *Blog* features in this application helps the teacher to publish the works of the students that helps the family members to be connected with classroom activities and witness the growth of their child's learning.

Medium Application

Medium application is a boon for every reading teacher. This application helps the teachers to have ideas and perspectives of different topics that can be experienced in a single platform. Teachers who are engaging-readers are motivated to read and are socially interactive about what they read. These qualities show up in their classroom interactions and help create students who are, in turn, engaged readers. (Dreher, 2003:338). Medium is one such online application that helps teachers to be continuous active readers. This application also works as a platform for teachers to write and publish their own articles on any interesting topics or inspiring stories that they have experienced. The page provides articles and stories in different topic tags such as *Technology, Culture, Entrepreneurship, Creativity, Self, Politics, Media, Productivity, Design, Popular* topics and so on, based on the interest of the readers.

Audio feature in medium application supports the teachers to listen to the topics if they find less time for reading and they can also make use of this application to provide students with listening activity topics of their choice to make the activity effective since the application is structured as a huge platform with different topics. The use of *Bookmarks* in this application appears in a separate column where the teachers can find all their favourite quotes in a single page. *Interests* feature such as *Arts, Comics, Film, Food, Humour, Lit, music, Photography, Social media, Sport* and so on can be followed by the teachers so that they can receive constant update of the selected topics. Pursuing the benefits of Medium application further, it can be best used as an interactive tool for teachers to have constant connection with people who are experts in each topic. Teachers can have online chat, provide and receive feedback for every article published in this application.

Snap Homework

Snap Homework application is an excellent alternative tool for school teachers to announce the day-to-day happening of every classroom activity, homework and message provided by all the subject teachers to students and their parents. *Classroom update* feature in Snap homework allows the teacher to attach photos, Audio documents and videos related to lessons, post pictures of group activity; attach materials for exam preparation from file manager, DropBox and Google Drive. *SnapPay, SnapSign* and *Invite* are other features that help teachers to maintain a record of regular attendance of students, official announcements, events and other school related activities. Grades from 1 to 12 will be provided with separate class code that can support parents to access the application and follow official posts in one application. Since it is a free educational application for the teachers, language teachers can post rhymes, poems, reading materials, speaking activity links and riddles to engage students even after school hours.

Snap Homework application helps the teacher to give a clear picture of his/her students' contribution in the class to their parents. Teachers can instruct students to practice collaborative tasks such as enacting a play, short story, debate and impromptu speaking activity in the class that can be recorded as Video/Audio format. This activity would

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
P. Caroline Cynthia, M.A. and Dr. V. David Jayabalan, M.A., M.Phil., B.Ed., Ph.D.   44
M-Learning: Use of Mobile Phones as an Effective Tool for Teachers' Professional Development

encourage the students to gain confidence and attention in every language class. "Building a parent –teacher relationship on mutual respect and trust is just as important as the ability to teach reading. It will nurture long-lasting, respectful relationships with parents and students that can last a lifetime" (Barbara Mariconda, 2003). Thus *Snap Homework* application supports teachers to get insight about their engagement with parents and students that results advancement in their personal and professional growth.

WordPress Blog

WordPress blog application is a free blog creator to publish personal works online. This application can be used as an excellent tool for teachers to create their own classroom blog for their students to be connected lifelong. There are many interesting features in WordPress blog application such as *publishing articles*, *editing posts*, *categorizing articles* based on the title, *searching related content*, *Managing users' access*, and *Changing themes* of own choice. According to Deng & Yuen, "blogging fosters individual expressions, reflections, social networking and peer support" (2011:53). Paquet (2003) & Herring et.al (2004) are of the opinion that blogs create an opportunity for teachers to be engaged in their own learning and thus it empowers them and develops their reflective approach (as cited in Ismail Hussein Amzat, 2017, p.40). Language teachers can post general articles like reading strategies, writing tips, ideas for speaking activity and listening tips that involve teachers' continuous learning. Language teachers can also form group of students and assign them tasks to manage, edit and develop contents related to English language for the classroom blog. These activities can nurture a lot of creative ideas among the students and the teacher can guide them whenever the support is needed. Thus the teacher can create a new self-learning experience for the students as well as set a new trend for other teachers.

Conclusion

Teachers play a very important role in the lives of learners. Everyday technology brings in lot of opportunities and ideas for the teachers to teach creatively. In order to cope with the advancements in teaching methods and approaches, teachers need to be efficient in handling ICT tools with confidence. According to Amol C. Goje & Pravin L. Yannawar (2011), teachers should be equipped with knowledge on the use of technology in order to attain success in their teaching and learning. They emphasise that the teachers should learn to use a variety of technology applications available for teachers to create an effective learning environment in and outside the classrooms. Thus to conclude teachers should come forward to implement new methods of teaching with use of technology on most of the days as it is the expectation and demand of the learners of the digital age. It is also evident that new teachers would be comfortable in using mobile phones as a tool for personal learning as it has become a part of their lifestyle. The use of Mobile applications described in this article can certainly enhance the teachers' creative knowledge along with their subject knowledge, as a result of which they can also empower themselves in their career, thus becoming effective teachers in the noble profession of teaching.

===
References

1. Amzat, Hussein Ismail (2017). *Teacher Professional Knowledge & Development for Reflective and Inclusive Practices*, Routledge, p.40.

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
P. Caroline Cynthia, M.A. and Dr. V. David Jayabalan, M.A., M.Phil., B.Ed., Ph.D.   45
M-Learning: Use of Mobile Phones as an Effective Tool for Teachers' Professional Development

2. Dreher, M.J. (2003) Motivating teachers to read. *The Reading Teacher*, 56(4), 338-340.
3. Goje.C.Amol & Yannawar L.Pravin (2011). *Emerging Trends in Information Technology*. VIIT, 2007. I.K. publications.
4. Laine, T. & Suhonen, J. *Establishing a mobile blog system in a distance education environment*. International Journal of Mobile Learning and Organisation, 2008.
5. Mariconda, Barbara (2003) *Easy and Effective ways to communicate with Parents*, Scholastic Inc., (Pg.7).
6. Miangah, Mosavi Tayebeh & Nezarat, Amin. (2012). *Mobile-Assisted Language Learning*. International Journal of Distributed and Parallel Systems.3. (309).

==

P. Caroline Cynthia M.A.
Research Scholar (ELT)
Department of English
Loyola College
Chennai-600034
Tamilnadu
India
cynthiaandrews.scholar@gmail.com

Dr. V. David Jayabalan M.A., M.Phil., B.Ed., Ph.D.
Associate Professor
Department of English, Loyola College, Chennai-600034
Tamilnadu, India davidjbalan@yahoo.com

==
Language in India www.languageinindia.com **ISSN 1930-2940** **18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
P. Caroline Cynthia, M.A. and Dr. V. David Jayabalan, M.A., M.Phil., B.Ed., Ph.D.   46
M-Learning: Use of Mobile Phones as an Effective Tool for Teachers' Professional Development

Integration of Language Skills in Teaching English

S. Dinakaran, M.A., B.Ed., M.Phil.

===

Abstract

The title of the paper is *Integration of Language Skills in Teaching English*. Around the world most of the countries are following that, teaching English as second language. In India, English played as vital role because English is the official as well as second language. The integrated approach is one of the approaches that tell about to equal importance to all the four language skills. Also, this paper attempts to describe, what the problems are facing by the students without proper follow of *LSRW* skills. And how implement some approaches in the classrooms. There are four language skills in English, they are; listening, speaking, reading and writing. We can divide the language skills into two are Input skills and Output skills. The input language skills are known as *Listening and Reading*. And the output language skills are known as *speaking and writing.*

Introduction

This paper mainly focuses on the importance of English language skills. Most of the schools and colleges are not giving importance to the four skills. They give more importance on reading and writing and less importance to listening and speaking. Without proper integration of the four language skills, the students not capable of speak fluently in English. One wants to become well round communicator, to be proficient in each of the four skills. The four language learning skills are, *Listening, Speaking, Reading and, Writing*. Every teacher and learner should know the importance of English language. And the teacher should integrate all the four skills to teach.

Listening Skill

The words *listening* and *hearing* are different. Hearing happens unconditionally without making any effort. It includes noise and all other sounds. But listening is something different, it needs some efforts, we have to concentrate and keep following one's instructions. Listening is the first and most important skill; a language teacher should give importance for student's listening skill. To improve one's listening skill one needs to listen to English audios and videos. It helps the learners to improve listening skill. They also will feel happy to listen and stimulate their interest in the study of second or foreign language. Teachers have to clarify the students' doubts and explain the meaning of the difficult words. Also, the English teacher needs to

===
Language in India www.languageinindia.com **ISSN 1930-2940** **18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
S. Dinakaran, M.A., B.Ed., M.Phil.
Integration of Language Skills in Teaching English   47

encourage them to listen and watch English news, movies, commentaries and telephone conversations.

Common Listening Problems

Some of the common problems faced by the learners while listening or watching English audios and videos include the following. Listeners feel difficult to follow the actual sounds uttered. Many listeners feel that the conversation or commentary is very fast, and they are not able to follow the speaker/s. And, if they do not know the meaning of the words spoken, they show difficulty in understanding instantly what is said. Some of the students get stressed out and lose their concentration. Also, most of the conversations in English movies is in foreign slang, so learners are not able to catch the words. The slow learner needs to hear the audio clips many times.

Solutions for the Problems

The instructors should make some efforts and take further step to give solutions for the above-mentioned problems. The native English speakers mostly speak in English colloquial slang. So, instead of the native speaker's audio, use Indian people's English conversation. In this way they will be able to understand natural actual sounds of the word, and no need to hear many times for the same audio. In order to avoid getting tired, the teacher needs to split the recording into short passages.

Speaking Skill

The capacity to express one's thoughts, opinion, feelings, joy and ideas to others is through speaking. Everyone who shares their message or information mostly prefer English language for communication. While speaking professionally, it requires proper pronunciation, tone, clarity, coherence, pause, uniformity, content, etc. A good speaker can recall words quickly and arrange it in proper order with correct grammatical structures and deliver fluently. But it needs more practice and hard work for second language learner. The teacher needs to take further steps to develop their speaking skills, by telling the importance of English language, and how the language helps to shine one's life, etc. In this way the teacher motivates to the students, always speak in English or think in English for their daily attitudes. Likewise, the teachers have to give any general English topics, conduct language games, narrate short stories, developing hits, translate a passage, give any realistic situations way improve their speaking skill.

A person, who wants to speak fluently in English, would need adequate and diverse vocabulary. So, the teacher should keep this in mind and design his teaching and materials suitably to improve the students' vocabulary day-by-day. Also, the speaker has to develop his or her confidence to speak in English. The teacher has to arrange pairs or group study, presentation, conversation among the students, and some interesting topics to express in front of the students. Another important aspect is the teacher should give feedback to the students, correct their mistakes and encourage them to speak in English.

Common Speaking Problems

Some of the common speaking problems are inhibition to speak in English, inferiority complex among the students, lack of training and coaching, fear of speaking in English, worry about criticism, stage fear, lack of vocabulary, etc. Some students are able to deliver everything in mother tongue but are unable to deliver the same content in English.

Solutions for the Learners' Problems

The English teacher must take initiative to solve some of their speaking related problems. Some students are unwilling to speak in front of the full class, so the teacher has to encourage speaking in front of the students. Also, the teacher shouldn't expect accuracy of language from the students; whatever they speak in English, the teacher should just encourage them. The teacher should give more importance to vocabulary. Vocabulary-based games should be encouraged. The teacher has to tell them about the real problems faced by second language learners and show how they could overcome such problems.

Reading skill

Reading skill refers to ability to understand the text. It is one of the receptive skills. It helps getting more knowledge of vocabulary, grammar, conversational techniques, etc. There are two types of reading are: skimming and scanning. Skimming is used to quickly read or recognize the content general idea of a text or any other materials. Scanning is to give more concentrated skill going line by line. The reading skill helps the learner to get new vocabularies and recollect learners' already known words.

Common Reading Problems

Some of the major reading skill problems include difficulty to understand the content of the books. The text is not matched with the knowledge and experience of the learners. Another problem is lack of vocabulary, so while reading the text the student should stops to look up for meaning and words in a dictionary. If the text book content is boring, students feel discouraged and sleepy. Next problem is lack of interest, because reading books takes more time. And poor comprehension leads frustration among the students.

Solutions for the Learner's Problems

The teachers have to know the age level of the children and based on their knowledge level they should set the curriculum to make sure that students choose their own simplified books to read what they choose. The teacher also clarifies the difficult words and its meaning in reading texts. Use plenty of illustrations in the text; it helps pre-judge the content and makes it interesting. It's better to ignore difficult words or assume the meaning of the words; it may help them to read fast. And encourage them to make reading as a habit in their life. Newspaper and magazine reading also helps them to improve their general knowledge as well as their vocabulary.

Writing Skill

Most of the countries are judging the students' knowledge through writing skill. While judging the written composition, teachers have to check some important aspects. These include content, formation of sentence, grammar, spelling, punctuation, presentation, style of writing,

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
S. Dinakaran, M.A., B.Ed., M.Phil.
Integration of Language Skills in Teaching English   49

etc. Sometimes same word plays a multiple meaning, so we can find the meaning of the particular word based on the sentence. One of the best ways to develop writing skill among the students is free writing; it helps them to write their own essay, without any rules and regulations. Teacher should explain to the students how to write an essay or any written composition. Also, teacher must give general topics to them and encourage them to perform writing tasks. Creative writing helps to improve their creative power. Also, teachers should suggest the students to write short stories, dramas, novels, biographies, autobiographies, etc. This type of writing helps them to improve their writing skill.

Common Writing Problems

Some of the major problems faced by the learners include the following: they struggle to write a detail description of any composition. The students are not able to construct the sentence in proper grammatical structure. Also, they commit lots of spelling and punctuation mistakes while writing. Another problem is mistakes and corrections discourage them.

Solutions for the Learner's Problems

Instead of mentioning the mistakes in front of the students better to call the student individually and tell their corrections personally. After evaluating the paper, better to mention some encouraging words and write these in the paper. Teachers should treat the students equally without any partiality. If the student did any spelling mistakes, correct these, and then teach that particular word with special attention. The progress of rewriting and rereading should encourage them. And better to give less "imposition".

Integrating the Language Skills

The integrated approach means giving equal importance for four language skills. This approach helps the students to lean the second language. If a person who follows the integrated approach, he/she will be able to understand any English conversation, able to speak fluently, able to read the text and understand the content and also able write without any mistake. So, a teacher should give equal importance to the four language skills in the class room and should help the students to improve their knowledge and skills. Integrating skills help you to build in more variety into the lesson because the range of the activities will be wider. Instead of giving more importance to simple exercises or structure-based teaching, give importance for integrating the four skills and it helps effective communication.

We can divide the four language skills into two types, are *Input skills* and *Output Skills*. The two inputs are listening & reading, which is also considered as receptive skills. And speaking & writing skills are known as output skills or productive skills. A good English teacher properly manages receptive and productive skills. It involves series of activities that use variety of skills. And every skills and activities are closely linked to one to another. The educator should have ability to develop in their students the input and output skills and elucidate these in the class room. First of all, the teachers should be familiar with the four skills, and then only they will have ability to teach their students.

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
S. Dinakaran, M.A., B.Ed., M.Phil.
Integration of Language Skills in Teaching English   50

However, very few teachers only integrate the four language skills effectively; many of them do not properly follow the four language skills. This situation affects the students' entire life. Now-a-days most of the schools and colleges give more importance to reading and writing and less importance to listening and speaking. So, this generation of students will be able to read and write in English. But they are unable to understand some English conversation and are not able to speak fluently in English. Especially village sector schools and colleges mostly teach English language using mother tongue. After students complete their schools or college they struggle a lot to communicate in English, while they enter new circumstances such as work place.

Conclusion

The teacher should take responsibility for their students' communication skills. If the teacher gives equal importance for listening, speaking, reading and writing, students will be able to listen and understand, speak fluently without hesitating, read any script of writing and understand the concept or information, and write anything spontaneously. So, for language teaching and learning process, students as well as teachers should know the importance of integration.

==
References

1. Freeman Larsen Daine, Techniques and principles in English language teaching, (2013)

2. Tikoo, M L., Teaching and learning English (2003)

3. Sundaram, Meenakshi. Teaching of English, (2014)

4. Elaine K. Horwitz, Michael B. Horwitz, The Modern Language Journal, Vol. 70 (1986).
5. Richards C. Jack, and Rodgers S. Theodores, Approaches and Methods in language Teaching (2006).

6. Freeman- Larsen Diane, and Anderson, Marti, Techniques & Principles in Language Teaching (2012).

S. Dinakaran, M.A., B.Ed., M.Phil.
Assistant Professor
Jeppiaar Engineering College
Chennai- 603 103
Tamilnadu
India
dinakarthi38@gmail.com

===
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
S. Dinakaran, M.A., B.Ed., M.Phil.
Integration of Language Skills in Teaching English   51

Twisting and Twirling Tongues: The Taste of Time

Dr. G. J. Hamlin, P.G.C.T.E., Ph.D.

==

Abstract

Intelligible pronunciation is the basis for efficient and effective communication in any language and so in English. Poor pronunciation of the English language will mislead others and may also create embarrassing situations. To speak English accurately the different articulators of speech sounds ought to be used efficaciously. Among the different articulators, the tongue is the most active one that primarily helps one in speaking a language. Tongues that speak mother tongues must be twisted and twirled in the right manner to express English intelligibly. But English spoken in the border areas of Kanyakumari district is an amalgam of Tamil and Malayalam. Hence, an attempt is made to address the questions related to the phonological acquisition of Tamil speaking English medium students of the district, with special focus on lateral consonant and frictionless continuant. The study is constructed with the intention of unearthing the problems of pronunciation which would certainly help the students as well as the teachers of English. The findings of the study reveal that students face complexity in pronouncing the sounds. Hence, teachers who teach English should feel the taste of the language, use twisting and twirling tongues and help learners to achieve the same which is indeed the need of the hour.

Keywords: Speaking English, Kanyakumari District, Tamilnadu, Kerala, Lateral Consonant, Frictionless Continuant. Twisting, twirling tongues in pronunciation

Introduction

English pronunciation is an effective tool in communication. To communicate ideas with clarity to speakers of different tongues of different states a standard pattern of Received Pronunciation should be used. But pronunciation is given less priority in schools and colleges. And hence, unintelligible pronunciation is indeed an obstacle for many. To feel comfortable with one's speech while actively participating in social discussions or during a presentation on stage only standard pronunciation helps. This helps to avoid peculiar, awkward and worrisome situations. The persistence of such problems leads to an overwhelming demand for English and English medium schools. Realizing the graveness of the condition, it is high time that teachers of English train students in twisting and twirling the tongues that spin words with a savour of their respective mother tongues. As the new language is learned quite a long time after the mother tongue is acquired learners face numerous problems while pronouncing English words.

==
Language in India **www.languageinindia.com** **ISSN 1930-2940** **18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. G. J. Hamlin, P.G.C.T.E., Ph.D.
Twisting and Twirling Tongues: The Taste of Time   52

Considering intelligible pronunciation as the essential need of the hour this paper is done to unearth the problems that students acquire, and exhibit related to pronunciation. The study was conducted among students of CBSE (Central Board of Secondary Education) and SB (State Board) English medium schools to address the problems of students, if any, in pronunciation with special attention to the production accuracy of lateral consonants /l/ and frictionless continuant /r/, at the segmental level and its relationship to overall intelligibility among the students of CBSE and State Board schools.

Description of the Select Sounds
 The two sounds selected for the study are /l/ and /r/. Alveolar lateral /l/ is a voiced sound. During the production of /l/, the tip of the tongue makes a firm contact with the alveolar ridge. There is complete closure along the centre of the oral tract. The soft palate is raised, and the sides of the tongue are lowered and air escapes along the sides of the tongue without any friction.

 The frictionless continuant /r/ is also a voiced sound. During the articulation of the post-alveolar frictionless continuant /r/, the tip of the tongue is held in a position near to, but not touching, the rear part of the upper teeth ridge. The back rims of the tongue touch the upper molars and the central part of the tongue is lowered with a general contraction of the tongue. The air escapes freely without any friction.

Hypothesis of the Study
 The means of the two populations namely, CBSE students and SB students in using the lateral consonants /l/ and frictionless continuant /r/, are the same.

Objective of the Study
 The primary objective of the study is to identify if students have intelligible pronunciation.

Methods and Materials
 Ten high school students each learning English as their second language in various CBSE and SB schools in Kanyakumari district and whose mother tongue is Tamil were selected for the study. Students are in the age group of fourteen to fifteen years.   The subjects were asked to read a passage which was recorded and later transcribed and analyzed. An informal interview was also conducted. The performance of the subjects was recorded for analysis. The phonology of the English words that were produced by the respondents was compared with the phonology of the same words in Received Pronunciation (RP). Different statistical tools are used for analyzing the data. In order to derive inference, hypothesis was tested to see whether the data were complying with the statements. Basic descriptive statistics were also used to understand data patterns. Cross-tabulation was used to compare the means of variables collated through different scale items. The tools like One-Sample T-Test and Independent Sample T-Test were used to infer the data collected.

Findings and Results

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. G. J. Hamlin, P.G.C.T.E., Ph.D.
Twisting and Twirling Tongues: The Taste of Time   53

Production Accuracy of Lateral /l/

        The lateral sound with one phonological variation /l/, was examined to understand the production accuracy of the students (n=20). The production accuracy of lateral sound by CBSE and SB students was investigated for differences with equally sized groups using independent sample t-test. The null hypothesis is that the means of the two populations are the same, assuming that the production of lateral sound was similar and correct for both CBSE and SB students, i.e. H_o: $\mu_1 = \mu_2$ and the results are depicted in Table 1.

Table 1
Production Accuracy of Lateral

Sl. No.	Variable	Group	n	Mean	SD	T	df	p
1	Lateral	CBSE	10	5.36	0.485	11.23	264	0.00
		SB	10	4.82	0.443			

Source: Primary data
Note: The t and df were adjusted because variances were not equal.

        The results in Table 1 indicate that CBSE students are significantly different from SB students in the production of lateral consonant (p=0.00). The analysis of the means of the two groups indicates that the average production accuracy score for SB students (4.82) is significantly lower than the CBSE students (5.36). It is alternatively inferred that CBSE students produced more correct responses of lateral sound ($\mu > 5$) and SB students produced more wrong responses of lateral sound ($\mu \leq 5$).

Production Accuracy of Frictionless Continuant /r/

        The frictionless continuant /r/, with one phonological variation was analysed to understand the production accuracy of the students (n=20). The production accuracy of frictionless continuant by CBSE and SB students was investigated for differences with equally sized groups using independent sample t-test. The null hypothesis is that the means of the two populations are the same, assuming that the production of frictionless continuant was similar and correct for both CBSE and SB students, i.e. H_o: $\mu_1 = \mu_2$ and the results are depicted in Table 2.

Table 2
Production Accuracy of Frictionless Continuant

Sl. No.	Variable	Group	N	Mean	SD	t	df	p
1	Frictionless Continuant	CBSE	10	4.28	0.482	-8.11	253	0.00
		SB	10	4.67	0.441			

Source: Primary data
Note: The t and df were adjusted because variances were not equal.

        The results in Table 2 indicate that CBSE students are significantly different from SB students in the production of frictionless continuant (p=0.00). The analysis of the means of the two groups indicates that the average production accuracy score for CBSE students (4.28) is significantly lower than that for the SB students (4.67). However, the students of both CBSE and SB have wrong responses on frictionless continuant ($\mu \leq 5$). It is alternatively inferred that

===
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. G. J. Hamlin, P.G.C.T.E., Ph.D.
Twisting and Twirling Tongues: The Taste of Time   54

SB students have less wrong responses in the production of frictionless continuant when compared to CBSE students, but both the groups of students produced wrong responses.

Discussion

The lateral sound /l/, tested using six words, where the sound occurs in different positions, was analysed in detail. In the initial position in *live* and *laughter* students from both groups who pronounced the words did not have any difficulty, but the students had reading aberration in *live.* Non-linguistic features were much higher while pronouncing *laughter*. The students were unfamiliar with the word and hence the word was produced non-linguistically, but the fact is that the sound /l/ is right while uttering the word. On the other hand, in word-medial and word-final position the retroflex lateral /ḷ/ interfered in the speech of the learners. This is because of the interference of the sound from the Tamil language. The wrong responses are:

> *clock* /klɒk/ as /kl̲ɑ:k/, *called* /kɔ:ld/ as /kɑ:ḻdɨ/
> *table* /teɪbl/ as /te:bɪḷ/, *school* /sku:l/ as /sku:ḷ/

The frictionless continuant /r/, tested using six words, where the sound occurs in different positions, was analysed in detail. The sound /r / is often replaced by the closest sound of the mother tongue of the learners that is, either by the voiced alveolar flap /ɣ/ [u] which is "produced by a single flap of the tongue at the alveolar arch" (Schiffman 4) or by the voiced alveolar trill /ɾ/ [w] which is "produced by rapid vibrations by the tip of the tongue against the middle of the alveolar ridge" (5). The wrong responses are:

> *room* /ru:m/ as /ɾu:m/, *racket* /ˈrækɪt/ as /ɾæket/,
> *forever* /fəˈrevər/ as /foɾeve/ *parents* /peərənts/ as /pe:ɣəns/,
> *reappear* /ri:əˈpɪər/ as /ɾiʌpɪeɾ/.

The study, thus, discloses the learning surface and filters the impediments that learners encounter on the way to excellence in performance. It is also found that students are not trained in Phonetics. Moreover, the allophonic structures are largely influenced by the phonology of Tamil. Certain words are neither English nor Tamil but a combination of both, thus forming a hybrid containing features of both the languages. The findings reveal that the pronunciation features are not emphasized and given importance in language classes. Learners can acquire such linguistic features only with intentional effort and conscious awareness of a teacher's guidance. According to Celce-Murcia, "a second language learner will have to produce and perceive some new sounds when acquiring a second language" (8).

Conclusion

Perceiving this phenomenon of learning new sounds, the students must mimic the sounds of the English language exactly. The teacher must show what to do with their tongue, lips and other organs of speech and to exercise them in the new positions and movements. To explain, and to show all this, the teacher must know how speech sounds are produced and he/she must be competent in Phonetics. Moreover, the learners of English should be helped to develop a positive attitude towards the importance of pronunciation that the habit of learning the sounds

===
Language in India www.languageinindia.com **ISSN 1930-2940** **18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. G. J. Hamlin, P.G.C.T.E., Ph.D.
Twisting and Twirling Tongues: The Taste of Time   55

accurately is imbibed. According to Corder "… the occurrence of errors is merely a sign of the present inadequacy of our teaching techniques….' (20). Therefore, speaking accurately is really a challenge to teaching and learning English pronunciation. Pronunciation features should be taught and learners' goals and motivations for improving their pronunciation must be encouraged. Recent implications derived from researches should be interlocked into the teaching practice, so that teachers can help learners gain the skills for effective communication in English. Unless teachers recognize and realize the taste of the language and the valuable taste of the present time, the students cannot be helped to twist and twirl their mother tongues.

References

Bansal, R.K. *The Intelligibility of Indian English*. Hyderabad: CIEFL, 2000. Print. Monograph No. 4.

Celce-Murcia, Marianne, Donna M. Brinton, and Janet M. Goodwin. *Teaching Pronunciation: A Reference for Teachers of English to Speakers of Other Languages.* Cambridge: Cambridge UP, 1996. Print.

Corder. S.P. "The Significance of Learner's Errors." *Error Analysis – Perspectives on Second Language Acquisition*. Ed. Jack C. Richards. London: London P, 1974. 20-29. Print.

Schiffman, Harold. *The Tamil Liquids, Revisited*. n.d. PDF file.

Dr. G .J. Hamlin, P.G.C.T.E., Ph.D.
Assistant Professor
Scott Christian College (Autonomous)
Nagercoil
Tamilnadu
India hamlinsamson@gmail.com

===
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
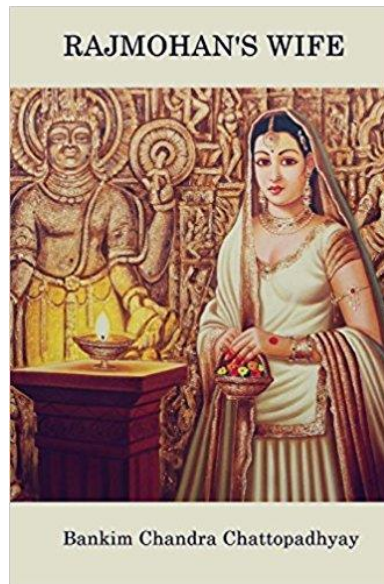Dr. G. J. Hamlin, P.G.C.T.E., Ph.D.
Twisting and Twirling Tongues: The Taste of Time   56

A Study of the Societal Reflections in the Literature of Indian Writing in English

Dr. Inayat Chaudhary, M.A., Ph.D.

Courtesy: https://www.amazon.com/Rajmohans-Wife-Bankim-Chandra-Chattopadhyay/dp/1981262431

Beginnings of Indian Writing in English

Literature of any language dramatically demonstrates the myriad of tensions, happenings, turbulences, transitions of its Age. Literature then becomes a strong representative of reality by becoming the Mirror of the society. In this paper a thorough understanding will be made on this context with particular reference to literature of Indian Writing in English and how it shapes and reflects upon its surroundings.

To begin with, attempts must be made to trace when exactly literature of Indian Writing in English began in the Indian context. It is believed that the Language of English was introduced in India in the 19th Century by the Colonizers-the British and its purpose could be well comprehended through '*Macaulay's Minutes*' which clearly stated: "We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a

==
Language in India www.languageinindia.com **ISSN 1930-2940** **18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. Inayat Chaudhary, M.A., Ph.D.
A Study of the Societal Reflections in the Literature of Indian Writing in English   57

class of persons, Indian in blood and color, but English in taste, in opinions, in morals, and in intellect." Therefore, the purpose as can be seen was solely self-seeking. Soon, English began to be disseminated through the field of education in Schools and Universities and one can say that the development of Indian English began to take place. It is for this, M.K Naik defines Indian English literature as "literature written originally in English by authors Indian by birth, ancestry or nationality".

Earliest Adoption of Indian English

Amongst the earliest proponents who adopted the medium of Indian English in their writing was Henry Derozio who made its use to write poetry. In fact, poetry was the earliest genre to adopt English whereas fiction came a bit late. This became evident in the efforts of Kylash Chunder Dutt's "A Journal of 48 Hours of the Year 1945" which was published in The Calcutta Literary Gazette in 1835.Similarly, Shoshee Chunder Dutt's "Republic of Orissa: Annals from the pages of the Twentieth Century" appeared in the Saturday Evening Hurkaru in 1845. All of these were in the form of tales and it was only in 1864 that Indian Writing in English got its first novel serialized in the Calcutta Weekly - The Indian Field journal. This novel was *Rajmohan's Wife* by Bankim Chandra Chatterjee which was his first and only novel written in English. Interestingly, one also notices several women writers writing in the nineteenth century be it Raj Lakshmi Debi's "The Hindoo Wife or The Enchanted Fruit" (1876), Toru Dutt's unfinished novel – "Bianca or The Young Spanish Maiden" (1878), Krupabai Satthianadhan's "Kamala, A Story of Hindu Life" (1895) and "Saguna: A Story of Native Christian Life" which was largely autobiographical (1895); and Shevantibai M. Nikambe's "Ratanbai: A Sketch of a Bombay High Caste Hindu Young Wife".

Crucial Role in Shaping the Society

Therefore, the 19th century became a critical period which led to the beginning of literature being written in Indian English. Such is the beauty of literature that the works were not only shaped by the society of its time but also played a crucial role in shaping the society. The Societal reflections of the 19th century demonstrated the position of women which began to exemplify a seed of change due to gradual adoption and awareness of western cultures and its philosophies of individualism, rationalism. Works like BankimChandra Chatterjee's "Rajmohan's Wife" which brings forth the rebellion of the Indian woman towards the ill treatment of society. Similarly, Krupabai Satthianadhan's autobiographical work-" Saguna: A Story of Native Christian Life" powerfully reflects the emergence of the idea of 'New Indian Woman' who is educated ,conscious of her rights and defies the patriarchal ideologies due to the British influence of socio-cultural reforms and other radical changes. Literature then becomes a powerful medium to reflect upon the society of its times and attempts to imitate the very transitions of that period and its realities.

Twentieth Century – Call for Freedom

Similarly, as one moves into the 20th century, the call for freedom became a prominent theme in many works. This was marked by several other sub themes of rural vs. urban divide, East-West relationship, communal problems, discrimination on the basis of caste (plight of the untouchables), color, gender and the hardships of the economically poor. In fact, it was the novel

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. Inayat Chaudhary, M.A., Ph.D.
A Study of the Societal Reflections in the Literature of Indian Writing in English   58

"Murugan, the Tiller" by K. S. Venkataramani which first depicted in a breathtakingly realistic manner one among the many sub-themes cited here wherein one finds a contrast between the destructive city life with village life which represents our traditions.

Pioneers of Indian Fiction in English

However, it is the trio of Mulk Raj Anand, R. K Narayan and Raja Rao who can be considered the founding fathers as well as the pioneers of Indian fiction. It is this trio which dives deep into the metaphysics of what is an Indian and reaches the very root of the Indian tradition. They, then, powerfully depict the presence of various social elements echoing throughout the pre-independence period. For instance, Mulk Raj Anand's – "Untouchable" and "Coolie" are painted with colors of 'Social Realism' wherein the work "Untouchable" deals with the burning problem of the society – untouchablity or social alienation through the character of Bakha. Dr. P. K. Rajan sums up Anand's literary achievements stating, "The achievement of Anand as a novelist in Indian English literature has a three-fold significance. First, he is the forerunner of the protest novel in India and the third world with the underdog in society at the very centre of the narrative delineating the suffering of the poor in a colonial situation projecting the hope of a change at hand in terms of the desire image…" Next comes the writer of "Kanthapura" – Raja Rao who has delineated the microscopic picture of Indian politics, culture and societal concerns from roughly 1919-1930. Similarly, R. K. Narayan, the last of the *trimurtis*, also contributes through his works like "Swami and his Friends", "The Guide", "The Man-Eater of Malgudi", "The Vendor of Sweets" and many more to offer to his audience a realistic panorama of the Indian society. In fact, Raja Rao himself speaks of the distinction between the three – "Mulk Raj talks of poor people disinherited, Narayan talks of the middle classes, Raja Rao talks of the metaphysical". Therefore, the early decades of the twentieth century were well represented by the writers in a realistic manner. Indeed, literature then becomes a true reflection of the society and its contemporary times.

Post-independence

As one moves beyond the period of Independence, one observes the emergence of a motley of collage of various realisms- social realism, psychological realism, historical realism, mythical realism and magic realism in Indian English fiction. Social Realism is well evident in the works of women writers- be it Nayantara Sehgal through the theme of politics, in Kamala Das who talks openly about carnal love, Shashi Deshpande and Kamala Markandaya who demonstrate it through human relationships. In fact, Shiv Kumar had once rightly observed regarding the work 'That Long Silence" by Shashi Deshpande "Jaya the protagonist, resents the image of a wife 'yoked' to her husband – 'a pair of bullocks yoked together'. This is the image that haunts her all the time." Thereby, displaying the true miserable status a woman occupied in the Indian Society. The aspect of psychological realism is used by most of the women writers, but it is Anita Desai who becomes one of the best representatives of it who much like Kamala Das or Virginia Woolf dives deep into the human psyche to provide a true portrayal of human character. In fact, Anita Desai herself states in the article, "The Indian Writer's Problems", "By writing novels that have been catalogued by critics as psychological and that are purely subjective, I have been left free to employ simply, the language of the interior. Even when two characters meet, they use this particular type of language – the language of their thoughts, their

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. Inayat Chaudhary, M.A., Ph.D.
A Study of the Societal Reflections in the Literature of Indian Writing in English   59

interior selves – which has nothing to do with geography and can be written in any language". The next category of Realism which is mythic realism is used extensively by Shashi Tharoor visible in his work "The Great Indian Novel." Others like Salman Rushdie and Amitav Ghosh have woven their work together by making use of Magic Realism.

Literature as Powerful Tool

Overall, literature becomes a powerful tool to pinpoint the miseries, traumas, advantages, shortcomings of the real society to which we all belong. Literature portrays reality as it is with no idealization or romanticizing the same. For critic Coles, "As a manner of writing, realism relies on the use of specific details to interpret life faithfully and objectively." Many also consider it to be three dimensional, encompassing within itself characters, human relationships and an independent life. Realism challenges the very notion of 'Art for art's sake' and rather promotes 'Art for Ourselves'. Realism in literature helps in launching various progressive and evolutionary movements. No wonder, the true panoramic view of the society and its social awareness and consciousness helps in making literature a true medium of societal reflections.

===

Bibliography

Mukherjee, Meenakshi. *Realism and Reality: The Novel and Society in India*. Oxford University Press, 1994.

Anjaria, Ulka. *Realism in the Twentieth-Century Indian Novel: Colonial Difference and Literary Form.* Cambridge University Press, 2012.

Naik, M.K. *A history of Indian English literature.* Sahitya Akademi, 1982.

Iyengar, K.R.S. *Indian Writing in English*, Sterling Publisher,1992.

Bai Meera, K. *Women's Voices: The Novels of Indian Women Writers*. Prestige, 1996.

===
Dr. Inayat Chaudhary, M.A., Ph.D.
Assistant Professor
CEC-UGC
Rajasthan
India
inayatchaudhary90@gmail.com

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. Inayat Chaudhary, M.A., Ph.D.
A Study of the Societal Reflections in the Literature of Indian Writing in English   60

Comprehensive Learning Input in English Language Acquisition through Short Stories

K. Jeba Mahil, M.A., M.Phil. Scholar and
Dr. Suresh Frederick, M.A., M.Phil., Ph.D., PGDJMC
==

Abstract
Language is the medium of comprehending ideas. English is the global language. Learning English increases the chance of getting job easily around the world. Several innovative methods have been attempted for language teaching. The input hypothesis, also known as the monitor model, is a group of five hypotheses of second-language acquisition developed by the linguist Stephen Krashen. Krashen primarily devised the input hypothesis as just one of the five hypotheses, but over time the term has come to refer to five hypotheses as a group. The hypotheses are the input hypothesis, the acquisition–learning hypothesis, the monitor hypothesis, the natural order hypothesis and the affective filter hypothesis. This paper discusses the use of Stephen Krashen's hypotheses for the acquisition of language with the help of Short Stories. This paper makes use of the story "Mr. Know All" to acquire English language.

Introduction

Stephen Krashen was widely known for his The Theory of Second Language Acquisition. Krashen's Second Language Acquisition Theory consists of five main hypotheses: The Acquisition - learning hypothesis, The Natural order hypothesis, The Monitor hypothesis, The Input hypothesis and The Affective - filter hypothesis.

Input Hypothesis

The input hypothesis is the most wanted conception in second language acquisition. The Input hypothesis is designed to encourage language acquisition. The Input must be slightly above the current level capacity of the learners.

Krashen suggests we acquire language when we perceive what the individuals tell us, we perceive what we receive. The Input axiom is related to subconscious acquisition, not learning. We acquire language through understanding the input that contains structure on the far side of our exceeding current level of competency. The language proficiency is not merely the understanding of the wholesome words and the structures of the input.

Generally, literature speaks through the heart similar to the mind. Reading stories will greatly improve the second language acquisition. Literature franchise people to understand and question their identities by raising the conscious awareness. The literature will increase the performance of grammatical and lexical usages and enriches

==
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
K. Jeba Mahil, M.A., M.Phil. Scholar and Dr. Suresh Frederick, M.A., M.Phil., Ph.D., PGDJMC
Comprehensive Learning Input in English Language Acquisition through Short Stories 61

the cultural context eventually as the language development. The literature is convenient to receive, interpret and forthright to recollect linguistic usages, adore the points of synchronic linguistics, syntax, style, and selection of words (Collie and Slater 1987). Reading should not be a task, rather a pleasurable pass time (Krashen 1993).

Reading has been historically divided into 2 types: Extensive reading and Intensive reading.

Extensive Reading
In extensive reading, language learners gather an oversized quantity of text for enjoyment, habitually jump from one topic to another topic, encircle completely different styles of articles, genres, and authors. It will develop reading and also writing competency.

Intensive Reading
Intensive reading is, reading one genre, one subject material or the work of one specific author (Cho, Ahn and Krashen 2005, 58). This emphasizes language proficiency effectively rather than the previous process.

Using the story as a comprehensive input in the intermediate level of ESL learning is to assist the learners to develop the four fundamental skills. Reading short stories builds us to feel that we are a part of the story too. Alan Poe defines the Short story "as a narrative it can be read at one sitting from one-half hour to two hours, and that is limited to a certain unique or single effect, to which every detail is subordinate" (Poe 1864).

Short story has usually one single plot and a few characters. There is no detailed description of settings. Besides the length of the text, Hill (1994: 15) points out three other basic criteria for choosing the text: (1) the needs and capacity of the students. (2) The linguistic and stylistic level of the text. (3) The amount of background information required for true appreciation of the material.

Novel is enormous and took a long time to complete whereas the story is more easily readable and consumes less time and it contains emotional variables renowned for its psychological features skill, ethical values and soothing to eyes. In every story, we can notice more than twenty new vocabularies. Reading text can result in incidental language acquisition (Gardner 2008). The acquirer can notice the bunches of vocabulary within the single story, with the various level of structure complexes. The short story enriches artistic skills. In this study, the short story titled "Mr. Know-All" written by Somerset Maugham (1874) is chosen to analyze the input.

Task 1 - Reading Skill
The students were allowed reading the text, after reading the text, some activities were conducted by the teacher to help the students to acquire more vocabulary. These activities help the ESL learners to defend them from lethargy and forge them to recollect the contention without stress.

Selected Words:

Rigid, portholes, dismay, Wardrobe, tactless, gestures, exuberant, prohibition, drapery, exasperating, snub, suspicion, loquacious, overweening, chap, frigid, dogmatic, acrimonious, vanity, interminable, demeanor, inevitably, diminish, vehement, loquacity, triumphantly, deprecating, flush, clasp, desperate, trembling.
1. Mixed letters
2. Meaning of the words/Synonyms - a different use of words or phrase with the same context.
3. Cross Word
4. Rearrange the words to make the complete sentence
5. Word Search
6. Gap fill sentence

Task 2 - Writing Skill
    Literature develops the Creative thinking skill of the students. The Creativity of the students can be stimulated through an activity like
1. Give two reasons, why the Narrator dislikes Mr. Kelada before he meets him.
2. Write the Dialogue between Mr. Kelada and the Narrator when they are in the cabin.
3. Describe the characterization of Mr. Kelada.
4. Paraphrase the dinner conversations in this given story.
5. If you had been on the ship with Mr. Kelada, what would you think about him?
6. What is the moral of the story?
7. Differentiate the personalities of Mr. Ramsay and Mr. Kelada.

Task 3 - Listening and Speaking
    Short story is a powerful motivating source for listening and Speaking. Asking students to read a story aloud can develop their speaking skills as well as listening skills. Reading aloud improves pronunciation and fluency.

Activity:
    Beginner level - Active Chain reading - the students will read the story aloud followed by one by one. The first student reads the first sentence, the second student read the second sentence and so on.

    Intermediate level - The students are divided into small groups. The students retell the story. Each student will have multiple opportunities to practice the discourse.

    Advanced level - The students are divided into two groups and they discourse an argument using the story.

    To make the students more involved in the story we may use role play. This activity can be carried out by asking the students to play the role of several characters (it moreover acts as a situational method).

    To develop listening skill using a short story, the teacher can do the following: Read the story out loud, Listen to the native speaker if it's possible, Play the story if a recording is available.

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
K. Jeba Mahil, M.A., M.Phil. Scholar and Dr. Suresh Frederick, M.A., M.Phil., Ph.D., PGDJMC
Comprehensive Learning Input in English Language Acquisition through Short Stories   63

THE STUDY
Participants

The subjects were 15 undergraduate students from Bishop Heber College, Trichy, Tamil Nadu, India. Subjects were all ESL learners of different level, had trouble with grammar and vocabulary. Language knowledge was sufficient only for few subjects. There were two tests conducted in this experiment. First, to check their knowledge of thirty words before and after reading a story. Second to check their development in their skill. The aim was to work out Krashen's theory of comprehensive input as 'Reading' 'short story' to improve language proficiency.

Procedure

First there was a pre-test on thirty words picked out from the selected story. Then, the students were allowed to read the text, after reading the text, activities were given to check the students' acquiring ability of new lexical. And then post-test on the same thirty words was done.

Result

Table below shows the mean value of the students.

Statistics

	Pre Test	Post-Test	Delayed-post
Valid	15	15	15
Missing	0	0	0
Mean	5.4000	25.1333	20.0000

Evaluation

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
K. Jeba Mahil, M.A., M.Phil. Scholar and Dr. Suresh Frederick, M.A., M.Phil., Ph.D., PGDJMC
Comprehensive Learning Input in English Language Acquisition through Short Stories   64
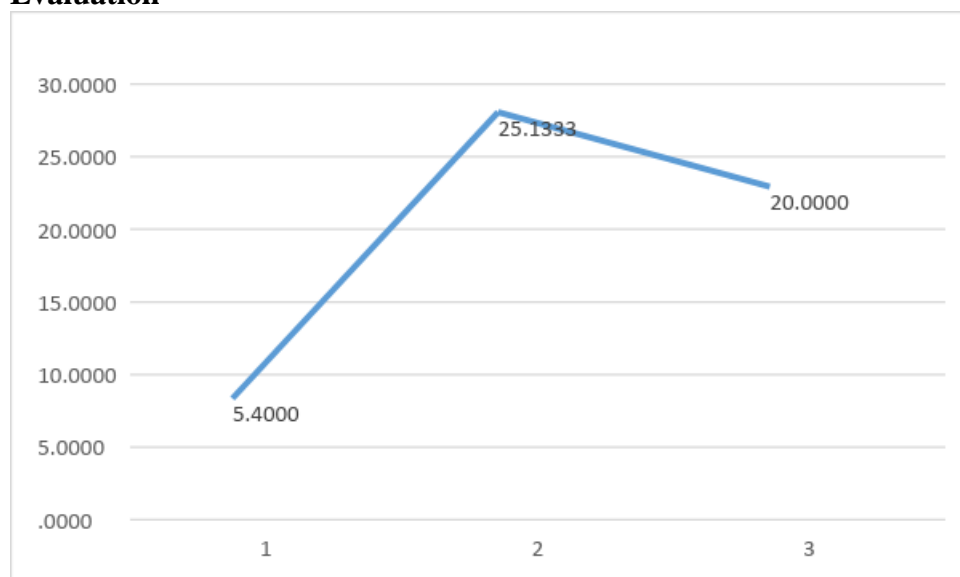
Discussion

The short story helped the students to acquire vocabulary and it helped them to attain effective discourse skills. Reading a short story gives confidence to the students due to the enhancement of knowledge. At the beginning some of them were interested in reading and most of them were not, Changes in environment and motivational strategies influenced them in the learning process. The average score of the test was 5.4000 points before the students reading the short story and 25.1333 points after the reading of a story. The average score of the 30 words increased by 20 points after the students had read the story.

Conclusion

The Short story creates meaningful context. Every teaching situation varies from classroom to classroom. Time spent on reading improves language acquiring proficiency. If the learners practice reading, listening, writing, and speaking simultaneously, it strengthens the language proficiency. Since one comes across new words or phrase unconsciously they begin to use them in their daily use of language. The students will show interest because of the stories. Stories capture their attention from beginning to the end. The acquisition of vocabulary and expressions strengthen the student's communication and self-confidence, especially during the oral interventions.

Name: Date:
Class: 10x2=20

 Choose the correct answer.
1. Portholes
   a) bull's eyes b) Egress c) a small window d) entrance
2. Rigid
   a) firmly b) fragile c) movable d) weakly
3. Dismay
   a) distress b) confident c) fear d) surprise
4. Wardrobe
   a) dry goods b) locker c) cabinet d) array
5. Gesture
   a) splendid b) speak c) radiant d) mime
6. Ebony
   a) shade b) black c) raven d) white
7. Tactless
   a) Thought less b) careful c) politely d) sincere
8. Exuberant
   a) high-spirited b) weak c) depressed d) lifeless
9. Prohibition
   a) negation b) allowance c) permission d) clearance
10. Drapery
    a) Attire b) covering c) hanging d) shroud
11. Exasperating

==
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
K. Jeba Mahil, M.A., M.Phil. Scholar and Dr. Suresh Frederick, M.A., M.Phil., Ph.D., PGDJMC
Comprehensive Learning Input in English Language Acquisition through Short Stories   65

a) please b) upset c) ease d) peaceful
12. Snub
    a) Be friendly b) intro-vent c) socialize d) pass up
13. Suspicion
    a) Bad vibes b) trust c) loyalty d) information
14. Loquacious
    a) Quiet b) silent c) talk active d) snubbed
15. Overweening
    a) humble b) modest c) unassuming d) insolent
16. Vanity
    a) gentle b) selfless c) egotism d) meekness
17. Chap
    a) Gay b) feminine c) skate d) gentle man
18. Dogmatic
    a) Indecisive b) obedient c) flexible d) arrogant
19. Acrimonious
    a) Diffident b) confident c) bitter d) modest
20. Loquacity
    a) Sarcastic b) kind c) wrathful d) talkative
21. Interminable
    a) Finite b) immeasurable c) ending d) everlasting
22. Demeanor
    a) Attitude b) temper c) tinge d) manner
23. Inevitable
    a) Doubtful b) fixed c) escapable d) avoidable
24. Diminish
    a) Wake up b) prolong c) shrink d) grow
25. Vehement
    a) Indifferent b) passionate c) apathetic d) bore
26. Triumphantly
    a) Unfortunately b) graciously c) badly d) felicitously
27. Desperate
    a) Confident b) outrageous c) satisfied d) disfavor
28. Flush
    a) Pale b) flat c) glowing d) true
29. Trembling
    a) Be calm b) flutter c) steady d) jitter
30.   Clasp
    a)   Hug b) embrace c) clinch d) buckle

===

===
Language in India www.languageinindia.com **ISSN 1930-2940** **18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
K. Jeba Mahil, M.A., M.Phil. Scholar and Dr. Suresh Frederick, M.A., M.Phil., Ph.D., PGDJMC
Comprehensive Learning Input in English Language Acquisition through Short Stories   66

References

Cho, K.S. and S. Krashen. (1994). *Acquisition of Vocabulary from the Sweet Valley Kids Series*. Journal of Reading. 37, 662-667.

Gardner, Dee.2008. *Vocabulary recycling in children's authentic reading materials: A corpus-based investigation of narrow reading.* Reading in a foreign language 20 (1):92-122, http://nflrc.hawaii.edu/rfl.

Gass, Susan M. & Larry Selinker. 2008. *Second language acquisition: An introductory course*, 3rd ed. New York: Routledge.

Krashen, Stephen D. 1982. *Principles and practice in second language acquisition*. Oxford: Pergamon.

http://www.sdkrashen.com/Principles_and_Practice/Principles_and_Practice.pdf. Krashen, Stephen. 2004. *The Case for Narrow Reading*.Language Magazine 3(5): 17-19, http://www.sdkrashen.com/articles/narrow/narrow.pdf

Maxim ll, Hiram h. 2002. *A Study into the feasibility and effects of reading extended authentic discourse, in the beginning, German language classroom* The Modern Language Journal   86 (1).

Min, Hui-Tzu. 2008. *EFL vocabulary acquisition and retention: reading plus vocabulary enhancement activities and Narrow Reading*. Language Learning 58(1).

Poe, Edgar Allan. *The philosophy of composition*. xxviii, G.R. Graham, 1846.

Hill, Jeniffer. 1994. Using Literature in Language Teaching. London: Macmillan.

https://www.washingtonpost.com/blogs/answer-sheet/post/the-wrong-and-right-way-t https://tprsquestionsandanswers.wordpress.com/2015/12/07/second-language-acquisition-quotes/ https://tprsquestionsandanswers.wordpress.com/2015/12/07/second-language-acquisition-quotes/ o-learn-a-foreign-language/2012/06/16/gJQAK2xBhV_blog.html

http://jetuki.files.wordpress.com/2011/05/2-using-short-stories-to-teach-language-skills-pp-14-27.pdf

www.academypublication.com/issues/past/tpls/vol01/02/10.pdf

http://www.cambridgeenglish.org/images/vocabulary-games-and-activities.pdf

http://www.sociologydiscussion.com/essay/language-and-its-importance-to-society-essay/21765.2
===

===
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
K. Jeba Mahil, M.A., M.Phil. Scholar and Dr. Suresh Frederick, M.A., M.Phil., Ph.D., PGDJMC
Comprehensive Learning Input in English Language Acquisition through Short Stories   67
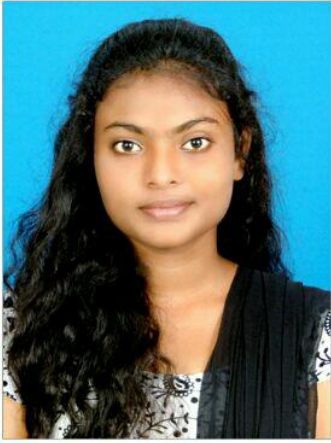
K. Jeba Mahil, M.A., M.Phil. (Research Scholar-ELT)
mahizhsana18@gmail.com

Dr. Suresh Frederick MA., MPhil., PhD., PGDJMC
Associate Professor and UG- Head
sfheber@gmail.com

Department of English
Bishop Heber College (Autonomous)
Tiruchirapalli- 620017, Tamil Nadu, India

===
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
K. Jeba Mahil, M.A., M.Phil. Scholar and Dr. Suresh Frederick, M.A., M.Phil., Ph.D., PGDJMC
Comprehensive Learning Input in English Language Acquisition through Short Stories   68

A Study of Indian Social Structure of Caste: *Bharathipura* by U. R. Ananthamurthy

A. Monika, M.A., B.Ed., MBA (HR), M.Phil.

===

Abstract

This paper attempts to study the representation of caste in the translated works of the Kannada writer U.R. Ananthamurthy (1932-2014) in the framework of socio-cultural outlook. The people in India are differentiated by gender, religion, tribe, language, caste and class. With these differentiations the problem arises when again the people are differentiated through power, wealth, prestige, income, etc. The term 'caste' plays a major role in the society. Caste are also differentiated by the colour of skin, status, etc. Even today the people have the space by differentiating other people through caste.

Keywords: U. R. Ananthamurthy, *Bharathipura,* Caste, Class, Language, Inferior, Superior, Colour.

Caste System

The paper aims to describe the caste system in the translated works of the Kannada writer U.R. Ananthamurthy (1932-2014) in the framework of socio-cultural outlook. The caste system divides the people into superior and inferior groups with different responsibilities, functions and standards of living. Among the members of the same caste it was a fixed social environment and fostered fellow feeling in the caste system. Untouchability was born out of caste system which is a blot on the Hindu society. The Brahmins were considered as the superior caste in the society. They had their equal power of respect and status in the society. In *Bharathipura,* U. R. Ananthamurthy portrays about the system of upper and lower caste and also how people of lower castes are not treated equal to the upper caste people.

Bharathipura

Bharathipura is not an entirely different story, nor is its protagonist Jagannatha totally different from Praneshacharya. *Bharathipura* is the altered locale of the *Agrahara* of *Samskara* with its own hierarchical structure and sacred order. Jagannatha happens to be the modern Indian because of his western, rational education, and liberal notions of justice and equality by inheritance. If Praneshacharya "becomes" an alien in "*Samskara"*, Jagannatha's "being" as liberal is by its very conviction alien to the land he originates

===
Language in India www.languageinindia.com **ISSN 1930-2940** **18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
A. Monika, M.A., B.Ed., MBA (HR), M.Phil.
A Study of Indian Social Structure of Caste: Bharathipura by U. R. Ananthamurthy   69

from. Ananthamurthy locates the experience of 'alienness' in one's own land because of one's intellectual and moral choices. Jagannatha has to 'find' his authentic self as an 'outsider' and is a contrast to Praneshacharya who has to renounce his status as a prominent 'insider' and has to 'discover' his authenticity as an 'alien', the experience of which is actually the burden of history imposed upon him. Jagannatha's 'alienness' is an individual choice made in the face of history. While the 'sacred' collapses for Praneshacharya forcing him to seek his authenticity by moving out of the traditional space and break its 'sacred' order to seek his authentic self. The paradoxical nature of the historical situation is what Ananthamurthy's text portrays as the "irreconcilable duality" of the socio-cultural condition and the contradictions of the individual existential self.

Jagannatha

Jagannatha's attempt to desecrate the sacred *shaligrama* is his only moral choice to establish equality and justice in a caste-ridden society which dehumanizes both the upper caste people and the untouchables. The struggle to bring "conscientization" to the untouchables by forcing them to "touch and defile" the *shaligrama* is not an act of iconoclasm as many social scientists have argued. Describing Jagannatha as an iconoclast is the construction of theoreticians who do not comprehend the enormous difficulties, challenges and intense agony of conscientious individuals who need to find modes of 'ethical action' ends up by only reconstructing and reinforcing the dehumanizing caste hierarchy of the community and, further, by consolidating its notion of the 'sacred'. *"Bharathipura"* is a great classic dealing with the paradoxical dilemma of the liberal Indian. (Ananthamurthy, Ed. Chakravarthy Preface 13-14).

Susheela Punitha, the translator of *Bharathipura,* is a teacher and has taught undergraduate and postgraduate courses in English language and literature.

***Bharathipura*'s Focus**

Bharathipura focuses on questions of caste, untouchability, traditions, beliefs, relationship and modernity. In a book *An Untouchable Community in South India: Structure and Consensus* by Michael Moffatt, the author states the ritual roles of the Brahmins by analysing different untouchable castes in different parts of India.

The kinship patterns said to be found most "purely" among the Untouchables than the opposed patterns of the Brahmins (Gough 1956: 826-27). This fact suggests that the diversity in Gough's data is found more clearly at the very top of the system, between the Brahmins (and, where they are a different caste, the dominant caste) and everyone else, and not near the bottom of the system, between the main village castes and the untouchables (294).

Brahmins are the most superior class in India. There are several divisions within Brahmin communities. In *Bharathipura*, the Holeyaru has greater power than the Brahmin to humble themselves before God.

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
A. Monika, M.A., B.Ed., MBA (HR), M.Phil.
A Study of Indian Social Structure of Caste: Bharathipura by U. R. Ananthamurthy   70

Bharathipura reads more like Raja Rao's *Serpent and Rope*, negotiating Eastern values with Western values. The mainstream society is described with an ironic, mildly satiric tone, looking at India with western eyes.

Bharathipura reveals U. R. Ananthamurthy's concern with moving beyond caste and class interests. It handles the intertwining themes, the master work will appeal to readers all over the places, chiefly students and teachers of Indian Writing, Comparative Literature, and Translation and Cultural Studies.

Break the Burden of the Past

Bharathipura is about modernization, a growing economy, socialism, and the struggle of individuals to move beyond their caste and class interests. The novel centres around an enlightened modern Indian who wants to break free, get rid of his personal burdens, and, in order to do so, has to do scandalous things, which also means desecrating many sacred things that have come down from the past. What is of importance in all these is that such an urge to break the burden of the past leads to a tragic, ironical situation. When Jagannatha, the protagonist, driven by the intense impulse to break the oppressive caste hierarchy of his small town, decides to act by forcing the untouchables, the polluted ones in the upper-caste dominated society, to gain their liberation by touching a sacred object and polluting it, what follows are strange reversals, irrational developments, and an unexpected twists of circumstances, by which the object becomes more sacred and powerful than it was earlier, leaving the untouchables more vulnerable than before. Jagannatha's moral act is incorporated into the deeper illogical and arbitrary patterns of belief and irrational systems of a cultural order that generates power, whenever necessary, to subvert whatever challenge its authority.

Ananthamurthy's work is a fascinating revelation of how the contemporary world recreates and reconstructs the past to protect its hierarchical structure. The complex dialectics created by social systems, whether of the past or the present, is what every fictional work of Ananthamurthy journeys from the present to dwell in the past in most of his works. For him the return to the past in most of his works and crucial aspects of understanding the present, which, as one ought to know, is a legacy of the past. As Camus brilliantly put it, nostalgia is a rebellion against an oppressive reality and an ontological search for the essence of one's being.

Samskara* and *Bharathipura

The first two novels of Ananthamurthy *Samskara* and *Bharathipura* deals with the existential predicament of two individuals located at different points of time and the moral choices they have to make to gain some authenticity of the self. The two transgress their social orders if they are to arrive at any acceptable notion of their being. The two works, in different ways, are open negotiations with an Indian reality that has, apparently, moved from the past into the present in a linear manner. But Ananthamurhty's works draw our attention to the essential anachronistic nature of the present, also described as 'the

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
A. Monika, M.A., B.Ed., MBA (HR), M.Phil.
A Study of Indian Social Structure of Caste: Bharathipura by U. R. Ananthamurthy   71

modern', which, for a sensitive mind, carries many traces of the traditions of the past, making it impossible to separate the two. Such a complex philosophical understanding of the element of anachronism embedded in cultures and societies precisely what lends a metaphorical/ allegorical dimension to his works. Beyond a certain point, social realism makes way for the symbolic in his fiction.

Practice of Untouchability

Bharathipura is about the practice of untouchability in a traditional society that is evolving into modernity through new economic forces brought in only by a certain class of people. Hence, cultural and economic practices are controlled by the ruling class, which has appropriate Gods and Temples too. To break one of them inevitably means breaking the others, simultaneously. Jagannatha cannot confront the caste system without shattering the economic order of the feudal town and desecrating its sacred symbols.

No Alternative Is Offered

While depicting all these, Ananthamurthy does not offer modernity as a great alternative, for it carries in its framework greater dehumanizing forces a theme worked out in his third and fourth novels, *Awasthe* (1978) and *Bhava* (1994). The modern democracy is as manipulative as the tyranny of feudal societies. It is for this reason that the works of Ananthamurthy remain ambivalent and open-ended when they juxtapose tradition and modernity, the rural and the urban, the feudal caste order and the depersonalized cosmopolis. For contemporary Indian reality is an odd mixture of all these irreconcilable elements that merge, fuse into one another, yet, at the same time, diverge and contradict one another. The ambivalence in the writer operates as the only legitimate metaphor that can mirror all the contradictions, dualities, and paradoxes of Indian life as perfect antinomies.

And it is through Ananthamurthy's ambivalent symbols that the complexities of Indian social and political realities reveal themselves fully. *Bharathipura* is a major work that decades after its publication carries all the vital and subtle resonances of a society and a culture that seem to engender greater contradictions and more complex dichotomies with the passage of time (Murthy, *Bharathipura* n.pge).

Thematically More Comprehensive

The second novel, *Bharathipura* (1973), set in the contemporary social-political situation of freedom struggle, is comparatively simpler and thematically more comprehensive novel. The theme is not of a community but of a nation, viz, the freedom struggle and upliftment of the Harijans. The protagonist Jagannatha is also the alter ego of the novelist. Like the author, he is also educated in England and returns to his village at the time of freedom movement. Bharathipura, the fictious village, is the microcosm of India like Raja Rao's Kanthapura of R. K. Narayan's Malgudi. Ironically, the village is full of hypocrites, illiterates and ignorant people.

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
A. Monika, M.A., B.Ed., MBA (HR), M.Phil.
A Study of Indian Social Structure of Caste: Bharathipura by U. R. Ananthamurthy   72

Jagannatha, the central figure, is a sort of a Gandhian like that of Raja Rao's Murthy in *Kanthapura*—the same clad in homespun dhoti. The main narrative is interspersed with the letters received by him, now and then, from Margaret, his English beloved who finally marries someone, betraying the protagonist. Jagannatha, being away from her, involves in the upliftment of the Harijans. He hands over the cotton dress to half-naked Harijans to make them look more civilized; but it is implied in the context of the novel that they cannot be civilized because they wear it the wrong way around. Another heroic feat is he teaches them the alphabet and makes them aware of the importance of literacy and cleanliness. By giving them education, he attempts to remove the fear of the upper caste people and God from their minds. As an atheist, he thinks— "Unless we destroy God, we will never be creative. We are all like embryo in the womb of God. We remain unborn. We have not been caught up in the churning of history, and we should be" (p.10).

The most important episode in the end of the novel is Jagannatha's taking them into the local temple of Lord Shiva as they are forbidden to enter the temple and touch. A fear of defilement of the holy temple lurks in the minds of the Harijans. On the day before Jagannatha's leading the Harijans for entering the temple, Ganesh, the disciple of Jagannatha, goes to the temple at night and picks up the lingam and throws into the river. Next day morning they enter the temple, but they find no lingam there in the sanctum sanctorum. It is a kind of situational irony with which the novel ends. There is ring of genial humour around their heroic feat and Jagannatha's idealistic movement (Prasad 80-81).

In a book, *Rethinking Indian Political Institutions* by Crispin Bates, Subho Basu explains about the Ananthamurhty's Karnataka life as the writer's main interest. Here is his novel *Bharathipura*, which shows a wide range of social interaction among caste groups in the village of the novel's title. The novel was written in Kannada in the 1970s while the author was staying in a village in Malenad. A socialist of the Lohiate movement, Ananthamurthy travelled extensively in that area during electoral campaigns and campaigns for the abolition of landlordism.

In *Bharathipura* the young Brahmin landlord in the village comes back from university in the U.K. and decides that the ex-untouchables in the village will not act to escape their low status until the village God is demystified for them. He endeavors to mobilize them to enter the temple of the god and touch the icon (51). The writer's language of honour and respect in political discourse in Karnataka can overlap with conceptions of civil intercourse that touched on notions of community belonging. However, a notable pattern is revealed in these social exchanges. The respect relations in *Bharathipura* function to maintain the local dominance of the protagonist's plantation-owning Brahmin family. Examining major sources for the generation of values and practices of honour and respect, one finds that these values and practices maintain a structure of relationships which institutionalizes inequality. However, the inequalities can be and often are challenged (53).

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
A. Monika, M.A., B.Ed., MBA (HR), M.Phil.
A Study of Indian Social Structure of Caste: Bharathipura by U. R. Ananthamurthy   73

An upper-class person has a special identity in the society. In the novel Ananthamurthy has specifically stated about Hinduism "Brahmin boys, a tuft of hair on their heads and a scrap of dhoti wrapped round their waists, crowd around it" (5-6). Rayaru opened the newspaper to read about Neelakantaswami of the Mysore Socialist Party would participate in the protest or not. "This fellow protested against the Socialist Party because the secretary was a Brahmin and now he has set up his own party, the MSP or the Mysore Socialist Party" (147). No one can say whether Lingayat will join the Congress if not a man called Ranga Rao will join the party. "The name sounds Brahmin but he's actually a Gowda. I hear he can't stand Brahmins" (147).

In traditional society the practice of untouchability through certain class of people evolves the new economic force. In *Bharathipura*, Jagannatha, who revolves around the modern India in order to get rid of his personal burdens commit a scandalous act. Violent and unexpected events follow Jagannatha's attempts to revolutionize everyone and everything by linking his own transformation to the changes he wishes to orchestrate. With its display of literary discipline, the novel exposes the complexities of the caste system and the myth of social justice in modern India. Further, the novel brings to light how the contemporary world recreates and reconstructs the past to protect hierarchical structures prevalent across societies, and also portrays the altering destinies of individuals and communities.

In a book *Contemporary World Fiction: A Guide to Literature in Translation* by Juris Dilevko, Keren Dali, Glenda Garbutt, Jagannatha is described as a rich landholding atheist who has experienced the racing effects of modernity and progress while visiting England. When he returns to his small village in Southern India, he wants to implement Western-style social and cultural reforms, focusing on making life better for the most poverty-stricken of his fellow citizens. But his efforts are marred by the persistence of caste hierarchies (139).

Aspects of Translation
The places in which the novel is set are an indication of the felicity with which English carries the story forward. The parts of the story based in England and Bangalore flow as fluently in English as they do in Kannada. In fact, Raghava Puranik, a character who lives in the virtual England he has built for himself in *Bharathipura*, speaks only in English much to the translator's delight. And the expression in English that Jagannatha and his friends use act as signposts to the translation.

It is while translating the major part of the story set in small-town *Bharathipura*, a Brahmin stronghold, that English bends under the strain of the cultural signified for which there are no equivalent signifiers in English. And, so, familiar expressions like mantra and linga have been retained with footnotes to help along the way. But the computer – compliant spelling of 'dhoti' for the length of cloth worn by men to cover the lower part of the body had to be changed to *dhoti* as there is a phonetic difference between the two words in Kannada; the former.

A Study of Indian Social Structure of Caste: Bharathipura by U. R. Ananthamurthy

The choice was more deliberate in retaining Holeyaru for its connotative value. Though 'Dalit' has a modern pan-Indian political content in referring to the depressed castes, the socio-cultural Kannada term 'Holeyaru' has been retained as it refers to the community that cleaned toilets, for the story is about them. With it comes it variants used in the text, Holeya (singular) and Holathi (feminine). In this context, human waste had to carry the necessary revulsion.

And there was a problem with *gudi*, a touching instance of polysemy in the context of the theme. The places in which the novel is set are an indication of the felicity with which English carries the story forward. The parts of the story based in England and Bangalore flow as fluently in English as they do in Kannada. In fact, RaghavaPuranik, a character who lives in the virtual England, he has built for himself in *Bharathipura*, speaks only in English much to the translator's delight. And the expression in English that Jagannatha and his friends use the act as signposts to the translation.

It was while translating the major part of the story set in small-town *Bharathipura*, a Brahmin stronghold, that English bends under the strain of the cultural signified for which there are no equivalent signifiers in English. And, so, familiar expressions like mantra and linga have been retained with footnotes to help along the way. But the computer – compliant spelling of 'dhoti' for the length of cloth worn by men to cover the lower part of the body had to be changed to *dhoti* as there is a phonetic difference between the two words in Kannada; the former.

The choice was more deliberate in retaining Holeyaru for its connotative value. Though 'Dalit' has a modern pan-Indian political content in referring to the depressed castes, the socio-cultural Kannada term 'Holeyaru' has been retained as it refers to the community that cleaned toilets, for the story is about them. With it come its variants used in the text, Holeya (singular) and Holathi (feminine). In this context, human waste had to carry the necessary revulsion.

And there was a problem with *gudi*, a touching instance of polysemy in the context of the theme. Gudi means 'temple' and it also means 'the dwelling of the Holeya', and yet the word could not be retained. To avoid confusion, it had to be translated as 'temple' or 'hut', whichever was relevant in the context (Murthy, *Bharathipura*xxiv-xxvi).

Ananthamurthy's novel *Bharathipura* (1973) is one such act of resistance and confrontation. The translation of *Bharathipura*, his second novel, comes long after the fairly well-known translation of his first novel *Samskara*(1965). This introduction attempts to locate the work in its specific socio-cultural context on the conviction that creative writing unfolds experiential dimensions that are in no way inferior to the epistemological elements that the soical sciences claim to contain while 'objectively' studying societies and cultures (Murthy, *Bharathipura* xviii).

Dipankar Gupta's edited work *Caste in Question: Identity or hierarchy* in a Chapter on "Introduction: The certitudes of caste: When identity trumps hierarchy" explains on the hierarchical essence of the caste system."Caste identities will find novel ways of expressing themselves, now in politics, now in economics, now in capricious expressions of hierarchy, justice and even equality"(xx). Caste identity is not something that is found either in democratic politics or market economics. Caste identities flourish only in villages.

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
A. Monika, M.A., B.Ed., MBA (HR), M.Phil.
A Study of Indian Social Structure of Caste: Bharathipura by U. R. Ananthamurthy   75

If the Brahman motion of hierarchy were really as definitive as scholars and members of the literati often tend to assume. The fact that Brahmadeya lands were given rich patrons has persuaded some believe that the priestly caste had an unusual hold over the minds of Hindus in practically every aspect of social life (xii).

Caste identities that are in no way embarrassed by Brahmanical renditions. Caste is faring in India by undergoing rapid changes both economically and politically.

Sripathi Rao Brought the dailies published in Bangalore. He read all the letters concerning Jagannathan printed in the reader's column. But Jagannathan was not interested in praising him. He had not been successful in opening his mind to the Holeyaru. In one of the letter condemning Jagannathansaid that,

'This insistence on deliberately hurting the sentiments of the upper class through the entry of the Harijans into the temple is far from Gandhiji's philosophy…' Another had argued in bombastic words about the difference between a devotee of God expressing his love for the Harijans by wanting to bring them into the temple and an atheist influenced by Western ideas wanting to destroy Hinduism (143).

U.R. Ananthamurthy brings to his material considerable gifts as a technician. His deft shifting between third-person narration and the protagonist's inner monologue allows us to experience the novel's world simultaneously from within and without. Although Susheela Punitha's translation is often uneven, it releases into English this work of formidable interpretative power by a writer who warrants the title, as much as Amitav Ghosh or Vikram Seth, of India's greatest living novelist.

This novel can be read as an allegory of the restless forcing open of a door in Indian history, its power resides in the way its universal ideas are worked out through the frame of the local. We never forget, we are in a single small town, thinking our way through the particular names, histories and legends that inflect its thought.

Works Cited

Ananthamurthy U R, *Omnibus*. Ed. N. Manu Chakravathy. New Delhi: Arvind Kumar, 2007. Print.

... *Bharathipura*. Trans. SusheelaPunitha. New Delhi: Oxford, 2010. Print.

...*Samskara*. Trans. A.K.Ramanujan. Oxford: Oxford, 1976. Print.

… *Bhava*. Trans. Judith Kroll. London: Penguin, 2000. Print.

Bates, Crispin, and SubhoBasu.Rethinking Indian Political Institutions. New York: Anthem Press, 2005. Print.

Cohn, Bernard S. "Notes on the History of the Study of Indian Society and Culture". Eds. Milton B. Singer, and Bernard S. Cohn. *Structure and Change in Indian Society*. New Jersey: Transaction, 1970. Print.

===
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
A. Monika, M.A., B.Ed., MBA (HR), M.Phil.
A Study of Indian Social Structure of Caste: Bharathipura by U. R. Ananthamurthy   76

Dilevko,Juris, Keren Daliand Glenda Garbutt.Contemporary World Fiction: A Guide to Literature in Translation. Santa Barbara: ABC-CLIO, 2011. Print.

Guha, Ramachandra.An Anthropologist among the Marxists and Other Essays. New Delhi: Orient Blackswan, 2001. Print.

Gupta, Dipankar. ed. "Introduction: The Certitudes of Caste: When Identity Trumps Hierarchy". *Caste in Question: Identity Or Hierarchy?*.New Delhi: Sage, 2004. Print.

Moffatt,Michael. An Untouchable Community in South India: Structure and Consensus. New Jersey: Princeton, 2015. Print.

Prasad, Amar Nath and Kanupriya. *Indian Writing in English: Tradition and Modernity.* New Delhi: Sarup, 2006. Print.

Prasad, Chandra Bhar. "My Experiments with Hunting Rats". Eds. D ShyamBabu and RavindraS.Khare. *Caste in Life: Experiencing Inequalities*. New Delhi: Pearson, 2011. Print.

Pruthi, R.K. Indian Caste System. New Delhi: Discovery, 2004. Print.

Pruthi, R.K. Indian Caste System. New Delhi: Discovery, 2004**.** Print.

Singh, P Vijai. *Caste, Class and Democracy*. New Jersey: Transaction, 1976. Print.

Srinivas, M.N. *Social Change in Modern India.* New Delhi: Orient Black Swan, 1972. Print.

A. Monika, M.A., B.Ed ., MBA(HR)., M.Phil.
Ph.D. Scholar, University of Madras
Chennai
Tamilnadu
India
monikaarumugam@gmail.com

===
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
A. Monika, M.A., B.Ed., MBA (HR), M.Phil.
A Study of Indian Social Structure of Caste: Bharathipura by U. R. Ananthamurthy   77

A Thematic Study of Lakshmi Kannan's Select Poems

P. Murugesan, M.A., M.Phil., B.Ed., SET., (Ph.D.)
==

Lakshmi Kannan

The present study focuses on Lakshmi Kannan, a bilingual writer, who has penned on some common Indian subjects with lucid and free style. She has taken on variety of subjects with keen observation and given importance to trivialities. She has touched every field of literature and is widely known. Hailing from Mysore, she is aware of audience and readership. She is well-versed with cultural and regional settings. All her poems are simple, thought provoking, reminding of our heritage and culture. It symbolizes how common things can get importance and significance. It is lucid and scrupulously honest with a gentle and conversational tone.

Unquiet Waters

The constructive and revolutionary modernism in Lakhsmi Kannan's poems have two modes of expression: (i) one turning inward going on one's "voyage within"; (ii) an ironic observation of reality, in "voyage without". *Unquiet Waters*, a volume of her poems, mainly showcases mortality, family relationships and their networks, rivers and river myths and feminine consciousness.

Focus of This Study

The present study intends to examine some of the themes inherent in the collection of poems. Though the underlying themes are in tandem with the familiar modern Indian poetic tradition, Lakshmi Kannan has treated the themes like myth, irony and feminine consciousness with a new outlook.

Ekadanta

What makes a poet belong to a particular country necessarily involves nationality and his/her identity is to be found in being rooted in the soil. Lakshmi Kannan is deeply rooted in the Indian soil. Regional rituals, cultural symbols and myths show her sense of traditions and culture of the land. She invokes God Ganesha in "Ekadanta", a mythical sprit who blesses all beginnings.

===
Language in India www.languageinindia.com **ISSN 1930-2940** **18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
P. Murugesan, M.A., M.Phil., B.Ed., SET., (Ph.D.)
A Thematic Study of Lakshmi Kannan's Select Poems   78

"Ekadanta" is a poem centered on lord Ganesha. The title itself gives an idea of what is going to be conveyed. "Ekadanta" is a Sanskrit word. "Eka" means single and "danta" means stick. The word stick can be assumed here as her pen. She is humble and simple in this poem. She touches on fallibility and infallibility. By touching on this, she has proved to be a human known for fallacies.

An elephant takes everything through its trunk and does not allow its trunk to take rest. So also, human beings watch things happening around. Perfect and imperfect things are penned down and given colours. There may be many wrong things while writing or interpreting.

Lakshmi Kannan seems to suggest that any shortcomings in her writing or interpreting must be absolved like an elephant trying to hide the tusk with its trunk. She prays that her clouded phrases, weak passages should be cleared over. This fallibility can be compared to elephant's body where its tusk is in no way connected to its body proportion. There is a line, "but I do carry you everywhere with me", where she demands protection and forgiveness as she is loyal to Him:

> You were there
> curling your trunk over my happy phrases
> you were there
> lending a lambent glow to an idea
> breathing life into the voices on the page
> flowing through my pen to give me words
> from a mnemonic promptuary.
> You were there
> in the images they called lovely
> in the lines they found powerful
> in the ellipses that were limned in light.
> You made them so.
>
> Yet equally, you were there
> wrapping your trunk over my inept phrases
> clouding over a failed idea,
> breathing confusion
> over the tone of voices
> calcifying words that turned brittle.
>
> You were there
> in the images they called trite
> in the lines they found weak
> in the passages that were prosy
> Did you make them so?
> I don't know,
> but I do carry you everywhere with me.

===
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
P. Murugesan, M.A., M.Phil., B.Ed., SET., (Ph.D.)
A Thematic Study of Lakshmi Kannan's Select Poems   79

Who but you
could forgive my fallibility?
You, with the single tusk in your elephant head,
unmatched with the rest of the body,
your dear imperfect form
you will someday absolve me from words
as I search for the aphonic realm. (ll. 1-32)

Visarjan

"Visarjan", another poem, in which Lakshmi Kannan talks about the sending off lord Ganesha, the lord of g*anas,* through an immersion ceremony in the waters. She wonders herself and raises a question, "How can the lord of *ganas* early dissolve himself with some flowers and *kusa* grass as His parting gifts in the water?" She tries to dissolve herself to escape from the harsh realities of being a human but fails. Her body is not melting down and remains stubbornly solid. She questions herself about her being:

He was the formidable
Lord of the *ganas*
yet he went down easily
in the waters.
Just as easily, he dissolved
his earthy form, sending up afloat
a few flowers, and *kusa* grass,
his parting gifts.
I've dived in and out
of the same river,
my body unmelting,
stubbornly solid.

Would I ever learn
from him to dissolve, to mix
the earth of my being
with the waters? (ll. 8-23)

Lakshmi Kannan prefers to give more importance to beings and objects around us. One can find the unquestionable, unconquered place of nature and the like in the poems of Lakshmi. Conus Gloriamaris, large, spiral shell of a conch, a marine mollusk, Goddess Meenakshi's Parrot, Kolam drawing, a wood rose, a sea sweep, untimely rain, and childhood days take a role to play through her poems.

Feministic Outlook

Lakshmi Kannan's outlook is feministic in general. Many of her poems stand as example to prove the statement. She is a feminist and she states that many of her friends are women. She

===
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
P. Murugesan, M.A., M.Phil., B.Ed., SET., (Ph.D.)
A Thematic Study of Lakshmi Kannan's Select Poems   80

is very much against the gender bias. She recalls some of the feminist's phrases to describe woman's body as "biology's destiny". She tries to compare and even give a synonymous meaning "human rights" to the term "feminism". In the interview she says:

> To me, at this point of time, it has become synonymous with "human rights". It has become as basic as that. Since I have got used to voice and articulate a woman's point of view with as much clarity as I could muster. I feel that it has become a grounding in my psyche, so I find myself doing it for a man too. When a man is oppressed, it comes in to my man centered stories like 'Maze'-or when a man is vulnerable – like in one of my stories 'Zeroing in', it was received very were n Cambridge by most of the men because it shows the terrible situation of man in his workplace – I feel for them. So, I find it is enlarging. "Feminism is human rights". (72)

Sympathy for the Suffering People

Her sympathy is for anybody who suffers and as a result there are poems like "Don't wash – For Rasha Sundari Debi", "O, For Shame" "Family Tree", "Good Blood/Bad Blood", "Un-housed" and "Assented Burial".

"Don't wash – For Rasha Sundari Debi" is a fine poem which is an example of showing Lakshmi Kannan as a humanist. She needs to expose that women must be given the chance of being educated. This poem is for and on Rasha Sundari Debi who was born in 1810. She wrote the first autobiography in Bangla titled Amar Jiban (My life). She lived during the times when literacy was denied to women because of a deep-rooted superstition that a woman who reads or as much as touches a book, will be widowed. Rasha Sundari Debi tore a page from the book Chaitanya Bhagavata when her husband left it in the kitchen for a moment. She also stole a palm leaf used by her son for writing. Then she compared the two, learnt the syllables of the languages on her own by writing on the walls of her kitchen, by matching the letters she saw with the sounds she heard. Her autobiography was acclaimed for its lucid and readable prose.

The poem is very much appealing, and one can easily feel both Rasha Sundari Debi and Lakshmi Kannan's feelings of having education:

No, don't.
Don't ever clean with water
the dark, sooty walls
of your kitchen, Rasha Sundari.

For the *akshara* which you scratched
on the walls so furtively,
the *akshara* you tried to match
With the sounds you heard

they've quickened now, with life.

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
P. Murugesan, M.A., M.Phil., B.Ed., SET., (Ph.D.)
A Thematic Study of Lakshmi Kannan's Select Poems   81

Even as you wash rice, fish, vegetables,
even as you peel, cut, bake, stir and cook
the thieving letters on the wall take wings.
They fly down to the palm leaf
you once stole from your son.

See how the letters move
in the eyes of the mind,
then leap over, back to the wall
from the page of *Chaitanya Bhagavata*
you tore from the book,
when no one was looking. (ll. 1-20)

Lucid Poetry, Aware of Pathos

Lakshmi Kannan's poetry is lucid and scrupulously honest. It is traditional, no hyperbole and no hypocrisy. The tone is gentle and conventional. Courage, conviction and honesty are the hallmark of her poems. The usage of words is natural and known to everyone. She uses typical Indian way and uses English as an Indian speaks. It is in this sense that she is a modern Indian English poet.

In truth, she is more aware of the pathos in the life of a common woman playing a very passive role in the tradition-bound society than some of women poets highlighting a different cultural and moral ethos.   In Lakshmi Kannan's poetry, one comes across the intensity of passion which renders words irrelevant for articulation. Obviously, silence and not words is the true language of love, and Lakshmi Kannan shows her distaste for the abstract and her preference for the elemental by laying stress on the role of silence as a dramatic device in a poem charged with pulse and power. She cannot say, like Yeats, that "Words alone are certain good", or as Nissim Ezekiel says, "The best poets wait for words."

==
Works Cited

"A Dialogue with Lakshmi Kannan". <u>Litcritt</u>. June-Dec. 1999, Vol.25, pp. 60-73.

Kannan, Lakshmi. <u>Unquiet Waters and Other Poems</u>. New Delhi: Penguin Publishers, 2005.

P. Murugesan
Assistant Professor
Department of English
AVC College (Autonomous)
Mannampandal, Tamilnadu, India
pesamu1979@gmail.com

==
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
P. Murugesan, M.A., M.Phil., B.Ed., SET., (Ph.D.)
A Thematic Study of Lakshmi Kannan's Select Poems   82

Narratives of Lesser Known Women- A Review of Their Representation in Syllabus and Curriculum

Phebe Angus G., M.A., M.Phil.
==

Abstract

Women have made history by looking at challenges as opportunities to overcome centuries of patriarchal conditioning. They are known for their ability to be resilient and for working in a system that is more powerful than themselves - a system which was created of and for men. But this is not the same case with a majority of lesser known women who are marginalized and whose voices are not heard. The narratives they represent give ample scope for exploring the opportunities and challenges in teaching and making them a part of the curriculum. The credibility of a woman lies in her adherence to the accepted norms of the society. The lesser known women are those who have through circumstances lost their credibility and therefore their voice and thus rendering them marginalized. They are women who have had no choice and for whom decisions were made for them. This paper is a study of women represented in such narratives from the Biblical Literature. A review of women writers from the post-medieval period through the post-colonial period in India will show the extent to which women writers and women represented in narratives have been lesser known in teaching and in research. The problem of why these women are lesser known and what characters define them as the lesser known will be explored. It is seen that the lesser known are not only absent from most religious discourses, but they are also not recognized as being a part of the main-stream courses or curriculum.

Keywords: patriarchy, abandoned women, narratives, post-colonial, empowerment, gender

Introduction

Narratives are ways through which men exercise control over the lives of women. As long as women had no voice or representation in narratives their perspectives went unheard. For centuries women have maintained this silence even as their stories were written by the pen of patriarchy. Such narratives crafted by patriarchy have alienated women from their self and from their bodies. These narratives promoted the ideal which posed problem for women when they were confronted with real life issues related to health, education, sexuality, career, womanhood, and motherhood- issues which were swept under the carpet of silence or adjustment. It was

==
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Phebe Angus G., M.A., M.Phil.   83
Narratives of Lesser Known Women - A Review of Their Representation in Syllabus and Curriculum

expected of her to keep silence and endure pain until the scan report showed that she was in the last stage of cancer. She had to balance the roles of being a dutiful housewife and a career woman. If at all she gathered courage to express herself it was drowned in the tumult of expectations forced upon her by patriarchy. This paper will trace the instances where women have been able to break the bonds of patriarchy and have been able to create their own narratives.

The importance of narrative has been stressed by Heide Baumann where she responds to three commonly perceived notions about women's role in society, very specifically in roles of leadership. The three notions are that there is no need for gender quality as it is already achieved, what is essential is parity than equality and finally that woman do not choose to aspire for top leadership positions because they are not interested in becoming leaders. Referring to Post-structural philosophers such as Foucault and Guattari she says that narrative is an important human function in knowing human action and that the idea of self is constructed and deconstructed through narratives. (Baumann)

Problem of Women's Empowerment

Although the problem of women's empowerment is relatively recent its acceptance in mainstream society can be traced back to the time when our ancestors were living in Agricultural communities. In the *Anthology of Women's writing in India* Susi Tharu and Lalita have explained that before the interaction of the Vedic Age with that of the agrarian society the female deities in the Vedic religion were not so prominently featured. The agricultural societies were materialist in which *prakriti* or the female principle was fundamental. It was only after the interaction of the two cultures that more female deities were introduced into the Vedic pantheon. The female deities of the agricultural communities were depicted as possessing (what we today refer to as) masculine traits. Thus, the concept of masculine and feminine was introduced in the more recent cultural development (Tharu and Lalita 54).

As industrial revolution swept the world there was a drastic change in production and many Indian industries were affected. As a result self-sufficient economies were transformed into capital economies which provided opportunities for men. However, women who had been working alongside with men were now forced to remain at home and support the family in the changing economic system (147). The Indian Independence movement and the concept of Nationalism that followed furthered the process of creating the ideal woman. Many women were involved in the process of Nation building before and after the Indian Independence movement. It eventually fell upon the women to uphold the culture and tradition of India and that resulted in the creation of the "…respectable middle-class housewife, the *bhadramahila*…" who had to uphold the family values, customs, tradition and in turn the identity of an evolving nation (155, 157). Today as we stand at the cross roads of a redefinition of Nationalism women are considered the agents of preserving the National flavor.

Throughout history women have had to wrestle with the challenges and overcome patriarchy in order to succeed in life. The noble queens of the Mughal period, the Women Saints of the Medieval Period and Women who were involved in the Freedom movement are shining

===
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Phebe Angus G., M.A., M.Phil.   84
Narratives of Lesser Known Women - A Review of Their Representation in Syllabus and Curriculum

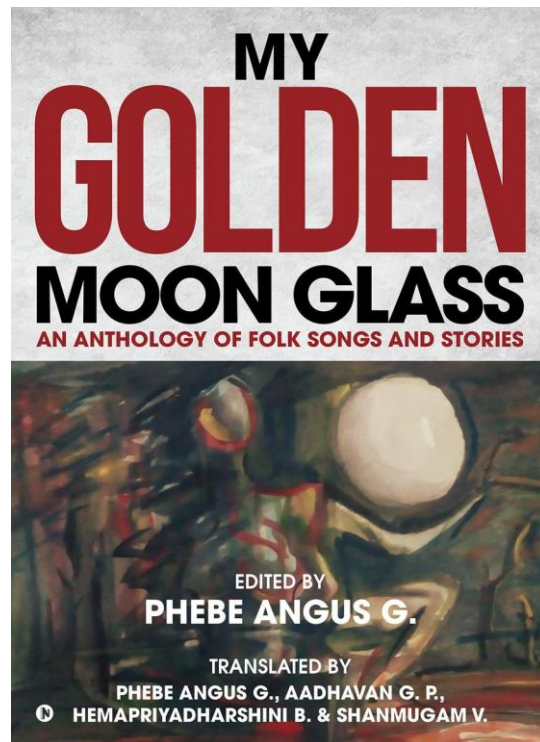examples of women who had made history by breaking the barriers created by patriarchy. They are renown owing to their courage and determination to make their own choice.

Did They Have Equal Opportunities?

However, the underlying question is whether all women had equal opportunities and if not what were the conditions in which they lived? Were there narratives that depicted the plight of these lesser known women? History records the achievements of women who have become a part of popular culture and literary discourses. The scope of Literature should be to identify narratives of lesser known women and to explore the conditions in which they lived. The outcome of such a study is to critically evaluate the conditions in which these narratives were written and to include them in the intellectual discourses of the academia.

Discussion

Stories and songs that have been a part of the narratives of ancient cultures and of the village communities contain information about the collective struggles, aspirations, meanings and realities of their life. *My Golden Moon Glass*, an anthology of Folk Songs and Stories, is a collection of oral narratives translated into English. Most of the songs that feature in this anthology are sung by women. They narrate the lives of the village community from birth through death. Folk narrative passed on through oral tradition has been predominantly preserved by women. It is therefore very interesting that in a world that silences or ignores the narratives of women, these narratives thrive in the villages. (G.)

**MY
GOLDEN
MOON GLASS**
AN ANTHOLOGY OF FOLK SONGS AND STORIES

EDITED BY
PHEBE ANGUS G.

TRANSLATED BY
PHEBE ANGUS G., AADHAVAN G. P.,
HEMAPRIYADHARSHINI B. & SHANMUGAM V.

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Phebe Angus G., M.A., M.Phil.   85
Narratives of Lesser Known Women - A Review of Their Representation in Syllabus and Curriculum

Women in village communities are more open about their feelings which find expressions in their songs: be it the grief expressed through songs of lamentation or the joy expressed during the time of harvest; the joyous community activities surrounding the ritual of puberty or the exuberant celebration during the time of harvest; the strain of hard work while sowing or removing the weeds under the hot sun- women have made use of oral narrative in order to express their emotions. Literature should reflect these songs and stories.

Silence of Women as Admired Quality

Women by and large have been lesser known in India and that was considered as an admirable quality. A book written in 1928 by one Otto Rothfeld titled *Women of India* seems to completely silence the inherent voice of women. He explains how women were attractive only because they were well hidden and seldom ventured into mainstream society (Rothfeld 8). Here is a typical example of glorification of the manner in which a typical Indian Woman behaved, how she addressed her in-laws, her duties towards her husband, how she keeps the household and how she adorns herself. In being incognito these women have gained acceptance in society. Through this book the author has set perfect standards for women to aspire to. Some portions where he describes women are very unfortunate such that it feels like watching a film song which is typically an "item number" that in glorifying the female body it also objectifies it.

He also claims that in those days women could pass through crowds or streets without being molested. A simple explanation is that as per his terms of describing women, they seem to be almost invisible and even if they ever ventured out they were not significant enough to attract attention because of their marginalized position. They were not a threat to the society because the society does not find a silent woman as a threat.

Vulnerable Spaces, Beautiful Narratives

It is in the most vulnerable spaces that the most beautiful narratives are born. Narratives surrounding wells are very significant examples. Contrary to the idea expressed by Rothfeld that wells are spaces where women gossip, in the Biblical narrative, wells are places where significant events happen. It is near the well that Christ meets the Samaritan woman and enables her to see how she has been used by various men in her life. While Rothfeld has emphasized the gossiping role played by women, he has failed to explain that it is also a space where a woman struggles to bring life into her family by drawing water from the well. This is a social space- a space of conflict where the woman is most directly exposed to a male and has to assert her right to live against his.

For a woman to craft her narrative and to defend her space is a challenge. For instance, when Moses flees from Egypt to Midian, he stops near a well and finds the women who have come there to water their flock being chased away by some shepherds. He rescues the women and eventually gets married to one of them. (Exodus 2: 15-17). Genesis 24 narrates the story of Rebecca who was willing to not only draw water from the well for a stranger named Eliezer but who was also willing to give water to his camels. The incident became an answer to Eliezer's prayer to find a bride fit for his Master Abraham's son Isaac. Thus, narratives surrounding wells

==
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Phebe Angus G., M.A., M.Phil.   86
Narratives of Lesser Known Women - A Review of Their Representation in Syllabus and Curriculum

give ample scope to explore the social space of women which is a reflection of their inner turmoil.

Narratives that describe women's desire are more or less silent about it. One narrative however stands out which earned a lot of criticism for its apparent overt sexual expressions is *Radhika Santwanam* (Appeasing Radhika) written in the 18th Century by Muddupalani, a Telugu Poet and Translated by Bangalore Nagaratnamma in 1910. It was banned by the British government and was later published with a lot of censorship. This text is unique, in that, the woman is more assertive about her love and her need to be satisfied by her lover. She describes boldly how the man has failed to love her and how she must be loved and in what manner she should be loved. Thus, when it comes to asking for love and affection she is not passive and submissive but bold and outspoken (Tharu and Lalita 1-7). This is hardly possible in our times because of the mindset associated with sexuality and/or sexual/reproductive health, menstruation, menopause and so on which is also the reason why women fail to be open about their sexuality or health issues related to their sexuality until it is too late for treatment.

Courtesy: https://www.goodreads.com/book/show/13425104-the-appeasement-of-radhika
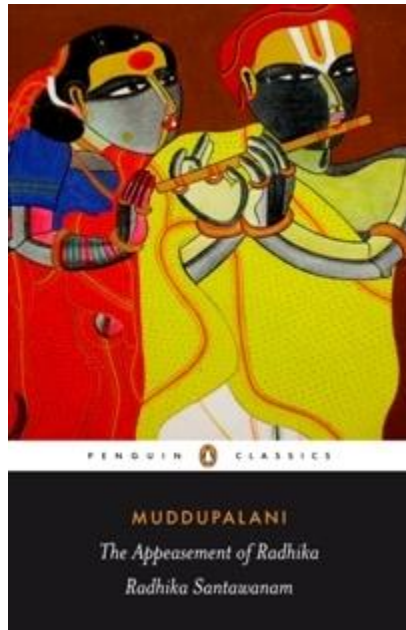
Abandoned Women- Scourge of Patriarchy

Abandoned women are lesser known in a patriarchal structure because it is her association with the man that gives her an identity and makes her a human being worthy of protection, respect and accessibility to privileges. Till very recently there was no provision for a single mother to gain acceptance in the society. Many women face abandonment by their husbands and by their lovers. Literature should reflect the stories of these abandoned women. Their narratives should become subjects of discussion in the class room. Narratives of abandoned

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Phebe Angus G., M.A., M.Phil.   87
Narratives of Lesser Known Women - A Review of Their Representation in Syllabus and Curriculum

women are very important in that they show how women have forged an identity outside the framework of patriarchy and thus have become empowered.

Parthasarathy in the introduction to the Translation of *Cilappatikaram* quotes Kannagi's example and says how an abandoned woman becomes the scourge of patriarchy (Parthasarathy 7). After her husband Kovalan is killed, Kannagi is distraught and vows never to rest until she has extracted her vengeance. She undergoes a complete transformation in her personality that she is referred to as a vengeful goddess. We know that until her husband dies, her voice is hardly heard in the narrative. But once she loses Kovalan to a grievous oversight of justice, she is bold and assertive to walk into the King's palace and to address the king as "Impetuous…" in order to demand justice for her husband's unjust punishment (188). She asserts her husband's innocence but the king states that Kovalan was a thief. She then she breaks open her other anklet and the gems scatter on the kings face. The effect is immediate: the King in response accepts his guilt and dies with the words "Let my life crumble in the dust" (189). Kannagi's vengeance is not yet complete as she goes to curse the city of Madurai and burn it down. (195-198).

Hagar, a single mother was pushed to the position where the society was not accountable for her life or for the life of her child. She is an example of a woman whose body was colonized because she was a slave. Given by her mistress Sarah to her master Abraham, Hagar had no say in this matter and it was not her choice to bring forth the progeny of Abraham. Thus, Ishmael was born. But very soon Abraham had a son through Sarah as well. In the conflict that eschewed between Sarah and Hagar, Abraham sends the slave woman Hagar into the wilderness. She is sent off with only a bottle of water and with no other means of sustenance. Sensing hopelessness she leaves her son to die while she looks away and weeps. At this point of distress she finds her only voice- the voice of appeal to the divine. She is also an example of a woman abandoned by the community. (Genesis 16 & 21).

The problem of needing a son to carry forward the lineage and the consequence that it has on a woman can be seen in the narrative of Tamar, Judah's daughter-in-law in Genesis 38. The patriarchal custom is to ensure that the woman who marries has a child by that marriage. In the event that the woman's husband dies without leaving behind a seed to carry his lineage, the woman would have to marry the younger brother of the deceased husband. Thus, Tamar is pushed to a position wherein she had to marry her husband's (Er) brother (Onan). But Er's brother Onan also dies. Judah is now afraid to give his third son Shelah in marriage to Tamar. Since Shelah is not old enough to marry, he tells Tamar to live as a widow in her father's household until then. As he stalls the process Tamar begins to realize that she is not going to be given the third son in marriage. It so happens that when Judah, Tamar's father-in-law goes to visit a prostitute, Tamar disguises herself as a prostitute and has a relationship with him. Eventually she is pregnant with Judah's son. Word spreads and the community is ready to stone Tamar for playing the prostitute. But Tamar had in her possession the personal effects of Judah when he had come into her. She produces these before the people and Judah realizes then that he had erred by not giving the third son in marriage to Tamar as per the law and custom of the land. This makes him remark about Tamar that she was more righteous than him.

==
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Phebe Angus G., M.A., M.Phil.   88
Narratives of Lesser Known Women - A Review of Their Representation in Syllabus and Curriculum

These narratives are an example of the lack of choice women had over their own reproductive choices. While being refused a mate, Tamar decides to take matter into her own hands thereby taking a huge risk. A woman's credibility depends on her virtue and values. Tamar's position is dangerous, in that, if she had no evidence about the father of her child then nobody would have believed her words as she was already accused of being a prostitute. It would have been their word against hers. Crimes against women go unreported because women are expected to prove their virtue before appealing for justice for a crime committed against them such as rape, sexual assault, eve teasing or molestation. She has to establish her credibility by vouching for her chastity, modesty, silence, obedience, humility and what not! A rape survivor stands accused of why she allowed it to happen rather than being empowered to identify the criminal and bring him to justice. The physical trauma she had undergone fades in the crushing mental assaults and ordeal to which she becomes subject to while she tries to fight against a system that insists on her proving her innocence and the extent of her involvement in the crime.

Conclusion- From the Margins to the Centre

Literature should be a reflection of narratives of women who have been silenced because they have apparently lost their credibility. For this to happen there needs to be a drastic change in the mindset which education can achieve provided it moves outside the cannon. An attempt to reconcile the intellectual and the marginalized should take place. Here is where activism plays a very important role. When Philip Sydney defends poetry, he emphasizes that Literature has the power to move people into action (Sidney 10). By incorporating narratives of lesser known women the academia can provide agency for marginalized women.

Vaibhav Sankala, Director, H&R Block Pvt. Ltd. has identified five key areas of tax exemptions for women: single mothers, daycare expenses, domestic help, self-defense training and for specified diseases (Financial Express). This is an example of how women have begun to look more closely at themselves - an attempt that requires a narrative of the self. The concept of single parent was unthinkable perhaps a decade ago. But today as more single mothers speak out, a narrative is created.

Today, by virtue of their profession, education, knowledge, success and achievements women have come a long way and have moved from the margins to the center. However, crimes against women today proves the fact that when women aspire to be equal to men they are looked upon as a threat to patriarchal power and so are struck indiscriminately assaulted, molested, raped or worst even killed. If being anonymous and silent are the criteria that offer a mantle of protection for women, we have failed as a society to implement equally to men and women the principles of humanism and the very basic right for a person to thrive and to live. We still have a long way to go in terms of conceptualizing women's empowerment to incorporate working women, lesser known women and the marginalized. While we pride about our glorious past, the present and the future for women and children seems bleak under the shadow of an overwhelmingly discriminating patriarchy. 'Let women be' should be the order of the day in order to enable women to evolve holistically.

==
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Phebe Angus G., M.A., M.Phil.   89
Narratives of Lesser Known Women - A Review of Their Representation in Syllabus and Curriculum

Women have begun to reclaim their spaces in popular culture. When more women add to the narrative the narrative is heard. This is how change is made possible. These narratives also enable women to find each other and share their stories. The "Me Too" movement has brought out many intricate issues associated with women into the open. In sharing our stories, we break the barriers of silence and begin to share our side of the story. Such a sharing enables us to identify with and unite in a common ground to demand justice, for the demand for justice comes after the voices are heard. Narratives that question the cultural conditioning created and maintained by patriarchy should be recognized and studied. (Joho)

While there are instances where women are abandoned, in India we also find women who have abandoned or come away from their families. The Medieval Bakthi Saints are a good example of women who have left families to fulfill a higher calling or for the quest for spiritual truth (Tharu and Lalita 57- 60). *Women's Writing Volume 1* has a brilliant collection of poems which were written by these women. Sadly we find many women who continue to live in abusive marriages for the sake of the children and the society. Most of them cannot walk out of domestic violence, dowry harassment, marital rape and infidelity because they are not economically independent. Very rarely women who call it quits find a support system to rely on.

Challenging existing narratives must be done by unlearning and relearning narratives of authority such as religious texts. Narratives of popular culture should also undergo a paradigm shift which should be reflected in academia and in intellectual discourses taking place within the class room space. As women aspire and get trained to take up leadership positions they have to create their own narratives in the corporate world that will break the glass ceiling and will enable them to establish themselves in roles defined not by the society but in their own terms. Above all as long as women are against women there is no scope for a greater change in India and in the world at large.

===

References

Baumann, Heide. https://www.nature.com/articles/palcomms20179. 07 March 2017. 13 March 2018.

Financial Express. http://www.financialexpress.com. 19 February 2016. 13 March 2018 <http://www.financialexpress.com/budget-2016/5-tax-exemptions-from-fm-arun-jaitley-that-could-empower-women/213523/>.

G., Phebe Angus. My Golden Moon Glass. Chennai: Notion Press , 2017.

===
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Phebe Angus G., M.A., M.Phil.   90
Narratives of Lesser Known Women - A Review of Their Representation in Syllabus and Curriculum

Joho, Jess. https://mashable.com/2017/12/28/2017-women-narrative-reclaim-

stories/#YmCz4pEPWmqC. 28 December 2017. 07 March 2018.

Parthasarathy, R. The Cillappatikaram: The Tale of an Anklet . Chennai: Penguin India, 2004.

Rothfeld, Otto. Women of India . Bombay: D. B. Taraporevala Sons & Co, 1928.

Sidney, Philip. The Defense of Poesy. Ed. Albert S. Cook. London: Ginn and Company, n.d.

Tharu, Susie and K. Lalita. Women Writing in India Volume 1 600 BC to the Early Twentieth

Century. New Delhi: Oxford University Press, 2011.

The Holy Bible, New International Version. Grand Rapids: Zondervan House, 1984.

===
Phebe Angus G. M.A., M.Phil.
Assistant Professor
Madras Christian College
Chennai
Tamilnadu
India
phebeangus@mcc.edu.in

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Phebe Angus G., M.A., M.Phil.   91
Narratives of Lesser Known Women - A Review of Their Representation in Syllabus and Curriculum

Acquisition of Language through Song Lyrics

Samson Abraham. H, Research Scholar, M.A., B.Ed., M.Phil.
Dr. Suresh Frederick, M.A., M.Phil., Ph.D., PGDJMC.
==

Language Acquisition, Language Learning and Comprehensible Input

The language acquisition is common among every individual. The child started to learn the language from six months. The mother speaks to the child in the mode of rhyme like music. Even the mother use to sing a song (lullaby) to stop the child crying. So, every individual heard the rhythm from six months of their age. But we didn't use the music as a tool to learn the language. Sacricoban and Metin found that songs can able to develop the four skills LSRW in the English language. Even some authors also found that song give enjoyment, relaxation and it also helps to develops skills in the language.

If a child learns ESL it transfers all the information through their mother tongue (L1) in their mind for the better understanding. In "comprehensible input hypothesis" Krashen tries to explain how the child learns the second language. This hypothesis appraisals that if a learner is at a stage 'i', then acquisition takes place when he/she is exposed to 'Comprehensible Input' that belongs to level 'i+1'. The child learning of second language acquisition occurs in the sub-conscious part of the mind.

Comprehensible input happens only when the child understands the language in their native language (L1). The child does not start to learn the second language if it is not interesting to them so If a teacher teaches the language with the help of music then it paves a way to learn the language in an interesting manner. In "Second Language Acquisition" Krashen says that teaching of grammar results in language acquisition (and proficiency) is when the students are interested to learn the subject and the target language (L2) is used as a medium of instruction.

There are four skills to develops the English language (Listening, Speaking, Reading, Writing).Where in this four skills the music is used to develops the language using listening, speaking and reading skills.

Listening

Listening is a significant part of learning the language through music. When the students try to learn the language through the music, they have to listen to them.When they listen to the music it shows where the students are interested in learning the language. The Value of Understanding the Lyrics helps to know:

==
Language in India www.languageinindia.com **ISSN 1930-2940** 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Samson Abraham, H., M.A., B.Ed., M.Phil. and Dr. Suresh Frederick, M.A., M.Phil., Ph.D.
Acquisition of Language through Song Lyrics   92

1. Vocabulary.
2. Pronunciation.
3. Grammar.
4. Correct Collocation.

Reading

Reading is the essential part of learning the language.The students may read the song to know the structures of the language. If students are attracted by the song they started to sing. Reading strategies vary from person to person.Research in reading (Harste, Woodward, & Burke,1984; Y. Goodman, 1980, 1996,2003; Y.Goodman & Flurkey, 1996) has revealed that the learners' mental representation of reading and literacy develops through the use of language and transaction with connected discourse. Gardiner (1987, cited in Kietzien,1991: 69) states that " a reading strategy is an auction (or series of action) that is employed in order to construct meaning". In Olshvasky's view reading strategies are "purposeful means of comprehending the author's message" (Olshavsk, 1997).

Stephen Krashen argues, "The case for narrow reading is based on the idea that the acquisition of both structure and vocabulary comes from many exposures in a comprehensible context, that is, we acquire new structures and words when we understand messages, many messages, that they encode. Narrow reading facilitates this process in several ways" (Language magazine 3(5):17-19,(2004)). When the comprehensible input is given the students may learn the grammatical structures and language.

Speaking

When the students learn the language through music, they can able to develop our language effectively. In songs, students see,

1. Sentence Structures
2. Pronunciation
3. Vocabulary usage
4. Grammar formation

Learning Through Songs

When the students learn all these in a song, they won't forget the formation and structure of language. It because students always sing a song if they like it.So, there is proper pronunciation of Vocabulary and structure formation also learn from them.

THE STUDY
Participants

The subjects were 13 English medium and 13 Tamil medium students of grade 6 from Government Higher Secondary School, Mandayur, Pudhukottai, Tamil Nadu, India.Subjects were all ESL learners. In this English medium students, their medium of instructions is in English so they can able to learn them easily. In Tamil medium students, their medium of

instructions is in Tamil so they feel hard to learn the language. They did not know that they can acquire grammar incidentally while experiencing language through songs.

Procedure

To assess the use of verb, "has"& "have" was used for the study, for the Experimental group. Ten questions were given to check the grammar using songs.The experimenters supervised a pretest of 10 questions from the song which all are related to the simple present tense. Then the usage of "have" & "has" was explained to the experimental group. This process lasted approximately for 60 minutes. The next day both groups were allowed to sing a new song composed by the experimenters. This treatment process lasted approximately for 60 minutes. The posttest was administered with the same questions.

Next, the comparison group was taken for the test. Again same procedure was followed for the comparison group. The experimenters explains the usage of grammar to them. Then they have supervised a pretest and posttest of the same set of ten questions.

Results

The table shows the mean value of two groups

Statistics

		pre	Post	Delayed post	pre2	post2	delaypost2
N	Valid	13	13	13	13	13	13
	Missing	0	0	0	0	0	0
Mean		8.9231	17.6923	14.6154	6.1538	9.8462	9.6923

English Medium   Tamil Medium

Number of English medium students 13; Tamil medium students 13.

🟦 - English Medium
🟧 - Tamil Medium

==
Language in India www.languageinindia.com **ISSN 1930-2940** **18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Samson Abraham, H., M.A., B.Ed., M.Phil. and Dr. Suresh Frederick, M.A., M.Phil., Ph.D.
Acquisition of Language through Song Lyrics   94

Chart Title

	Pre-test	Post-Test	Delayed Post-Test
	6.1538	9.8462	9.6923
	8.9231	17.6923	14.6154

Discussion

The songs help the students to understand the structure and formation of the grammar used in the songs.The students enjoyed in singing the songs.The students did not know that they are learning grammar unknowingly. Their focused on to know the formation of structures.

Weikart (1998) says that it is the beat which helps English learners to develop "a sense of inner timing and allows children to speak or read in whole sentences instead of just one word at a time" (p. B-1). These factors enable learners to relate and to understand song lyrics (Lems, 2005). The study confirms that learning grammar through songs more effective than the classroom teaching.

The English medium students have performedrelatively well in posttest but they not performed well in delay posttest.They can not be able to retain their memories due to lack of approach towards the learning. The students think that they know the language already due to their medium of instructions was fully in English. Whereas Tamil medium students they performed equally in both posttest and delayed posttest. They have interest in learning the language. They sang the given song repeatedly, so they can able to performed test very effectively.

Conclusion

Through this study, the information is learnt that the teaching of grammar through songs which helps the students to learn the language more effectively than the normal course of learning in the classroom. Listen to the music to mute the reality and learn the language beyond than others.

===

References

Goodman, Y. M. (1980). Roots of literacy. In M. Douglass (ed).Claremont reading conference (44th-yearbook) (pp. 1-32). Claremont, CA: Claremont Colleges.

Goodman, Y. M . & Flurkey, A. (1996). Retrospective misuse analysis in middle school. In Y. M.

Goodman & A. M. Marek (Eds.). Retrospective misuse analysis: Revaluing readers and reading (pp.87-105). Katonah, NY: Richard C. Owen.

Goodman, Y. M. (1996). Revaluing readers while readers revalue themselves: Retrospective misuse analysis. The Reading Teacher, 49 (8),600-609.

Goodman, Y. M. (2003). Valuing language study: Inquiry into Language for Elementary and Middle Schools. Urbana, IL: National Council of Teachers of English.

Harste, J. Woodward, V. A. & Burke, C. (1984). Language stories and literacy lessons. Portsmouth, NH: Heinemann.

Harste,J. (1994). Literacy as curricular conversations about knowledge, inquiry, and morality. In R.B. Ruddell, M. P. Ruddell, & H. Singer (Eds.). Theoretical models and processes of reading (4th edition) (pp.1220-42). Newark, DE: International Reading Association.

Gardner, R.(1987) Metacognition and Reading Comprehension. Norwood, NJ:Ablex Publishing Corporation.

Kletzien, S. (1991) Strategy use by good and poor comprehenders reading expository texts of different levels. Reading Research Quarterly 26 (1) 67-86.
Olshavsky, J. (1997) Reading as problem-solving an investigation of strategies. Reading Research Quarterly 12 (4) 654-674.

Krashen, S. (1982). Principles and Practice in Second Language Acquisition. Oxford: Pergamon Press.

https://conference.pixel-online.net/FOE/files/foe/ed0005/FP/0475-ITL949-FP-FOE5.pdf
https://www.scribd.com/document/125157425/Using-Music-to-Enhance-Second-Language-Acquisition-From-Theory-to-Practice
file:///C:/Users/Samson/Downloads/Effectiveness_of_Music_on_-Vocabulary_Acquisition.pdf
https://reallifeglobal.com/how-music-can-make-you-fluent-in-english/

Appendix

Grammar Song for *Have* and *Has*

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Samson Abraham, H., M.A., B.Ed., M.Phil. and Dr. Suresh Frederick, M.A., M.Phil., Ph.D.
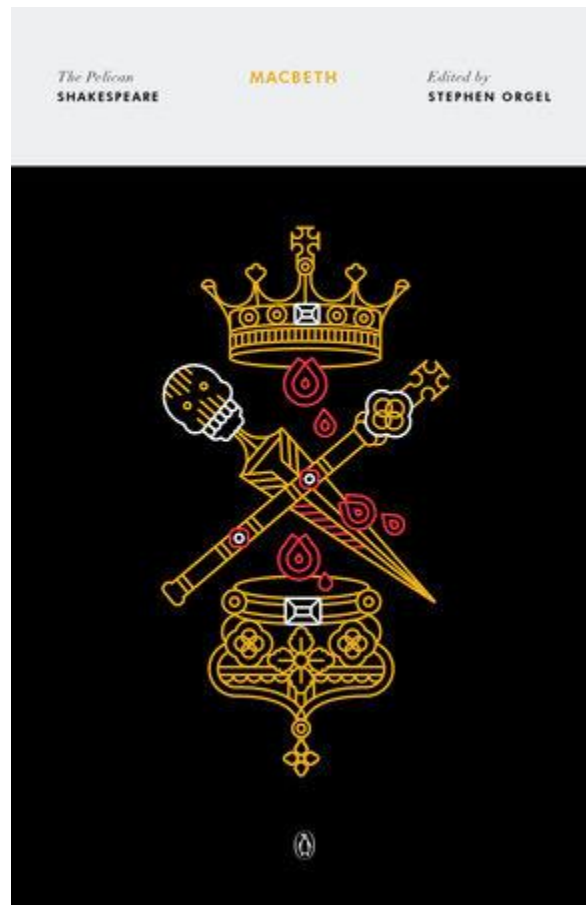Acquisition of Language through Song Lyrics   96

On Monday morning
He has a task
On Tuesday morning
I have a test
On Wednesday morning
She has a tea
On Thursday morning
We have a work
On Friday morning
They all have fun

O Monday evening
He has a cake
On Tuesday evening
You have water
On Wednesday evening
She has a work
On Thursday evening
They all have atreat
On Friday evening
We all have fun

===
Name: **Date:**   **Std:**

                                                    10x2=20

      Delay Post-Test
Write the correct Simple Present form of the word.
1. I _____ a test.
  a) Have b) Has c) Is d) Having
2.He _____ a task.
  a) Have b) Has c) Is d) Having
3. She _____a tea.
  a) Have b) Has c) Is d) Having
4. we _____ a work.
  a) Have b) Has c) Is d) Having
5. You _____ a water.
  a) Have b) Has c) Is d) Having
6. They _____a treat.
  a) Have b) Has c) Is d) Having
7. We all _____ a fun.
  a) Have b) Has c) Is d) Having
8.She _____ a work.
  a) Have b) Has c) Is d) Having

===
Language in India www.languageinindia.com **ISSN 1930-2940** **18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Samson Abraham, H., M.A., B.Ed., M.Phil. and Dr. Suresh Frederick, M.A., M.Phil., Ph.D.
Acquisition of Language through Song Lyrics   97

9.He _____ a cake.

   a) Have   b) Has   c) Is   d) Having

10.They all _____ a food.

   a) Have   b) Has   c) Is   d) Having

Samson Abraham. H., M.A., B.Ed., M.Phil.
Research Scholar
Department of English
Bishop Heber College
Trichy- 620017
Tamilnadu
India
samson.hsa@gmail.com

Dr. Suresh Frederick, M.A., M.Phil., Ph.D.
Associate Professor and UG Head
Department of English, Bishop Heber College
Trichy – 620017
Tamilnadu, India sfheber@gmail.com

===
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Samson Abraham, H., M.A., B.Ed., M.Phil. and Dr. Suresh Frederick, M.A., M.Phil., Ph.D.
Acquisition of Language through Song Lyrics   98

"I am not what I am" –
A Psycho-analysis of Negative Characters
Lady Macbeth, Iago and Regina (*Little Foxes*)

Sathiyapriya. S., M.A., B.Ed., M.Phil.

Courtesy: https://www.penguinrandomhouse.com/books/319041/macbeth-by-william-shakespeare/9780143128564/

Abstract

===
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Sathiyapriya. S., M.A., B.Ed., M.Phil.
 "I am not what I am" – A Psycho-analysis of Negative Characters Lady Macbeth, Iago and Regina (*Little Foxes*) 99

Love is the basic ingredient that the creator has used in making human beings. It does exist in everybody counting the people who are believed to be cruel, merciless and inhumane. People sometimes behave in an unusual way because they are influenced by their id. The unconscious desires motivate people to behave in such a way, says the psychoanalyst Sigmund Freud. Literature depicts so many negative characters, for example Lady Macbeth, Regina, Iago and many more. These characterizations, if analyzed from a different perspective, i.e., having Freud in mind and applying Subjective reader response theory- it would be palpable that they all possess the tinge of humanity and love within them. This paper aims at exploring that tinge and to expose how some human beings themselves are unaware of it. Literature is said to be the mirror of the society. True it is. With the help of the literary examples, the paper tries to create awareness among all the human beings that we all possess humanity and love; because in this modernized and materialistic world, we fail to remember what we are made of. We must also tag along "Ubuntu" - the African philosophy, which means the quality of being human. Today, a million-dollar question that arises in everybody is "Are humans really humane?" This paper attempts to answer the question.

Introduction

Materialism has strongly placed its root in the modernized society. People's crave for money and materials has diminished the quality of human beings itself. Weeds like greed, jealousy and ambition has started creeping into the garden of humanity. Slowly they started destroying all the inherent positive characters of human beings and strongly placed its roots in us. Unknowingly we are losing ourselves, our human tendency and our human nature. Before it's too late, before the Garden of Eden is completely destroyed, the weeds have to be removed. It is not very difficult. Because this negative characters in man are not innate. As Freud mentioned, we are all controlled by the three elements of personality structure: id, ego and super ego.

Austrian physician Sigmund Freud (1856-1939) was the founder of the Psychoanalytic School. The Psychoanalytic theory of Sigmund Freud is based on the idea that strong inner forces, which are present in unconscious mind, influence Human behavior. The theory includes the three elements of Personality Structure. They are - ID is a group of instincts, present within the unconscious level and based on Pleasure Principle. This aspect of personality is mainly driven by basic drives and needs. EGO which is based on the Reality Principle, it works to achieve the id's drive in a real way and helps to balance both, 'id' and 'Superego'. SUPEREGO is the third element of Personality Structure; it is driven by Morality Principle. It acts in accordance with the morality of higher thought and action. The super ego works in such a way to make us behave in socially acceptable ways. It employs morality and helps us to judge what is good and what is evil; what is right and what is wrong.

Lady Macbeth

Character of any person is determined by the influence of the personality structure. If a person is highly influenced by id, he will be thinking on his own pleasures not caring for anybody. They might possess anti-social characteristics. Lady Macbeth of Shakespeare's

Macbeth is the most powerful among his characters. She is said to have unsexed herself. She is portrayed as a very cruel women who says,

> "I have given suck, and know
> How tender 'tis to love the babe that milks me
> I would, while it was smiling in my face,
> have pluck'd my nipple from his boneless gums,
> and dash'd the brains out, had I bought so sworn
> As you have done to this …"

No mother can be imagined to give such an example which involves the death of her child. But if this character of Lady Macbeth is analyzed psychologically, it will be proven that it might not be an innate one. Freud himself argued that the reason for such activities of Lady Macbeth is the result of the psychological problem of not having a child. She laments it in one of her speeches:

> "As we shall make our griefs and clamour roar upon his death."

Meaning of "Our Grief"

Here the veiled meaning of "our grief" is the grief of her barrenness though it referred to the pain of Duncan's death. She has the scar of her barrenness deep inside her heart. Towards the end of the play, while dreaming she behaves more like a woman, soft and gullible. Her childlessness is more feminine in nature. Her love for her husband also is a proof that she doesn't innate the negative character. It is for her husband, she goes to the extent of killing the king. The ambition to be the king is the ambition of Macbeth. She wants to help her husband accomplish his wish. Thus, it is proven- with psychological analysis and subjective reader-response theory- lady Macbeth is not cruel in nature. She possesses love. It is only the circumstances, her love for her husband, and her guilt of barrenness has turned out her to behave in such a way.

Iago

"Iago stands supreme among Shakespeare's characters". Many critics quote that he has motiveless malignity. But there are motives behind the deeds of Iago. He hates Othello and Cassio because he was not given the post of lieutenant. Othello, who is well aware of the bravery of Iago, ignores him for the post of Lieutenant and gives it to a mere arithmetician, Cassio. This has rooted envy and anger in the mind of Iago. He couldn't bear that Othello has underestimated him and that has resulted in the motive of vengeance. Jealous, envy and vengeance are the common traits seen amidst the people of all walks of life. But in Iago's case his id has forced him to act cunningly and cruelly. He suspects Othello, Cassio, Desdemona and even his wife Emilia. This is also because of the urge to find ways to take revenge. Iago has innate love for power. When he is denied with the post of lieutenant, he wants to take the power in his own hands to revenge Othello and Cassio to prove his superiority. Ridley supports Iago saying that his acts are

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Sathiyapriya. S., M.A., B.Ed., M.Phil.
 "I am not what I am" – A Psycho-analysis of Negative Characters Lady Macbeth, Iago and Regina (*Little Foxes*)   101

like that of a child who finds pleasure in pulling a fly to pieces or tormenting his younger brother. The comparison, to some people may seem over-simplification. But in psycho-analytic point of view it is true because his soul has received a painful feeling. So it finds pleasure when reason behind the pain got hurt back. His motive in the beginning was not very cruel. He didn't aim to kill either Othello or Cassio, neither Desdemona nor his wife Emilia. It is the circumstance that drives him to be malicious. Everybody believes Iago. None of the characters in the play suspects him for the evil designs. This shows that Iago was a very loyal and faithful person to all till he gets the pain of denial of the lieutenant's post and develops vengeance. Cassio when speaking about Iago says: "I never knew a Florentine more kind and honest" Desdemona says, "O that's an honest fellow" Othello says "And for I know thou art full of live and honesty". When these words are analyzed, implying subjective reader response theory, it is obvious that Iago is an honest and loyal person by nature

Regina Giddens

Regina Giddens is an epitome in being highly materialistic. Her ultimate aim is to get the money which her brothers and her husband are trying to hold it for themselves. She is forced by her id to go to any extent to get hold of the money because she is longing for it from her childhood. When she was a little girl,

"there was so little place for what I wanted. I wanted the world"

She is denied of the share in her family property. Her father cut her out of the will. So, her id is forcing her to get money. Regina and her brothers decided to make an investment which would make them rich. They agreed that each must put up some amount as one third of the interest. Regina plans to get that amount from her husband who has union specific bonds in strong box. But cunningly her brothers stole it and Horace, Regina's husband, knowing this makes a will mentioning that stolen bonds to be the share of Regina and rest to their daughter. When she realizes this, she is reluctant to help her husband who is falling from the stairs. She allowed her husband die in her sight and doesn't regret for that. Instead threatens her brothers and successfully got her share. But she is not happy in getting what she wanted from her childhood because Alexandra, her daughter, leaves her saying that her mother might be responsible for the death of Horace. Regina if greedy by nature and materialistic by birth would have been really happy at getting what she had been longing for years. But she is like a child who needs to be by the side of the mother. In the end she asks Alexandra to sleep with her. It implies that she is not completely materialistic. She too acquires love and sentiments. It is her pain of not having what she wanted had turned her materialistic.

Today's Iagos and Lady Macbeths

The world comprises of so many Iagos, Lady Macbeths and Reginas. Sigmund Freud explained that if human beings master the tactics of balancing the three personality traits – id, ego and super ego, they will be in the state of equilibrium. People will tend to understand the reasons behind their own thoughts and deeds and they will be able to find the solutions too. How

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Sathiyapriya. S., M.A., B.Ed., M.Phil.
 "I am not what I am" – A Psycho-analysis of Negative Characters Lady Macbeth, Iago and Regina (*Little Foxes*)   102

to make the people to understand this is again a big question. Completely altering the terrorists into saints in a day is impossible. People with negative thoughts can be counseled. They must be made aware that this negative character of theirs is not theirs at all. Apart from this, the solution that I would like to suggest is to implement moral education to all the youth. They constitute tomorrow's society. Hence, they have to be moulded. Now we are not in a situation to cleanse the corrupted society. At least such mishaps can definitely be prevented in future. Let's make the pillars of tomorrow to realize what really life is; what we are really made of. If it is done then our blooming world will really be a beautiful flower which pleases everyone with its colourful petals and fragrance.

Implication for Building a Positive Nation

As discussed above, imparting moral and value education to all the students should be made mandatory. Today's students are completely equipped with technical knowledge, but they lack manners and culture. These kinds of students only, when they grow up, involve in anti-social behaviors because they know no human values. So, it is the prime duty of everybody to inculcate the moral values in them but not imposing it. The quote,

"Tell me and I forget
Teach me and I remember
Involve me and I understand" is a beautiful example for this too. Yes, if we teach moral values to the students they will not understand. An excellent way is to make them read literary texts. While reading the texts like Macbeth, Othello, Dr. Faustus, etc., they will realize the importance of morality in life and the consequences of its negligence.

Conclusion

"You never really understand a person until you consider things from his point of view...Until you climb inside of his skin and walk around in it." says Harper Lee in 'To Kill a Mockingbird'. Exactly, People have reasons for all their behaviors. It has to be sorted out before judging them good or bad. They are not really what they appear to be. Even the darkest night will end, and the sun will rise as Victor Hugo says.

 "It is only with the heart that one can see rightly; what is essential is invisible to the eye."
  —Antoine de Saint-Exupéry, *The Little Prince.*

Negative characters in man can be undeniably changed provided we put ourselves into their shoes and pave room for them to understand that they are also normal human beings who are made out of love, compassion, empathy and feelings.

Works Cited

===
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Sathiyapriya. S., M.A., B.Ed., M.Phil.
 "I am not what I am" – A Psycho-analysis of Negative Characters Lady Macbeth, Iago and Regina (*Little Foxes*)   103

Susan Smith. "Are Macbeth and Lady Macbeth truly in love with each other? Or does one love the other, and the other doesn't?" eNotes, 28 May 2010, https://www.enotes.com/homework-help/macbeth-lady-macbeth-truly-love-with-eachother-174273. Accessed 16 Mar. 2018.

Dr. S. Sen, Othello William Shakespeare – a critical evaluation. Unique Publishers, Delhi. 2007.

"The Little Foxes - Characters Discussed" Great Characters in Literature Ed. A. J. Sobczak and Frank N. Magill. eNotes.com, Inc. 1998 eNotes.com 17 March 2018.

http://www.enotes.com/topics/little-foxes/characters#characters-characters-discussed
https://www.nytimes.com/2017/04/19/theater/little-foxes-review-cynthia-nixon-laura-linney.html
==
Sathiyapriya. S., M.A., B.Ed., M.Phil.
Assistant Professor
KPR Institute of Engineering and Technology
Coimbatore
Tamilnadu
India
sathiyapriya.s@kpriet.ac.in

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Sathiyapriya. S., M.A., B.Ed., M.Phil.
 "I am not what I am" – A Psycho-analysis of Negative Characters Lady Macbeth, Iago and Regina (*Little Foxes*)   104

Reinventing the Culture and Tradition in Attia Hosain's *Sunlight on the Broken Column*

Ms. R. Shobia, M.A., M.Phil.
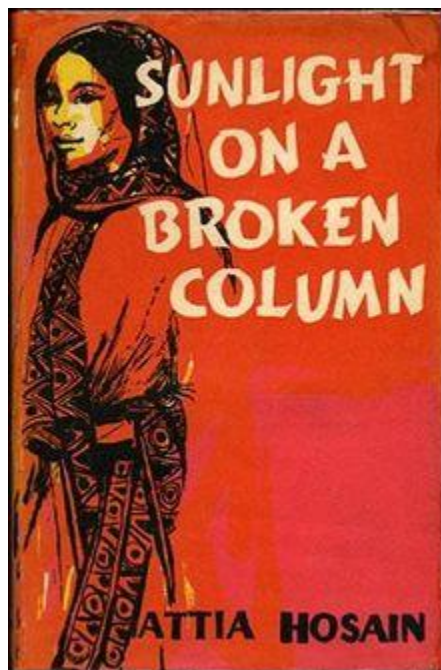
Courtesy: https://en.wikipedia.org/wiki/Sunlight_on_a_Broken_Column

Abstract

Culture and tradition seems to the most significant bond between the society and the individual. The society has shaped its regular pattern in the family as well as in the society. Attia Hosain's *Sunlight on the Broken Column* deals with the progress of the protagonist, Laila. Though she is a Muslim, she never required to be inside 'purdah' (attire used by Muslim girls). She desires to craft the modern purdah community and breaks the regular archetype of the communal patterns. Most of the cases the author resembles the protagonist, Laila, she reads books, goes for the higher education, and falls in love with Ameer whom her family members are against. The freedom struggle between Britishers and Indians infuriates Hindu and Muslim problem. Laila's neighbor, Zahra follows the culture and tradition as others used to, but Laila wants to reinvent the new pattern from the old. She gets education, marries Ameer, becomes

==
Language in India www.languageinindia.com **ISSN 1930-2940** **18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Ms. R. Shobia, M.A., M.Phil.
Reinventing the Culture and Tradition in Attia Hosain's *Sunlight on the Broken Column*   105

independent in taking decision and wants to be model for her child. This paper explores that Laila, the protagonist is reinventing the culture and tradition in *Sunlight on the Broken Column*.

Keywords: Attia Hosain, *Sunlight on the Broken Column*, Culture, tradition, archetype, education, communal patterns

Introduction

Attia Hosain's *Sunlight on the Broken Column* is about the protagonist, Laila's personal growth. Hosain is very successful in showing the modern purdah community and Laila breaks the regular archetype of the communal patterns. She is almost fifteen, at the beginning of the novel. She lives with her grandfather, Baba Jan, a talukdar and Aunt Abida. They preach her the values and traditions of their community. Though she is respectful to her grandfather and her aunt, she wants to craft her own identity in her family.

Discussion

"Your Books Will Eat You!"

Laila feels she is alienated from her family members. So, she diverts herself in reading books which was given by her grandfather Baba Jan. Her aunt, Abida guides her in all aspect to promote the education of Laila, but it seems to be very new in their community. Laila's nurse, Hakiman Bua always tells that ""Your books will eat you. They will dim your lovely eyes, my moon princess, and then who will marry you, owl-eyed, peering through glasses? ... Pull your head out of your books and look at the world, my child. Read the Holy Book, remember Allah and his Prophet, then women will fight to choose you for their sons" (14) instead of reading Quran she is moved by other books. This unique practice makes her different from other girls in the family.

Future Plan

Her uncle, Hamid asks her about her future plan. She tells him her desire to pursue her higher education. She prefers the education but her neighbor, Zahra chooses marriage. Most of the Muslim girls will not be allowed for higher education but she wants to attain it. She thinks that achieving education will create her identity in the society. On this account, Hamid informs that he believes in "the education of girls, it is the duty of parents and guardians to give them the kind of education that will best fit them for their responsibilities in this changing world" (109-110). Aunt Saira tells that all the young men want their wives to be educated to please their friends and to entertain them. But she varies in her own definition for education.

Not a Sin

When aunt Saira's friend discuss about the love of a Muslim girl (who eloped with a Hindu boy), Laila interrupts that it is not a sin to fall in love with a Hindu boy and marry him. This creates a bad opinion on Laila that she never respects others. At the age of seventeen, she learns to speak against the elders who talks 'love' as obscure. This shows her boldness to express her thought without fear. This creates Aunt Saira distressed and she asked her to go to her room. This creates a great change in Laila as a part of affirming things in her life.

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Ms. R. Shobia, M.A., M.Phil.
Reinventing the Culture and Tradition in Attia Hosain's *Sunlight on the Broken Column*   106

Role of Education: Modern Wife Keeping Traditions and Culture

Aunt Saira tells her friends that "Now my dear niece Laila is being educated to fit into the new world, but our old traditions and culture are always kept in Mind" (131). Saira thinks education helps her to fit into a modern wife. But Laila believes that her education will make her a human being in the world and reveals that she never uses it as an additional ornament for the dowry. Laila's answer clearly shows her self-confidence through education. When her aunt's friends discuss about the love of a Muslim girl (who eloped with a Hindu boy), Laila interrupts that it is not a sin to fall in love with a Hindu boy and marry him. This creates a bad opinion on Laila that she never respects others. At the age of seventeen, she learns to speak against the elders who talks 'love' as obscure. This shows her boldness to express her thought without fear. This creates Aunt Saira distressed and she asked her to go to her room. This creates a great change in Laila as a part of affirming things in her life against the old tradition.

Male Dominance

Laila witnesses the male dominance through uncle Mohsin, who accuses Nandi and beats her for the mischievous deeds she has done. As Nandi is the favourite playmate of Laila, she steps forward and shouts, "I hate you, I hate you" (28) to uncle Mohsin and ran to her room. This creates a bad opinion on the dominating ridiculous man. Aunt Abida orders Laila ask apology to her uncle Mohsin for her insolence and advises her to follow the family tradition. Zahra and Laila treat Nandi and the sweepers of their house in a different manner. Zahra is the product of traditional culture that has no common sympathy for the oppressed and the exploited. Laila treats them equally as human beings without any discrimination, but she maintains her tradition. The personal and psychological growth makes her to understand the social significance.

Communal Clashes

The freedom struggle between Britishers and Indians results in communal conflicts by Hindu and Muslim problem. Laila finds people of "both communities participating in the national struggle for independence under the leadership of Gandhi in the thirties. In the true vein of nationalism, Hindus and Muslims come out together on the streets, in parades and processions, shouting slogans of freedom" (Arora 425). Asad and Laila talk much about the political issues; he firmly believes in Gandian principles and follows it. Laila is also familiar with the political agitations because most of her family members are involve in it. This makes her to think independently about the politics.

Futility of Old Rituals

Laila starts to discuss about Zahra's marriage to her childhood friend Zainab. Laila questions about the traditional rituals deployed in the process of marriage. Zainab further informs that her mother never speaks to her father when her grandmother is present. Laila argues that Uncle Hamid talks to Saira usually in front of elders. Zahra convinces her with the old custom, but Laila immediately responds that she "thinks it's old fashioned nonsense" (105) and she cannot fit into it. She witnesses the gender dominance in the society, but she never accepts that instead of accepting the regular pattern, she wants to follow the western culture.

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Ms. R. Shobia, M.A., M.Phil.
Reinventing the Culture and Tradition in Attia Hosain's *Sunlight on the Broken Column*   107

Laila's companion Zahra accepts the proposal of Naseer Bhai and married him. All the women congratulated Aunt Majida and wished her joy saying, "Now you are relieved of your burden of responsibility, now you have done your duty" (113). They feel that marriage appears to be the greater responsibility and after settling it that anyone can reach Allah and His Prophet. Finally, they utter that there is no other work for any mother. This shows the restriction of freedom in the life of woman. After Zahra's marriage Laila feels "curiously detached towards that glittering, scented bundle, no longer Zahra but the symbol of others' desires" (114). But she wants to continue her studies and to achieve her goal, education.

Teen Marriage Proposed

At the age of nineteen, Laila's Aunt Saira plans to arrange marriage for Kemal and Laila so that the family shall not be divided. Unfortunately, Kemal disapproves the proposal because he treats Laila as his own sister. Later Saleem informs his mother that he never loves Laila. However, Laila escapes from the hawk-like Begum's eye, and she is much happier when Saleem and Kemal rejects their mother's proposal of marriage to Laila. This creates a great space to achieve her love through freedom. She falls in love with Ameer and decides to marry after getting a permanent job. Most of the Indian girls' life in the society is constrained after the puberty. The growth of girls makes the difference in the society and it creates problem to the individual comparing to boys. They learn to play their role in the society without any freedom (Pratt 13). They want to restrict her with marriage, but Laila differs from it because she wants to choose her life. She enjoys the freedom in her marriage life and leads a respectful life in the society.

Alienated

She is completely isolated from her family by marrying Ameer. She goes to meet Asad and others to refresh her life by seeing others. Though she creates her 'self' individualisation she is aware of the feeling which she has on Ameer. She never thought of renewing the Asad's desire to marriage because "I could not tell him then that I did not wish to deceive him with my mind's acquiescence while each cell of my body remembered Ameer" (319). She starts to think about her daughter that "she is so different from me, that girl whose yesterdays and today's looked always towards her tomorrow, while my tomorrows were always yesterdays" (319).

Conclusion

Laila decides to lead a model life to her daughter so that she may shine as a wonderful individual in the modern society like her. She never tells her feelings and emotions to her daughter. She always thinks about the beautiful life which she spent with her husband Ameer who died in the army during the partition of India and Pakistan. She creates her own identity in the society by achieving her education, marriage, and personal life. Laila wants to break all the old patterns created by the society and constructs new pattern in the society. As time changes new culture and tradition emerges in the society. Thus, the protagonist, Laila reinvents the culture and tradition in *Sunlight on the Broken Column*.

==

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Ms. R. Shobia, M.A., M.Phil.
Reinventing the Culture and Tradition in Attia Hosain's *Sunlight on the Broken Column*   108

References

1. Abrams. M.H. A Glossary of Literary Terms. New Delhi: Cengage Learning India Pvt. Ltd., 2012. 255. Print.
2. Arora, Neena, and R.K. Dhawan. Eds. Partition and Indian Literature: Voices of the Wounded Psyche. New Delhi: Chaman Offset Press, 2010. Print.
3. Hosain, Attia. Sunlight on a Broken Column. New Delhi: Penguin Book India, 1992. Print.
4. Jain, Jasbir. Ed. Attia Hosain: A Diptych Volume. New Delhi: Rawat Publications, 2001. Print.
5. Pratt, Annis. Archetypal Patterns in Women's Fiction.USA: Indiana University Press, 1981.Print.

==

Ms. R. Shobia, M.A., M.Phil.
Assistant Professor of English
Theivanai Ammal College for Women (Autonomous)
Villupuram- 605 602
Tamilnadu
India
shobiasenthil85@gmail.com

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Ms. R. Shobia, M.A., M.Phil.
Reinventing the Culture and Tradition in Attia Hosain's *Sunlight on the Broken Column*   109

Video Recordings of Oral Presentation Skills and *Edmodo App* to Enhance Presentation Skills of Students

Dr. H. Sofia, M.A., M.Ed., M.Phil., Ph.D.
===

Abstract

The potentials of the mobile app Edmodo and video recordings of presentations in improving the speaking skills of ESL students are explored in this paper. The fifteen participants of the study were Second year Civil Engineering students of B. S. Abdur Rahman Crescent Institute of Science and Technology pursuing the course ENB 2282 Confidence Building and Behavioural Skills. The research instruments used for the study were: 1) the scoring rubric for oral presentations 2) video recordings of the students' presentations and 3) Edmodo app. The results showed that students gained confidence and were able to improve their performance with the integration of the web 2.0 tool Edmodo and viewing the recordings of their presentations.

Keywords: Edmodo, web 2.0 tools, ESL students, rubric, oral presentation skills

Introduction

Engineering is a professional course and engineering graduates should possess good communication and presentation skills. These skills are much sought after by any industry apart from the candidate's analytical and subject knowledge. Ability to communicate effectively is a skill which every professional should possess to be successful in their jobs.

Oral communication refers to a broad area of speaking skills that range from presentation skills, group discussion, interview skills and taking part in meetings. Learning to speak in English is an important skill as it enables the learners to express their opinions freely. It involves in communicating or transmitting the information during social interactions and personal lives. Inability to speak effectively in English can lead potential candidates seeking jobs to embarrassing situations which could also deprive them of their jobs in an interview. So, "by becoming an effective communicator one will be able to conduct himself in a variety of personal, professional, and academic environments with confidence" (Rahman, 2010).

The present study is based on the author's ten years of teaching experience in an institute of Science and Technology. She has been teaching Oral Communication for third semester engineering students since 2009 and has followed the syllabus to train them in Just a minute

==
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. H. Sofia, M.A., M.Ed., M.Phil., Ph.D.
Video Recordings of Oral Presentation Skills and Edmodo App to Enhance Presentation Skills of Students 110

(JAM), Role-play, Debates, Group Discussion and Mock interview. She observed that all these activities are good enough for learners who already are proficient in speaking. But learners who lack good speaking skills, those who have inhibitions to speak before others due to nervousness or some kind of phobia of being mocked by their own peers, seldom take part in the class room activities except for the award of marks and exams. Moreover, in a traditional English classroom, students are more dependent on their teachers which makes them only passive listeners. The implementation of ICT tools paves way for blended learning which makes learning joyful and interesting and makes students responsible for what they learn. According to Pešut (2014) using technology "adds a new dimension to the formerly used traditional approaches."

The aim of the present author is to make such learners speak effectively by giving them sufficient practice beyond the class room by using the mobile app Edmodo. On the basis of this study, the use of video recordings and Edmodo were found to be useful tools in improving students 'classroom presentations. These tools were perceived by students to improve their learning.

Research Questions
The study attempted to provide answers to the following research questions:
1. How to improve the speaking skills of EFL learners?
2. What strategies can be adopted to improve second language learners' oral communication skills?
3. Can ICT tool like Edmodo App and video recordings help develop the presentation skills of the learners?

Mobile Assisted Language Learning (MALL)
The development and rapid growth of Information and communication technologies (ICT) has given rise to mobile devices which has opened new horizons for M-learning and is facilitating learning among students. These kinds of technologies assist learners in learning foreign languages in sharing information. Most often in a classroom we find students sitting in the classroom with a tablet or a smart phone and looking for information on educational matters and entertainment. The mobile devices function as a multi-purpose tool to communicate, "providing SMS and MMS, clock, stopwatch, calendar, games, multimedia player, and enabled to browse the internet to send and receive e-mails or to share multimedia experience as the text, audio and images in addition to voice"(Al-Said,2015).In fact mobile technologies are gaining so much prominence that language teachers "take advantage of the time and place that suits them"(Stockwell,2012) to impart language learning.

Edmodo
Edmodo is a social network designed for education. It is a free learning management system that is very popular and easy to use. It is a great resource for teachers, students, and parents, allowing communication, collaboration and sharing.

Edmodo is a simple M-learning tool used to present the lesson contents, it is common to all operation systems of smartphones; it provides useful tools for students and teachers to

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. H. Sofia, M.A., M.Ed., M.Phil., Ph.D.
Video Recordings of Oral Presentation Skills and Edmodo App to Enhance Presentation Skills of Students 111

online outside class anywhere, anytime (Hourdequin, 2014). According to Miangah and Nezarat (2012) "There is no need for the learners to sit in a classroom or at a computer to get learning materials. In fact, MALL can be considered an ideal solution to language learning barriers in terms of time and place".

The teacher can download the Edmodo app from the Google Playstore and as an administrative head invite students to join the group. A group code is created by the teacher and the students can sign in to view the assignments. The group code can also be locked after assigning the assignments. Feedback can be provided after assessing the assignments submitted. Website links and files can also be attached as learning resources for the students.

Literature Review

There is abundant literature suggesting that the use of video recordings can significantly help improve the Oral Presentation skills of Students. According to **Morales and Rosa,** students who get to watch their performances on video tape, are given the opportunity to evaluate   their performances, prior to delivering a second oral presentation, which is also assessed and evaluated. In Guo's (2013) view, "Students come to   know themselves better in the learning process because the use of video data provides individuals with unique opportunities to reflect on their experiences in a tangible manner, therefore allowing for improvements to be possible". Bussard (1982) singled out   videotaping feedback of oral presentations as "a significant learning tool". Voth & Moore (1997) claimed that, "when students were provided with the opportunity to carefully observe and reflect on their presentations, they improved their presentation   skills.

Deshpande's study (2016) has worked on the hypothesis that, "Edmodo can be a good pedagogical devise which can arouse curiosity, enhance motivation and ameliorate the learning process". Fatimah Al-Kathiri's (2014) findings revealed that, "students' perceptions towards Edmodo were highly positive and that although there were considerable challenges to its integration, it appeared to have excellent potential for generating   more positive attitudes towards EFL learning. Al-Said's (2015) findings indicated that, "majority of students have positive perceptions towards Edmodo since they think that learning using Edmodo facilitates and increases effectiveness communication of learning, and they appreciate Edmodo because it saves time".

Web 2.0 technologies in EFL Learning

The application to Web.2.0 is rapidly changing the field of education with many new developments. Web 2.0 tools like blogs, wikis, Podcasts, Twitter, and RSS make it easier for students to connect and learn with one another. According to Chartrand (2012), "they are easy to use, inexpensive, and readily available through the Internet". It enables collaboration among students where they can share their ideas and make decisions with others in groups and communities. Web 2.0 tools create a positive language learning environment among students which leads to their progress in learning outcomes. It can enhance language learning development of the learners beyond the classroom. To maximize the potentials of technology, students have to be self-initiated to use technology for effective language learning. This study

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. H. Sofia, M.A., M.Ed., M.Phil., Ph.D.
Video Recordings of Oral Presentation Skills and Edmodo App to Enhance Presentation Skills of Students   112

has made use of the Edmodo app, a web 2.0 tool which happened to be an excellent potential for generating interest in speaking skills.

Research Methodology

The present study focuses on training the students to improve their speaking skills using Edmodo app and video recordings of their presentations. Despite its importance, assessing speaking activities is difficult for both teachers and students. This problem could be addressed by video recording the performance and allowing it to be viewed as many times as necessary to accurately evaluate the speaker's strengths and weaknesses. The students were required to make two presentations for the study. A comparative analysis was done to see if there was any improvement in the second presentation with the integration of technology. The fifteen participants from the class of sixty were second year Civil Engineering students attending the course ENB 2282 Confidence Building and Behavioral Skills in B.S. Abdur Rahman Crescent Institute of Science and Technology. The participants were selected based on their inability to converse in English. The teacher has also observed their poor speaking skills in the class when she was their course teacher in the first semester. The study took place inside the campus during the free slots.

In the first week, the students were oriented on the importance of oral presentation skills in their work place. They were also informed about the different strategies that will be followed in the class to enable them to make effective presentations.

In the second week, they were made to download the Edmodo app from their smart phones and invited to join the group by the teacher. They were allowed to explore the features of the tool and become familiar with it. They were asked to make a short presentation individually on the topic of their choice for three minutes which was recorded in the mobile phone. After that the videos of their presentations were shared to the group through the Edmodo app. The idea was to encourage them to watch the video clip and share their views with one another and the teacher through Edmodo on various aspects like structure, organization preparation, language, time management, delivery, visual aids, etc. (Appendix 1) This way they will learn by their strengths and weaknesses and improve on the differences based on the feedback given initially.

This Peer learning or cooperative learning in small groups "assists students to meet a variety of learning outcomes" (Boud & Cohen 1999). Students learn better in an environment where they can explain their ideas and take part in activities which they can learn from their peers. Moreover, they learn to organize their ideas, plan activities and work collaboratively giving productive feedback from their own learning.

In this study, the students were given inputs on how to analyze verbal and nonverbal aspects of their performance while observing their videotaped presentations. They realized that practice can help them to equip their oral skills and they also have to learn by watching the performance of efficient speakers of English language. They also understood the importance of body language and positive attitude which is vital for oral communication.

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. H. Sofia, M.A., M.Ed., M.Phil., Ph.D.
Video Recordings of Oral Presentation Skills and Edmodo App to Enhance Presentation Skills of Students   113

.

Meanwhile a formal presentation evaluation form was designed (Appendix). Self-analysis was conducted by each student individually using their videos. Viewing these recordings was expected to facilitate students' self-development in presentation skills. All of them felt that they have to improve in presentation skills
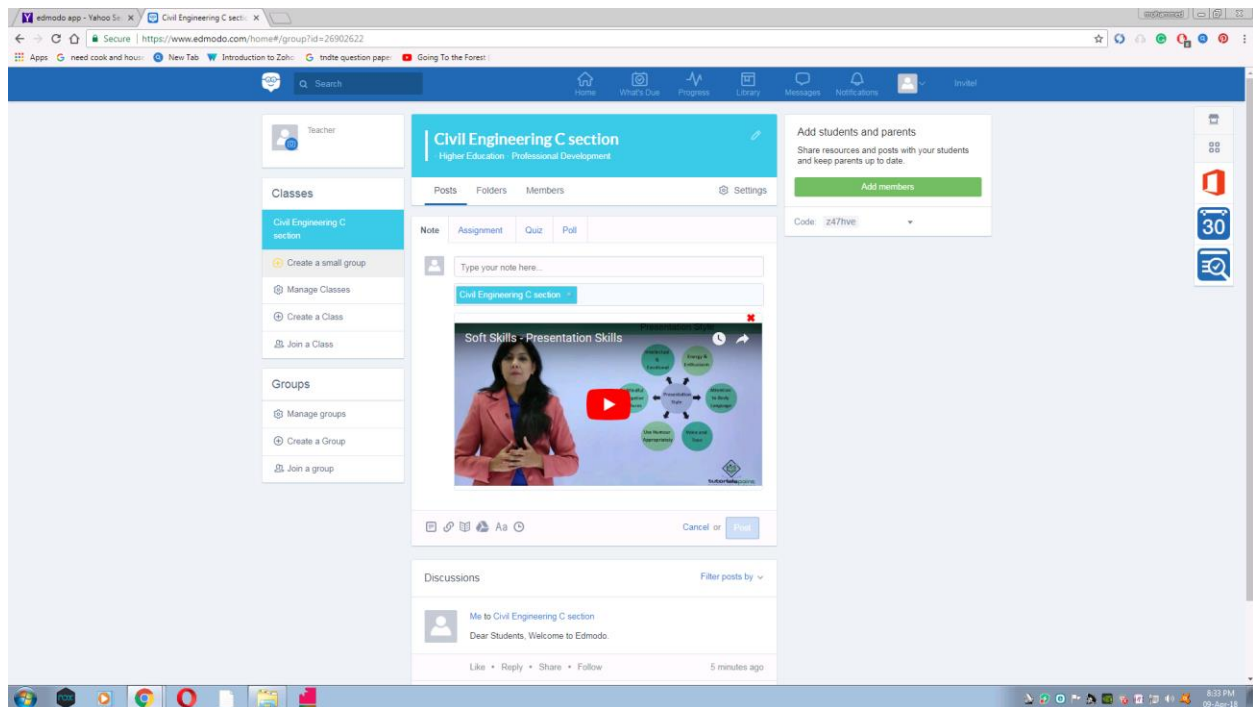
Fig:1 Screen shot of the lessons shared through edmodo app.

Intervention Strategy

In the third week, the teacher devised a new intervention strategy to help improve the poor results of the learners. She   spent considerable time   discussing on the elements of a good presentation skill and showed them some samples using her laptop. She reviewed their videos and individually commented on their performance. She reinforced the importance of presentation skills in job interviews .and career success. According to Darling & Dannels (2003) "engineering practice takes place in an intensely oral culture and while formal presentations are important to practicing engineers, daily work is characterized more by interpersonal and small group experiences. Communication skills such as translation, clarity, negotiation, and listening are vital." She motivated the students to spend more time while preparing for their presentations next time which would be recorded once again.

==
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. H. Sofia, M.A., M.Ed., M.Phil., Ph.D.
Video Recordings of Oral Presentation Skills and Edmodo App to Enhance Presentation Skills of Students   114

In the fourth week, the students were made to present on the topics assigned by the teacher. The time   duration was increased to five minutes. The entire presentation was once again recorded and shared with the group through Edmodo. The group received verbal feedback and also evaluated in the scoring rubric for oral presentations. The teacher observed that their performance in presenting improved with the integration of the tools Edmodo app and video recordings. The students also admitted they were satisfied with their improvement in oral presentation skills.

Results and Discussion

Sample students	Presence (5)		Language Skills (5)		Organization (5)		Mastery of the subject (5)		Visual Aids (5)		Overall impression (5)		Final score (30)	
	1st	2nd	1st	2nd	1st	2nd	1st	2nd	1st	2nd	1st	2nd	1st	2nd
S1	2	3	3	2	3	3	2	3	2	4	2	4	14	19
S2	2	3	2	3	2	4	3	4	3	4	2	4	14	22
S3	2	3	2	2	3	2	2	3	2	3	2	2	13	15
S4	2	3	1	2	2	3	3	3	3	3	3	3	14	17
S5	2	3	3	4	3	4	2	2	3	4	2	3	15	20
S6	2	2	1	2	2	3	3	4	3	4	3	4	14	19
S7	2	3	1	2	3	3	2	2	2	3	2	3	12	16
S8	2	2	2	3	2	5	3	2	3	3	3	4	15	19
S9	2	3	3	3	3	4	2	2	2	3	2	4	14	19
S10	3	4	2	4	3	4	3	3	3	5	3	5	17	25
S11	2	3	3	5	3	3	2	4	2	3	2	4	14	22
S12	2	3	2	3	2	3	3	4	3	3	4	3	16	19
S13	3	5	1	3	3	3	4	2	3	3	3	5	17	21
S14	2	4	2	3	3	3	3	3	4	4	3	4	17	21
S15	2	3	3	3	3	4	2	3	2	4	2	4	14	21
Mean	0.27	0.4	0.4	0.33	0.4	0.47	0.27	0.4	0.27	0.53	0.27	0.53	1.87	2.67

Table 1. The comparative scores of the students' presentation. The rubric for the data adapted from Ruth X.Guo.(2013)

Table 1 provides the description of the scores of the two presentations. The rubric for the data was adapted from Ruth X. Guo and it shows the comparison of scores. The evaluation was done by the peers and the instructor. The assessment was conducted for thirty marks with a weightage of 5 marks for each criterion. It is evident from the table that the students have performed well compared to the first assessment.

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. H. Sofia, M.A., M.Ed., M.Phil., Ph.D.
Video Recordings of Oral Presentation Skills and Edmodo App to Enhance Presentation Skills of Students   115

The inclusion of technology to improve the oral presentation skills of the students proved to successful.

Limitations

- The assessment of these students' performance could be made more valid and reliable by triangulating the results with other sources of data like the students' feedback, density of errors, etc.).
- Slow *wi-fi* connectivity proved to be a hindrance to access the app by many a time.
- Lack of students' interest was also a matter of concern as a few students were reluctant to attend the classes allotted for the study.
- Small-sized screen and battery of the mobile device posed a challenge to the learners.

Recommendations

The study also suggests that teachers who teach English as foreign language try to be innovative in their teaching strategies by integrating technologies like M-learning environment which will boost the self-confidence of the learners not only in learning the language but also provide them an opportunity to learn beyond the classroom.

Conclusion

Based on the study it can be concluded that Edmodo app and video recordings of the students' presentation skills proved to be effective technological tools for improving oral presentation skills. The students also realized that not only practice will help them to learn the skill but also the fact that smart phones and apps could also be used to learn a foreign language .Through the first video recording they were able to identify their strengths and weaknesses and confidently improve their presentation in the second video. Another important observation to be made is regarding the effectiveness of giving feedback on recorded presentations. According to Andeweg, Laaken & Swennen (2005), giving feedback "improves the possibilities to focus the feedback on a speaker's behavior".

The inclusion of Edmodo app generated positive attitude towards learning.The instructor was able to post, share and upload files, photos and videos on various topics with the students. She was able to connect and collaborate with them outside the class room too.

References

1. Al-Said, K. M. (2015). Students' Perceptions of Edmodo and Mobile Learning and their Real Barriers towards them. TOJET: The Turkish Online Journal of Educational Technology, 14(2).
2. Al-Kathiri, F. (2014). Beyond the classroom walls: Edmodo in Saudi secondary school EFL instruction, attitudes and challenges. *English Language Teaching*, *8*(1), 189.

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. H. Sofia, M.A., M.Ed., M.Phil., Ph.D.
Video Recordings of Oral Presentation Skills and Edmodo App to Enhance Presentation Skills of Students 116

3. Andeweg, B., van der Laaken, B., & Swennen, M. (2005). Watch yourself! Giving feedback on recorded presentations in a Virtual learning Environment.

4. Barrett, N. E., & Liu, G. Z. (2016). Global Trends and Research Aims for English Academic Oral Presentations: Changes, Challenges, and Opportunities for Learning Technology. *Review of Educational Research*, *86*(4), 1227-1271.

5. Boud, D., Cohen, R., & Sampson, J. (1999). Peer learning and assessment. *Assessment & evaluation in higher education*, *24*(4), 413-426.

6. Bussard, E. (1982). Professional competence development at the Cooper Union School of Engineering: Project highlights.Report No. NSF/SED – 82031-A.

7. Chartrand, R. (2012). Social networking for language learners: Creating meaningful output with Web 2.0 tools. *Knowledge Management & E-Learning: An International Journal*, *4*(1), 97-101.

8. Darling, A. L., & Dannels, D. P. (2003). Practicing engineers talk about the importance of talk: A report on the role of oral communication in the workplace. *Communication Education*, *52*(1), 1-16.

9. GUO, R. X. (2013). The use of video recordings as an effective tool to improve presentation skills. Retrieved from RX GUO - 2013 - r-cube.ritsumei.ac.jp on 6th November 2016.

10. Hourdequin, P. (2014). Edmodo: A Simple Tool for Blended Learning. *The Language Teacher38*, *1*.

11. Kukulska-Hulme, A. (2013). Mobile-Assisted Language Learning. *The encyclop edia of applied linguistics*.

12. Miangah, T. M., & Nezarat, A. (2012). Mobile-assisted language learning. *International Journal of Distributed and Parallel Systems*, *3*(1), 309.

13. Morales & Rosa (2008) Video Recording Feedback to Improve Oral Presentation Skills of Engineering Students: A Pilot Study. Retrieved from docplayer.net/18501106-Video-recording-feedback-to-improve-oral-presentation-skil... on 3.1.2017.

14. Pešut, D. (2014, May). Technology use in EFL learning. In *Information and Communication Technology, Electronics and Microelectronics (MIPRO), 2014 37th International Convention on* (pp. 851-855). IEEE.

15. Rahman, M. M. (2010). Teaching Oral Communication Skills: A Task-based Approach, ESP World, Issue 1 (27), Volume 9, 2010.

16. Stockwell, G. (2012). Mobile-assisted language learning. *Contemporary computer-assisted language learning*, *16*(3), 24-31.

17. Shraddha. A. Deshpande(2016) 'Arousal and Learning of Language through Edmodo'Journal of Technology for ELT. Retreived from https://sites.google.com/...6.../2-arousal-and-learning-of-language-through-edmodo on 25.12.2016.

18. Voth, B., & Moore, M.M. (1997). The pedagogical values of video portfolios in basic public speaking courses. Journal on Excellence in College Teaching, 8(2), 87–105.

19. Yamkate, K., & Intratat, C. (2012). Using video recordings to facilitate student development of oral presentation skills. Language Education in Asia, 3(2), 146-158.

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. H. Sofia, M.A., M.Ed., M.Phil., Ph.D.
Video Recordings of Oral Presentation Skills and Edmodo App to Enhance Presentation Skills of Students   117

APPENDIX
Scoring Rubric for Oral Presentations:

PRESENCE -body language & eye contact -contact with the public -poise -physical organization	5	4	3	2	1	0
LANGUAGE SKILLS -correct usage -appropriate vocabulary and grammar -understandable (rhythm, intonation, accent) -spoken loud enough to hear easily	5	4	3	2	1	0
ORGANIZATION -clear objectives -logical structure -signposting	5	4	3	2	1	0
MASTERY OF THE SUBJECT -pertinence -depth of commentary -spoken, not read -able to answer questions	5	4	3	2	1	0
VISUAL AIDS -transparencies, slides -handouts -audio, video, etc.	5	4	3	2	1	0
OVERALL IMPRESSION -very interesting / very boring -pleasant / unpleasant to listen to -very good / poor communication	5	4	3	2	1	0

TOTAL SCORE _____ / 30

Adapted from: hplengr.engr.wisc.edu/Rubric_**Presentation**.doc

Dr. H. Sofia, M.A., M.Ed., M.Phil., Ph.D.
Associate Professor of English
B.S.Abdur Rahman Crescent Institute of Science and Technology
Chennai-48
Tamilnadu
India
sofiah@crescent.education

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. H. Sofia, M.A., M.Ed., M.Phil., Ph.D.
Video Recordings of Oral Presentation Skills and Edmodo App to Enhance Presentation Skills of Students   119

Marked Melioration:
Mining the Murky Memories in the Select Novels of Amy Tan

Ms. M. Velvizhi, Ph.D. Scholar
Dr. J. Amalaveenus

==

Abstract

The Jamaican political analyst and social activist, Marcus Garvey stated that the people without the knowledge of their past history, origin and culture is like a tree without roots. But the most accepted concept is to let go of the past and so live in the present. The eminent American writer Amy Tan disregarded the later idea and employed Marcus Garvey's view in her novels. *The Kitchen God's Wife* and *The Bonesetter's Daughter* are Tan's second and fourth notable novels in which the mother characters disclose their dark pasts to their daughters in order to put everything right before it is too late. The paper would focus more on the haunting memories of women from China and their American daughters with the spectacles of multiculturalism.

Keywords: Amy Tan, multiculturalism, family relationships and past life

Amy Tan
Courtesy: https://www.amytan.net/

==
Language in India www.languageinindia.com **ISSN 1930-2940** **18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Ms. M. Velvizhi, Ph.D. Scholar and Dr. J. Amalaveenus
Marked Melioration: Mining the Murky Memories in the Select Novels of Amy Tan   120

Amy Tan

Amy Tan whose Chinese name 'Anmei' meant 'blessing from America'. She was born in Oakland, California in 1952. Both of her parents were Chinese immigrants who finally settled in Santa Clara. Tan's father John was an electrical engineer and also a Baptist minister and her mother Daisy. Daisy had terrible experiences in China and she left the past including her three daughters with her abusive first husband. Moreover, Daisy believed in the ghost of her mother who had killed herself when Daisy was nine. She divorced her first husband in China and had fled China just before the communist takeover in 1949. The trip on 1987 to China was a revelation for Tan. It gave her a new perspective on her often-difficult relationship with her mother. Daisy reunited with her daughters in China and Tan met her half-sisters. This memorable experience inspired her to complete the book of stories she had promised to Giles, *The Joy Luck Club* (1989). She dedicated her fabulous work to her mother.

Tan's other novels were *The Kitchen God's Wife* (1991), *The Hundred Secret Senses* (1995), *The Bonesetter's Daughter* (2001), *Saving Fish from Drowning* (2005) and *The Valley of Amazement (2013)*. Tan was also the author of a memoir, *The Opposite Fate* (2004), two children's books *The Moon Lady* (1995) and *Sagwa, The Chinese Siamese Cat* (2001). She explored themes of family and memory, as well as the conflicts of culture that arose in so many American communities. She approached issues that were universally applicable to all groups of people. (In the present article citations, the primary works, *The Kitchen God's Wife* and *The Bonesetter's Daughter* have been mentioned as KGW and BD respectively.)

Multiculturalism

The term 'multicultural' was introduced in 1941, and widely used in the U.S education writers in 1980s. In 1965, the multiculturalism concept was developed and influenced literature. The 'ethnic pluralism' is the synonym of 'multiculturalism,' which is a term, derived to oppose another noted term 'melting-pot' in the United States. The melting-pot is about diverse cultures becoming one and the multiculturalism is about separate cultural groups, and the values of native culture is treated with care but also accommodate the adopted culture for the growth of the individuals.

The group of people who shared common ancestry, language, social, religion, traditional, cultural and national experiences were noted as ethnic group. The resettlement from one place to another place decided this ethnicity. The writings of those people were deemed as ethnic writing and it gave voice to the marginalized and in the beginning, they were noted as "immigrant novels". The term 'ethnic group' was first recorded in 1935 and the written works of the groups were "ethnic literature" and then substituted by the term "Multi cultural representation". The names had been changed but the central idea remained as one which was to preserve their native culture.

China – the Way of Living

The People's Republic of China's official policy was 'China's Peaceful rise' which mentioned the harmony within nation as well as to gain the trust of other nations. The motto of China was to put society first; it was their traditional way of life. In modern times, there were

===
Ms. M. Velvizhi, Ph.D. Scholar and Dr. J. Amalaveenus
Marked Melioration: Mining the Murky Memories in the Select Novels of Amy Tan   121

changes in clothing, building, treatment towards women and education level but their living centered on the religious philosophies.

Chinese were active and hardworking; they made sure of the society-based families. Among traditional Chinese, join families which consisted of three to four generations were common for them and the preference over son, grandson and great-grandson by early marriages was not uncommon. For each action, they had moral reasons. Their interests, functions at home and festivals were of their clear thinking, concern for hospitality and the respect for nature.

The influence of Western ideas on clothing, food, architecture, transport, medicines and education helped both women and city-living peasants. People became lenient in arranging marriages and the education standards allowed women to work as men, but equality was in question. In most of the countryside, people conducted life in the traditional ways. Even in cities, people were content with their society-based family institutions such as living with parents after getting jobs too and festival celebrations.

U.S - Way of Living
The United States of America believed in 'Life, Liberty and the pursuit of Happiness' which was considered as the national ethos. The famous phrase was in the United States Declaration of independence in 1776 which was drafted by Thomas Jefferson, third president and one of the Founding Fathers of the United States. From then, Americans' way of life was not perturbed anyone in the world. Every Americans' dream was of pursuing happiness as an individual.

Americans favored individuality which meant the freedom of their thoughts, expressions and actions. To attain their individuality, they always drew a line in relationship which should pave way for success rather than a bond of binding. They were permitted to have children out of wedlock or to break the marriage relationship when they felt sure their individualism is in jeopardy. Every parent or parents were employed, and the children were supposed to leave their home after their high school graduation to find his/her own life in the society. Families met each other to celebrate their family occasions.

***The Kitchen God's Wife* and Multiculturalism**
Amy Tan chose the real-life experience of her mother, Daisy to pen down with fictitious ideas in *The Kitchen God's Wife*.Difficult marriage life in pre-communist China was elaborated in the novel. In 1991, Tan published the novel and dedicated to her family members. The novel was not so different from her debut novel *The Joy Luck Club*'s theme, the way of narration and the vivid historical background of China was remarkable ideas in *The Kitchen God's Wife* and was acclaimed by critics. It was the New York Times' Notable book for thirty-eight weeks, American Library Association notable book, and also the Booklist of Editors'Choice.

"In a way, this is how it's been with my mother and me ever since. We both won and we both lost, and I'm still not sure what our battle was." (KGW 46), these words were of Pearl Louie Brandt, the daughter of the protagonist of the novel, *The Kitchen God's Wife,* Winnie

==
Language in Indiawww.languageinindia.com **ISSN 1930-2940 18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Ms. M. Velvizhi, Ph.D. Scholar and Dr. J. Amalaveenus
Marked Melioration: Mining the Murky Memories in the Select Novels of Amy Tan   122

Louie whose Chinese name was Weili. The novel has no sections as in previous one but divided into twenty-six chapters in which the first two were narrated by Pearl in America and she again narrated last two chapters; rest were with the spectacles of Winnie of her past in China.

Courtesy: **https://www.amazon.com/Kitchen-Gods-Wife-Amy-Tan/dp/0143038109**
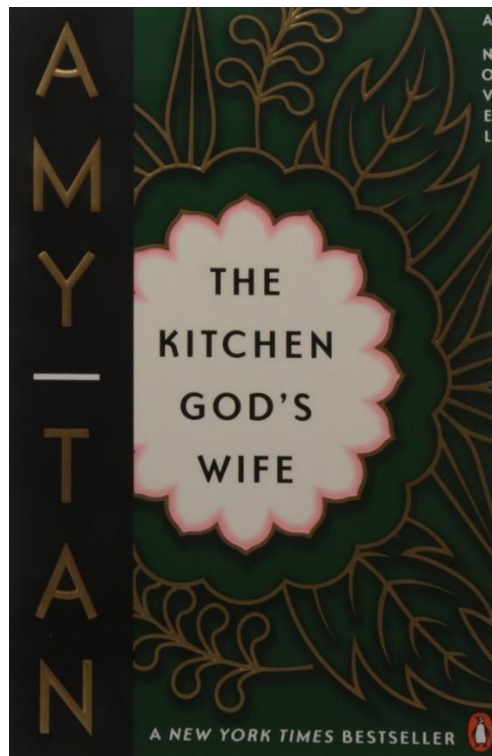
The mentioned quote of Pearl was the basis of the novel, her detached relationship with her mother Winnie; in the name of cultural differences and language barrier. Pearl served as a speech and language clinician for children with disabilities and for seven years she was affected by multiple sclerosis. Pearl kept her problem as a secret from her mother because she was sure her mother would fuss and would try to understand what it was exactly; these were her reasons for not confiding with her, but she never felt at ease with her mother.

Mother-Daughter Relationship

The complex relationship of the mother and the daughter based on their different culture brought up was well explained in the beginning of the novel itself. The funeral rites of Grand Auntie and her will were the dominant discussion between Pearl and Winnie outwardly. There were also the views of both Pearl and Winnie about their hidden pasts which were known to Helen, Winnie's so-called sister-in-law. In the opening chapter, at the family dinner, Pearl thought of how Chinese mind works in different culture gathering, "Phil is the only non-Chinese tonight, although that wasn't the case at past family events. Bao-bao's two former wives were what Auntie Helen called "Americans", as if she were referring to a racial group" (KGW 31-32)

The complexity was not in manner alone; the language faced more differences in its formation. Winnie was so happy to hear her grandchild calls her 'Ha-Bu' in Shanghainese and to explain her daughter's job, she had her daughter wrote it down in a paper though she can speak in English.

After years, Winnie got hold of Pearl's childhood treasure box and shocked to see the things she warned her daughter not to use; they were all silly things to Pearl by then but to Winnie, they were the worst depiction of culture influence. Even when she narrated her pasts, Winnie addressed Pearl and said her most unforgettable cruelties she had undergone in words like, "Today you teach your daughters to say to a stranger, "My body is my body. Don't touch me." A little child can say this. I was a grown woman, and I could not say this." (KGW 312). It showed her way of seeing her own culture's faults with the spectacle of her adopted culture for survival.
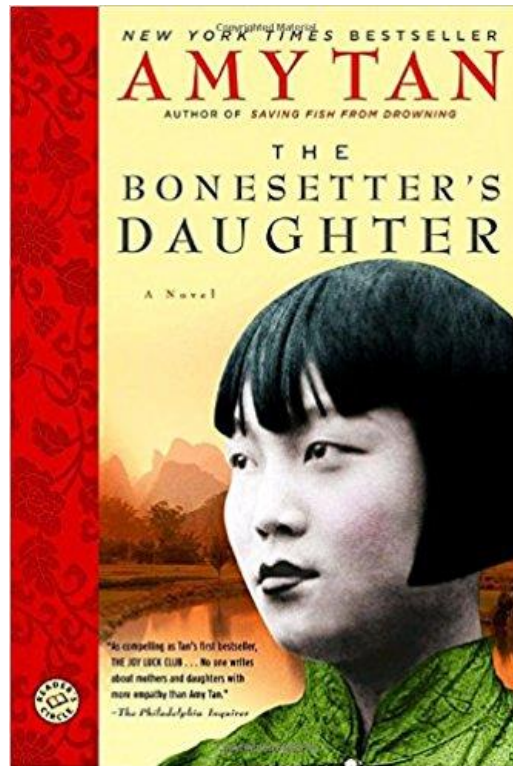
The Bonesetter's Daughter and Multiculturalism

The Bonesetter's Daughter was nominated for the Orange Prize and IMPAC Dublin Award. After published in 2001 as Amy Tan's fourth novel, it was in the list of New York Times bestseller as her other novels. It explored the superstition ideas, power of memory and complex family relationships. Apparently, Tan had her roots to construct the novel, her words of mother and grandmother for whom she dedicated the novel talked of the crux of the story.

The Bonesetter's daughter was the yet another novel to mend the cultural and language differences of a mother and daughter. Through the disagreeable relationship of mother and daughter, Tan focused more on the reverence of one's own past, voiceless women, power of love and forgiveness, identity, being truthful and understanding. Like other two novels mentioned above, the fourth novel pinned down the experiences both in China and America. The three sections of this novel dealt with two different lives of three generation women. The novel set in pre-communist China and California as in today.

The language barrier of different cultures was the start of the novel. Ruth and her mother faced this particular barrier since Ruth's childhood. LuLing, her mother tried teaching her Chinese, and reluctantly Ruth studied but remembered nothing in her young age. Ruth found the stack of papers her mother gave her to read which was in Chinese. Ruth attempted long and translated three sentences to know that her mother passed information she was not aware of. But not even out of curiosity, she did not call her mother because the way of LuLing was not something suitable for Ruth because of her circumstances she was brought up with in America and in another instance; Ruth was forced to learn Chinese characters which she considered as punishment for correcting her mother's English spelling. LuLing said to her while teaching, "Writing Chinese characters is entirely different from writing English words. You think differently. You feel differently." (BD 58) The dialogues of LuLing suggested often that her English has no grammar but sense; symbolically it meant that after all those years, LuLing saw her as Chinese in the American land.

===
Language in India www.languageinindia.com ISSN 1930-2940 18:3 March 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Ms. M. Velvizhi, Ph.D. Scholar and Dr. J. Amalaveenus
Marked Melioration: Mining the Murky Memories in the Select Novels of Amy Tan   124

Ruth had the habit of counting to remember details of her work which she learnt from her mother. Amy Tan offered a graceful definition of multiculturalism in her novel, "Ruth could still picture her mother counting in the Chinese style, pointing first to her baby finger down to her palm, a motion that Ruth took to mean that all other possibilities and escape routes were closed. Ruth kept her own fingers open and splayed, American style." (BD 20)

As Ruth remembered her childhood, the novel focused on the American way of seeing family relationship and its fatal blow in the Chinese family. The family oriented Chinese culture often disturbed the individual lifestyle of Americans or vice versa. The suitable example of this was presented in the novel; Ruth was tired of her mother's lectures on housework and discussed with her American friend who asked her of the payment Ruth received for her own housework; according to the American friend, the parents were supposed to give space for their children and if they required work from their kids, they paid. This method was not about the money but about the concept individuality the Americans believed in.

Past Directs Present

"By Chinese words, LuLing could put all kinds of wisdom in Ruth's mind" (BD 76). It was true because the Chinese past of her mother taught her more in life, especially to know herself to do what and how she wanted. As always in Tan's novels, *The Bonesetter's Daughter*

===
Language in Indiawww.**languageinindia.com** ISSN 1930-2940 **18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Ms. M. Velvizhi, Ph.D. Scholar and Dr. J. Amalaveenus
Marked Melioration: Mining the Murky Memories in the Select Novels of Amy Tan   125

too attained its balance in the end and taught more of the meaning of forgiveness and understanding one another to sustain soothing relationships.

In *The Kitchen God's Wife,* Winnie got the courage to reveal her past to Pearl after hearing the death of Wen Fu which helped the daughter to have more understanding of her mother's way of upbringing her child. Pearl told her mother of her physical problem which paved way for their strong union. The story of speaking and listening of past helped the mother and daughter to understand each other better than before and the love between them flows without the uneasiness of discrepancies in culture and language.

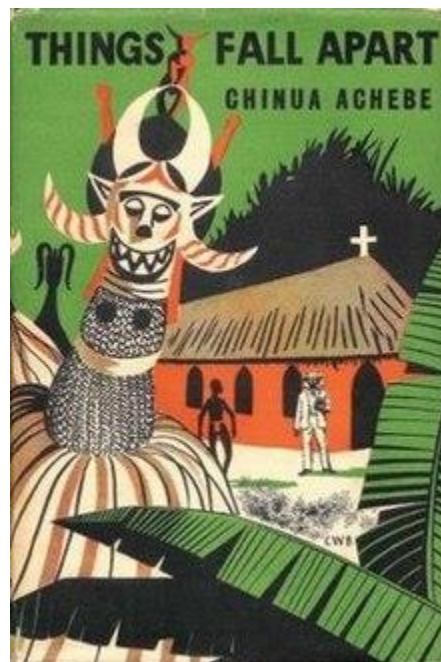==
References

- Barry, Peter. *Beginning Theory: An Introduction to Literary and Cultural Theory.* 3rd Ed. New Delhi: Viva Books. 2011.
- Grice, Helena, et al. *Beginning Ethnic American Literatures.* Manchester and New York: Manchester U P, 2001.
- Schaefer T., Richard. *Racial and Ethnic Groups.* 5th ed. New York: HarperCollins College publishers, 1993.
- Tan, Amy. *The Kitchen God's Wife.* New York: Penguin Books. 1991.
- Tan, Amy. *The Bonesetter's Daughter.* New York: Ballantine Books. 2001.
- Young Linda. *Crosstalk and Culture in Sino-American Communication.* New York: Cambridge University Press. 1994.

Ms. M. Velvizhi (Author) Research Scholar PG and Research Department of English St. Joseph's College (Autonomous) Tiruchirappalli – 620 002 Tamilnadu India velvizhi21@gmail.com	
Dr J. Amalaveenus (Co-author) Assistant Professor PG and Research Department of English St. Joseph's College (Autonomous) Tiruchirappalli – 620 002 Tamilnadu, India amalaveenus@rediffmail.com	

==
Language in Indiawww.languageinindia.com **ISSN 1930-2940** **18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Ms. M. Velvizhi, Ph.D. Scholar and Dr. J. Amalaveenus
Marked Melioration: Mining the Murky Memories in the Select Novels of Amy Tan   126

Cultural Binarism in *Things Fall Apart*

Keerthana V., M.A. (I year)

Courtesy: https://en.wikipedia.org/wiki/Things_Fall_Apart

Abstract

African literature comprises a body of work ranging from oral literature to literature written in English – the language of the colonizers. Chinua Achebe, a Nigerian belonging to the Ibo tribe, is a dominant voice in African literature. Achebe changed the literary standards with his first novel *Things Fall Apart* (1958). His works attempted to voice a concern for the loss of native culture and the strong influence of foreign culture in contemporary Africa. Through his writings, he sought to reveal the life of Africans under colonial rule and also to bring to fore the inherent values of the traditional Ibo culture lost during the colonial rule. Achebe presents the binarism within the Ibo community, within the British, and between the two cultures. The very act of writing about a society that has its roots in oral literature and using English to talk about a non- English-speaking community is, in a way, an act of cultural binarism. This paper attempts to look at cultural binarism in the novel.

===
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Keerthana V., M.A. (I year)
Cultural Binarism in *Things Fall Apart*   127

Keywords: *Things Fall Apart,* African Literature, native culture, Ibo culture, colonial rule, cultural binarism

Introduction

African culture differs significantly from Western culture and the culture differs within the various African tribes. Due to the influence of the colonisers, especially the British, Africa has become home to their culture as well. This brings in the concept of binarism which aids in the construction of culture with respect to the African society. *The Oxford Dictionary* defines 'binary' as 'relating to, composed of, or involving two things.' For example, light can be described as the absence of darkness and black is described as that which is not white. Due to the coexistence of two different cultures, this novel contains many instances of cultural binarism. The very act of writing about a society that has its roots in oral literature and using English to talk about a non-English speaking community is, in a way, an act of cultural binarism. Achebe presents the binarism within the Ibo community, within the British, and between the two cultures.

Discussion

Cultural binarism can be seen within the Igbo community with reference to their attitude towards violence. Achebe shows the Igbos awareness about violence that exists in their society. Okonkwo violates the rule of Week of Peace by hitting his wife. He was asked to pay a fine after which Ezeudu, one of the oldest men in the village, said:

> In the past a man who broke the peace was dragged on the ground through the village until he died. But after a while this custom was stopped because it spoiled the peace which it was meant to preserve. (29)

This change is a welcome one and shows how the Igbos changed a few violent traditions that they followed for a long time even before the colonisers came and 'civilized' them. However, some violent practices continued to persist. A significant event is that of Ikemefuna's killing. By taking the boy from Mbaino for killing the daughter of Mbata, just to kill him later obstructs the peace they meant to preserve and renders the very principle futile. For a significant change to occur, people must understand that cultural change is not the same as cultural decay.

Okonkwo and his son Nwoye – Stand for the Tradition and Change

Okonkwo and his son Nwoye stand for the tradition and change that is seen in the Ibo society. Okonkwo represents tradition as he holds the conventional ideas of masculinity, bravery, rank and reputation in high esteem. However, in due course, Okonkwo's fame starts dwindling and his decline signals the crumbling of the Umofian values and tradition. His obsession with masculinity drives him to kill Ikemefuna which impacts Nwoye in a large way. This, in addition to the killing of newly born twins, leads him to question the conventional values and urges him to convert to Christianity, a religion that treaded on the path of peace.

===
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Keerthana V., M.A. (I year)
Cultural Binarism in *Things Fall Apart*   128

Cultural Binarism

The way Okonkwo ended his life is also an example of cultural binarism. Okonkowo's death is tragic as it happened due to the insulting and unjust treatment of the white men and it is also an outcome of his frustration at the unwilling nature of his people to take on the white men violently. Okonkwo, who had adhered to the rules of the community all his life to the extent of even killing Ikemefuna, defied the sacred law of the clan – no one has the right to take their own life – in the end.

Cultural binarism is also brought out by the gender discrimination seen in the society. It is seen in the distinguishing of crops and sins as male and female, where male is a sign of intensity and female stands for tenderness. The male takes authority of the house while the female looks after the household.

> His mother and sisters worked hard enough, but they grew women's crops, like coco-yams, beans and cassava. Yam, the king of crops, was a man's crop. (22)

Male – Female Crimes

The classification of crimes into male and female, the former being more grievous and punishable than the latter, is brought out in Ezeudu's funeral where Okonkwo unwittingly kills Ezeudu's son.

> The crime was of two kinds, male and female. Okonkwo had committed the female, because it had been inadvertent. He could return to the clan after seven years. (117)

In both the cases, the female is relegated to a lower position. However, there are instances in the novel that emphasize the importance of female. Uchendu, Okonkwo's uncle, tells Okonkwo about the importance of motherland and women, by extension. When Okonkwo considers it below his dignity to stay in the land of his mother, Uchendu says, "Mother is Supreme." He also goes on to say that

> It's true that a child belongs to its father. But when a father beats his child, it seeks sympathy in its mother's hut. A man belongs to his fatherland when things are good, and life is sweet. But when there is sorrow and bitterness he seeks refuge in his motherland. (126)

While the tribe does degrade men by calling them 'agbala' meaning 'woman', which is used as an insult, an instance in the novel where a woman is portrayed as equal to man is when Ofoedu announces Ndulue's death to Okonkwo and Obierika, upon which the latter remarks,

> It was always said that Ndulue and Ozoemena had one mind...He could not do anything without telling her. (64)

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Keerthana V., M.A. (I year)
Cultural Binarism in *Things Fall Apart*   129

Binarism and Christianity

Binarism is also seen within Christianity (coloniser's religion) and in their perception of the Igbos. The misperception of "the other" works both ways. The Africans perceive the white missionaries to be 'foolish' and the colonisers view the Africans as 'heathens'. This racial discrimination is portrayed through the words of Reverend James Smith, the successor of Mr Brown. He openly expressed his contempt for Mr. Brown's policy of compromise and "saw things as black and white" (174) where black represents evil. This is in stark contrast to the principle of equality that Christianity sought to promote.

Binarism in Ideology

Binarism in ideology is exhibited when the colonisers kill far more than the Igbos. This is seen in their act of retaliation of wiping out the village of Abame for killing one white man. Igbos consider it an abomination to kill a member of the clan. When an outcast killed the sacred python, one of the men of Mbanta said that it was not their custom to fight for their gods and left the perpetrator unharmed. However, when Ajofia, an egwugwu, burnt the church, the District Commissioner reacted violently and tortured the leaders of the clan.

The Igbos and the Christians considered each other irrational. To the Christians, the idea of worshipping wooden idols seemed incomprehensible, whereas the Igbos thought it was crazy that God had a son but not a wife. However, despite these differences, both the systems believed in one supreme God who had messengers on earth – Christ for the British and the wooden gods for the Igbos.

While the difference of opinion exists between the cultures, Mr Brown and Akunna can be seen as a representation of the possible peaceful coexistence of both the Igbo and British. Both are willing to learn and listen to the beliefs and views of the other community even without giving in to the other, all the while defending their own cultures.

Conclusion

Achebe, though depicts the dichotomy within both the cultures, does not portray any community as wholly evil. Both the Igbo and the British represent the various kinds of human characteristics. While one may embrace modernity, it is important to remember one's history and to carry forward the positive things from one's culture and heritage.
===

References

Anyadike, Chima. "Duality and resilience in Chinua Achebe's things fall apart." *Philosophia Africana*, vol. 10, no. 1, 2007. Accessed 10 March 2018.

Hobbs, Willie. "The Dialectics of Indigenous Culture and Change in Chinua Achebe's Things Fall Apart." *Journal of Cultural Studies*, 2001. Accessed 10 March 2018.

===
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Keerthana V., M.A. (I year)
Cultural Binarism in *Things Fall Apart*   130

Lakshmi, S. Ganga. "Multidimensional impact of colonialism on Igbos: A study of Chinua Achebe's Things Fall Apart and Arrow of God." *Language In India*, Feb. 2016. Accessed 10 March 2018.

McDougall, Russell. "Things Fall Apart: Culture, Anthropology, and Literature." ***Cross / Cultures, suppl. Chinua Achebe's Things Fall Apart: 1958-2008***, 2011. Accessed 10 March 2018.

Oyowe, Oritsegbubemi. "Fiction, Culture, and theConcept of a Person." *Research In African Literatures*, vol. 45, no. 2, 2014. Accessed 10 March 2018.

Rhoads, Diana Akers. "Culture in Chinua Achebe's Things Fall Apart." *African Studies Review*, vol. 36, no. 2, 1993. Accessed 10 March 2018.

Sengova, Joko. "Native identity and alienation in Richard Wright's Native Son and Chinua Achebe's Things Fall Apart: a cross-cultural analysis." *The Mississippi Quarterly*, vol. 50, no. 2, 1997. Accessed 10 March 2018.

===

Keerthana V.
I M.A. English
Stella Maris College (Autonomous), Affiliated to the University of Madras
17, Cathedral Road, Chennai – 86
Tamilnadu
India
keerthanav321@gmail.com

===
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Keerthana V., M.A. (I year)
Cultural Binarism in *Things Fall Apart*   131

The Influence of Father's Association with the Growing Up Daughters Characterized in *A Thousand Splendid Suns* by Khaled Hosseini

Meka Vemaiah, M.A., B. Ed.
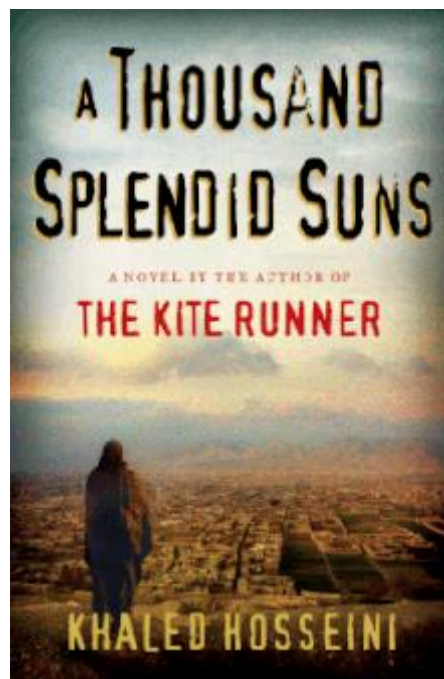
Courtesy: https://en.wikipedia.org/wiki/A_Thousand_Splendid_Suns

Abstract

The present paper draws special attention to several dimensions of early father–daughter relationships as described in *A Thousand Splendid Suns*, a novel by the Afghan American novelist, Khaled Hosseini. Generally, the daughters would have an extreme involvement with their fathers, which exerts profound influence on their progress. A father's impact on his daughter's life develops her self-esteem, self-image, and confidence. Freud believes that a girl rises to recognize and imitate her mother in fear of losing her love. In *A Thousand Splendid Suns*, the firm intimation between Laila and her father supports her to develop good relationship with the society. He develops a

===
Language in India www.languageinindia.com **ISSN 1930-2940** **18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Meka Vemaiah, M.A., B. Ed.
The Influence of Father's Association with the Growing Up Daughters Characterized in *A Thousand Splendid Suns* by Khaled Hosseini   132

positive attachment with Laila, and always stands on her side to encourage her in studies, whereas Laila has a passive relationship with her mother. A positive father-daughter association can have a major impact on a growing girl's life, which she develops into becoming a strong, confident woman. Mariam also builds up a very good relationship. She feels he is the only best companion, until her mother dies. In the novel, Khaled Hosseini dealt with both positive and negative fathers' attitude toward daughters and its consequences. Rasheed's attitude towards Aziza is somehow problematic, which doesn't allow her to have a close intimacy with him. He hates her for not being a boy. This document presents an overview of some of those key trends in the father involvement in the development of children's life.

Keywords: Khaled Hosseini, *A Thousand Splendid Suns*, father–daughter, relationships, involvement, support and confidence

Introduction

Khaled Hosseini is a well contemplative contemporary litterateur. He is acclaimed as the first Afghan American English novelist. He was born in Kabul, the capital city of Afghanistan in 1965. His father worked as a diplomat in Afghanistan's Ministry of Foreign Affairs and his mother was a teacher. When Khaled Hosseini was about eleven years old, in 1976 his family was shifted to Paris on his father's job purpose. They tried to return to Afghanistan in 1979. As the country was already invaded by the Russian Soviet, they sought sanctuary in the United States of America in 1980 and continued to live in San Jose, California permanently. He continued his higher education there at Santa Clara University and finally completed graduation in biology. He earned his Doctor of Medicine from the University of California, San Diego and started practice as a surgeon. Although he lives in the United States, his sense of respect for his culture, religion and nation persisted in his blood. He underwent overwhelming distress, when he learned the autocratic policies in his motherland during the Taliban despotism.

Khaled Hosseini has accustomed to write stories since his early days. He decided to write about his country to let the remaining world know about its history and people. At the time of practicing medicine, he wrote a manuscript pertaining to his past memories and the present state of affairs in Afghanistan, which was later came in the form of novel, *The Kite Runner* published in 2003. This is the first novel by an Afghan that received a good response from all the corners of the world. For *The Kite Runner,* he was awarded with the South African Boeke Prize in 2004. His second novel, *A Thousand Splendid Suns* published in 2007 is a story of two deprived women, Mariam and Laila, who marry the same brutal Rasheed by fate and bear the worst life together. His latest novel, *And the Mountains Echoed*, published in 2013 provides a multi-generational story illustrating various relationships among the household members.

Basic Themes

Basically, in all his three novels he replicated the distinctive themes of love, worship, devotion, friendship, tenderness, sacrifice, betrayal, honor and compassion, which display a profound conscientiousness that emerges from powerful allegiance. *A Thousand Splendid Suns* can be termed a story of fathers and daughters**.** It is clear from the research that father involvement

has enormous implications for daughters in their own path of adult development in terms of social, emotional, physical, and cognitive development. Khaled Hosseini vividly portrayed the influence of father's association on growing daughters between the characters; Mariam and Jalil, Laila and Babi, Aziza and Rasheed, and Aziza and Tariq.

Mariam

Mariam is a simple woman and one of the protagonists of the novel. She is the illegitimate daughter of Jalil and Nana. Jalil is a well-off merchant, who has a big house and a cinema theatre in Heart, a big city in Afghanistan. While Nana was working as a house-maid in Jalil's house, he impregnates her and sends Nana out, when the truth was revealed. He builds a *kolba* for Nana, which is far away from Herot. Nana gives birth to Mariam in a vulnerable condition. She always calls Mariam 'little *harami*,' the meaning of which Mariam does not know until she gets five years old. There is no pleasant association between Mariam and her mother. She says Mariam, "You are a clumsy little *harami*," which makes Mariam feel the full sting of those words. But, Jalil loves Mariam very much. He never treats her as an outcast like Nana reprimands often. Her father tries to impress her with his crafty words. He says that she is named Mariam by him, which is lovely his favorite flower. He visits the *kolba* once a week on every Thursday. She waits so intensely for his arrival. He tells her stories about Queen Gauhar Shad, who lived in the fifteenth century and the great poet Jami. Parents should find their way to prepare moral stories to extend their children's knowledge. He tells her that she used to sit on his lap. All his words are dismissed by Nana saying, "Rich man telling rich lies." Nana hates him. Nana easily gets annoyed. Mariam likes him more than Nana.

Nana always tries to warn Mariam about Jalil's real nature. But, Mariam trusts her father blindly. She feels that she is her father's beloved daughter. For an hour or two every Thursday, when Jalil came to see her, all smiles and gifts and endearments, Mariam felt deserving of all the beauty and bounty that life had to give. And, for this, Mariam loved Jalil. When it was time for Jalil to leave, Mariam always stood in the doorway and watched him. One day, he promises her to take her to his theatre on her fifteenth birthday. She anxiously waits for his arrival for a long time. But, he does not come to take her. Finally, she decides to leave for Heart to meet Jalil in spite of her mother's warnings. But, there she is declined entry. She sleeps the whole night on his doorstep for his arrival without eating and drinking. The next morning his car driver escorts her to drive to *kolba*. She shocks seeing her mother committing suicide. Then she comprehends the deceitful character of Jalil. He takes her to his house and does not consider her feelings any longer. There he does not support her while his wives arrange a suitor, Rasheed to Mariam, who is more than thirty years senior her. When she is leaving for Kabul, Jalil tries to talk to her, which she refuses to listen to him and says, "Don't come. I won't see you. Don't you come? I don't want to hear from you. Ever. Ever." He fails to get her attention after that.

Laila

There is another important character in the story and the second protagonist of the novel is Laila, a daughter of a teacher, Babi. She is the second protagonist of the novel, who eventually marries Rasheed in a despair situation. She is the beloved daughter of Babi, a university teacher in

===
Language in India www.languageinindia.com ISSN 1930-2940 18:3 March 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Meka Vemaiah, M.A., B. Ed.
The Influence of Father's Association with the Growing Up Daughters Characterized in *A Thousand Splendid Suns* by Khaled Hosseini   134

Kabul. He is fully optimistic and a loving father, who supports Laila in all aspects. He is a man of contemporary views about life, particularly about his daughter's life. She always found the downward profile of his face burrowing into a book. He is a wise and clever person. He supports Laila in many ways. He encourages her to study. He is an ideal gentleman with practical knowledge, who wishes her daughter to continue her education and always reminds her that one day Kabul needs educated women like her. It is an inalienable responsibility of parents to educate their children. He helps Laila with her homework. She has a closer intimacy with him than her mother.

Laila feels more comfortable in the presence of her father. She says to her friends that she is a lucky girl having such a great father, who supports her always in everything. She feels so proud of his regard for her. The relationship between Laila and her father is most consistently associated with positive life outcomes for children. Babi is really supreme and ideal. As for Laila, she grows up in a moderate family with a father who encourages her to study.

Aziza

Aziza is the daughter of Rasheed and Laila in the novel. But, she is biologically Tariq's daughter. Rasheed marries Laila to get a son. First Laila gives birth to Aziza. Rasheed hates her for being a girl and never admits her as his daughter. When Aziza cries, Rasheed shouts at Laila to shut Aziza's mouth. He dislikes her and shouts, "Get off my heels! Stop following me!" Rasheed ill-treats her. He calls her 'the baby' or 'that thing' and never displays an intimation of care and fondness. He sends her to an orphanage, when he is in financial problems. He is vexed with Aziza and ill-treats her badly. He sends her to an orphanage, where she does not like. His affection for Zalmai does not continue to Aziza. After Mariam kills Rasheed to save Laila, Tariq marries Laila. He loves Aziza and Zalmai with equal love and affection. Children are better off when their relationship with their father is secure, supportive, reciprocal, sensitive, close, nurturing, and warm. Laila says to Aziza that Tariq loves her very much and never leave them.

Conclusion

While growing up, father's attachment with his daughters is very prominent. It is proved how a father's involvement lets their daughters well and comfortable. The daughter's interaction with her father will affect all children's relationships from birth to death, including those with friends, lovers, and spouses. It's shown in *A Thousand Splendid Suns* by Khaled Hosseini. His characters always suffer a lot for the approval of the parents in his all novels.

===

Bibliography

1. Amato, P. R. (1993). Children's adjustment to divorce: Theories, hypotheses, and empirical support. *Journal of Marriage and the Family*, *55*, 23738.
2. Aquilino, W. S. (1994a). Impact of childhood family disruption on young adults' relationships with parents. *Journal of Marriage and the Family*, *56*, 2957313.

===
Language in India www.languageinindia.com ISSN 1930-2940 18:3 March 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Meka Vemaiah, M.A., B. Ed.
The Influence of Father's Association with the Growing Up Daughters Characterized in *A Thousand Splendid Suns* by Khaled Hosseini   135

3. Beller, A. H., & Chung, S. S. (1988). The impact of child-support on the educational attainment of children. Population Index, 54, 438.
4. Khaled Hosseini. (2007). *A Thousand Splendid Suns*. Terbitan Riverhead.
5. Wertheimer, R., Croan, T., Moore, K. A., & Hair, E. C. (2003). Attending kindergarten and already behind: A statistical portrait of vulnerable young children. Child Trends Research Brief, December (20). Washington, DC: Child Trends.

Meka Vemaiah, M.A., B. Ed.
Research Scholar
Dept. of English
Sri Venkateswara University
Tirupati
Andhra Pradesh
India
mvemaiah@gmail.com

===
Language in Indiawww.languageinindia.com **ISSN 1930-2940 18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Meka Vemaiah, M.A., B. Ed.
The Influence of Father's Association with the Growing Up Daughters Characterized in *A Thousand Splendid Suns* by Khaled Hosseini   136

Inducting Phonetic Script/Symbols for Teaching Pronunciation

Dr. A. Edwin Jeevaraj, M.A., M.Phil., Ph.D.
==

Abstract

E. Stanley Jones says, "Conscious mind determines the actions and the unconscious mind determines the reactions and the reactions are just as important as actions". Human beings' reactions reflect their nature, attitude, character and identity. Reactions either build or demolish personal relationship, social relationship, organizational relationship and even nation's relationship. Candidates' reactions in the interview decide his/her destiny. Students' reactions in the exams paper show their level of understanding on the particular subject. Reaction of a person who touches the fire, reply of a candidate to the interviewer and answer of a student to the teacher's questions are the actions and symbols supplied as reactions by the unconscious mind registered in the subconscious mind through repeated attempts of conscious mind. The success and failure of a teacher's transformation of the concepts depends on how many opportunities he or she has created for the students for rewinding or reminding the concepts, besides his or her efficient teaching skills. A student, who receives, recollects and revises a point consciously can reproduce it in oral and written form with clarity and even can develop his/her understanding further from the point he received. Keeping this in view, an attempt was made to teach pronunciation. This paper discusses the results and analysis of the trifold induction method applied to teach pronunciation to the first year Engineering Students.

Keywords: Phonetic symbols, Inductive Method, Chalk Board Method, Language Lab, Pronunciation, Intonation, Assessment, Analysis

Introduction

70 percent of the first-year engineering students learning English as second language encounters various problems in learning English writing, speaking and comprehensive skills. They are struggling to be acquainted with the rules of functional grammar such as tenses, transformation of sentences, preposition, concord, voices, degrees of comparison, vocabulary, paragraph construction, comprehension, etc. Even the students who are studious are afraid of attempting an oral presentation in English in front of their friends. The students, who are nervous and hesitance, never take the task of doing an oral presentation. These problems that the students are encountering to acquire English as a second language increase the responsibility of the English teachers and trainers.

==
Language in Indiawww.languageinindia.com ISSN 1930-2940 18:3 March 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. A. Edwin Jeevaraj, M.A., M.Phil., Ph.D.
Inducting Phonetic Script/Symbols for Teaching Pronunciation   137

Hypotheses

I was worried about teaching phonetic symbols, intonation patterns, and syllabification to the first engineering students (2017-18 batch) of my university. When I checked the pre-requisite knowledge of the students on these topics I found that many of the students did not even hear these terms. While I was thinking about what method I can adopt for my delivery, I assumed that inculcating inductive method would help me to complete the task. However, my consciousness was not satisfied with the method alone. It was searching for more. At last I got an answer, when I observed my children responding to the questions asked by Dora in a program called 'Dora Bujji'.

Dora the Explorer is an American educational animated TV series created by Chris Gifford, et al. in 2000. My children Jedyn of six years and Cyrus of three years were enjoying the program. Jedyn knows little English as she was having the Kindergarten education and Cyrus was a stranger to English as he did not start his schooling. At home, we use to talk in our mother tongue, Tamil. One thing which amazed me was the response given by my son. He responded correctly when the character gave a space for the answer. I was just wondering about the method that made my son to respond. Keeping the intention to identify the method I started watching the animated movie along with them. I had my own intention in joining with them. Later, I understood that they used inductive method which according to Trochim (2006) is moving from the specific to the general. In the animated movie, they introduced the main character asking a question leading to specific place and answering how to reach it from the starting point. They used symbols and visuals so that the children can understand the nouns and verbs. Mostly they used nouns. The main character would repeat the answer two times and in the third time, it would create a space for the spectators to answer. Children enthusiastically fill the gaps orally and loudly.

Methods

I decided to experiment this method for the present task that is to teaching pronunciation to my engineering students. I would adopt inductive method and use chalk board, power points and language lab to deliver contents related phonetic symbols, intonation and syllabification. Two batches as representative samples from two sections were taken. Each batch would consist of 15 students covering 5 above average students 5 average students and 5 below average students from each section. Considering their first semester marks students were categorized as below average, average and above average categories. The procedures followed to analyze Batch A and Batch B are given below.

Procedures	Batch A	Batch B
Pre-requisite Skill Testing	No	Yes
Method of Teaching	Direct Method	Inductive Method
Using PPT	Yes	Yes
Mid Test	No	Yes
Using Lab	No	Yes
Post Test	Yes	Yes

==
Language in India www.languageinindia.com ISSN 1930-2940 18:3 March 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. A. Edwin Jeevaraj, M.A., M.Phil., Ph.D.
Inducting Phonetic Script/Symbols for Teaching Pronunciation   138

The time taken for delivering the contents for both batch was same. But, for Batch A, there were no pre-requisite skills test and mid test, and the contents were delivered directly using PPTs at a stretch. Post test was conducted for them. For Batch A, there were pre-requisite skills test, mid test and post-test. The contents were delivered for them in the class through PPTs and in the lab also. Inductive method is used for Batch B. For example,

1. Firstly, Phonetic transcription of the words was displayed, and students were asked to guess the vowel and consonant sounds. (Eg. Instead of Rat, the transcription **/ræt /** was displayed)
2. Secondly, a few words (which have the same number of syllables and same vowel/diphthong) sound were displayed and the students were asked to do the phonetic transcription. For example, the words like mat, bat, sat, cat were displayed. In the same way, sample words containing pure vowels and diphthongs are displayed and students are asked to do the same process.
3. Thirdly, a few phonetic symbols were displayed, and students were asked to guess the sound and were asked to give example words based on phonetic symbols.
4. Fourthly, students were introduced all the 44 sounds of English. In the same way, the contents related to syllabification and intonation pattern were also processed.
5. After this process, a mid-test is conducted for Batch B and Post-test is conducted for Batch A. The question paper was common for both Batch A and B.
6. Additionally, Batch B students were taken to Language Lab where they were instructed to listen and workout the pronunciation symbols, intonation pattern, syllable divisions through online software, Globarena.
7. Finally, Post test was conducted. And the results were analyzed and discussed below.

Results and Discussion

Figure 1 reflects the post test result of Batch A and mid test result of Batch B. It shows that the mean average of the Batch A is 77.00 and Batch B is 74.00 out 150. It proves that theBatch A students performed better than Batch B.

===
Language in Indiawww.languageinindia.com **ISSN 1930-2940 18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. A. Edwin Jeevaraj, M.A., M.Phil., Ph.D.
Inducting Phonetic Script/Symbols for Teaching Pronunciation   139
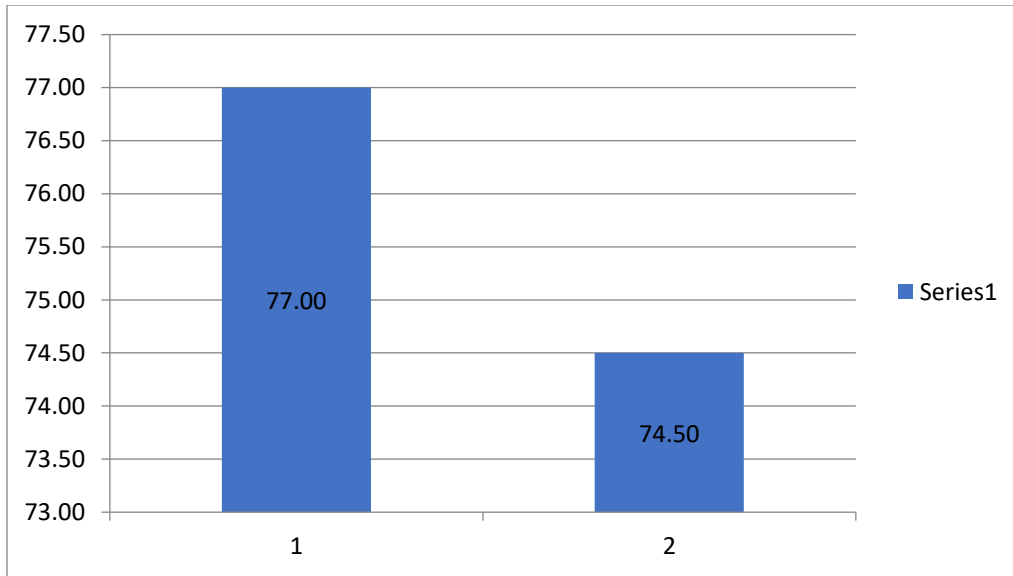
Figure 1. Mid Test (Batch A) and Post Test (Batch B)

Figure 2 reflects the post test result of Batch A, mid test result of Batch B and post test results of Batch B. It shows that the mean average of the Batch A is 77.00 and for Batch B, it is 74.00 in the mid test, and 101 in the post test out of 150. It proves that the performance of the Batch B students whose mean average was below than batch A increased tremendously because of the initiation taken a step further.
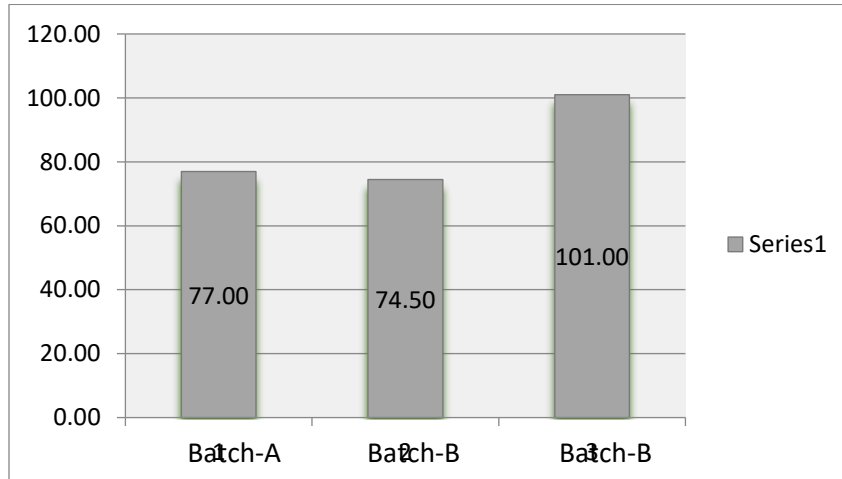

Figure 2. Post Test (Batch A) Mid Test (Batch B) Post Test (Batch B)

Figure 3 reflects the analysis of least marks of Batch A in post-test, least marks of Batch B in the mid test and the least marks of Batch B in post-test. It shows that the least mark of Batch A in the post test was 3.5, the least mark of Batch B in the mid test was 3.0 and the least mark of

===
Language in Indiawww.languageinindia.com **ISSN 1930-2940** **18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. A. Edwin Jeevaraj, M.A., M.Phil., Ph.D.
Inducting Phonetic Script/Symbols for Teaching Pronunciation   140

Batch B in the post test was 6.0. It proves that the trifold method adopted for teaching helped increasing the performance of the below average students to the level of average students.
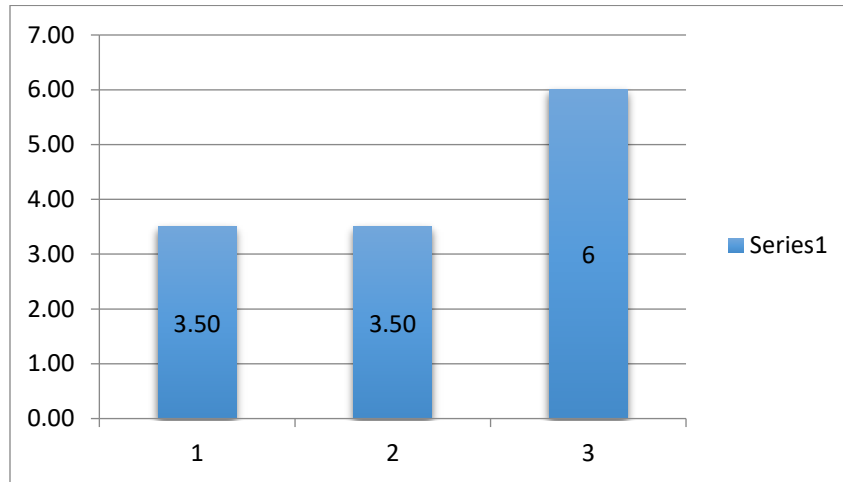

Figure 3. Least Mark (Batch A – Post Test) Least Mark (Batch B – Mid Test) Least Mark (Batch B Post Test)

Figure 4 reflects the analysis of average marks of Batch A in post-test, average marks of Batch B in the mid test and the average marks of Batch B in post-test. It shows that the average mark of Batch A in the post test was 5.50, the average mark of Batch B in the mid test was 5.32 and the average mark of Batch B in the post test was 7.21. It proves that the trifold method adopted for teaching helped increasing the performance of the average students to the level of above average students.
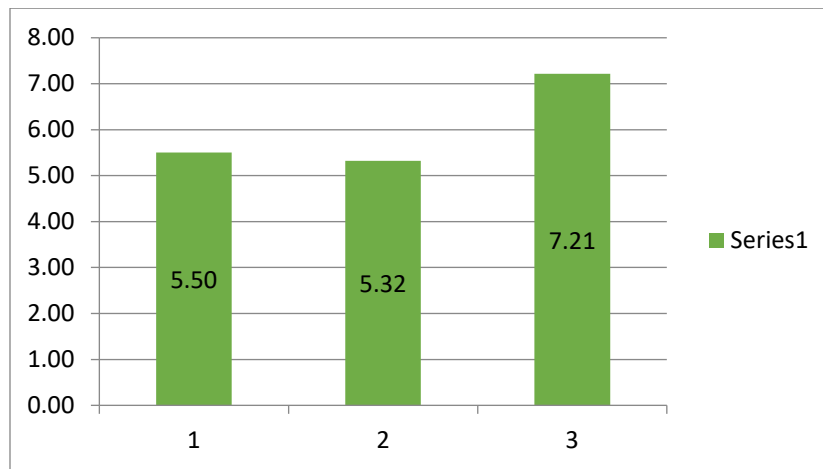

Figure 5. Average Mark (Batch A – Post Test) Average Mark (Batch B – Mid Test) Average Mark (Batch B Post Test)

==
Language in Indiawww.languageinindia.com **ISSN 1930-2940 18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. A. Edwin Jeevaraj, M.A., M.Phil., Ph.D.
Inducting Phonetic Script/Symbols for Teaching Pronunciation   141

Figure 5 reflects the analysis of highest marks of Batch A in post-test, highest marks of Batch B in the mid test and the highest marks of Batch B in post-test. It shows that the highest mark of Batch A in the post test was 7.50, the highest mark of Batch B in the mid test was 7.50 and the highest mark of Batch B in the post test was 9.0. It proves that the trifold method adopted for teaching helped increasing the performance of the students who scored the highest mark to the outstanding level.
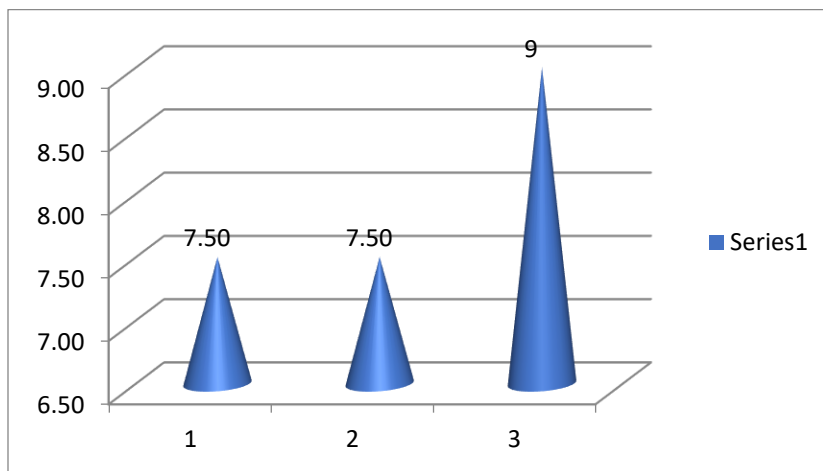

Figure 6. Highest Mark (Batch A – Post Test) Highest Mark (Batch B – Mid Test) Highest Mark (Batch B Post Test)

Conclusion

This analysis proves that the combination of chalkboard, technology and lab based method of induction resulted in improving the understanding and performance of below average students, average students and above average students. It also would lead to the scope of blooms taxonomy model of learning.

References

Gulati Harish, (2017), Think before you Think: Art of living a Beautiful State and Cultivating a Magnificent Destiny, Notion Press, Chennai.

Trochim, W.M.K. (2006). Research methods knowledge base. Retrieved on January 25, 2010 from http://www.socialresearchmethods.net

Dr. A. Edwin Jeevaraj, M.A., M.Phil., Ph.D.
Asst. Professor
Department of English
School of Engineering, Presidency University
Bangalore, Karnataka, India yedwin_jeevaraj@yahoo.com

===
Language in Indiawww.languageinindia.com ISSN 1930-2940 18:3 March 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Dr. A. Edwin Jeevaraj, M.A., M.Phil., Ph.D.
Inducting Phonetic Script/Symbols for Teaching Pronunciation   142

Communicative Activities in English for Vernacular Medium Students

Prof. John Jelestin, M.A, M.Phil., Ph.D. Candidate

==

Abstract

Right from the first standard, the vernacular medium students of India have English as their second language. They begin turning the pages of the new English books with much pride and enthusiasm; pride because it is English and enthusiasm because it is a new and foreign language. When they complete their higher secondary education, as they turn back the pages of their school lives all their efforts seem to have been only motiveless adventures; they have struggled a lot all the years with English but for no gain and not to its mastery. Only their progress reports display some traces of the existence of the English subject and not their actual progress. They have neither been trained to realize or believe they have the wings to soar high nor been provided with the necessary scaffolds by the teachers, the syllabus or the system. They do read and listen to a good amount of English text during their school days, but they get disappointed when it comes to its transformation into productive skills. This research paper takes up this issue earnestly and comes out with the following observations. Firstly, it proves that these students, with their present English vocabulary and knowledge can be tested to communicate in English. Secondly, even if they feel they are wingless or their wings are tied up or broken, Communicative Activities such as language games, rhymes and songs, language tasks, storytelling tasks and communicative exercises can enable them the wings to fly. Thirdly, Communicative Activities can supply the vernacular medium school students with the exposure to the use of language, purpose of having an English course in their school curriculum, meaning behind learning the language of English, exposure to communicate the real-life happenings, and the ability to express oneself intelligibly, reasonably and accurately. Lastly, Communicative Activities can prepare the vernacular medium students who are streamed as 'language deprived' section in our education system to get along with 'the language producing stream' by the time they join the junior college or the under graduation.

Key Words: Disadvantaged vernacular medium students, Proficiency, Teacher-centred, Globalization, Information technology, Competence, Activities, and Adolescents.

Introduction

English has become very fundamental for a successful life in today's fast developing world. "English in the knowledge era is a language of opportunity, Even when least loved, it is a must have skill in this globalized world", states Francis Peter (1). The rich and the elite are able

==
Language in Indiawww.languageinindia.com **ISSN 1930-2940 18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Prof. John Jelestin, M.A, M.Phil., Ph.D. Candidate
Communicative Activities in English for Vernacular Medium Students   143

to get this English and get it right by their wealth and influence whereas the poor and the disadvantaged sections are denied this opportunity to master it and thus enhance their ability and employability. Our students in all the vernacular Medium and the rural English Medium schools have been learning English from standard one onwards. Yet they find it extremely difficult to express themselves in English even after completing standard Twelve or junior college. Led by their sheer optimism, they march towards colleges thinking that the lacuna created in those twelve full years will successfully be filled with 'English Proficiency' in just four semesters with a magical wand in the hands of the professors. What does happen actually? Where does the problem lie? Is it with the system or with the learner? Is it with the teacher or with the methodology? Grappling with these questions and issues, this paper comes out with a design made of Communicative Activities, the right intake and application of which can lead the vernacular medium students to the next step towards successful mastery of English.

Discussion
1.1. Conditions of Teaching and Learning of English
The present condition of teaching and learning of English in vernacular medium classrooms in India calls for an urgent scrutiny and an immediate revamping of the entire system. The language input given to the learners, the method of reaching the learners with the input and the support systems provided to them need to undergo a paradigm shift if the teaching and learning has to bear the intended fruit at all.

The existing pedagogy which is "an environment where teachers are the narrators and the students are the recorders" (2) cannot be accounted for a methodology. The knowledge commission report (3) says that the quality of English language teaching is simply not good enough, and the support systems, such as the number of teachers or the available materials for teaching, are neither adequate nor appropriate. 'The Hindu', a leading daily of India in its editorial (4) laments over the fall of standard in English as "What must cause concern however is the rapid decline in the standard of English language teaching (ELT) in the educational institutions in the country with both the teachers and the taught not being in a position to use it effectively" (p.6). At present, learners are expected to succeed in learning English in a teacher-centered classroom where the teacher takes all the decisions and does most of the talking while learners sit passively. The teacher seems to believe that all learners learn in the same way, and that the teacher hands down all learning. The teacher-fronted chalk and talk method used today is truly outdated. The impact of this methodology on the learners is boredom and indifference. In short, to quote Gupta (5), irrespective of the methods adopted, "classroom methodology remains the same teacher-centered, lecture-based, and exam-centric dull procedure". Though the youth of the country have prepared themselves for so many English exams and successfully completed them they aren't in a position to express themselves because for them the process of learning English was never an enjoyable activity, but a drudgery carried out with disgust. So all the input they received in the English classes throughout their school days did not amount to any intake at all. Our first responsibility, therefore, is to make our students enjoy what they learn and learn what they enjoy (6).

1.2. The Need for a Change in Methodology

===
Language in Indiawww.languageinindia.com **ISSN 1930-2940 18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Prof. John Jelestin, M.A, M.Phil., Ph.D. Candidate
Communicative Activities in English for Vernacular Medium Students   144

"Poverty, famine and disease are instantly recognized as the cruelest and least excusable forms of deprivation. Linguistic deprivation is a less easily noticed condition but one nevertheless of great significance", cautions Robert Burchfield (7) referring to English language deprivation. The reasons for such an alarming condition may be manifold such as students' lack of motivation, incompetent teachers, lack of understanding of objectives of teaching English, faulty methods of teaching, not so helpful learning material and unsuitable examination system.

Globalization and information technology are two sides of the same coin. If globalization is the end, then information technology is the means to achieve that end. In this technology driven world, how can English teaching and learning take place successfully without adapting itself to the changing circumstances? Moving beyond the textbook to design tasks and activities which children would feel nearer to their lives or from the lives would be one of the purposes of teacher facilitating learning. Anything in the context, natural or authentic text would do justice and serve the purpose of realizing the aims of language learning-teaching. Communicative Activities and Task based methodologies would do justice in placing the learner to get engaged with peers, with the community and with the language to make meanings (8). A number of ELT experts like Prabhu, N.S and Krashen, S have stressed that language is acquired when attention is focused not on language form, but on the meaning of messages.

1.3. Teacher Competence and the Need for Capacity Building

While it is believed that the teachers need to be provided with the necessary ongoing training and technological supports, it is also the duty of the teachers to keep themselves updated and open for change if any good has to take place out of their teaching and learning of English. Stone and Larry Eugene (9) find teachers extremely instrumental in creating an effective classroom environment. They found teachers to be the promoters of positive learning environment. Franklin J. (10) has reported that the language mastery of teachers teaching English to secondary school students is not so good because of their poor competence in oral, reading and writing aspects. Dandapani S. (11) observes that teachers cannot afford to rest on their oars and allow complacency to set in. They need to constantly improve on their skills. Only when the English teachers start owning responsibility for improving the proficiency of their students will they be able to proudly say that teaching is the profession that teaches all the other professions.

Littlewood (12) conceptualizes the role of the language teacher broadly as the 'facilitator of learning' in the context of communicative language teaching (CLT) instead of the rather narrow concept of the 'teacher as instructor'. According to Littlewood, a teacher's role as a facilitator entails the sub-roles of an 'overseer' of student's learning, a 'classroom manager', a 'consultant' or 'advisor', and sometimes, a 'co-communicator' with the learners (p.92). Harmer (13) looks at the term 'facilitator' in a much broader way than Littlewood does, and points out that 'all roles, after all, aim to facilitate the students' progress in some way or the other'. He talks about using certain 'precise' terms for the roles that teachers play in the classroom: controller, organizer, assessor, prompter, participant, resource, tutor and observer.

1.4. Communicative Activities for Wings Enabled English Learning

==
Language in Indiawww.languageinindia.com **ISSN 1930-2940 18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Prof. John Jelestin, M.A, M.Phil., Ph.D. Candidate
Communicative Activities in English for Vernacular Medium Students   145

The present NCF (14) proposes five guiding principles for curriculum development. They are (i) Connecting knowledge to life outside the school, (ii) Ensuring that learning shifts away from rote methods, (iii) Enriching the curriculum so that it goes beyond textbooks, (iv) Making examinations more flexible and integrating them with classroom life, and (v) Nurturing an overriding identity informed by caring concerns within the democratic polity of the country. This research paper has carefully crafted and tested five activities having in mind the theory and principles discussed above.

Activity 1: Language Game
Name: Shooting a country
Level: Lower secondary vernacular medium
Aim: Learning to interact in group, opening oneself in front of the class, and knowing what an imperative sentence is
Duration: 15-20 minutes
Procedure: The class is broken into groups of four members and each group names itself after a country. The name they choose is usually difficult one that the other groups struggle to pronounce. No two countries are to have the same name. Each time when the teacher signals to start the game, the first member of the group shouts, 'Come on', the second member 'Get ready', the third one 'Shoot' and the fourth one shouts the name of a country chosen by one of the groups. As the name of a country is pronounced, now it is the turn of that country to come out with the same four commands. As the game is continued in the same way by all the groups, the teacher only intervenes to eliminate the group that makes mistakes in their commands while playing. The teacher might eliminate a group for the following reasons: If there are two persons from a group speaking at the same time, if the fourth player wrongly pronounces the name of a country, if the fourth player shoots his own country or the country that has already been eliminated, if the flow of the game is interrupted by silence or any other noise etc. The group that survives to the end will be declared the winner by the teacher.

Activity 2: Rhyme / Song
Name: Row row-row your boat
Level: Lower secondary vernacular medium
Aim: Singing and having fun, getting along with group, knowing what an imperative sentence is, and pronouncing the words and phrases correctly.
Duration: 10 minutes
Procedure: The teacher teaches the following rhyme to the class.

> *Row row row your boat*
> *Gently down the stream*
> *Merrily merrily merrily merrily*
> *Life is like a dream!*

The class is divided into four groups and they are taught to sing the rhyme in a variety of ways with the appropriate actions of 'rowing'. The entire class singing together, each group singing in a competitive way, each group singing only one line of the rhyme etc., can be the different ways of singing the rhyme. In the final round, the first group starts with the first line and

continues singing the entire rhyme several times as required by the teacher. When the first group goes to the second line, the second group begins the rhyme with the first line and they continue singing the rhyme several times till the end. The third group begins their first line as the first group begins the third line. And the fourth group begins their first line as the first group begins the fourth line. This type of singing that goes on for several rounds in a harmonious way can help the learners master the structures perfectly and pronounce the words accurately.

Activity 3: Language Task

Name: Kitchen Imperatives - Recipe
Level: Lower secondary vernacular medium
Aim: Having fun, competition, real-life communication, producing meaningful language
Duration: 30-40 minutes
Procedure: The class is divided into groups of five or six and each group chooses to get ready with a recipe. All the members sit together and carefully plan the imperatives used in the process of preparing the recipe. While demonstrating in front of the class, one member dressed as the chef delivers the sentences and the others carry out the orders. Various sentences from buying the necessary goods from the shop to serving the recipe to the guests are uttered in a creative and realistic way. As each group comes out with a different recipe, a delicious language meal is possible with this communicative activity. The overall class menu can include a glass of lemonade, variety of juice items, tea, coffee, dosa, idli, fish curry, mutton biryani, chicken 65 etc.

Activity 4: Storytelling

Name: Storytelling
Level: Lower secondary vernacular medium
Aim: Learning to tell a story, producing meaningful language, developing sequencing and narrative skills
Duration: 30-40 minutes
Procedure: The selection of stories for the storytelling activity is more important. As it is for the lower secondary vernacular medium students, stories with simple and flawless language could be suggested by the teacher. The students also could be supplied with the colourful pictorial story books that guide them to choose a better story. This activity may be conducted as a pair work that enables each member to rehearse telling the story of their choice to his partner first before telling it to the class. Storytelling activity benefits the learners' mastery of sentence structures used in the story, acquisition of words and phrases, pronunciation and development of sequencing and narrative skills. Storytelling can be used as a powerful tool of second language acquisition as it prepares the learners to tell stories and real-life happenings which form the actually the real and day-to-day communication of any normal human being. Students get more involved and interested in this activity. However, it is time consuming if the class has a larger population.

Activity 5: Communicative Exercise

Name: Dos and Don'ts
Level: Lower secondary vernacular medium
Aim: Producing language, real-life language, learning to request or command positively and negatively

==
Language in Indiawww.languageinindia.com **ISSN 1930-2940** **18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Prof. John Jelestin, M.A, M.Phil., Ph.D. Candidate
Communicative Activities in English for Vernacular Medium Students   147

Duration: 15 minutes

Procedure: Each group in the class is given a topic on which the members prepare 'dos and don'ts'. The topics could be like dos and don'ts used in the bus, the church, the temple, the mosque, the classroom, the ground, the hospital, at the railway station etc. The members practice the imperatives in the group and deliver it to the class by acting out after creating an appropriate setting. If only the members keep themselves open to the input and the instructions, the group has got a lot to educate its members. This activity can bring various external life settings into the classroom and help the students speak sentences relevant to those settings. Learning imperatives is also the basic for mastering other sentence structures using different tenses.

These activities were tested for communicative use in the vernacular medium classrooms with the following benefits:

- Communicative Activities supply the vernacular medium school students with the exposure to the use of language.
- Communicative activities offer the learners the purpose of having an English course in their school curriculum.
- Communicative activities attach meaning to the learners as they learn the language of English.
- Communicative activities provide the learners with the exposure to communicate the real-life happenings.
- Communicative activities enhance the learners with the ability to express oneself intelligibly, reasonably and accurately.
- Communicative Activities prepare the vernacular medium students who are streamed as 'language deprived' section of our education system to get along with 'the language producing stream' by the time they join the junior college or the under graduation.

2. Conclusion

Activities occupy a significant place in the process of teaching and learning. Both the teachers and the students deliver and intake the input effortlessly. In this way of learning through activities as Nunan states, "spoken language provides a means of interaction for the learner. Because learners must interact to achieve understanding, access to speakers of language is essential. Moreover, learners' failure to understand the language they hear is an impetus, not an obstacle, to interaction and learning (15)." Informal learning helps in breaking away from the stereotyped process of passive listening, practiced in formal teaching. In this way of learning through activities, input is not imposed by the teachers upon the learners, rather, this method reaches out to the students, continually focusing on their learning capacities.

The teachers are to develop a friendly climate in which all learners feel recognized and valued. Even after classifying them as the Language Deprived, one has to be aware of the fact that they carry their vibrant individuality which is to be accommodated. Sometimes, as they fail to fit into the framework of the teachers, it is only that they need a better scaffold with which they might begin to take off. The learners are to be supplied with quality input and this input and the necessary support is provided by Communicative Activities. The time the learners spend on

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Prof. John Jelestin, M.A, M.Phil., Ph.D. Candidate
Communicative Activities in English for Vernacular Medium Students   148

various activities must not be the time for filling the blanks or reproducing the texts but the time to focus on their productive capability and to produce the language. The activities are to carry language for use and they are to be drawn from real life for bearing better fruits. The learners need to be given opportunities for meaningful output through interaction i.e., in a communicative way. The system with the learners that they receive the input now and produce English one day in the future after mastering everything does not work. As the campus, the classroom, the teachers, the co-learners, and even the exam halls are different avenues that help them produce or communicate in English, the Communicative Activities can elevate them with a feel of wings enabled English learning.

Lightbrown and Spada state that "Comprehensible Input remains the foundation of all language acquisition" (16). These Communicative Activities will be highly advantageous to the underprivileged learners of the vernacular medium schools of India if they are to be administered with a rhythmic chant of i+1, a little beyond the current proficiency level.

==
Works Cited

1. Francis Peter M. (2011). *A Glossary of ELT Terms and Key Concepts*. LAP LAMBERT Academic Publishing.
2. Freire, P. (1990). *Pedagogy of the Oppressed.* New York: Penguin Books.
3. Knowledge Commission Report. (2006). Govt. of India, New Delhi.
4. Ramanathan, H. (2013). Language Skills. The Hindu, Jan 15, 1996.
5. Gupta, D. (2004). CLT in India: Context and Methodology Come Together. *ELT Journal,* 59/3: 266 – 269.
6. Ramaswamy, I. (2010). Using Media as a Bait to Get Tertiary Level Students' Reading, in Francis, P. (eds). *Indian Voices in ELT*. New Delhi: Viva Books, p.138.
7. Buchfield, R. (1985). English Language Deprivation – a cause for concern. The Journal of English Language Teaching (India). Vol. XXIX, No. 6, Nov – Dec. 94.
8. NCERT. (2006). Position Paper: Teaching of English, National Curriculum framework – 2005, National Council of Educational Research and Training. New Delhi, India.
9. Stone L.E. (1994). Dissertation Abstract International. Vol. 55, No. 9. March, 1995. (Study no. 3).
10. Franklin, J. (1996). English Language Teaching and the Language Attainment of Secondary School Students. An unpublished Ph.D. thesis. Palayamkottai: Centre for Research. St. Xavier's College of Education, p.246.
11. Dandapani, S. (1992). The Hindu. April 7, 1992. P. 19.
12. Littlewood, W. (1981). *Communicative Language Teaching – An Introduction*. Cambridge: Cambridge University Press. P. 92.
13. Harmer, J. (2001). *The Practice of English Language Teaching*. London: Longman, 3rd edition. P. 56 – 63.
14. NCERT. (2005). National Curriculum Framework. New Delhi, Govt of India, p. 39.
15. Nunan, David and Lindsay Miller, Editors. New Ways in Teaching Listening. Illinois: Pantagraph Printing, 1995.

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Prof. John Jelestin, M.A, M.Phil., Ph.D. Candidate
Communicative Activities in English for Vernacular Medium Students   149

16. Lightbrown, P. and Spada, N. (2013). *How Languages Are Learned*, 4th edn. Oxford University Press.

Prof. John Jelestin
M.A., M.Phil., Ph.D. Candidate
Department of English
Loyola College, Chennai
ovcan16@gmail.com

===
Language in Indiawww.languageinindia.com **ISSN 1930-2940** **18:3 March 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Prof. John Jelestin, M.A, M.Phil., Ph.D. Candidate
Communicative Activities in English for Vernacular Medium Students   150

Feminism Portrayed in Short Stories of Rabindranath Tagore

Viha Samrutha, A. R., B.A. English Literature

Abstract

Feminism is one of the principles of humanism. Tagore has imbibed the *Feminism* very well in his short stories. Through various stories he has put forth the social malpractice of feminism in a restrained but effective manner. Tagore's short stories are mirrors of his experiences with life. In stories, Tagore displayed the unequal behavior meted upon women in common household of Bengal of his times. Women were treated as inferior to men. Men were given all the opportunities, whereas women were denied even the basic ones. Tagore not only painted gory picture of women being suffered, but also, he presented women the stronger hue and deals with their inner strength. Tagore puts the light on the brighter side of the society where strong headed women emancipated themselves from the shackles of society. Author gave all the freedom to his heroine to make her decisions even though initially she seems to be insane. Only he could think of that in the time when women were allowed to do so in the common households. Tagore was deeply touched by caste discrimination in his society. Tagore has portrayed the inequality and the treatment which was meted upon the low caste people. He mirrored the happenings of Bengali household to a great extent.

1. Introduction

Feminism is one of the principles of humanism. It is about ensuring that every woman has an opportunity to make most of their lives. It gives fair chances to all irrespective of place, family and riches to which they born or what they believe. Then there is no discrimination of any kind in any field of life. Rabindranath Tagore, a writer of modern era was very influenced by this principle of humanism. The credit of such impact can be given to the atmosphere of Tagore's household in which he grew up and the values which he inculcated during the years of his upbringing. Tagore's house was always full of people who were the pioneers of social renaissance in British India. The likes of Raja Ram Mohan Roy and others had a great impression on his mind and thoughts. Tagore's short stories are mirrors of his experiences with life. Tagore lived in the period of all types of inequalities. Among them caste and gender inequality were the most prominent ones. They were hindrances in the path of changes which Tagore wanted to bring. He materialized his thoughts on paper in the form of his writings which served as the best source to influence people who looked up to him. He wished to motivate more and more people, through his writings. He not only wanted to prepare them to accept the changes but also to be the part of such remodelling of the new social scenario. He wanted to put forth new ideas and break the rotten and old social

==
Language in India www.languageinindia.com ISSN 1930-2940 18:6 June 2018
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Viha Samrutha, A. R., B.A. English Literature
Feminism Portrayed in Short Stories of Rabindranath Tagore   151

taboos. He portrayed both the sides of society distressing condition of the suppressed and on the other hand fresh air of change too was visible in his works especially short stories.

2. Analysis of His Short Stories
2.1 Unfairness Meted Out to Women

He has picturized the pitiful condition of the women in stories like 'Haimanti', where the wife suffers a lot at the hands of her mother -in-law. Her husband sees everything but says nothing. He loves Haimanti, his wife, very much, but does nothing because of the fear of his parents. He even calls for his father-in-law to take her away as her health deteriorated day by day. Even the doctor who accompanied his father in law opined that it was necessary for her to get a break from her family to get well. But father-in-law of Haimanti refuses to send her to her parents' house. Here too Tagore was able to show the place of a woman in her in-law's house. She is not allowed to go to and eventually she dies. And as far as her husband is concerned he gets a new bride, this time a girl from a rich family who bring a fat dowry. In this story, Tagore displayed the unequal behaviour meted upon women in common household of Bengal of his times.

In his story "Notebook", Tagore has portrayed another example of inequality in the house. There were different laws for sons and daughters-in-law. Women were treated as inferior to men. Men were given all the opportunities, whereas women were denied even the basic ones. In this story, it is Uma who is denied the opportunity to have education, where on other hand her husband is not imposed with any of such restrictions. This inequality was happening in the poor sections of society, but they were very much practiced by so called affluent and educated families. Uma carries her notebook to her in-law's house. She writes in her notebook her feelings. One day on being 'caught', her notebook is taken away on the pretext that her reading books would bring bad luck for her husband's house. She herself asks in the end that why such restrictions are not put on her husband.

2.2 Tagore's Strong Heroines

Tagore not only painted gory picture of women being suffered due to this unequal approach of society towards them, but also, he presented women the stronger hue. In his story "Punishment", Tagore deals with the inner strength of a woman who refuses to be taken for granted by her husband. The protagonist of the story Chandra is a strong and beautiful woman. Her brother-in-law murders his wife in a fit of rage. In order to save his brother from gallows, Chandra's husband puts all the blame on her. Later when her husband realizes his mistake and wants to make amends with her, she refuses to respond. She has become so cold hearted by her husband's behaviour towards her that she pleads guilty and takes all the blame on her. She develops so much of hatred towards her husband whom she loves very much and wishes never to see his face again even on the eve of her death row. Tagore gave Chandra an equal opportunity to make her own decisions. A very strong story by Tagore puts the light on the brighter side of the society where strong headed women emancipated themselves from the shackles of society. They themselves raised the flag of equality and took their own decisions and stuck with them.

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Viha Samrutha, A. R., B.A. English Literature
Feminism Portrayed in Short Stories of Rabindranath Tagore   152

The story "Wife's Letter" deals with a very sensitive, intelligent and strong headed lady Mrinal, who is married into a wealthy household. She is Mejo-Bou or second daughter-in-law of the house. To Tagore, Mrinal is non-traditional woman of traditional Bengal. She is a good wife and an obedient daughter-in-law. She loses her child as he is still born. Her feelings of motherhood rise when an orphaned girl, Bindu, takes refuge in her house. Against her will, Bindu is married off to an insane old man. Unable to tolerate the pain of such marriage, she commits suicide. Mrinal is shaken to the roots. She realizes that she can no longer be a Mejo-Bou of that house any longer. She sorts freedom for herself and leaves for pilgrimage to Puri never to come back. Before leaving, she writes a letter to her husband and pours her heart out for her indifferent husband. Tagore's Mrinal is a strong woman who leaves everything when not being heard by her husband and his family in one story. Tagore wrote about one Haimanti who was fallen in pray to atrocities of her husband and his family. In another story he pens down a strong woman Kalyani, who refuses to tolerate his father insult on the day of her wedding. He supported the idea of treating women equally and respecting the decisions made by them.

2.3 Inhuman Treatment to Women

This story "Aparachita" illustrates how Kalyani and her family get inhuman treatment by the groom's maternal uncle. It so happens that when Kalyani's marriage is being solicited with one Anupam, his uncle doubts the quality of gold ornaments of the bride. Her father wants to know what Anupam has to say about the whole matter. He wants to ensure his daughter's well-being at her in-law's house but Anupam says nothing. In Tagore's era, the fathers usually caved under the social pressure, but here he refuses to get his daughter married off to such a household where there is no respect for her. Kalyani readily agrees with her father because as a daughter she cannot tolerate the insult meted upon her father by the groom's family. Anupam feels inferior and small as he is unable to defend her in front of her relatives. Later when he repents and asks for her acceptance, Kalyani refuses as she has resolved to remain a spinster and dedicate her life to her motherland.

Another story by Tagore explores this principle of equality to women by unchaining her from the restrictions of being dedicated wife to an unfaithful husband. "Giribala" is a story about a woman who is a dedicated wife of Gopinath. She is married into a wealthy household and does not have any children. Initially Gopinath is very much in love with his wife. Later on, after sudden death of his father, Gopinath has to devote much of his time to his business. He gets drifted away to an actress named Lavanga so much so that he starts neglecting Giribala and even gifts his wife's jewellery to her. Giribala has a painful desire to see the actress. In the days when it was a social taboo for women of good household to go to theatre and watch plays, Giribala disguises herself and goes to theatre to watch Lavanga's play. She is mesmerized by the act of Radha and Krishna. Back at home she decides to leave her husband and secretly joins a same theatrical group. She is also successful in grabbing a major role in the next play. Gopinath loses his senses when he sees his lost wife on stage. Giribala takes a sweet revenge from her husband.

2.4 True Love

Viha Samrutha, A. R., B.A. English Literature
Feminism Portrayed in Short Stories of Rabindranath Tagore   153

Tagore's story "The Conclusion" explores all the aspects of a child-bride Mrinmayee as she is given equal chances to accept Apurba as her lawfully wedded husband. Calcutta educated Apurba visits his native place in order to find a suitable girl for him. He falls in love with young Mrinmayee, a very innocent and free soul. She cannot be bound against her will. She loves her playmates so much that she refuses to part from them even after her marriage. She is not ready to leave them all for the sake of a stranger whom people call her husband. Apurba tries to win over her but all in vain. She refuses to accept any of his advances. Apurba gives up on her with a heavy heart as he does not want to force himself and his love upon her. He decides to go back to Calcutta and leave her at her parents' house. He tells her that he won't return until she wanted him to. After his departure, slowly, she starts to realize the depth of her relationship with Apurba and starts missing her. On her behest her mother-in-law takes her to Calcutta and she gets united with her husband.

The story **"Tyaag"** features a marriage between a Kayastha orphan girl and a Brahmin boy through a trick played by the girl's uncle that hid her true caste. However, after getting married, the girl refuses to build a relationship based on a lie and reveals her true identity. After initial apprehensions about *"polluting"* his caste, the boy proclaims that his love for his wife is more important to him than his religious ties. A common feature in all these characters is the pride in their identity as a woman, instead of being defined as a wife, a mother or a daughter. Their rights and wrongs were not shaped by what the society expects of them. They did not leave behind their passions and hobbies after marriage and weren't afraid to look at sources of acceptance and love apart from their marriage. They challenged the concepts of dowry, feminity, chastity of widows and honour. These characters challenge the conventions of the world as we know it even today and it was only Tagore who could create them, a century ago.

2.5 Caste Discrimination

In "Broken Nest", the story revolves around three people-Bhupati the husband; Charu the wife and Amal, Bhupati's cousin. Each one of them is being given equal chance to do whatever they want to do with their lives. Bhupati is a caring husband; he caters to all the needs of his loving wife. He also gives space to her in order to pursue her own interests. As he remains engrossed in his work Charu spends most of her time with Amal as they share common interests and dreams. Meanwhile after suffering losses in business Bhupati needed to share his feelings with his wife. But Charu has no inclination to hear about her husband's woes. She longs for Amal, who stops coming to their house on learning about Charu's interest in him. As things move on, Amal goes out of city forever and Bhupati too decides to leave to go to a distant place in search of job. He leaves up to Charu whether to stay back or accompany him. She chooses to stay back. Tagore was deeply touched by caste discrimination in his society. Being a high caste himself, he never had to experience humiliation of such sort, but he felt uneasy to see such things around him. He raised his voice on many such occasions.

In one of his stories "The Patriot", Tagore has shown on full scale such hypocrisy of people. They called themselves patriots by wearing Swedish clothes, but their hearts were still deep rooted in the traditions of medieval period. In the story Kalika is deeply interest in taking active part in

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Viha Samrutha, A. R., B.A. English Literature
Feminism Portrayed in Short Stories of Rabindranath Tagore   154

the Swedish movement by shunning foreign made goods. She also forces her husband Girindra to join her in the show off her newly acquired patriotism. She even mocks him for not donning khadi and often labels him unpatriotic. On their way to one such patriotic meeting they see a poor old man being beaten brutally by some high-class peoples mistakenly he might have touched one of them. Girindra wants to help the man in distress but Kalika sternly refuses to do so. Tagore has portrayed the inequality and the treatment which was meted upon the low caste people in this gloomy story.

Another issue related to social equality was of being outcaste. In the days of Tagore, if a person belonging to any high clan did something against the norms of the society; his family was announced from the clan and many a times debarred and boycotted from the village. There prevailed a rigid caste inequality and it was not tolerated by the society when such violations were made. In those days such a treatment was the highest most punishment to the social offenders. Such decisions were taken by the elders of the clan and were regarded as final and all were required to follow the decision. The defaulters may also get the same treatment from the society. The story "Renunciation" is about such social taboo. Hemanta gets married off to a girl called Kusum who is projected to be of high caste. After their marriage it is revealed that the girl belongs to a lower caste. Whole household is against keeping the newly wedded girl, but the groom refuses to do so. He also comes to know that if he leaves the girl, she would probably die of shame and heartbreak. In a strange turn of the story, he comes between his wife and his family and asks his father to renounce him too if he wishes to throw his wife out of the household. For Tagore to write such a thing was considered a bold step as such incidents were unheard of. The refusal of the son defying his father to give equal status to his wife could ruin the whole world for him.

2.6 Dowry
In the story "Profit and Loss" Nirupama is the only daughter and she is pleasant and comfortable with her parents. She was married to Zamindhar's family for the price of Rupees 10,000 as dowry. But, her father owed Rupees 6000 to 7000 only. Unable to pay the total amount the Zamindar refused to celebrate their marriage. But his son who was Western educated raised his voice "I came here to marry and marry I shall". Later she was ill-treated in her laws house, her father also ill-treated too. Zamindhar demanded the owing dowry to her father. Ultimately her father gets to pay the dowry by selling his house. But Nirupama advices her father against paying the money. She was farming a fixed belief that she was herself a servant in the household. Finally, she died of hunger and torture. Then the Zamindhar family performs the Funeral Rights of Nirupama in, Grand manner. The expenses of the rights crossed the amount that was due to the Zamindhar family by Nirupama's family.

3. Conclusion
According to the principle of feminism, women in the society should be treated equally irrespective of caste, colour, creed and gender. Tagore's India was awakening to such social changes. In order to inspire his people to bring positive changes in their lives and to put forth such few examples from the people around him, Tagore wove his short stories about the topics which were close to his heart. He had art of weaving human emotions around social issues like equality

===
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Viha Samrutha, A. R., B.A. English Literature
Feminism Portrayed in Short Stories of Rabindranath Tagore   155

very intricately, delicately and effectively. Tagore gave all the freedom to his heroine to make her decisions even though initially she seems to be insane. Only he could think of that in the time when women were allowed to do so in the common households. Equality in relations especially husband wife relations was one of the main aspects of Tagore's short stories. Most of the times he wrote what he saw in the contemporary society but at times, in order to convey his message to the people and also to bring about changes in the society through his writings, Tagore projected what he wanted to see in his society.

References

1] Roy, Mohit Kumar, The English Writings of Rabindranath Tagore, Volume 6, Essays, New Delhi, Atlantic Publishers and Distributers, 2007 ed.

2] Chakrabarti, Santosh, Studies on Tagore, Critical Essays, New Delhi, Atlantic Publishers and Distributers, 2004 Ed.
3] Radhakrishnan, Dr. S., Rabindranath Tagore: A Centenary, Volumes 1861-1961, New Delhi, Sahitya Academi, 1961 ed.

4] www.online-literature.com/tagorerabindranath/stories-from-tagore/8

5] www.manushi-India.org/pdfs-issues-aparchitashort-story-by-rabindranath-tagore.pdf

6] https://tagoreweb.in>home>stories>english stories.

Viha Samrutha, A. R.
B.A., English Literature
Theivanai Ammal College for Women
Villupuram
vihasamrutha1999@gmail.com

==
Language in India www.languageinindia.com **ISSN 1930-2940 18:6 June 2018**
Dr. V. Rajasekaran, Editor: *Challenges and Opportunities for Teaching and Research in English Language and Literature*
Viha Samrutha, A. R., B.A. English Literature
Feminism Portrayed in Short Stories of Rabindranath Tagore   156