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MESSAGE

I am happy that the seminar on “English Literature and Education” was convened on 12-10-2018 at Madurai in our St. Charles College of Education renowned for its education in teaching - learning technology. Glad to have hosted this international conference which has now become an annual practice to conduct international level seminars and conferences in varied themes and in the field of language analysis it is the second one. We are proud to have held this conference in conjunction with L Ordine Nuovo Publication.

The English language occupies a unique place among the languages in the world. There is no doubt that this language with its rich literature has been and is the instrument for human community to grow well and get better. There is no untold message in this language. The work of convening this seminar has been designed in turn to promote the development of English literature as a whole.

The conference has given a good opportunity for the participants, researchers, particularly the younger generation from neighboring countries such as Sri Lanka and Malaysia to exchange ideas and thoughts. Articles presented by the teachers, professors, researchers, academicians and students of Education in this conference have had conglomeration of concepts and ideas that focused on the past, the present and the future that made the sessions very interesting.

This compilation I am sure is a treasure that enfolds the immeasurably valued thoughts and findings. My wholehearted blessings I extend for this publication to become a source of inspiration to many readers and researchers in this field.

My warm felicitations and feelings of gratitude to everyone who has contributed for the success of this conference and for this book to take its form. God bless.

EDITORIAL NOTE

When we think of our holy nation and feel proud of its history, we fail to look back to its Pre-Historic period inadvertently because of lack of patience and slackness of passion thrashing to illusion. Even though we have more than 1562 languages widely spoken in India spread over from ditch to doctrine, we are bound to stick on our mother-tongue Tamil, national language Hindi and an international language so as called English, a boon of the blessings of Lord William Bentinck.

We are very happy to present this print-treasure, a compendium of the papers presented and discussed in the mass audience who witnessed the one-day International Conference on 'English Literature and Education' convened in St. Charles College of Education on October 12, 2018 with an intention to pave a way to the aspirants to stay a while and think of their past, present and future status particularly in language specifically in English especially in effective and efficient communication.

We thank all the minds and hands who whole-heartedly travelled with us since inception till now to make this grand task a great success to satisfy many good people like you. Since this compilation is the accumulation of the views and expectations of many people of different hopes, aims, ambitions and targets on this particular theme, definitely this publication would be a needy seater in your visible book-shelf from where you often pickup books for reading and reference to share its valid contents with others to empower them by enhancing their knowledge to enrich them effectively.

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Aim & Objectives

Academic Excellence in research is continued promoting in research support for young Scholars. Multidisciplinary of research is motivating all aspects of encounters across disciplines and research fields in an multidisciplinary views, by assembling research groups and consequently projects, supporting publications with this inclination and organizing programmes. Internationalization of research work is the unit seeks to develop its scholarly profile in research through quality of publications. And visibility of research is creating sustainable platforms for research and publication, such as series of Books; motivating dissemination of research results for people and society.

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A STUDY OF ACADEMIC ANXIETY OF PRIMARY SCHOOL STUDENTS

Dr. Khan Zeenat

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Abstract

Academic anxiety is one of the fieriest problems, which results in the failure of the student to perform well in academics and leads to suicides, failure and withdraw from school. This study was an attempt to find out the rate of percentage of academic anxiety among primary school students. The survey method was used, and a sample of 116 students was studied. The findings showed that 35.07 % students shows High anxiety level, whereas 57.46% students show Average Anxiety level. There is no significant difference in the anxiety level of girls and boys.

Keywords: Academic Anxiety, primary school students.

Introduction

Anxiety is a general term for several disorders that cause nervousness, fear, apprehension, and worrying. These disorders affect how we feel and behave and can cause physical symptoms. Mild anxiety is vague and unsettling, while severe anxiety can seriously affect day-to-day living and affects the academics of the students.

Anxiety disorders affect 40 million people in the United States (U.S.). It is the most common group of mental illnesses in the country. However, only 36.9 percent of people with the condition receive treatment.

When faced with potentially harmful or worrying triggers, feelings of anxiety are not only normal but necessary for survival. Ever since the earliest days of humanity, the approach of predators and incoming danger has set off alarms in the body and allowed an individual to take evasive action. These alarms become noticeable in the form of a raised heartbeat, sweating, and increased sensitivity to surroundings.

What is academic anxiety? It is the feeling of being distressed, fearful, or stressed out as a result of school pressures. There are disruptive thought patterns and physiological responses and behaviors that follow from concern about the possibility of unacceptably poor performance on an academic test or anything academically based. Description. The Amygdala (almond-shaped part of the brain), controls fear and aggression, releases epinephrine, and makes your heart rate increase.

Rationale of the Study

Schools all over India and the world are taking action against this nationwide academic issue of academic anxiety. In India, many students are falling prey to this academic anxiety by suicide and giving up their lives.

Schools are taking actions to lessen the academic anxiety either by banning homework altogether or lightening the load on students with homework. Most schools are starting to ban homework over holiday breaks. Schools and parents are realizing how much pressure is really being put upon these kids and how it's affecting them physically, emotionally, and mentally. To make a change and help with academic anxiety you can start a petition in your school to help lighten the load of homework. Academic anxiety is taking harsh pressures on students to academically succeed and learn. This anxiety is the main cause of stagnation, withdrawing from school, Involvement of adolescents in unsocial activities leading to delinquency, suicidal attempts, etc.

Objectives

- 1) To find out the Academic anxiety of Primary school students.
- 2) To find out the Academic anxiety of Male students of the Primary school.
- 3) To find out the Academic anxiety of Female students of the Primary school.
- 4) To compare the Academic anxiety of male and female primary school students.

Hypotheses

- 1) There is a no significant difference in the Academic anxiety of male and female Primary school students.

Scope

- 1) **Area:** The study will be useful for studying the Academic anxiety of all Primary school students.
- 2) **Content:** The study will be useful for studying Academic anxiety.

- 3) **Unit:** The study is useful for all the children of age group 9 to 12 years of all V std. Students.

Limitations

- 1) **Area:** The study is limited to only Aurangabad city
- 2) **Content:** The study is limited to Academic anxiety only.
- 3) **Unit:** The study is limited only to V standard students of English medium

Operational Definition

Academic Anxiety: it is stress or pressure that you experience based upon school-related functions.

Primary school students: The children between age group between 10 to 13 years old who are enrolled for V, VI, VII class.

Research Methodology

Research Method

The survey method was used for the collection of data. The Students from 8 English medium schools of Aurangabad was selected as a sample. Total 116 Students were selected as a sample, and on this sample, the Academic anxiety test by A. Sen Gupta and Dr. A.K Singh was administered, and Academic anxiety was measured and at the same time difference between girls and boys was also studied.

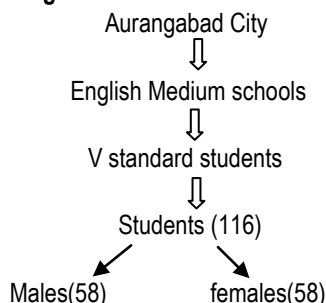
Sampling Technique

Simple Random sampling technique was used.

Sample Size

116 students from 8 English medium schools of Aurangabad city.

Sample Design



Tools

Academic anxiety Test –A.Sen. Gupta and Dr.A.K Singh

Variables

Academic anxiety
Primary school students

Statistical Technique

Mean S.D and test.

Discussion of the Result

Table was showing the Academic anxiety of Primary school students

Variables	No. of students(N)	% of the Students	Academic Anxiety Level	Interpretation
Academic Anxiety	116	7.4%	1-6	Low Academic anxiety Level
		57.46%	7-13	Average Academic anxiety level
		35.07%	14-20	High Academic Anxiety level

7.4% of the students show Low Academic anxiety, 35.07 % students shows High Academic anxiety level, whereas 57.46% students show Average Academic Anxiety level.

Table is showing the Academic anxiety of Male students of the primary school

Variables	No. of students (N)	% of the Students	Academic Anxiety Level	Interpretation
Academic Anxiety (Male)	116	4.34%	1-6	Low Academic anxiety Level
		59.13%	7-13	Average Academic anxiety level
		31.34%	14-20	High Academic Anxiety level

4.34% Male students shows Low Academic Anxiety level, 31.34% male students show High Academic anxiety and 59.13% shows Average Academic anxiety level.

Table is showing the Academic anxiety of Female students of the primary school

Variables	No. of students(N)	% of the Students	Academic Anxiety Level	Interpretation
Academic Anxiety(Female)	116	2.60%	1-6	Low Academic anxiety Level
		54.78%	7-13	Average Academic anxiety level
		42.60%	14-20	High Academic Anxiety level

2.60% of female students show Low anxiety 54.78% shows Average anxiety, 42.60% Female student's shows High anxiety level.

Conclusion

There is a no significant difference in the Academic anxiety of male and female Primary school students.

Anxiety	N	Mean	S.D	T' Value
Male	58	11.87603306	181.725777	0.29538634
Female	58	12.43801653	135.710081	

Hypothesis No. 01 is accepted as the T value is 0.295, which indicates no significant difference in the Academic anxiety level between male and female students.

Findings

1. 4.34% of Male children show Low academic anxiety
2. 59.13 % of the Male children show Average Academic anxiety.
3. 31.34% of the Male children show High Academic anxiety.
4. 2.60% of the Female children show Low academic anxiety
5. 54.78% of the Female children show Average Academic anxiety.
6. 42.60% of the Female children show High Academic anxiety.

Suggestions

- 1) The children who are having high anxiety level should be counseled by the counselor from time to time in the school.
- 2) The anxiety level of the students should be identified at the earliest to provide remediation.
- 3) The ignorance by the parents and teachers problems children leads to high anxiety related with education and future; this anxiety should be addressed immediately by the teacher and parents.
- 4) Special facilities in the classroom and exams should be provided to these children in the classroom.
- 5) Individual attention should be provided to these children in the classroom.
- 6) School syllabus should be reduced.
- 7) Exams burden should be lessened.
- 8) Open book exams should be implemented in the school immediately.
- 9) Home-work and assignments should be given as per the ability of the students in the class.
- 10) School subjects should be minimized, and compulsory subjects should be made optional subjects.
- 11) The students should be provided to choose the subjects from middle school as per the interest.
- 12) No subjects should be made obligatory or compulsion for the students to study at a school level.

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THE DEPICTION OF NATION THROUGH THEMES OF FRIENDSHIP, LOVE, TRAVEL AND HUMANISM IN *THE SHADOW LINES* OF AMITAV GHOSH

Naresh Annem

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Abstract

Any literary piece, in general, and fiction, in particular consists of a theme and an underlying concept that the novelist highlights or focuses upon. The themes, plot, and subplots of fiction have a connection with some concept or the other, directly or indirectly. Amitav Ghosh is one such novelist who depicts the concepts like nation and nationhood, partition, etc. through different themes in his novels. He is known for his mastery in carving out exemplary works and the themes he chooses. He gained popularity with his debut novel *The Circle of Reason* (1986) and received Sahitya Akademi award for his second novel *The Shadow Lines* (1988). *The Shadow Lines* links the private lives of the individuals with the history of the nation and public events. It is a multilayered novel with non-linear narration in which Ghosh questions the division of people with borders. The present paper deals with the concept of nation depicted through various themes of the novel like friendship, love, travel, and humanism with special reference to *The Shadow Lines*.

Keywords: Nation, Depiction, Travel, Humanism, Shadow Lines

Introduction

The Shadow Lines is a novel written by Amitav Ghosh in 1988 for which he received Sahitya Akademi award. It is considered one of the best works in India English fiction after *The Midnight's Children*. It is a multilayered novel with non-linear narration in which Ghosh questions the division of people with borders. *The Shadow Lines* links the private lives of the individuals with the history of the nation and public events. An unnamed narrator narrates the entire story of three generations through his memory; he recollects the happenings from 1939 to 1974. There are different themes in the novel like the friendship between an English family and Indian family, transcendental love between Tridib and May; Nick and Ila, extensive travel of the characters and humanism demonstrated by characters like Tridib. The novelist depicts the nation through all these themes. How each theme in the novel connects to the idea of nation is described in the subsequent part of this paper.

The Depiction of Nation through the Themes of Friendship and Love

Friendship and love are the two important themes found in *The Shadow Lines*. The plot and characterization of the novel revolve around these themes. Love and friendship are used as symbols of connecting the people and countries. The friendship of the English family, the Prices and Indian family, the Datta – Chaudharies of Bengal is one such example that friendship is beyond borders and unending. The friendship between these

families continues even after two-three generations. Tridib's grandfather who was a judge in Calcutta High Court became a friend to Lionel Tresawsen, father of Mrs. Price. Later, second-generation Saheb's (Tridib's father) family continued the relationship with the Prices. Even Saheb along with his wife Mayadebi stayed in Mrs. Price house for a long time during the Second World War when Saheb had some health problems.

The third generation, i.e., Tridib also maintained a relationship with the Price's family. He, was in love with Ms. May Price, daughter of Mrs. Price. Ila, who belongs to the fourth generation in Datta Chaudharies family, loves and gets married to Mr. Nick Price, son Mrs. Price. The friendship between these families continued irrespective of the social conditions, British rule, freedom struggle, etc. It is beyond borders and transcendental through which Ghosh depicts that nation should be free of physical constraints Ila is the niece of Tridib who lives in London for quite a long time. She was in love with Mr. Nick Price, the son of Mrs. Price. Later, Ila and Nick get married. This marriage of Ila and Nick is the indication of demonstrating the cosmopolitan nationalism, i.e., beyond the physical boundaries in which cultural, racial gaps, etc. fade away. Ila and Nick's couple live happily after their marriage, and the families also accept their marriage. Another case is the love between Tridib and May Price. Though it could not last long with the sudden death of Tridib, Amitav Ghosh wanted to showcase the cosmopolitan nationalism through the intercontinental love between them. Tridib sacrificed

his life to protect the life of May Price in the communal riots in Dhaka. In one of the conversations with May Price, Tridib says "You're my love, my own, true love, my love across the seas; what do I have to do to keep you with me?" (TSL: 175). Tridib asserts that May Price is his true love which symbolizes the transcendental love that is beyond the borders.

The Depiction of Nation through the Theme of Travel

One of the important themes in *The Shadow Lines* novel is 'travel'. The novel is divided into two parts, i.e., Going Away and Coming Home which represents the theme of travel. All the important characters in the novel travel from place to place. The novelist brings in the significance of travel and through that he depicts the need to mingle with other cultures. Travel is a symbolic representation that Ghosh used to advocate cosmopolitanism. The movement/travel of the major characters in the novel like Tridib, Narrator, Ila, May Price and Tha'mma among Calcutta, London and Dhaka is the symbol of blurring borders.

Even the conservative nationalist Dhamma also travels to the places like Mandalay etc. Journey across the borders is an example for the lessening the importance given to the physical borders. Reference made of places like China, Madrid, Cuzco or Colombo, etc. and travel from one country to the other countries is the example of trans-nationalism. Ghosh pronounces to have countries "where there was no border between oneself and one's image in the mirror?" (TSL: 29). According to Meenakshi Mukherjee "Distance in TSL is thus perceived as a challenge to be overcome through the use of imagination and desire until space gets dissolved" (Mukherjee, 2000: 136).

The Depiction of Nation through the Theme of Humanism

The theme of 'humanism' is advocated in *The Shadow Lines* even while the issues like partition, physical borders, and communal riots, etc. were present. After the partition of the country and communal riots, there were many refugees from either side of the border. But in this novel, one can witness the Muslims in East Pakistan who took care of a Hindu for instance, Khalil, a rickshaw puller, who takes care of Jethamoshai. Ghosh is against the coercive borders and division of the people. When the narrator tries to imagine a city near the periphery of the circle, he ends up in saying "None that is other than war. It seemed to me then that within this circle there were only states and citizens; there were no people at all" (TSL:

233). By criticizing the wars between the nations, Ghosh proclaims that people are important than the states, countries, and borders.

The sacrifice of Tridib to save the lives of Jethamoshai and rickshaw puller, Khalil is the indication that being an Indian, he sacrifices his life to save the Bangladeshi/ Pakistani citizens and being a Hindu also he tries to save the life of Khalil, a Muslim. Here, it is indicated that even religion is secondary when it comes to humanity. We are all human beings first, and we belong to nations, regions or religions later.

Borders are only the imaginary lines and the people with the same history and identity cannot be separated by these divisions. Even when the countries or places are divided nothing will happen, and people will continue to live together and maintain the same relationship. This can be observed from the conversation in the text that "They had drawn their borders believing in that pattern, in the enchantment of lines, hoping perhaps once they had etched their borders upon the map, the two bits of land would sail away from each other like the shifting tectonic plates of the prehistoric Gondwanaland" (TSL:233). Ghosh questions the necessity of borders through the character of Jethamoshai. When Jethamoshai was asked to come to India, he says, "I don't believe in India – Shindia... Suppose when you get there they decide to draw another line somewhere? What will you do then? No one will have you anywhere. As for me, I was born here, and I'll die here" (TSL: 215), which reflects his intention that borders are only the lines and are of no use.

Conclusion

Fighting against the colonial rule, western culture and restoring the native culture were the aims of nationalism in the colonial period India. But, the post-colonial Indian nation has seen a kind of dominant class ruling the country, lack of social equality, unequal distribution of money have become the issues to fight. The nationalism during the 1940s and 50s is different from the postcolonial nationalism, and its focus is also changed. With globalization, the world has become a global village and countries are cooperating and coming out to cooperate. Borders are being blurred as there is a movement of people from one country to another. Many Indians settled in Western countries like the US, UK, etc. Though it is not their nation wherever they are working for the growth of that nation, and later they become the part of that nation.

Ghosh promotes that physical borders cannot separate the people with the same history, culture, and identity. History and culture are important components of constructing a nation. Ghosh meant borders are 'the shadow lines' and they are of no use. Though he questions, Amitav Ghosh does not speak against any nationalism or the country. He says that nationalism is in the minds of the people.

Physical borders can't divide the people, but the division is in the minds of the people. Borders are the 'shadowy lines,' and nothing will change even if thousands of lines are drawn through the subcontinent and give a new name to every place. "It's a mirage; the whole thing is a mirage. How can anyone divide a memory?" (TSL: 247) Asks Amitav Ghosh. The narrow perspective of nation and nationalism should be dismantled by encouraging globalism and cosmopolitanism.

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ASSESSMENT OF ENGLISH LANGUAGE READING COMPREHENSION AMONG RURAL GOVERNMENT SECONDARY SCHOOL STUDENTS –A STUDY

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Abstract

The present scenario of education needs skilled craftsman in all sections of assessing the knowledge. Knowledge without skill is becoming the loaf. The advanced season of education needs to be enhanced about accountable and reflect able individuals to deliver for future preparation. The school education needs one's ability to grow lawfully to assess the predictions of future generations. English perhaps one of the needs to the learners to fulfill the gap between past and present knowledge efficiency among the learners. The present study "Assessment of English language reading comprehension among rural government secondary school Students – A study" gives us why learning the English language is declining among the rural students and what are the measures to be taken to bridge the gap of teaching and learning process. Girls are showing better performance in English language achievement better than boys. The more we read, the more we can read. Every time a reader meets a new word. Something new is likely to be learned about the identification and meaning of words.

Introduction

The world we live in towards the close of the 20th century and on the threshold of the 21st century is marked by the far-reaching changes. Their dynamism accounts for a universal demand for higher education.

The Concept of Reading and Comprehension

The Concept of Reading

- Reading is the most important skill to be taught in schools, and it is an arduous task. Indeed, a significant proportion leaves school still not reading, and many more will never again read anything for employment.
- The process of extracting meaning from a written or printed text.
- We can roughly define what we mean by the art of reading as follows:
- The process whereby a mind, with nothing to operate on but the symbols of the readable matter, and with no help from outside, elevates itself by the power of its operations. The mind passes from understanding less to understanding more. The skilled operations that cause this to happen are the various acts that constitute the art of reading.
- According to W.S Gray, "Reading is a form of experience. Reading brings us in contact with the minds of great authors, with the written account of their experiences, their recorded lives and the advancements made by them in various fields".

- The more we read, the more we can read. Every time a reader meets a new word, something new is likely to be learned about the identification and meaning of words. Every time a new text is read, something new is likely to be learned about reading different kinds of text. Learning to read is not a process of building up a repertoire of specific skills, which make all kinds of reading possible. Instead, experiences increase the ability to read different kinds of text. (Frank Smith, Understanding Reading: A Psycholinguistic Analysis of Reading and Learning. Lawrence Elburn, 2004)

The Concept of Comprehension

- Reading comprehension is the ability to read a text, process it and understanding its meaning. An individual's ability to comprehend text is influenced by their traits and skills, one of which is the ability to make inferences.
- Reading comprehension is defined as the level of understanding of a text/message. This understanding comes from the interaction between the words that are written and how they trigger knowledge outside the text/message. Comprehension is a "creative, multifaceted process" dependent upon four language skills: phonology, syntax, semantics, and pragmatics. Proficient reading depends on the ability to recognize words quickly and effortlessly. It is also determined by an individual's cognitive development, which is "the construction of thought process". Some people learn through education or instruction and others through direct expression.

Review of Related Literature

- **Rayner (1998) and Nassaji (2003).** Found that the more morphologically complex the word is that is, the more units of meaning a word has contained within the word-form-the longer it will take to analyze.
- **Sherry Berkeley (2007).** "Reading comprehension strategy, instruction, and attribution, retaining secondary students with disabilities". Dissertation Abstracts: Humanities and Social sciences 68(3-A):949. Found that the use of effective comprehension strategies that provide specific instructions for developing and retaining comprehension skills, with intermittent feedback, has found to improve reading comprehension across all ages, specifically those affected by mental disabilities.
- **Cian, Kate, Skill, Jane (2009).** "The Behavioural and Biological Foundations of Reading Comprehension". Guilford press: 143-175. The use of effective comprehension strategies is highly important when learning to improve reading comprehension. These strategies provide specific instructions for developing and retaining comprehension skills.

The Problem

Reading is a highly synthetic process. It requires simultaneous functioning of the eye and articulatory muscles, recognition of separate words and phrases, the immediate memory of what has just been read, remote memories based on the reader's earlier experiences, interest in the reading matter, and a sufficient degree of intelligence to understand what is read. Present study ASSESSMENT OF ENGLISH LANGUAGE READING COMPREHENSION AMONG RURAL GOVERNMENT SECONDARY SCHOOL STUDENTS – A STUDY interprets teachers' need to assess their pupil abilities not to affix permanent labels on them, but to decide what should be the next step in the teaching programme.

Objectives of the Study

- To study the reading comprehension level of students
- To study the effect of reading comprehension level of the boys and girls on their reading level grade

Variables

- Independent Variable : Gender and Grade
- Dependent variable: Reading Comprehension Score

Hypotheses of the Study

Keeping in view the objectives, the following research hypotheses are framed.

- There is a significant relationship between the Boys and Girls concerning reading comprehension
- There is a relation between Reading Comprehension Grade and Gender of the Students

Selection of the Tool

Review of the testing material revealed that suitable tool for the assessment of reading comprehension is readily available. Hence it is decided to use the Reading Comprehension Test (RCT) constructed by Dr. Pramila Ahuja and Dr. G. C. Ahuja (2012)

Selection of the Sample

One of the important steps in any research is to draw a sample which would truly represent the characteristic of the population in which the inferences are intended to be made. In this sense, a sample is the population of the miniature form. Generally, the sample for research is drawn by using either random sampling technique, stratified random sampling technique and so on depending on the purpose of the study. The population of the present study was all those students who were studying English subject at the Rural Government secondary school in Vijayapura City. Simple random sampling technique is used to draw the students of 9th standard as it seems to be proper because 8th standard students come under higher primary category and 10th standard students are under the phobia of board examination. Totally 60 students studying in IX standard were drawn using the simple random technique. Among 60 students 30 students were boys and 30 students were girls.

Collection of Data

To collect the necessary data about English language reading comprehension constructed by Dr. Pramila Ahuja and Dr. G. C. Ahuja (2012) was administered among boys and girls of IX standard selected at random. The students were made to sit and feel quite comfortable without any embarrassment and were encouraged to answer freely. The directions were given to the students before distributing the tool. The tool consists of some paragraphs. In each paragraph, some words are missing from the sentence. The pupils have to supply the most suitable word that they think should go on to into each blank space. They should write the only word in each blank space.

Blank spaces are of uniform length. Some total blanks are 50 so that an individual score can easily be converted into a percentage. Exact response gets one credit and not a synonym which makes the marking system much easier. The answers are to be written in the test booklet and not on a separate sheet. This facilitates reading, writing and re-reading for comprehension.

Analysis of Data and Results

The descriptive research design was used in the present study. Scores relating to English language reading comprehension of 60 students studying in Vijayapura rural constituted the raw data for the present study. The data were subjected to statistical treatment in pursuance of the objectives of the study and research hypotheses. In pursuance of the objectives and research hypothesis, the following null hypotheses were framed.

Null Hypotheses

- There is no significant relationship between the Boys and Girls concerning reading comprehension
- There is no significant relationship between Reading Comprehension Grade and Gender of the Students.
- To test the above null hypotheses t-test and the chi-square test was used.

Table 1 Mean SD and t Value of Boys and Girls Concerning English Language Reading Comprehension

- H_0 There is no significant relationship between the Boys and Girls concerning reading comprehension
- H_1 There is a significant relationship between the Boys and Girls concerning reading comprehension.

S.I. No	Gender	N	Mean	Stand. Deviation	t value	df	Pvalue	Remark
1	Male	30	26.9667	9.15191	2.448	58	.017	S
2	Female	30	32.3000	7.65709				
Total		60	29.633	8.40				

Graph 1

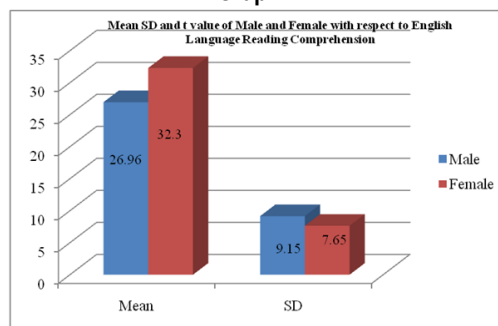


Table 2 Distribution of Grade according to Gender Hypotheses

- H_0 There is no significant relationship between Reading Comprehension Grade and Gender of the Students
- H_1 There is a significant relationship between Reading Comprehension Grade and Gender of the Students

Sl. No	Grade	Gender		Total
		Male(Boys)	Female(Girls)	
1	A	5 16.7%	13 43.3%	12 20.0%
2	B	6 20.0%	11 36.7%	16 26.7%
3	C	4 13.3%	3 10.0%	7 11.7%
4	D	5 16.7%	0.0%	5 8.3%
5	E	10 33.3%	3 10.0%	13 21.7%
Total		30 100.0%	30 100.0%	60 100.0%

$\chi^2 = 13.93$ $df = 4$ $\alpha = .005$ Remark = Significant

Interpretation of the Results

- **Table-1** shows Summary of mean values SD and t-values of boys and girls concerning English language reading comprehension test. The mean score value of students concerning English language reading comprehension found to be 29.633 with a Standard deviation of 8.40 in which mean score value of girls found to be higher (Mean=32.300, SD=±7.65) as compared to the boys in English language reading comprehension test score (Mean=26.9667, SD=±9.1519). Further, calculated t-value ($t = 2.448$, $df = 58$, $\alpha = 0.05$) found to be 2.448 at 5% level of significance which is much more than tabled value ($T_t = 1.96$). Hence null hypothesis is rejected, and alternative hypotheses (H_1) accepted, that is, there is

a significant difference is found between girls and boys score concerning English language comprehension test score. It can be concluded from the above analysis that, I.Q level of the girls is higher because they work hard for academic activities.

- **Table-2** reveals that 16.7% of the male students (Boys) score A grade while 43.3% of the female students (Girls) scored A-grade. There is a lot of differences found concerning % of grade between male and female students. Further, it is found that more than 33% of the male students (Boys) had E-grade while only 3% of the female students (Girls) scored E-grade. The overall summary of the discussion shows that female students are much ahead with male students. Further when it is cross-tabulated by using chi-square test and chi-square value ($X^2=13.93$, $df=4$, $p=.5\%$) is more than table value which is significant, and it interprets that the girls scoring grade is more than boys and hence the null hypothesis is rejected, and the alternative hypothesis is accepted.

Educational Implications

The outcome of learning is currently classified into three domains- cognitive, affective and psychomotor domain (Bloom et al. 1971). The primary goal of the school is the acquisition of pupil by the cognitive outcome, namely academic skills. The extent to which this goal is attained reflects the effectiveness of the school's endeavor. Therefore, it is surprising that great attention has been paid to the school achievement of students. The students with low reading comprehension level show decline in their academic achievement which assess the academic standards. So reading comprehension Level is enhanced by following ways:

- Loud reading must form the basis for silent reading, so silent reading should be insisted upon at a relatively later stage, the transition from loud reading to silent reading must be slow steady and gradual.
- Silent reading must be made a goal-oriented or purposeful activity.
- Silent reading must be tested or evaluated. There should be follow up activities after silent reading
- The element of speed, i.e., Rapid reading must be insisted upon gradually.
- As Rural Government schools were facing problems about infrastructure government should take initiation

to appoint mentors for training the students in English language Education.

- Self- study materials like video lessons, Play way techniques for teaching the English language may be enhanced.
- For developing efficiency in silent reading, the learner has to strive to overcome the following weaknesses –
 - 1) Pointing at the words with a finger or pencil
 - 2) Lip movement
 - 3) Seeing one word per fixation, inefficient eye movement, short span of recognition
 - 4) Backward eye movement along a line.

Conclusion

However, there are some challenges that need to be addressed. The teachers must demonstrate good reading models to the pupils to initiate good reading. The teachers must supervise and guide the students carefully while they read aloud otherwise loud reading becomes more harmful than good. But carefully selected graded and controlled reading materials with proper guidance can improve pronunciation and speech habits of children. The progress of the learner depends upon his strength off the desire to learn, upon the amount of practice given and upon the suitability and variety of the reading material. Speed is also an important requirement of good reading habit. Loud reading removes the defects in speaking. It is also a good test of the learner. It is an art, so it develops a sense of appreciation and prepares pupils to do the effective silent reading. Silent reading enables the students to acquire the complete mastery of the language and helps them to consolidate different skills, e.g., vocabulary, spelling, and pronunciation, etc. The earlier we train our pupil to read silently, the better it is. For this, material for reading should be simplified and should not be beyond the linguistic range of the pupils.

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ACHIEVING QUALITY IN HIGHER EDUCATION UNDER A NEO-LIBERAL PARADIGM OF DEVELOPMENT

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Introduction

The role of higher education in the development of an inclusive society is accepted across the ideological divide. Higher education becomes more relevant in a society with multiple forms of inequalities like class, caste, gender, etc. The process of empowerment is central to challenge the inequalities in society and build an inclusive society, and higher education is a pre-condition of empowerment in modern society. The socially and economically excluded find a ladder in higher education for its upward mobility. When higher education becomes inclusive, it can create and sustain conditions for radical transformations of the society. Higher education acts as a liberating force, particularly for the oppressed, the exploited and the excluded. Denial of access to higher education, in this age of information and communication technology, amounts to the denial of fundamental freedoms. Education, particularly the higher education, creates and sustains the space for democratic debate and empowers people in defending their rights. In a society with many forms of exclusions, higher education is not only necessary but becomes a pre-condition to fight these exclusions. Excluded categories regarding caste, class, gender, etc. find a way through higher education to enter into the system of governance and this, in turn, democratizes and legitimizes the system of governance. Again, the values of a society are inculcated to future generations through higher education. It is more relevant in India as its pluralist culture, and social structure is vital to its survival as a united nation. The values of the freedom struggle of the nation are passed to the younger generations by the education system of the country. Thus, any kind of dilution in the social responsibility of higher education will jeopardize not only the socio-economic development of the country but also the freedom of its people and of the nation itself. Higher education is undoubtedly beyond the class-room teaching and is linked to the process of knowledge formation in the society. However, the system of higher education is not autonomous of the socio-economic system in which it operates. Rather the dominant structures and interests in a

given period want higher education to serve their interests and to perpetuate the inequalities advantageous to them. They try to project the system of higher education as independent and autonomous of the socio-economic system so that the contradictions and struggles in the system will remain obscure. The guardians of the system use the language of inclusiveness to confuse those who are victims of the system. This leads to a de-historicized understanding education. The educational discourse is linked to the stages of development in a society. In recent times the capital-driven discourse in education has occupied the hegemonic position. Many of the progressive forces see education as independent of the system in which it operates and independent of the class struggle and class relations.

Education, State, and Society

The education system in a society is not and cannot be autonomous of the socio-economic system in which it exists. It has become an arena of contestation today. The neo-liberal policies throughout the world have weakened the public-funded education system. The crisis in education, particularly in higher education is not autonomous of the global economic crisis of recent times. The corporate world is leading the attack on the public-funded education system, on teachers and their unions and on the students with the aim to recreate the privileges for the elites. The neo-liberal agenda has come to occupy the hegemonic position not only in the developed capitalist world but also in countries like India. The ideology of neo-liberalism is so powerful that even the radical is often trapped by its deceptive language and design. Equity is the first causality in the neo-liberal process in higher education, so also the quality. The aggressive privatization of higher education is transforming higher education into a product to be bought in the market. It excludes those who are unable to afford. The struggle in the field of education reflects the structural crisis of the capital. Every means is used to achieve commoditization of higher education. So, any analysis of quality in higher education needs to be

contextualized. But the question of quality in higher education is not or cannot be autonomous of the nature of the system of higher education of a country. The Indian system of higher education has seen a paradigmatic shift in its nature and governance since the advent of the neo-liberal ideology. The issue of quality in higher education has to be seen in this context because the process of marketization and commoditization of higher education under a neo-liberal system not only affects quality, access, equity, etc. but also redefines quality. The neo-liberal process in higher education takes the value system out of the existing system of education and links it to the market and market values. The question of nation-building and modernization through education which is vital for a developing nation like India takes a back seat. Education as a tool of socio-economic change loses its significance in a neo-liberal, market-driven system of higher education. Quality in higher education cannot be an absolute concept.

Quality in Higher Education and Neo-Liberalism

Quality in higher education cannot be an absolute concept. The neo-liberal experiences in higher education in India in these recent decades have challenged the concept of quality in higher education that has emerged in the post-independent India out of a public funded education system. In the process of continuous and deliberate weakening of the public funded education system, the private initiative with a profit motive has come to occupy the center-stage in the field of higher education. Quality is being re-defined in the process. It is seen in a narrow prism of being able to get jobs, particularly the jobs in the corporate world. This ability to be employable is also conditioned by the uncontrolled tendencies of the market. For example; the jobs in the IT sector may get priority at one particular time accelerating the growth of the IT institutions, or it may be the management institutions on the other. The quality becomes linked to the market. Quality is fundamental because it involves the challenge of human resources management of the society, apart from creating capacity for jobs, etc. The concerns for quality rises from the fact that there has been a decline in the academic standards in higher education with few exceptions like IITs, IIMs, some universities, etc. Factors like the growth in the number of institutions and of students and consequent decline in public funding, dilution of post-graduate teaching that produce teachers, diversion of students to professional courses that fetch more income than general post-graduate courses, teaching profession

is less attractive than others, etc. are responsible for the decline in quality in higher education. The higher education system is under tremendous pressure as its credibility is on a decline. The strategies developed in recent times to improve the quality in higher education are broad regarding the neo-liberal ideas. They are incapable of bringing the desired result. The PPP (public-private partnership) mode has emerged as the dominant mode in the governance of higher education, and there is more private and less public in it. Instead of providing quality higher education it has excluded the poor, and the marginalized from its scope and has created a market of higher education. And this market with its values and quality management has been successful in buying the minds of its consumers, which is the middle class. The deliberate neglect of the public-funded higher education by the neo-liberal state to facilitate the process of commercialization of higher education on the one hand and the aggressive marketing strategy of the private players in higher education has been successful in creating insecurities in the minds of the middle class. Then these insecurities are exploited for the market of higher education. Then the middle class becomes its victim and interestingly its defender. Quality is reduced from a value-based system to a narrow concept of capacity building for the job market. The privatization of education is seriously denting the quality of education and thereby also denting the prospect of fast advances in sciences, technology, and real income. (Bagchi-2010) The problem lies in the fact that most of the discussions on quality higher education confine themselves to issues devoid of context. This will hardly help in improving the quality in higher education.

Neo-Liberal Policies in Education in India

The above analysis of the situation in education in the USA has a lot of relevance to India. Higher education in India has its problems and characteristics, but largely it operates in a neo-liberal framework at present. The new initiatives in higher education taken by the Indian state are essentially neo-liberal and aim at transforming higher education into a commodity in the market. It contradicts access based on equity. In India, equity, access, and excellence in higher education have multiple dimensions like caste, region, community, and gender, etc. The neo-liberal programme in higher education does not address these issues. Rather it will sustain the existing inequalities in higher education. The neo-liberal regime operates in a well-calculated manner. It uses consensus as well as

coercion to further its agenda. The major political formations in the country, the NDA and the UPA do not have fundamental differences on neo-liberalism in higher education. The Indian state has become an active facilitator of the process of commoditization and commercialization of higher education. The ideals of the freedom struggle and the constitution on education are being replaced by the logic of the market. As the billionaires in America discovered education to be profitable, so also the capitalists in India like Birla and Ambani found education to be a profitable sector and to be exploited.

During the last two decades, there have been several initiatives by the central govt. Towards privatization of higher education in India. There has been a continuous decline in public spending on higher education. The state is retreating, and space is being left to private capital. The finance ministry in its report on subsidies in 1997 re-defined education as a non-merit good from a public good. In 2004, education excluding primary education was categorized as a merit-II good. The Ambani-Birla report on 'policy framework for reforms in education' was submitted in April 2000. As per the logic of the interests they serve, the report found the education sector to be profitable and redefined education to be a marketable commodity. They also suggested for banning any form of political activity on the campuses. This is in line with the corporately-driven onslaught on teachers and their associations as they are seen as the stumbling blocks in the way of commoditization of education. The UGC used terms like corporate culture and commercial culture, in its concept paper (October 2003) for the governance of the universities concept paper. The UPA-II aggressively pushed the neo-liberal reforms in higher education with scant regard to the opposition from the various stakeholders. The NDA government at present led by BJP is just pushing the same neo-liberal agenda in a different language. Its attempts for new education policy are full of such discourses. The different initiatives taken by the govt at the center should be seen in the overall context of its neo-liberal political, economic policies. These are in the background of Ambani-Birla report; report of the National Knowledge Commission and the Yashpal committee and the proposed new education policy. The present Modi led government at the center has become more aggressive in its efforts to privatize and commoditize higher education through its policies and practices. The NIRF, Graded Autonomy, HEERA, HEFA, etc. are just parts of the grand

design of commoditization of higher education. The proposed HECI (Higher Education Commission of India) by the present government has been exposed as the most naked, authoritarian move in the history of independent India to make education a commodity available in the market. This is the most naked attack on the very idea of Indian Education System and its values developed out of the ideas of Gandhi, Phule, Tagore, Sri Aurobindo, Ambedkar, Nehru, Radhakrishnan, and many others. The constitutional project of Nation Building through education is at least officially abandoned by this government through its neo-liberal moves. While attacking Macaulay these people in the government are actually becoming his disciples because like they want foot soldiers of Neo-liberal Capitalism. The proposed HECI has no logic behind it. Again the HECI becomes most powerful and authoritarian in history under the draft rule as it can punish those who do not obey its recommendations. The Draft rule talks of 'less government and more governance' but actually it is the reverse. It also uses the concept of 'inspector raj' of the UGC to dismantle it. Thus it is a clever move by using radical language to implement the hidden agenda and to hoodwink the masses. The domain of education is decisively invaded by the neo-liberal forces under the garb of government machinery. Why there will be a replacement of UGC, How this new body will solve the issues unsolved by UGC, How overlapping Jurisdictions will be addressed, How more authoritarianism is justified, Why exclusion of primary stakeholders, the teachers in the proposed new body is justified, How transparency and quality can be ensured by this body; these are some of the questions remain unanswered by the MHRD. Education that is the Public- Funded, Secular, and Scientific Education is and will remain the life line of our democracy and freedom. There cannot be the realization of freedom without education and inclusive education is not possible without freedom. Those who attack this Public-Funded Secular education also attack freedom. These bills and steps of the central govt are parts of a well calculated design to reduce the role of the state in higher education and to commoditise higher education as per the needs of the monopoly capital. They neither address the issue of equity, quality and access in higher education in the country. The public-funded higher education system will be crippled to a point of no return. The marketization and commodification of higher education will exclude those who are unable to afford, and in a society like that of India with multiple forms of inequalities, the marginalized will be deprived of the

opportunities in higher education and their road to empowerment. This will sustain the inherited inequalities with negative implications for the cherished constitutional goal of an egalitarian socio-economic order. Higher education without equity and quality will be exclusive.

Role of Teachers in Quality Education

Teachers are central to any education system for shaping the minds of the learners to empower them to face the new challenges and opportunities of our times. Quality of education is affected by an acute shortage of teachers in many parts of the world including India. Effective Teachers are decisive in facilitating knowledge construction rather than simply transmitting information, in promoting student's ability for analysis rather than just memorization and in providing learner-centered processes. (UNESCO, 2012) Another factor is the poor service conditions of the teachers that have a discouraging effect on attracting the young talent to the teaching profession and thereby weakening the quality of education. Again quality teaching depends on teachers with basic rights like academic freedom, teaching friendly environment, right to association, etc. In UNESCO's own words teachers are an investment for the future. (UNESCO, 2014) But unfortunately in most South Asian countries including India teacher quality is not recognized as a key factor in improving learning outcomes and so not addressed in key strategies for education. (UNESCO, 2011) The status of the teaching profession is the decisive factor in attracting and retaining talented people in the profession. Those countries that pay lip service to the contributions of the teachers in building the society but doing the reverse in their actions and policies cannot achieve quality in education. In India, the status of the teachers in the society is on the decline in these years that de-motivates teachers. Without a combination of job security, attractive salary, academic freedom, and social prestige teaching cannot be made a preferable career choice. With globalization and information and communication technology, the roles and responsibilities of teachers have changed. Teachers have more responsibilities now than in the past. They have to act as facilitators of learning rather than transmitters of knowledge only, imparting non-cognitive skills and values in addition to academic knowledge, teaching students from diverse social, cultural and economic backgrounds. Again the workload is multiplied with administrative duties, extra-curricular assignments, parent and community engagements, etc. In such a situation inefficient teacher

management has a significant negative impact on the work and life of teachers, which directly affects their motivation and can provoke absenteeism, frequent strikes and declining attractiveness of the profession. (Tournier, 2011) Instead of preparing them to deal with these challenges, government policies in India are weakening the service conditions of the teachers that they have earlier. The growing non-formalisation of the teaching profession by the Neo-liberal State on the one hand and weakening of the Public-Funded Education System, on the other hand, are parts of the same strategy, which is promoting capital in the education sector, particularly the higher education sector. Thus commoditization and privatization of education will not be able to achieve the desired goals of quality education along with access and equity. The voices of the teachers and their associations will be excluded in the process of privatization of education as a market will decide everything in privatization, and it does not allow organized democratic voices in its functioning. It will be undemocratic as the teachers are the most important stake-holders after the students in the education sector. This will seriously affect quality in education.

Conclusion

Quality Higher Education is directly linked to the development of a society, and it is more relevant to a society with multiple forms of inequalities and exclusions like that of India. Higher education without quality is a skeleton without flesh and blood. And quality cannot be delinked from equity and access. All the three in combine make a system of higher education inclusive and relevant to the majority of the population without any exclusion. Quality higher education under a set of neo-liberal policies is self contradictory because commercialization of higher education transforms quality into a commodity in the market and excludes those who are unable to afford. In the process, it reinforces the existing inequalities and exclusions in the society as the poor are excluded from quality higher education. As most of the tribal, Dalits and backward are poor their empowerment through higher education will not be possible through commercialization of higher education. Even if the existence of the commercial institutions of higher education is accepted in the face of the argument of lack of funds of the govt, it cannot be allowed to occupy a dominant position in comparison with the public-funded education system. There must be social control of these commercial institutions of higher education which should include the fees collected from the students,

admission process with reservation, course content, examination process, service conditions of the faculty and others, their recruitment, infrastructure, the mechanism to upgrade the knowledge of the faculty, etc. There must be comprehensive legislation in this regard in the state.

On the other hand, the public-funded higher education system must be revived and put to a dominant position. The governance of higher education should ensure minimum standards of instruction, minimum working days, working hours, tutorials, term papers, the workload of teachers, etc. The monitoring mechanism should be effective to ensure accountability. The knowledge of the teachers should be updated regularly, and the academic staff colleges need to be serious than ritualistic. Assessment is an important component of quality, and it should be regular and free of irregularities. Bureaucratic strangulation has impeded in the way of the autonomy and quality of higher education in the state. Corruption has been another factor affecting quality education. The govt. has a primary role in eradicating the above two problems. The three basic components of quality higher education, quality of content and technique, quality of teachers and quality of infrastructure should be given top priority. An

education market without any regulation can never be a substitute for a public-funded education system. The public funded higher education system should be defended at any cost in the larger interests of equitable, egalitarian, democratic social order. And everybody has a stake in it.

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EXPLORING THE IMPACT OF MIGRATION IN M.G.VASSANJI'S *NO NEW LAND*: A STUDY IN DIASPORA

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Abstract

No New Land (1991) is Vassanji's second novel. Vassanji describes the Lalanis who earnestly look up to Canada as the Promised Land. Their arrival in Canada from Dar es Salaam is marked by anxiety and apprehensions regarding their future. The plot spins around the predicament of the Lalanis who are transplanted into a land of alluring potential but also laborious struggle. Nurdin Lalani, the protagonist of the novel, represents those emigrants who envisage that Canada is the land that heralds bounties. Nurdin Lalani's family feels they can attain prospects of a decent standard of living and a secured identity. The plight of the Lalanis in Tanzania was dismal, and their economic sustenance was minimal. That's the reason they decided to migrate to Canada. They eke out a living by doing odd jobs. Immigration to Canada does not diminish the sense of loss Nurdin experienced in East Africa. Ironically, the country that supposedly promises political, social and personal freedom sustains the kind of degradation that he went through in his homeland.

M.G.Vassanji: A Brief Introduction

Born in Nairobi, Kenya on May 30, 1950, to parents of Gujarati descent, Vassanji ancestry can be traced to Gir Gadhada, Jam Jodhpur and Porbandar in the Gujarat state of India. His ancestors had moved to Kenya in the late nineteenth and early twentieth centuries and both his parents were born in East Africa. Vassanji completed his school studies in 1969. After that he spent three months in the Tanzanian military service and some weeks at the University of Nairobi. Having taken a scholarship to the prestigious Massachusetts Institute of Technology in the United States of America in 1970, he graduated with a Bachelor of Science degree in 1974. In 1978, he obtained a Ph.D. in theoretical nuclear physics from the University of Pennsylvania. In 1978, Vassanji moved to Canada.

No New Land: A Summary

No New Land (1991) is Vassanji's second novel. Vassanji describes the Lalanis who earnestly look up to Canada as the Promised Land. Their arrival in Canada from Dar es Salaam is marked by anxiety and apprehensions regarding their future. The plot spins around the predicament of the Lalanis who are transplanted into a land of alluring potential but also laborious struggle. Nurdin Lalani, the protagonist of the novel, represents those emigrants who envisage that

Canada is the land that heralds bounties. Nurdin Lalani's family feels they can attain prospects of a decent standard of living and a secured identity. The plight of the Lalanis in Tanzania was dismal, and their economic sustenance was minimal. That's the reason they decided to migrate to Canada. They eke out a living by doing odd jobs.

Nurdin's children extensively imbibe the Canadian ways of living and even detest their father who does menial jobs. At the beginning of the novel, we get to know that Nurdin is charged with sexual assault. This event has been mentioned in the very first pages by the novelist to draw our attention to the crashing of the ideals and dreams of Nurdin. He could not bring himself to terms with the incident.

Migration and Its Consequences in No New Land

The novel opens on an ambivalent note as the two contradicting concepts of place and identity collide at the very start. This is a precursor to the conflicts in Nurdin's life that follow in quick succession. The Lalanis belonged to the Shamsi community had migrated to Canada in search of better prospects. Their arrival in Canada from Dar es Salaam is marked by anxiety and apprehensions regarding their future. The plot spins around the predicament of the Lalanis who are transplanted into a land of alluring potential but also laborious struggle. Nurdin Lalani, the

protagonist of the novel, represents those emigrants who envisage that Canada is the land that heralds bounties. The following quotation from the novel reveals how the "ghosts from the past" cannot be shaken off.

We are but creatures of our origins, and however stalwartly we march forward, paving new roads, seeking new worlds, the ghosts from our pasts stand not far behind and are not easily shaken off. (No New, 9). Zera, Nurdin's wife successfully handles domestic pressure to earn a living. It is the younger generation that manages to find a way out for themselves in the diaspora much comfortably and effortlessly than Nurdin and Zera. Nurdin contemplates the attitude that Fatima, his daughter adopts to deal with the new world, new people and new ideas.

For the crime of being her father when he wasn't anything like what she had in mind. She was ashamed of this little Paki-shitty-stan of Don Mills, as she called it. She didn't belong here; she would pull herself out of this condition: everything about her attitude suggested that. She would rise to where they had neither the courage nor the ability to reach. Where had she picked up this abrasiveness, this shrillness, this hatred of her origins? (No New, 167)

Nurdin's children noticeably imbibed the Canadian ways of living and even despised their father who carried out menial jobs. Fatima disengaged herself from the Shamsi community in Don Mills. She was more akin to the Canadian way of life and strived to be one of them. Interestingly, characters like Jamal, Romesh and Sushila had an advantage in the diaspora and chose Canada as their new home instead. Nurdin's children stand for the transformed Asian-Canadians who are not troubled by their pedigree or nostalgic reminiscence. Nanji and Jamal too moved to Canada, but Nanji felt that his dreams were not fulfilled whereas Jamal survived by doing odd jobs. Here home turns out to be an unachievable dream. The promises that Canada once held for Nurdin are unfulfilled. "No new land" is thus, "no new home" as the same experience of disillusionment that the Lalanis had left behind in Dar es Salaam gets repeated in Don Mills. Ian Chambers is of the opinion that, "The migrant's sense of being rootless, of living between worlds, between a lost past and a non-integrated present, is perhaps the most fitting metaphor of this (post)modern condition." (Chambers, 27)

In the novel, there is no indication that any of the members of the African Indian community are in contact with their original homeland, India. Dar es Salaam, rather

than India is the place of memory for the characters. They do, however, correspond with Dar es Salaam, especially Zera, who consulted with Missionary over traditional Shamsi reactions to events of daily life in Toronto and requested him to join them in the West. Vassanji thus finely validates that the act of looking back, which is often enveloped in nostalgia and a longing to return, forms part of a multifaceted psychological negotiation of guilt. Vera Alexander writes,

The Afro-Asian network of immigrants to which the protagonists belong plays an important but ambivalent role in their trials of initiation. In practical terms, the community facilitates their access to the 'new land' by providing help-lines and familiar social structures.

The safety in numbers alleviates the newcomers' sense of inadequacy and insecurity. On the other hand, the modern lifestyle in Canada exposes the immigrants to problems for which they have no traditional panacea. (Alexander, 200)

Canada is where the present time of Nurdin Lalani and his family is mediated. Hence, the nation is at the core of our discussion in the context of diaspora. Speaking of Canada as an open space which has embraced migrants and refugees, Asma Sayed observes,

Open space may function as an indicator of the country's openness as a multicultural society, or the potentiality and growth of self, identity, and home; or, on the other hand, as something more negative – the opening of a wound, for example, or of separation, loss, isolation, in-between-ness, or a site of displacement for the diasporic individual. No matter the endless interpretations, Vassanji primarily perceives the openness of Canada as a canvas that allows for a plurality of voices and narratives of identity, home, and belonging, and creates a palimpsest for the layering of stories. (Sayed, 24-25)

The Lalanis' movement from Tanzania to Canada involves a complex transformation. No recognition is given to the individual's ethnicity as Nurdin experiences a sense of loss aggravated by the surrounding social context in the Don Mills suburb. For Nurdin Lalani, Canada is a hostile space. At job interviews he is written off as he lacked a "Canadian experience" (44). He experienced racism on a personal level. His ambivalence finds expression in his victimization. He felt a moral and a cultural shock in Canada. He attends a peep show which comes as a moral shock for himself too. On a familial level, frustration and disorientation sets in as his children do not regard him. Nurdin manages to generate a frail appearance of internal

stability by embracing certain traditions, Islamic values, and attitudes such as going to the Mosque every Friday. The Lalanis' settlement in Sixty nine, Rosecliff is conceived as a segregated space. Sixty-nine Rosecliff is associated with stereotypes and myths of backwardness; its diversity is marked and populated by migrants who have continually become a more settled and permanent population. Though there are some poorly maintained housing estates, the members manage to earn a living for their survival.

While anthropologically speaking, the orientation provided by culture is still flexible enough in the young to shift with a change of surroundings, the old in No New Land can only compensate by a conscious effort. Interestingly, there is one other group of people that succeed in Canada apart from the young generation – those who have occupied marginal positions in the homeland and thus have an advantage in the diaspora. Outsiders like Jamal or Sushila, a Hindu are the new marginal men and women: i.e., those flexible enough to be open to and eager for innovation. For them, Canada is a welcoming space, unlike Nurdin. After her husband's death, Sushila, who also has lived in London, does not go back to Africa but chooses Canada as a new home instead, because she is sure that it allows her distancing from traditional gender roles:

"I was not going to slave for my fat mother-in-law and the fat aunts and grandmothers. And I would not choose that life for my daughter either. So by and by we heard about Toronto." (No New, 154)

In the same manner, Jamal and Nanji prudently prevent the new land from becoming the old because they value the new over the old. Having been transplanted to Canada, the Lalanis encounter a new cultural landscape which they (especially Nurdin) find extremely strenuous to deal with. Dan Ojwang observes, The travails of the Lalanis are complemented by Nanji's ruminations about religion, his paralysis in the face of racism, and his inability to find love, among other existentialist themes of futility and anxiety. The sophisticated nature of Nanji's thinking acts as a narrative counterpoint to Nurdin's bewilderment in the face of a new cultural landscape. (Ojwang, 43)

Nonetheless, the text does not point out that Zera is as disgruntled as Nurdin with the downward mobility experienced by the family's movement to Canada. There is a social and cultural continuity to her life. She keeps herself busy by mingling with the neighbors. Food becomes one of the most important means for her to socialize with the people at Don Mills. Though the setting

and the kind of people whom she needs to deal with socially have changed with their migration to Canada, her essential role as a woman and her integrity has remained largely unchanged. Nurdin pondered about the attitude that Fatima, his daughter had adopted to deal with the new world, new people and new ideas.

For the crime of being her father when he wasn't anything like what she had in mind. She was ashamed of this little Paki-shitty-stan of Don Mills, as she called it. She didn't belong here; she would pull herself out of this condition: everything about her attitude suggested that. She would rise to where they had neither the courage nor the ability to reach. Where had she picked up this abrasiveness, this shrillness, this hatred of her origins? (No New, 167)

In contrast, Nurdin is in a state of anxiety and confusion. Much of this emotional turmoil is manifested through his sexuality. As the son of a successful and a wealthy businessman, and as an educated and skilled entrepreneur in Tanzania, he is now forced to do demeaning work in Canada. He works as a counter clerk at a donut shop and as a caretaker at the Ontario Addiction Centre. His friendship with Sushila, daughter of the cobbler in his hometown in East Africa, slowly turns romantic. Later, he is burdened by guilt and decides to remain faithful to his wife. But his faithfulness to his wife is not predicated on passionate love or emotional intimacy. The social freedom that is available to him in Toronto, i.e. his inhabited space, is undermined by the social strictures of his traditional marriage to Zera, and by his economic and social marginality as an immigrant in Toronto. Vijay Mishra underlines the impact of diasporas as they are also a record of the host nation's memory and evolve a critical thinking of the nation's aesthetic. He suggests,

We need to look at people's corporeal or even libidinal investments in nations (as denizens or as outsiders); we need to read off a modernist 'transcendental homelessness' against lived experience.... and we need to think through critically the effects of the aesthetic (as dialogic expressions, discrepant discourses or as 'minor' literature) on both diasporic and host citizens. (Mishra, 21)

The remains of the past are also frequently assembled by the imagination to form a new, and kaleidoscopic design, one which, in Homi Bhabha's words, "does not merely recall the past as social cause or aesthetic precedent; it renews the past, refiguring it as a contingent 'in-between' space, that innovates and interrupts the performance of the present" (7). It is Stuart

Hall who most effectively sums up this point in "Cultural Identity and Diaspora."

Diaspora identities are those who are constantly producing and reproducing themselves anew, through transformation and difference [...]. It is because his New World is constituted for us as the place, a narrative of displacement, that it gives rise so profoundly to a certain imaginary plenitude, recreating the endless desire to return to the "lost origins" [...]. And yet, this "return to the beginning" is like the imaginary in Lacan – it can neither be fulfilled nor requited and hence is the beginning of the symbolic, of representation, the infinitely renewable source of desire, memory, myth, search, discovery. (Hall, 235-36)

Conclusion

The sense of powerlessness that Nurdin feels at the social, emotional and sexual levels of human experience is characteristic of the loss of the social status and the cultural pride that was associated with his cultural heritage as a South Asian living in Africa. Immigration to Canada does not diminish the sense of loss he experienced in East Africa. Ironically, the country that supposedly promises political, social and personal freedom sustains the kind of degradation that Nurdin went through in his homeland. Dislocation and displacement have produced disillusionment which Nurdin Lalani finds extremely challenging to grapple with.

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STUDY ON THE SOCIAL MATURITY OF THE PROSPECTIVE TEACHERS

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Abstract

The objective of the study was to find the social maturity of the prospective teachers. The survey method was used for the study. The sample for the study is 120 B.Ed students (76 female and 44 male). The tool used for assessing social maturity is social maturity scale developed by Dr. Nalini Rao. Mean, SD and t-test are used to analyze the data. Findings revealed that there exists no significant difference in the social maturity of the prospective teachers concerning gender and age. It was also found that the social maturity of the prospective teachers can be enhanced to a higher level.

Keywords: Social Maturity, Prospective teachers

Introduction

As Ross says, "Individuality is of no value and personality is a meaningless term apart from the social environment in which they are developed and made to manifest". An individual has no existence apart from society. A human child requires a social medium for its development. A socially efficient person is one who learns the norms of the society and adapts his behavior accordingly gets trained in various skills required for a good life. The goals of social aims of education are fulfilled only when an individual can contribute to society as much as he can. Teachers play a vital role in shaping the students to become a socially responsible person. The social maturity of the teachers is considered significantly for inculcating the social skills in the students. In the present scenario, there are so many uncertainties prevailing among the adolescent students in society. It is very crucial to see whether the prospective teachers are socially matured enough to deal with those students in the classrooms.

Social Maturity

One of the objectives of education is to plan and train the students for proper social maturity in children. Socially matured children can assume responsibility and adjust to the inevitable limitations and restrictions of the community life. Social maturity is defined as the behavior that is by the standards and norms for a person of that age. Social maturity is the final expected outcome of social development and socialization. Social maturity is considered to be the level of required social skills that an individual has achieved relative to the particular norms of the society. Socially matured children are relatively free

from conflicting emotions and are capable of releasing their emotions in a socially acceptable manner.

Need for the Study

One of the important aims of education is to impart social skills in the children. In this conflict-ridden world today, many of our children are driven to live in a small family situation. Almost both the parents are job seekers nowadays. Children have left aside without proper elders' support and assistance. This situation made the children unable to receive enough social competencies from the parents, grandparents, other family members and from the surroundings. Children are often left alone and occupied by some of the harmful social media. They are slowly departed from society. Many of our children are lacking interest in the social welfare activities, and they want to be sticky in the unwanted things in the technological appliances like television, videogames, computers, cell phones, etc., This situation made them socially immature and in turn, affects their other psychological developments. Education is a powerful tool and teachers are the facilitators of inculcating the necessary social skills through education. So the role of teachers in developing social skills among the students at schools is very important. The social maturity of the teachers should be taken into account for the proper inculcation of social development in the students. A socially matured teacher helps the students to develop the social behaviors properly. He facilitates the students to train many of the social competencies through educational programmes. Nowadays students are facing many problems in and around them in many ways. Choudhary (2014) revealed the gender difference in the social maturity of adolescents.

Senthilnathan and Minnelkodi (2014) pointed out that the social maturity of the students is at a moderate level. Anand and Kumar (2014) indicated that family and peer factors affect the social maturity of adolescents. Since the social maturity of the school students has to be enhanced to a higher level, it is desirable for the prospective teachers to be socially matured to handle those immature students in the classroom. So the study on the social maturity of prospective teachers is the need of an hour. This study aims to find out the social maturity of the prospective teachers based on the essential social competencies.

Objectives of the Study

1. To find the difference between the social maturity of the prospective teachers concerning gender
2. To find the difference between the social maturity of the prospective teachers concerning age
3. To find the level of the social maturity of the prospective teachers

Hypotheses of the Study

1. There exists the significant difference in the social maturity of the prospective teachers concerning gender
2. There exists a significant difference in the social maturity of the prospective teachers concerning age

Methodology

Survey method is used for the study. The Sample for the study is 120 prospective teachers (76 female and 44 male) from Virudhunagar District using simple random sampling. The tool used for data collection is Dr. Nalini Rao's Social Maturity Scale. The statistical techniques used for the analysis of data are Mean, Standard Deviation, t-test.

Analysis and Discussion

Table 1 Comparison of mean scores of social maturity of the prospective teachers concerning gender is in

Table 1

Group	Mean	SD	t-value
Female	297.44	26.32	0.45@
Male	295.06	28.49	

@ Not significant at 0.05 level

From the table 1, the obtained t value is 0.45 is less than the table value. It reveals that the groups do not differ significantly in their social maturity. Thus the hypothesis,

"There exists the significant difference in the social maturity of the prospective teachers concerning gender" is rejected. Thus the result proves that there exists no significant difference in the social maturity of the prospective teachers concerning gender.

Table 2 Comparison of mean scores of social maturity of the prospective teachers concerning age is in table

2

Age	Mean	SD	t-value
below 23 (n=64)	293.10	31.63	1.16@
greater than or equal to 23 (n=56)	299.71	30.71	

@ Not significant at 0.05 level

From table 2, the obtained t value is 1.16 is less than the table value. It reveals that the groups do not differ in their social maturity. Thus the hypothesis, "There exists a significant difference in the social maturity of the prospective teachers concerning age" is rejected. Thus the result proves that there exists no significant difference in the social maturity of the prospective teachers concerning age.

Table 3 Number and Percentage of the social maturity of the prospective teachers are in table 3

Number of prospective teachers	Percentage of moral values
28	between 50% to 60%
64	between 60% to 70%
28	above 70%

From table 3, it is observed that 92 prospective teachers possess the social maturity between 50% to 70%. This shows that social maturity of many of the prospective teachers has to be enhanced still to a higher level.

Conclusion

The study concluded with the findings that there exists no significant difference in the social of the prospective teachers concerning gender and age and the level of social maturity of the prospective teachers is at a moderate level. This indicates that the social maturity of the prospective teachers is to be improved to a higher level. This improvement in the level of social maturity of the prospective teachers can be achieved by imparting education in the field of social development.

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MAKING AND BREAKING OF MYTH: NATIVE AMERICANS IN *THE TWILIGHT SERIES*- A POSTCOLONIAL STUDY

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Abstract

The postcolonial discourse critically observes the effects and after-effects of imperialism in the diversified areas of erstwhile-colonized lives, subjects, nations-states, cultures, ethnicity, literature and Western genre. The consequences of colonialism have significantly induced the postcolonial critics to analyze the social, political, cultural, anthropological, and literary legacy of imperialism. The Western Genre, which includes various forms of visual art such as painting, literature, television, radio, and film, represents the postmodern portrayal of American life and history. As the depiction of the Indigenous populace in the Western genre has been an interesting contentious theme in the contemporary postcolonial context, this paper attempts to examine the construction, reconstruction, and deconstruction of social, political, cultural myths in the Western genre by analyzing the representation of Native Americans in Summit Entertainment's *Twilight Series*. This is a series of five supernatural romance fantasy films based on the four *Twilight Series* novels written by the American author Stephenie Meyer. This paper focuses on the typecasting of the Indigenous population while considering the emergence of a whole-new pack of native actors in shapes of mythical figures in the latest popular phenomenon called *The Twilight Saga*. While analyzing the making and breaking of different social, cultural, political myths in the series of *Twilight* movies, this paper studies the series as more or less a colonial saga.

Keywords: Postcolonial, Native American, *Twilight Series*, Indigenous, Marginalization.

The consequences of colonialism have significantly induced the postcolonial critics to analyze the social, political, cultural, anthropological, and literary legacy of imperialism. The postcolonial discourse, critically observes the effects and after-effects of imperialism in the diversified areas of erstwhile-colonized lives, subjects, nations-states, cultures, ethnicity, literature and Western genre. The Western Genre, which includes various forms of visual art such as painting, literature, television, radio, and film, represents the postmodern portrayal of American life and history. As the depiction of the Indigenous populace in the Western genre has been an interesting contentious theme in the contemporary postcolonial context, this paper attempts to examine the construction, reconstruction, and deconstruction of social, political, cultural myths in the Western genre by analyzing the representation of Native Americans in Summit Entertainment's *Twilight Series*. This is a series of five supernatural romance fantasy films based on the four *Twilight Series* novels written by the American author Stephenie Meyer. This paper focuses on the typecasting of the Indigenous population while considering the emergence of a whole-new pack of native actors in shapes of mythical figures in the latest popular phenomenon called *The Twilight Saga*. While analyzing the making and breaking of different social, cultural, political myths in the series of *Twilight* movies, this paper studies the series as more or less a colonial saga. However, it also attempts to celebrate the rise of Native as

mainstream actors in a time when Hollywood is believed to toy with the idea of 'kill the Indian, save the man' and how the movie series has been able to break this myth.

Writer Franki Webb has observed in his essay "Under-representation of Native Americans in the Mainstream Media" when he writes that from the beginning of cinema, Native American culture has been represented stereotypically: Indians are portrayed as proud, independent, and honorable peoples or as blood thirsty savages. Hollywood tends to ignore the historical perspective of Indian cultures and rarely offers a well-grounded understanding of Indian identity (Webb np).

With such an observation, Webb re-establishes the distinctively held notion about the portrayal of Native and indigenous people in a typecast, stereotypical level. Being an out and out colonial approach, it compels the cinematic narrative to choose the Natives to be part of either of the binary extremes of the "civilized/savage" dichotomy. As such, the end of colonization did not mean the end of the dichotomy which advocated that some cultures and peoples are central and important while others are not. The European imperialistic values continue to rule in the contemporary globalized world and, hence, the colonial gesture of maneuvering 'othering' and 'marginalizing' can still be found regarding indigenous people in different settler colonies. These Native populations were already resident when Europeans or other colonizers invaded, occupied, and settled in their traditional territories. Since

colonization to till date, these Native tribes are subjected to be part of the periphery not only metaphorically but physically as well. They are confined into particular geographical boundaries and socially, economically, culturally, and politically, are still not allowed to be part of the mainstream as it is in the case of Native Americans. Steve Barr observes this long-held perception when, in his essay "Stereotypes of Native Americans in Modern Films," he writes that

Since the beginnings of the westward settlement people have been saying things about the Native Americans that are not necessarily true. They were depicted as savages and thieves ... It was the Native Americans which helped the pilgrims settle in this country in the first place. This never stopped whites from stereotyping the way we have. Early films and TV shows gave Native Americans a bad image (Barr np).

While the Oscar-winning movie like *Dances with Wolves* (1990) and *The Last of The Mohicans* (1992) explore the 'long perceived' naïve sense and sensibility of this Native tribe and depict them as victims, several Hollywood films represent this tribe as a savage and terrifying warrior. Many of such movies tend to reflect the very essence of the colonial works, art, and literature that was "made as central to the cultural enterprise of Empire as the monarchy was to its political formation" (Ashcroft, Griffiths, and Tiffin 3). While analyzing *The Twilight Saga* from a postcolonial perspective, this paper aims to explore the serving of the series as a mediator between two different civilizations, ethnicity, traditions, cultures and ages old worlds of secrets.

While *The Twilight Saga* celebrates 'the rise of Native actors in Hollywood,' this series also represents the colonial discourse which supports the fundamental concept of Center and Periphery, Colonizer and Colonized. The system, which Edward Said explained in his acclaimed work *Orientalism* in 1978, is a structure which divides the world into binary oppositions, the center and the periphery, the mainstream and the marginal, the intellect and the instinct, the mind and the body, the civilized and the wild. *The Twilight Saga* brings forth the ages-old feud between the Vampires and the Werewolves, the Cullens and the Wolfpack, Team Edward and Team Jacob. While doing so, this saga, in essence, becomes a 'colonial narrative' where the much civilized, rich, and powerful Cullens represent the Center whereas the Native American, indigenous, poor Quileute tribe symbolizes the wild, marginalized other. According to this neat division of the colonial discourse,

the colonizing center celebrates the essence of "science, order, and modernity" (Annedith M. Schneider 85), while the colonized periphery is associated with "superstition, chaos, and backwardness" (Schneider 85). By representing the members of Cullen Family as European and the Wolf pack as American Indians, novelist Stephenie Meyer, screenplay writer Melissa Rosenberg, and the filmmaker play with an imperialistic view which regarded Europe as the powerful center and the colonized nations-states as the savage. *The Twilight Saga*, hence, narrates the chronicle of European Cullens representing suaveness, style, power, restrain, control, and civilization while Team Jacob was representing oppression, marginalization, subalternity, and otherness.

The Cullen family comes as a sharp contrast to the Quileute tribe. The head of the family Carlisle Cullen is affluent, influential, and authoritative, in a way, a symbol of powerful hegemonic Europe. As displayed in the movie, he was born in the 1640s, in London, during a time of religious upheaval. As a mortal, he was born as Stregone Benefico, the son of an Anglican pastor while his wife Esme was born as Esme Platt in 1895 in Columbus, Ohio. The protagonist of the movie Edward Cullen is their adopted son who was born on June 20, 1901, in Chicago, Illinois. He was frozen in his 17-year-old body while dying of Spanish influenza when Dr. Carlisle Cullen changed him into a vampire. Carlisle and Esme's other adopted son is Emmett who was born in 1915 in Gatlinburg, Tennessee. In 1935, when he was at 20, a bear mauled him which led him to live a life of a vampire. The eldest adopted female child in the Cullen family is Rosalie Hale whose physical age is 18, and who was born in 1915 in Rochester, New York. The youngest male child in the family is Jasper Hale who was born as Jasper Whitlock in Texas. Later, he joined the Confederate States Army in 1861 to serve in the American Civil War. The youngest child is Alice Cullen who was born in 1901 as Mary Alice Brandon and in Biloxi, Mississippi. The movie portrays the Cullen family as complete European, Pale in color, a color that symbolizes the Colonizing center. Though all the members of the Cullen family are not related by blood, still it is really interesting to find there is no mixed-blood in their Coven. The benevolent doctor Carlisle Cullen is never to choose a Native or a non-European as a member of his family. Apart from this, the quality of premonition that Alice has and the quality of Edward of reading people's minds make them psychologically superior. They can predict the future, act accordingly as well as can know the intention of others

while can manipulate them from their advantages. Such an advantage gives them an upper hand which reminds the much perceived intellectually superior imperialist values and attitude and their advantages over the colonized and the Natives.

The portrayal of Cullens, dressed in fashionable clothes, traveling in fast cars and living in the beautiful gigantic palace displays 'culture' and 'intellect'. The kindness and integrity of the Cullens have been portrayed all through the movie series where they play the 'good ones' displaying the qualities of 'restrain' and 'self-control.' Constant hints of comparison between the Cullens and the Wolfpack can be found throughout the series where quite contrary to the European Vampires; the Natives are portrayed as people who lack 'self-control' and, hence, are dangerous. The Cullens do not consume human blood after the treaty with Quileute and, instead, they haunt mountain lion whereas the Werewolves have repeatedly been portrayed as a threat to humans. The sharp contrast between the two couple, one White and one Native this comparison is very much clear. In the first movie of the series, *Twilight*, the audience comes regarding Edward's remarkable restrains which holds him back from having the blood of Bella and hence, he refrains from hurting Bella. The movie celebrates the European qualities of being polished, cultured, refined, and sophisticated. Such references in the story of Edward and Bella come as a contrast to the story of Native Sam and his fiancée Emily Young. As Jacob shares the story of Sam, he describes that Emily was standing too close to Sam when Sam had a transition from human to a Werewolf and in the process hurts Emily badly, though inadvertently. Likewise, while Edward constantly avoids any kind of physical and sexual contact with Bella in spite of Bella's consistent appeals for the same, quite contrary, Jacob, while pursuing the love of Bella, forces Bella to kiss him. Such restraint of White Edward proves to be a binary opposition to the forced kiss of Native Jacob. Such a colonial narrative reaches its pinnacle when Bella chooses the ultra-White Edward over Native Jacob to be her partner, and by doing so, she reestablishes the conceived fact of a White European partner being a symbol of security and protection for a White woman.

While writer Stephenie Meyer acknowledges in an interview that the legends of Quileute tribes are true and actual while other critics reject the theme of transformation into werewolves as a product of dream, fancy and fantasy. As Meyer confesses in an interview that

The Quileute (Quill-yoot) legends Jacob tells Bella in chapter six of *Twilight* are all genuine Quileute stories that I learned when I was researching the tribe (which is a real tribe with a truly fascinating and mystical history). All actual Quileute legends, except for the vampire myth about the 'cold ones.' I latched onto the wolf story (the actual Quileute legend claims that the tribe descended from wolves transformed by a sorcerer) because it fit with my sketchy knowledge of vampires and werewolves always being at each other's throats ... (Meyer np)

Here, the movie witnesses a postmodern storytelling discourse which creates new Native American myths and merges the voices of both old and new, past and present, myth and reality. This saga observes the manipulation of Quileute legends, which contain only the factual existence of the stories regarding the transformation of wolves. And not exactly werewolves, into human beings. However, the creation of vampire myth is something fantastic and the Native American blog *Quileute Legends* affirms that

... other parts of her books were based on real Quileute Legends, such as the tribe descending from wolves who were changed into humans. The tribe's name itself "Quileute", came from their word for wolf, Kwoli (Quileute Legends np).

However, the exploitation of Native American tribal myths and folklores gives a completely new shape to the original myth and again though a postcolonial perspective; it can be seen as a colonial discourse where the identity of the colonized has been changed, altered and modified to suit the colonial taste. The transformation of human beings into dreadful giant beasts is a sharp contrast of the transformation of dangerous vampires into composed Cullens. The myth of werewolf and other transformer figures are quite a significant part of the ancient Native culture and define their cultural identities. By equaling the theme of the fantastic vampire myth, with the Native American mythical figure of a werewolf, the collective writers of *The Twilight saga* trivialize the rich, traditional indigenous tradition of storytelling and oral narratives while writing off their ancient legends, and folklores as imprecise myths and artifact of pure fantasy.

In the contemporary postcolonial context, when the "culture is signified by the higher intellectual functions of the mind/brain, nature is signified by the lower biological functions of the body" (Guzman 211). The Cullens, in *The Twilight Saga*, signify culture and intelligence whereas the Wolfpack signifies nature and body. As the character of Jacob undergoes a massive physical and psychological

change following Twilight and Lautner becomes a tabloid teen idol. The new changed version of Jacob Black has affected The Twilight series tremendously, and quite a few critics have credited Lautner's physical characteristics for much of the success of the Twilight series. Critic Sharon Waxman states that "as a tabloid teen idol, he certainly deserves some credit for *New Moon's* \$700 million worldwide gross" (Lang np). The new physic of Lautner and particularly his abs had been gaining constant media attention, and the Hollywood production manipulated the physic of Lautner as a symbol of Native American body despite Lautner's little so-called 'Native Heritage.'

The introduction of Jacob Black in the first movie of this series *Twilight* is a device though which Bella Swan comes to terms with the secret of the Cullens. But the extended role of Jacob in Bella's life creates ample occasion for the narration of Native life in the Hollywood silver screen. This series captures this unique colonial opportunity for sexualizing the Native body. The incessant exposure of the Native body in the shape of Jacob and his wolf pack, moreover, justifies the endorsement of the perceived 'exotic' Native physics. Though the novel series of *Twilight* has ample justifications for the discarding of clothes by the 'Werewolf' boys, the movie series, without any such explanation, take this as a pretext for the commercialization of the Native American body. The uncanny warmth of Jacob's body which is around 108.9 ° F (42.7 ° C), is a sharp contrast to the chilled body of Edward Cullen, a vampire. The eerie temperature of Jacob's physic can be studied as a symbol of his Native sexual aggressiveness, whereas the 'cool' Edward signifies the dignified English poise and composure, the very traits that define the civilized colonizer.

The narrative of *The Twilight Saga* draws its attention to the discourse of colonial patronage where it attempts to "to bring the margin into the sphere of influence of the enlightened center" (Ashcroft 32) to justify "the economic and political exploitation of colonialism" (Ashcroft, Postcolonial studies 32). According to the fundamental concept of Center and Periphery, which follows the logic of binary division, the colonizing center must take control of the negative, uncivilized periphery to guard both the center and the periphery from itself. In the third movie of the series titled *Eclipse*, the vampires, and the Wolfpack come to a deal where they together fight for the safety of Bella. Before the advent of the evil vampire Victoria, the movie displays a training session presided by the Cullens. While regarding physical power both vampires and the wolves

can be equals, but the training that the White vampires give to the Native Wolves can be assumed as a colonial attempt to civilize the savage and a step towards assimilation.

During the training session of the wolves, one can observe the constant undercurrent of colonial patronage on the part of the Cullens. The benevolent Dr. Cullen and her wife Esme are the colonial patrons whose patronization can be seen for "skewing indigenous cultural production toward those forms approved by Europeans" (Ryan 108). While providing food and clothes for wolves while remarking about the latter's lack of clothing, the Cullens, inadvertently, tries to make the wolves their subordinates who "serve the interests of the patron, in the very least by becoming a 'product' of which the patron could be proud and that he could display" (Simon Ryan 107). Moreover, using phrases like 'God-awful wet-dog smell,' and the constant reference to the Wolfpack as 'dogs' once more confirms the constant hatred and disdain of the Europeans for the Natives. Even in the movie *Twilight*, when Bella visits La Push for the first time, Jacob tells her about the Quileute legends, about Werewolves and the treaty between the Vampires and his (Jacob's) Quileute ancestors. But while doing so, the undertone of Jacob satisfies the ego of White Bella as Jacob does not want Bella to think him as one of the "bunch of superstitious natives." By doing so, Jacob falls into the colonized subordinate whose identity is dependent on the colonial opinion of White Bella and by doing so, he shows a faint glimpse of rejecting his culture and becoming the privileged 'other.'

In the movie series, while the ultra-White European vampires are constantly portrayed as organized and disciplined, the wolves are just the sharp contrast to them, disorganized, messy, and confused. Now, the European vampires have to take control of the wolves to tame them and most importantly make them behave in an organized way. Very interestingly, in the battle against Victoria, the wolves are not directly associated with the evil vampire or not particularly her enemies. Still, they have to fight because of the obsession of Native Jacob for White Bella. Such a scenario can easily be identified with the political hegemony of the colonizers who directly or indirectly uses the physical forces of the colonized for their advantages.

Somehow, the grand success of the Twilight series has its overwhelming influence over the youth and, in a way, opens the teenage eye regarding the long-held notion about the First Nation people. Being a non- Native and,

hence, researching about the life of Quileute tribe, Taylor Lautner, who plays the role one of the most important characters of Jacob Black in this saga, confesses in his interview that

I was expecting something so much different than [sic] me, but the real thing is that they (the Quileute) are just like me ... They show up in basketball uniforms. We were talking about, 'What do you like to do for fun?' 'Oh, I like to go to the beach. I check out girls.' I was like, 'Really? You little Quileute boys ...' (net article).

Such an observation breaks the myth of Native people being amateurish, uncivilized, and unqualified. In spite of the sexualized body exposure of werewolf pack, the portrayal of La Push and its people seem to be up to date, and contemporary. These characters wear modern clothes and fashionable attire quite contrary to their stereotypical breechcloths, leather leggings, short kilts, fur trousers, or feathered headdresses.

Despite numerous flaws, this movie series celebrates the emergence of many Native Actors in Hollywood. As Franki Webb affirms in his essay "Under-representation of Native Americans in the Mainstream Media" that

The movie could be applauded for representing Natives as more than simply a dying race, instead appearing onscreen as people with their unique personalities. For some younger viewers this may be their first contact with Native American culture, so acknowledging Indians as Americans on screen was an achievement on the part of Hollywood (Webb np).

It can also be considered to be the first time where the myth of getting non-Native actors with brown make up is broken. This time Hollywood proves to come a long way when Spanish, Caucasian, or Mexican actors were playing the Native parts. *The Twilight Saga*, for the very first time, witnesses the presence of so many Native actors together as there was this sudden emergence of Native actors like Chaske Spencer, Tyson Houseman, Kiowa Gordon, Alex Meraz, Bronson Pelletier, Julia Jones, Gil Birmingham along with the celebrated actor Grahame Greene. While all the other Native roles have been played by Native actors such as the role of Sam Uley, the Alpha or leader and oldest member of the La Push pack has been played by Indigenous Chaske Spencer where as the role of Quil Ateara V has been played by Tyson Houseman. Kiowa Gordon plays the role of Embry Call whereas Alex Meraz plays the role of Paul Lahote. The role of Jared Cameron has been portrayed by Bronson Pelletier, and Boo Boo Stewart plays the role of Seth Clearwater and the role of

the only female wolf Leah Clearwater has been portrayed by Julia Jones. While Graham Greene has portrayed the character of Harry Clearwater, Gil Birmingham has played the role of Billy Black. The acknowledgment of these actors can be considered a stepping-stone for the underprivileged marginalized First Nation People who are more or less known to play the sidekicks of the leads in mainstream cinema. But then, such an acknowledgment enforces to analyze the decision of the production house to choose a non- Native Taylor Lautner to play the most important Native American role of Jacob Black. One can refer to the row of controversies that follows the casting of Lautner as Jacob which once more confirmed the existence of imperial endeavor of apartheid and othering in the contemporary Western Genre.

The withholding of the role of Jacob by Lautner is an interesting issue which establishes the importance of the Native body as an alluring body. As Lautner proves himself as a perfect Jacob by his

It is also very interesting to note that after the success of *Twilight*, Taylor Lautner suddenly found out his Native American roots. He discovered some Native connections from his mother's side. But as Gnoming Momma writes in his blog "Taylor Lautner's Native Heritage Questioned."

Reliable insider sources, who preferred to stay anonymous, state Taylor Lautner's Agent, was overheard in commenting during a conversation regarding Taylor Lautner's Native American heritage, "Well, we had to work around that. We had to fudge it. No one will know the difference" (Momma np).

The sudden found indigenous heritage of Taylor Lautner, thus, can be assumed as nothing but a gimmick and manipulation of Native roots for commercial gain. After the grand success of the first movie of this series *Twilight*, where Taylor Lautner plays the forgettable role of Jacob Black, the casting directors of the movies reconsidered the cast of Taylor Lautner. They assumed that Taylor Lautner would not be a good enough choice for the role of the new, bigger, larger, Werewolf Jacob in its sequel *New Moon*. Hence, some other actors were being under consideration for the role of Jacob, and the most famous name under consideration was Michael Copon. It is very interesting to note that even Copon, too, does not belong to the Native heritage. He is a Filipino, and it reestablishes the perceived notion that any Brown actor, no matter Native or non-Native, is good enough to pull off the role of Native Jacob.

In *Twilight*, the first movie of the series, Jacob emerges as a medium for Bella to find out the truth about Edward Cullen. In this way, even the filmmaker of this series might not have given a thought about the extended role of Jacob in the sequels. Therefore, it can be assumed that in *Twilight* also the casting directors were not careful and responsible enough to find a Native actor for the role of Jacob. It again reflects the imperial biased against particular race and ethnicity. The extended role of Jacob might force the casting directors to find a new, more suitable actor for the role of Jacob instead of Taylor Lautner.

Though the casting of non-Native Lautner as Jacob had been followed by huge controversy regarding hiring nonnative actors for Native roles, such castings by Summit Entertainment demonstrates the apparent marginalized stature of Indigenous actors in Hollywood. Thus, from a postcolonial perspective, this paper brings forth the voice of the colonizer and the colonized, the center and the periphery, the mainstream and of the marginal.

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POST COLONIAL APPROACH TO LITERATURE

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Abstract

The important writers in postcolonial literature are V.S. Naipaul, Ngozi Adichie, J.M. Coetzee, Chinua Achebe, James Ngugi, Salman Rushdie, Shobha De, Nadine Gordimer, and many other writers. These writers are native to the regions and cultures they write about, the Caribbean, India, China and many parts of Africa.

Post colonial literature is all about the experiences of the people after the colonization. They remained under the confusion about whether to be with their traditional roots or to accept the modern beliefs which entered their life along with the British rule. Thus the prime concern of post colonial literature in English is historical and cultural differences domination due to race, gender, nationalism & ethnicity.

The term post colonialism came into existence after the publication of 'The Empire Writes Back: Theory and Practice in Postcolonial Literature' by Bill Ashcraft, Gareth & Helen Tiffins in 1989. The term was accepted universally in the academics as it replaced the term, commonwealth and new literature.

It includes literature written by people living in countries formerly colonized by other nations, this is undoubtedly what the term originally meant, but there are problems, with this definition. Because it, again and again, makes us remember that we were colonized and lost our independence, even though we are culturally and technically independent, remain subordinated to the industrial states.

Post colonial literature is also concerned with the theme of Memory. They are almost collective, racial, ethnic, and communal. It becomes a cultural archive of the past. India, for instance, survives as memory in works of V.S. Naipaul, the Nobel laureate, belonging, cultural roots, displacement, rootlessness and search for the native identity.

According to Stephen Slemon, postcolonial literature is a form of cultural criticism and cultural critique, a mode of dis-identifying whole societies from the sovereign codes of cultural organization and an inherently dialectically

intervention in the hegemonic production of cultural meaning.

Postcolonial writers write in English which is not the native language but to reach the readers across the world it becomes necessary for them to write in English along with their native language. A postcolonial writer cannot write like a British writer because of their background, traditions roots, language, culture, themes, and moreover their own independent identity. For instance, there are so many Indian terms which literally cannot be translated into English.

The central feature of post colonial literary studies remains in its cultural studies, and commitment to the societies they belong. The writers, Chinua Achebe, V.S. Naipaul, Derek Walcott, Raja Rao, Ishiguro, Margaret Atwood, and many other postcolonial writers are in many ways different from each other, but the theme remains the same about their own identity in the world context. The Indian, African, Caribbean, Chinese, Americans and all the group of Commonwealth nations shared a common condition of the colonized, and so they also shared English as their common language to express themselves. In this regard Homi J. Bhabha states,

"Colonial power produces the colonized as a fixed reality which is at once an 'other' and yet entirely knowable and visible. It resembles a form of narrative which the productivity and circulation of subjects and signs are bound reformed and recognizable totality."

Fanon also said that colonialism does not usually aim at killing the native culture, because it wants to perpetuate the agony of the colonized.

Thus post colonial literature in English literature plays a vital role because it is about the world culture, various

traditions, many themes and above all the identity of one's self along with the feelings, sufferings, and to reach the world wide readers through their creativity of writing.

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VOCATIONAL EDUCATION THE NEED FOR THE DAY

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Abstract

'Choose a job you love, and you will never have to work a day in your life'. Life is something that needs to be lived and enjoyed and not be turned in to something mechanical. Today's role of education turns people more into machines rather than living things. People have lost interest in life as they are running after money and ways to gain money and nothing more.

Life is something that needs to be relished and enjoyed and not be wasted. Money is a part of life that needs to be earned to lead a secure life, but it is not the soul of or life. Education in today's world is not teaching us to love life but to love money and to earn it in any way you could to enjoy yourself. The 'other' or your very own 'self' is denied the right to have an ethical way of life.

Vocational Studies is an opening of carriers to the people. It can be seen as a way through which people can now think outside the box rather than being a sheep in the crowd. Today's education system does not give any choice to people. We are confiding into different molds just for the materialistic purpose and nothing more. Vocational education can be seen as a key to move out from these problems. The younger generation is going through a lot of stress as they need to fit in in the society and education and their degree is seen as a key factor which defines them which is completely false. This paper is an attempt to see the role of vocational studies and how it could change our educational system for the better.

As Albert Einstein opines "Education is not the learning of facts but the training of the mind to think" Thus education should help us think and to make us into better humans. Education should elevate our thoughts and it should help both the self and society but today's education can be seen as something which does not do both. Vocational education can solve this problem, and it can be seen as a key for the future generation.

Definition of Vocational Studies

Vocational studies according to Webster's dictionary can be defined as "training for a specific occupation in agriculture, trade, or industry through a combination of theoretical teaching and practical experience provided by many high schools in their commercial and technical divisions, and by special institutions of collegiate standing". The father of our Nation Mr. M.K. Gandhi states that "A vocation is a medium for all – around the development of a boy or a girl and, therefore, the syllabus should be woven round vocational training, primary education thus conceived as the whole is bound to be self- supporting..." . Thus we can come to a general conclusion that vocational studies are something that makes the learner acquire skill through practical knowledge rather than just theory which is taught through our education.

Vocational education is seen as a relatively new term in our education system, but this has been the age-old practice throughout the world. This practice can be

seen as a method that is forgotten by many, and it is getting reviewed in the present. Vocational studies can be seen as the practical knowledge that is necessary for a particular study. Practice makes a man perfect is an influential proverb which states the importance of practice in our day to day work. In olden days when the same trade was being practiced by the families, the practical education started from a very early age, and the Teachers or the family members taught the practical ways through which each one could elevate a particular field of work. As it was passed on from generation to generation people were very much skilled in their field of work. With today's education, this is the missing link. There is no practical knowledge of the studies we do. We are blindly forced to learn and memorize stuff. The students mostly do not even understand the reason why certain things are being learned, and so, in the end, they do not gain much.

Vocational education, on the other hand, we find that it is rather the opposite as in the beginning the student initially decides what he wants to do in life what is the particular field of likeness. On deciding the particular field, he begins to learn the technique that he needs to learn and he keeps on practicing ways and methods to improvise.

Importance of Vocational Education

Easy Jobs

In this fast-moving world, everyone is in need of a good job where they could perform well and to gain a prominent position in society. Vocational education paves the way to that as the student are well trained in their specific fields and so they can get well placed in life when compared with students who are regular graduates as they do not possess enough training in the required fields

Less Expensive

Vocational education is far less expensive when compared with technical or career-oriented education, and the students are also able to get easy appointments as these vocational studies play a vital role in our everyday life, and hence they are better placed within a short period.

A Rise in Industries

Skilled labor is the necessity of the hour. With the rise in technical industries there is a huge demand for skilled labor throughout the world, and so when student opt for the skilled education, they have proper training in the fields, unlike the technical graduates who have gained only literal knowledge and no practical knowledge of stuff. Thus the rise in vocational studies helps the growing industries in gaining skilled workers easily.

Students Given the Choice

Vocational education has paved the way in bringing a brighter path for the students as of now the students are able to choose their profession rather than being stuck with the crowd. They are given the opportunity to choose from what they like most, and when they choose what they enjoy most, they would be able to shine in this field even better.

Job Satisfaction

The people acquire a sense of satisfaction as the students when given a choice to study what they want they get a sense of satisfaction. From the moment they study they begin to love what they do and when they begin to work they begin to get more technical as they are doing what they love and they are earning from what they enjoy. Thus work is not tiresome anymore.

Conclusion

'Tell me, and I forget. Teach me, and I remember and involve me, and I learn' this is the what makes vocational education a successful one as the students are more involved in what they are doing and they never forget, unlike a formal education where we are taught only to memories with ought practical effort. Thus the need in today's world could be well understood as this is the need for the day. Vocational studies help us to get involved in what we enjoy most and learn it practically making us forget nothing and to turn our self into skilled labor. Everyone both young and old should take up the opportunity to educate our self with a vocation that we enjoy so that we gain technical knowledge as well as well as make our self-useful to the society.

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AN ECOCRITICAL STUDY OF THE SELECTED POEMS OF DILIP MOHAPATRA

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Abstract

Indian Writing in English has crossed several decades and has reached a different dimension in the present century. Indian English writers of the past such as Toru Dutt, P. Lal, imitated the British, where as other poets like Rabindranath Tagore, Sri Aurobindo, Sarojini Naidu set their trend. In the Post Colonial Era, Poets like Shiv K Kumar, Jayanta Mohapatra concentrated on the socio-economic problems that exist in the society. Thus there is a vast gap between the older poets and poets of colonial Era. It is followed by a confessional school of poetry with Nissim Ezekiel and Kamala Das. There is yet another type of poets who were nostalgic of their land and created poems with elements romanticism, nature and ecological issues such as A.K. Ramanujan and Parthasarathy. In the recent times, there are poets like T.V. Reddy, K.V. Dominic, Ramesh Chandra Mukhopadhyaya, Jaydeep Sarangi who concentrate not only on social themes but also abound their poems with nature imagery and concern for the environment. Dilip Mohapatra is an Indian English poet of the 21st Century, writing on various themes. A Commodore in Indian Navy by profession, Dilip Mohapatra is greatly influenced equally by the writers of the East as well as the West, which is reflected in his poems. The present paper is an attempt to analyze a few poems from Dilip Mahopatra's Collections *A Pinch of Sun* and other Poems (2014), *Different Shades* (2014), *Another Look* (2015), *Flow Infinite* (2016) and *Taming the Tides* (2017) from an eco critical perspective. The research highlights the poet's use of natural images, symbols and also the ecological issues discussed in the selected poems.

Keywords: Ecological issues, Nature images, Love for nature, Symbols.

Introduction

Indian Writing in English has seen a renaissance, particularly in the Twenty-First Century with plenty of poets from various parts of India writing in English on various issues ranging from Social, feminism, caste system and environment themes. Dilip Mohapatra is a notable writer of the century, born on 26 January 1950 in Angul, Odisha. He spent his early childhood in Kandhal and graduated from Ravenshaw College, Cuttack, with a first class Masters degree in Physics and later joined the Indian Navy as a commissioned officer and served for twenty-eight years in various leadership capacities and rose to the rank of a Commodore. Besides, he is the recipient of President's Vishist Seva Medal (VSM) for distinguished services in 1997, a medal equivalent to the Padmashri. Due to the encouragement from one of his college friend he began writing and then on, has rigorously published many poetry anthologies. His maiden anthologies are, *A Pinch of Sun & Other Poems* (2014) and *Different Shades* (2014), both published by Authorspress, India. Both the books were well received and listed as best sellers under Poetry Category in Amazon.in.

His poetry has also been extensively published in numerous national and international literature journals including *New English Review*, *Indian Review*, *Contemporary Literary Review of India*, *Muse India*, *Kavya*

Bharati, *BlazeVox*, *Chiaroscuro*, *Statesman Special Edition* and the *World Poetry Yearbook* 2013 and 2014. The other poems had appeared in a few anthologies like *Just for You, MyLove: An Anthology of Love Poems* ("Dilip Mahopatra.com"). The present paper deals with a few poems selected by the researcher from all the five anthologies.

Literature Survey

Dilip's poems have a wide variety ranging from everyday challenges faced by the humans at home and work. Also, it deals with the inner conversation with one's mind, a mixture of good and evil. Commenting on the latest collection by the poet a reviewer remarks:

Taming the Tides is a book of poetry encompasses a variety of subjects and a plethora of themes. From cover to cover each page turned uncovers nuggets of beautiful poetry eloquently framed. Themes of love, life, and death, the mundane and the very complex subjects of the physical and the metaphysical are threaded throughout. Some of his most meaningful pieces speak to profound, emotional and social issues such as rape, poverty and social disenfranchisement. His love of nature and the seas are evident through his use of beautiful poetic imagery. ("Book Review")

Each poem comprises a tale of the life that is chiseled by the poet's craftsmanship. The poet, a wordsmith, enchants the readers through his wings of words makes them undergo an emotional journey with wonderfully crafted metaphors.

On the craftsmanship of the poet, Betty Anne writes: "I was immediately struck by his masterful use of words, and his life experiences, expertly woven into every stanza are what makes his poetry so relevant and so very relatable" ("Book Review"). For a question about his inspiration, the poet responds in one of his interviews the poet responds that: "In fact the list is long. If I talked about modern contemporary poets, I would list my favorites as Pablo Neruda, Federico Garcia Lorca, Quasimodo, Giuseppe Ungaretti and closer home Jayanta Mohapatra, Kamala Das, Nissim Ezekiel" ("Dilip Mohapatra Interviews"). On the process of writing the poet opines that writing poetry acts as a purifier, a sanctifier and is born out of pure passion. It can't be easily put into a cause and effect framework...a cyclic process... starts with a trigger that could be within or outside but that is capable of starting an emotion. Then emotion stimulates thoughts and thoughts stimulate expression that leads to word craft...These emotions could be soothing, could be fiery but if touches the right chords could be intoxicating and evolutionary. The poet, however, has no end in mind. He allows it to flow with the natural rhythm and feels connected with the readers. ("Dilip Mohapatra Interviews")

Analysis of the Selected Poems

The poems "Day Break" and "Valentine" are nostalgic and undermines the loss of a beloved or lady love. The lines "break / resonating with the rhythm /.../ down that slowly wipes the moon" (20) brings out the poet's use of natural imagery to describe an everyday happening in life. The poem towards the end with phrases such as "switches off the stars", "golden rays of the crimson sun" (21) demonstrates the poet's artistic use of natural imagery. In the poem "Valentine", the poet talks of failure in his love where he compares natural and artificial with lines such as "crimson rose from the flower pot" (24), "... I carefully pick up / the best of the roses from the Garden of Google" contrasts the poet's untold pure and innocent love for a young woman with that of fake love and affection portrayed through social media. A poem of the similar theme is "Eclipse" where the poet compares the artificial glitter of the diamonds with "Forlorn moon / is trapped/ and scared/ to step out of sun's / fragile / and fractured / shadow" (13).

The moon, a borrower of the sun's light, is afraid that it cannot shine without the Sun.

The poet tries to demonstrate that this lack of confidence is due to the artificiality. Rebecca Bynum in the *New English Review* comments that the poet "... exudes a subtle elegance- a warm tapestry, light as a butterfly wing ... reveal the essence of inner life" (qt. in *Different Shades*, 9). "Phased Out" is also a nostalgic poem from the anthology *Flow Infinite*, the poet complains that no one is interested in the moon which is just "reduced to a vestigial habit" (22). The poet sarcastically remarks in "Free Man", how people are self-centered and did not mind dumping their waste in public to make their houses clean.

Nature Imagery

Images of nature are abundant through his anthologies. In the title poem from *Another Look*, the poet describes an everyday event of looking at the rising sun where it appears to him like

*a new epitaph
in the dawn's tombstone
that the sun writes in blood
borrowed from its placenta
every other day. (17)*

The poet's faith in the creator is evident when he looks at nature, and he did not want to question the existence of the superior soul like the atheists but likes to equate nature to its creator. "The Loop" from the same anthology is filled with sea imagery.

"Reminiscence" from *Taming the Tides* describes the aging process akin to Shakespeare's "Seven Ages of Man" from *As You Like It*. The poet compares the young children's eyes with "fluttering butterflies" and "loony moon weaning down menacingly" refers to the fact that now the child had grown into an adult. The poet in "Silent Echoes" compares silence to "the pollens falling on / butterfly wings", "the thunder-less clouds / cuddling each other" and "gentle breeze / whispering sweet nothings" (37). One could find the recurrence of sea imagery in many of Mohapatra's poems. Here too in "Paper Boats" the poet is nostalgic of children floating paper boats during monsoon. Poet Laureate Randhir Khare in the Preview on *Another Look* opines that the poems this anthology " reveal, surprises, and echoes the flow of expression that lies submerged in a poet ... bursts like a spring of pure, clear water" ("Preview"). "The Loop" is filled with sea images like "Sensuous sea, ... Salacious sea, ... Solicitous sea"(22).

Nature Symbols

Poems such as "The Prism" and "Payback time" from *A Pinch of Sun and Other Poems* abounds with nature symbols. In the first poem, the phrases "The love sign that you etch at the ebb tide", "wet sands of the secluded beach" (17) all remind us of the momentous joys in the world. Here, in the next poem mentioned the poet uses words like "oozing stigmata", "blood debt" which reminds us of our indebtedness to our mothers. According to Ishmael Annobil, poet, photojournalist and editor, *Chiaroscuro Magazine*, London, the poet "explores God and nature even denuding the moon ... They celebrate the deity and sing a note of the hapless" (qt. in *Different Shades*, 9). In "Cursed" the poet uses the term "impoverished maggot/feasting on my infestation" (50) to show the self-centered ego of humans who have no concern for either nature or society. "Residual" is also a metaphorical poem on the irresponsible behavior of the humans that degrades the environment.

Oneness with Nature

Like the nature poets Wordsworth and Coleridge, the poet too wants to identify himself with nature in the poem "Traces" from the anthology *Taming the Tides*. He wants to leave his impression of his life in the form of nature which is reflected in the lines below:

*Since everything leaves its
Residues
Why shouldn't I leave mine
in the heat of summer
in the cold of winter
in drizzles
in breezes
in the breakers
beating against the beach (30-31)*

The above lines portray the poet's undying wish to merge with nature. The poet asks the readers not to be afraid of death. Like Dickinson, the poet in "Death is no Stranger" informs the readers we encounter death every day in many forms like "Plucked flower", "dried up leaf" and "dried piece of logs that burn in your fire" (32). The poem consists of enormous wisdom that one should not be scared of death as it is natural. The poet in "Definitive Me" Each stanza begins with the phrases: "Earth in my body ... A sea in my blood ... Fire in my belly ... The skies in my eyes" (28) reminds one that we are elements of nature.

Love for Nature

The poet's love for nature is seen in "Caged Bird" and "Migration", where he talks about the pathetic condition of the birds and animals wanting liberation from the humans. In "Immortal Sands" the poet immortalizes the sand over the other creatures which are caught in the cycle of birth, death, and evolution. The poem "Walking the Untrodden Path" sounds like Frost's "Road Not Taken" but the difference is, here the poet unlike Frost is clear in his decision to take a new path, and he did not regret his action. In the poem "Lethal Love" "Dancing Mantis / Clasp me close to your tight hug / bite off my head" (131) the poet sardonically portrays his love for all nature's creation.

Ecological Concern

Beautiful things always win the admiration of humans. But what is the scale for beauty? There lies the answer by Keats that "A thing of beauty is a joy forever" and beauty lies in the eye of the beholder. In the poem "Morning Birds" the poet talks about the pathetic situation the crows, where they are often electrocuted by the electric poles. Nobody sings about the crows. They are considered the lowest of the low. Like the marginalized people, the crows that are scavengers of debris are not cared for by the people. Hence if the crows die, the ecological balance will be destroyed. Here the poet finds beauty in the crow and admires them even in their death as "a string of black pearls/ against a velvety violet sky" (17), to the poet, even sky mourns the death of the birds, and hence he uses the term "violet sky". This poem is similar to K.V. Dominic's "Crow the Black Beauty", where the poet values crow as a useful and pretty creation of God. In the final part of the poem, the poet brings to our notice that due to human intervention with nature, the sparrows had become rare and on the verge of extinction.

The lines "And no longer / will they ever caw / never more never more!" (20) like Poe's *Raven*, this poem too creates a deep impact on the readers that unless we care for nature, crows too would one day become rare species.

"The Garbage Bin" portrays how often people dump waste things without concern for the surroundings. The poet notes different categories of rubbish are dumped in the same bin such as food waste, used condoms, along with menstrual pads all giving out a stench smell. Some stray animals try to fish out their food from the garbage, which eventually affects them. Through this poem, the poet brings to our notice about the safe disposal of garbage. "The Churning" is another poem obsessed with

environmental pollution. The poet is worried that the sea is dumped with various hazardous nuclear wastes and recalls the mythology where Lord Vishnu churned the sea with Mount Meru and wishes that the sea is cleansed in such a way.

Conclusion

In all the anthologies analyzed, Dilip Mohapatra has used images and symbols of nature to ponder on the philosophy of life, aging and death. It also reflects the ideology of Lord Buddha, "Live and Let Live", ecological concerns. Apart from this, his poems are predominantly filled with images of the sea such as beaches, sands, ocean, sun, and moon. The poem "Open Wounds" is on the terrific condition of earth brought by the reckless behavior of humans. "Now" points to the dried up condition of the river whereas "Fallen Leaves" denotes how life is short in the world, while "A Walk in the Woods" exhibits the poet's love for nature. The Micro poems in *Flow Infinite* are in the style of Haiku with a strong message. The tides and ebbs are beautifully described as breathing process in the poem "Rhythm" where the poet writes: "The sea inhales / Tide floods and flows the ebb / The sea exhales" (126).

The present paper is concerned with the natural images and symbols used by the poet and its effectiveness in conveying the truth. Future research could be done on the landscape, ecojustice, ecopoetics or any other topic.

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MOBILE PEDAGOGY: A PARADIGM SHIFT IN TEACHING AND LEARNING

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Abstract

Similar to the emergence of Computer Assisted Language Learning (CALL), now the world is witnessing the rise of Mobile Assisted Language Learning (MALL). Technology has connected and has brought people together, and the world closer at the click of a button. Following suit of E-commerce, E-banking, E-shopping and so on, learning has also become electronic. Electronic gadgets and devices are now being used for the process of learning. In short, E-learning is learning with the help of electronic tools. Mobile phones have become an indispensable part of human existence. In our daily life, we witness some people walking around with their heads tucked into their mobile phones. In vogue with the present-day addiction, this paper aims at exploring mobile phones as a pedagogic tool that will help in enhancing the process of teaching and learning. The idea of using mobile phones for teaching and learning gains its basis from multimedia learning theory. This paper deals with the analysis of an interview and also aims at discussing the relevance of the use of mobile pedagogy in the Indian context.

Keywords: Mobile phones, pedagogy, MALL, E-learning

Introduction

The digital age has beheld the rise of multimedia and technology. The innovations in the field of technology have influenced commerce, banking and most importantly, education. There are some advantages and disadvantages of M-learning. M-learning is the use of mobile phones for enhancing the process of teaching and learning. Tandon(2017) in her article writes, "Mobile Learning popularly known as M-learning, is about disseminating information and learning through a mobile device" (42). There are some advantages of using mobile phones. About education too, there are some benefits to using mobile phones. The innovations in technology have ushered in a paradigm shift in pedagogy. This shift has warranted the use of mobile phones to teach and learn the various language skills. Mobile Assisted Language Learning (MALL) is the offspring of technological progress and various aspects of language learning. This paper aims at exploring mobile pedagogy as a tool that can be used in both formal and informal learning and teaching situations.

Theoretical Basis

Based on Multimedia Learning Theory by Mayer, it can be argued in favor of the use of mobile phones to help in learning and teaching English. Mayer (2005) writes, "Multimedia learning occurs when people build mental representation from words (such as spoken text or printed text) and pictures (such as illustrations, photos, animation or video)" (2). The Cognitive Theory of Multimedia Learning is based on three assumptions. The dual-channel

assumption states that learning takes place through both the auditory and visual perceptions. The reception is higher when both the auditory and visual channels are involved. The second assumption is that only a limited amount of information can be processed at one time. Thirdly, the theory assumes that actively takes place by processing information in the form of mental representations. Based on the Cognitive Theory of Multimedia Learning, mobile phones have evolved to be new pedagogical tools.

Furthermore, the coherence principle states that learning is better when only keywords and pictures are used. Similarly, the multimedia principle believes in the use of pictures to learn. From many such principles, it was found out that ICT should be used in the teaching-learning process. Now, this use of ICT has metamorphosed into the use of 'Mobile Pedagogy.'

Use of Mobile Apps in Language Learning

There are some mobile apps for many purposes. Apps are used for almost everything these days. Starting from food to cars everything can be booked, ordered and delivered through mobile apps. The need for developing English and language skill has been felt by some people across the globe. It is, therefore, essential to pick and choose good apps from the rich array of mobile apps.

Reading is the common suggestion given by most teachers to their students to help them improve their language. Reading 'on the go' is possible with these mobile apps. There are audio books that facilitate reading

or rather listening anytime, anywhere. Mobile apps can be used differently to cater to the needs of learners from different threshold levels and also for learners from primary, secondary and the tertiary levels. For example, *English Novel Books- Offline* is a mobile app. This software allows users to read classics from all genres, from philosophical treatise to child fantasies.

The problem associated with using mobile apps is the element that distracts most learners. A few ads for other mobile apps pop up between, and learners tend to get distracted by these ads and begin downloading these apps, and the actual purpose of using the app gets defeated.

Mobile Games

There are some games that can be played to enhance the vocabulary of learners. Games interest learners from all age groups, therefore, using games would grab the attention and retain the interest of learners. Additionally, the impact of the affective filters can be minimized by the use of mobile games. For example, the game *Four Pics One Word* helps in the development of vocabulary. The four different pics on the screen need to be connected using one word in common. This can be used by teachers and learners to teach adjectives, adverbs, nouns, verbs and other parts of speech. A list of such mobile games should be shortlisted by the teacher and can be given to the students to enhance their language aptitude. *Ultimate English Spelling Quiz* is a mobile game and is an excellent way to improve the spellings. The main drawback is that the eyesight of students gets considerably affected because of the exposure to rays from mobile phones. Playing games on mobile phones accelerate the effect it has on the eyes.

Sending and Receiving Messages

In the professional front, the students are expected to communicate effectively in English, and this is done mostly using e-mails, SMS, memos and so on. They can easily be given practical training at this. The teacher can create a group mail address for all students together, and all official communication can take place through this group mail address. The same is the case with SMS (Short Message Service). About SMS, Harry writes, "They [Students] may feel more comfortable and relaxed while sending SMS to communicate with one student or even one group of students" (304). This also facilitates peer learning and peer correction also.

WhatsApp

Speaking in English is one thing that most learners hesitate to do in the classroom. But speaking is of utmost importance. It is possible to send and receive voice messages in a WhatsApp chat. This can be used to enhance the speaking skills of learners who will not be otherwise willing to speak in English. A broadcast group can be created on WhatsApp, and this group can be used to discuss phrases, idioms and a lot more about English. All four language skills can be developed using this mobile messaging app. Audios can be sent on WhatsApp; the students can be asked to listen to the audio and can be asked to write a paragraph.

Use of Mobile Phones in the Process of Testing

Testing has a great impact on the teaching-learning process. The process of testing is not confined only to classroom testing. There are a lot of time constraints in conducting tests in the classrooms. The time factor affects the number of tests that are generally conducted. *The home test* is a suitable alternative. Question papers for the tests can be sent to the students and the students can be asked to fill in the answers and can be sent back to the teacher. This could probably be an activity that can be undertaken during the weekends. This will also provide the teacher with sufficient time to get back with feedback. Since it is feedback that contributes a lot to the process of learning and relearning

Attitudes of Teachers and Students towards M-Learning

The researcher undertook an interview to find the perspectives of teachers and students towards M-Learning. A structured interview consisting of five questions was undertaken by the researcher. The responses of the respondents were all recorded and then transcribed. Nearly ten students and ten teachers were selected from different arts and science colleges in Chennai to find out their attitudes. The following are the inferences from the interview:

- Most teachers think that majority of the students get distracted while using mobile phones for teaching and learning. A teacher sadly remarked, "I find a lot of students using phones for other purposes even when I ask them to read. Only when I go around the classroom, they begin to open what I had asked them to do. They use phones mostly for using WhatsApp, Twitter, Facebook, and Instagram even during class hours".

- Majority of the teachers do not feel comfortable with the use of mobile phones in the classroom. An experienced teacher said, "I do not like the divided attention in class".
- Students agree with the fact that they tend to get distracted when mobile phones are permitted for learning inside the classroom. A respondent frankly said, "While reading something on my mobile, my friends happen to text, and I too begin texting. The funniest part is that I forget what I was reading".
- A few students are not in a position to afford to use phones regularly. "My parents at times do not have money to recharge my phone. So most of the time I am not able to use my phones to study".

The Relevance of Mobile Pedagogy in India

Some students in India are used to using mobile phones both in schools, colleges and at home. The number of mobile phone users is on the rise. Most importantly, except for a few students, the majority of the student community uses mobile phones. Teachers need to keep in pace with the technological advancements to mentor students properly. If the teachers look technologically challenged, then the students might try to overpower the teacher. Hashemi et al. (2011) in an article record, "If language learner's preferences and needs can be allowed to have a bearing on what is learned and how, mobile technologies, have a clear role in realizing such an objective" (2481). Although some students find using mobile phones to be unaffordable, it should also be realized that the use of mobile phones is more economical compared to other technological devices. Sugapriya in her article argues, "Mobile phones have a potential of improving the teaching and learning processes as the tools are cheap compared to other ICTs which can be used for teaching and learning" (35).

Conclusion

Although mobile phones assist in the learning of a language, teachers are essential to facilitate active

learning. It should be understood that any form of the medium can be used as a complement to mainstream teaching and learning. The physical presence of a teacher can never be dispensed with. However, one should also remember what Jean Baudrillard mentions in his work, *Simulation, and Simulacra*. In the present era, it is of immense importance to understand that the reality presented by media is hyper reality, a highly distorted kind of reality and that it is not usually true. Although there are arguments by both teachers and students for and against the use of mobile phones in language learning, any scientific invention is a package of both the good and the bad. Hence, it is up to the users to make good use of mobile phones for learning.

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DISPLACEMENT, OPPRESSION AND DISPOSSESSION IN CHITRA BANERJEE DIVAKARUNI'S *THE VINE OF DESIRE*

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Abstract

This paper endeavors to explore the cultural conflicts, dilemmas and displacement constantly faced by the Indian migrants in their new homeland in Chitra Banerjee Divakaruni's *The Vine of Desire*. It also deals with the problems of diasporic anxiety, psychological and physical displacement, and hyphenated identity often experienced by the immigrants in an alien country. In *The Vine of Desire*, Indians cannot interact with American natives. They lack the inner stuff to deal with the fear and alienation, which he experiences in America, and he gradually lapses into psychotic violence. It accentuates various issues concerned with cultural clashes due to diverse cultural patterns followed by the characters in the novel. These include arranged marriage, marital relationships, divorce, female foeticide, single parenthood, childlessness, loneliness, illness, and death.

Keywords: Immigrants, Displacements, Diaspora, Cultures

Chitra Banerjee Divakaruni is an Indian-American author who started her literary career during the 1990s and established herself as a rewarding and profoundly sensitive author. In an interview, Divakaruni proclaims herself as a writer, an American writer, an Asian-American writer, a South-Asian American writer and as a Bengali writer writing in America, and each of these is genuine to her identity. Divakaruni began her literary career as a poet and then turned to short-story writer and then the novelist. She writes poems on various themes, and she brings into focus the immigrant experiences of South-Asian women. Divakaruni's short-stories illustrate a collective desire in reading societies to reinterpret the gender discrimination that describes popular cultural representations of South-Asian women. Her novels probe the cross-cultural experiences of womanhood through feminist and cultural perspectives, a theme that continued to characterize her fiction.

Most of Divakaruni's writings have been applauded for the combination of realism, fantasy, myth, lyricism, suggestive language, and poignant portrayal. She successfully portrays the diverse lives of the marginalized in American society. She presents themes of immigration, dislocation, dislodgment and in that way a state of homelessness, exile, lack of belonging, an endless search for one's origin, nostalgia faced by contemporary immigrants due to various cultural clashes.

Divakaruni's *The Vine of Desire* (2002) continues the tale of the two cousins. It is a continuation of her *Sister of My Heart*, in which she portrays the affectionate bond between Anju and Sudha. The lives of two cousins miserably ambushed in their close bond, their selfish desires, their great losses, their gains, their unfaithfulness,

new opportunities, and new options. The novel is also about a love triangle that goes wrong. Anju's husband cannot suppress his thoughts for his wife's beautiful cousin and best friend. When Sudha along with her baby daughter comes to California after her divorce, the delicate balance between the three people is ended with heartbreaking results. In *Vine of Desire*, we notice the struggle of the protagonists as they progress to assert their roles in strange situations and feel discontented due to finding themselves trapped in the middle of nowhere. They struggle hard for a way out and suffer in the process.

We encounter with a typical sense of alienation that normally occurs when a migrant returns to his own country after having been far away for a very long time. Sunil gets a cultural shock in his home country. Sunil experiences a culture shock at the sight of the filth and polluted conditions in his homeland India. He encounters a germ-infested and unhygienic condition in India, and to which he is not used to any longer in America. His emotional attachment with Indian culture has been displaced by American life style. Sunil forgets most of his Bengali and finds it tough to recall what some words mean. This reveals how the emigrants get the experience of alienation; processes of misappropriation, conflict, and communication at both places while arriving in a new country, or returning to their homeland. Thus, migration unveils itself as a difficult process that takes place both in the case of leaving one's origin as well as entering one's mother country.

The Diaspora is firmly connected to religion. Like diasporic consciousness, it is seriously engaged with re-memorizing and yearning for the lost homeland, which is regarded as a mythical place. When one is dislocated from one's homeland, it becomes difficult to practice a religion,

which is a part of one's intimacy connected with one's homeland. The search starts to fill up the space of one's sacred feelings in an alien land. The sacred and mythical texts heal the pains of immigrants and make them wise to live life honestly. In *Vine of Desire*, Sudha reveals the glorious tales of Jhansi Rani through her voice to Anju at the time when she is depressed due to her miscarriage. Sudha knows that mythical stories of her home culture would help her to regain her will power to face the obstacles in life. She narrates it also to her daughter Dayita in a different way. Pishi also requests her to tell Dayita the mythical stories, especially from the Ramayana. Sudha gets peace in saying them. In "Negotiating with the Past and Contemporary Life of Indian Woman: A Study of the Works of Shashi Deshpande and Chitra Banerjee Divakaruni," Sahi Harpreet Kaur rightly argues that in Divakaruni's fiction the women characters are distanced from their homeland; they think more rationally, but they mentally retain some of the traditional beliefs (1-2). Sudha also listens to Indian Hindi songs like "Pyaar Divana Hota Hai" (245) and "Gata Rahe Mera Dil, My Heart Is Singing" (246). She even tells the myth of Lord Krishna who helps his sister Draupadi in her difficult time. She compares the lost child of Anju to be Lord Krishna in the symbol of a star in the sky. She immensely loves her Indian tradition. She is very intimate to Anju. Once she thinks "One time, just before Anju and I got married, I was so sad to think that we'd be separated, that I wished we could love the same man, like women did in the Mahabharata that we could all live together..." (281). It means Sudha immensely respects her Indian tradition and she observes and practices Indian festivals and religion even she is far from her homeland. When Anju has certain doubts about her tradition, she often raises them on the stories narrated in the mythical texts like *Ramayana* and *Mahabharata*. There are differences in philosophical and mythological associations. We agree that there is a huge difference between Hindu and American philosophy, but here Anju and Sudha, though they belong to the same family culture, still hold different ideas about religion. It shows that there is a cultural clash between Sudha and Anju too. Anju is not completely against her home culture. In America, she defends her culture when the women from other countries accuse Indians of being the traditional, religious and superstitious type of people. Anju clears the doubts of her friends about India. She hates the oppressive nature of western people. She always gets awful news about India in America, which forces her to give highly structured explanations, and sometimes she feels irritated with prejudices carried by American natives about Indian culture.

The reasons for aggravation of cultural clashes in the relationships between Anju and her husband are numerous. Her agitation lies in herself, as she views that her husband does not understand and care for her feelings and emotions. Lack of accomplishment, reckless attitude, and lack of communication between them irritate her. Their weak and useless tie does not provide her happiness but disturbs her a lot. Their relations are emotionally dried up. There is no smile and laughter, no complimentary exchange of thoughts and ideas, and any inquiries and questions about their present lives. Anju knows Sunil's passionate obsession with Sudha. He desperately wants to marry her. That is why there is a rift between Anju and Sunil as well. The bond of love between the wife and the husband is lost. When Sunil says to her "I'll send you half my pay-check each month...You don't have to worry about money" (259). Anju gets angry and replies to him "I don't want your flicking money" (259). It shows that their married relationship has almost broken down. Sunil is a modern, assimilated Indian immigrant in America, who is greatly influenced by the American culture. He develops an extra marital relationship with Sudha, which is normal in America. It is not regarded as sin there. However, for Indian women, this is something, which they cannot tolerate. Here Anju gets aggressive because of the moral sin corrupted by her husband. While her husband also wants the divorce from her. They start fighting for getting apart from each other. In this way, the cultural clash occurs between them.

In *Vine of Desire*, Divakaruni depicts American society from both perspectives. In America, we see women much more free, liberated, and emancipated. While comparing to Indian women, they are capable of working, living, doing things unimaginable for the Indians; the scene of the women flying in a glider is the best example of this. On the other side, however, we also find loneliness and the incapacity of people to connect, people living a highly superficial life, with no meaningful and fruitful relationships. Anju finds a place to grow because of her resourceful aptitude, by joining the writer's club. She breaks her old value system and starts living a new life. This is certainly true about many immigrants in America, but the same society and its opportunities remain far away from Sudha. She tells Dayita when she leaves Anju and Sunil's house, "Dayita, none of the choices ahead of me are good ones. This one just seems a little less bad than the others" (202). Earlier she said, "I leave a lot of things behind. It's becoming a pattern in my life, shedding belongings as I flee-first from Ramesh's house, then the mothers' flat in Calcutta, now from Anju's. It should make me feel lighter. But the emotions lodged in my chest like rusted anchors

weigh me down" (Divakaruni 202). These mixed experiences of characters in America are significantly described by Bharwani Meera in "Different Voices: The Narrative Technique in Chitra Banerjee Divakaruni's *The Vine of Desire*" (284). The features of displacement, oppression, and dispossession are illustrated through this incident: "For months I've been dangling from the edge of a cliff, my grip weakening. I'm exhausted from imagining my fall, over and over. The real fall-whatever I shatter in the process-can happen only once" (90).

Divakaruni brings out the contrasting cultures of America and India. The immigrants adjust with American culture, but seemingly, they do not follow it completely. They confine with social habits that are alien to them. Sudha's life in Trideep's family gives her chance to think about the disparities between the two cultures. She is successful in establishing a bond with the crabby old man, Triddep's father, and at the end of the novel, she takes him back to his native town in North Bengal. Finally, Sudha is instrumental in executing his dream of returning home. It is observed that the old man's nostalgia for his mother country is not exclusively impractical; it is rather based on the harsh realities of life as everyday life in this new land has its measure of mystery and terror. A lurking feeling develops in his mind, and he fails to love the new country as much as he loves his old country of birth. In the end, Sudha succeeds in rebuilding all that was deconstructed by the dislocation and displacement in the old man's mind. Sudha returns to India with her daughter, and Mr. Sen whom she will give the company and act as a nurse somewhere in India and Anju has learned to fly. That is how the two sisters get reconciled to the cultural conflicts they encounter after Sudha's visit to America after Anju's invitation to Sudha after her loss of Prem.

In *The Vine of Desire*, Divakaruni shifts the focus from the traditional portrayal of women to new emerging women. She probably wishes that women have to be bold and active even in difficult situations, and they can create a life of their own by thinking practically. It is not an end of a woman's life if she is deprived of man's love. It is the acceptance of the position that makes Anju bold and self-determining. She changes and grows, taking up the prospects held out to her in America. Sudha too is able to change her life by taking up a job, and to be independent, things that may not have been feasible for them in India.

Divakaruni writes to unite people, and she does it by demolishing myths and stereotypes. She recognizes the power of mind and potential of the twenty-first century women who wish to get freedom and self-sufficiency in leading their lives.

The dominant characteristic of contemporary western society is its emphasis on individuality. It is an ability to exercise a degree of control over one's life, to cope with one's problems, being independent, considering oneself responsible for one's actions, and self-realization of one's internal resources. Divakaruni presents Sara as an assimilated modern woman with an American outlook. She is a woman who is completely assimilated into the mainstream culture. She turns out to be a source of inspiration for others to survive and amalgamate in the alien culture. Different backgrounds create barriers between them. The cultural clashes occur among the characters in the novel, because of the differences in their beliefs, attributes, values, settings, ideologies, and expectations. The features of nostalgia, estrangement, separateness, displacement, oppression, dispossession, double marginalized and reconciliation are perceived in Divakaruni's novel *The Vine of Desire*.

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A STUDY ON THE AWARENESS AND THE PREFERENCE OF PARENTS ON ADMISSION OF THEIR CHILDREN IN SCHOOLS

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Abstract

Education is a process of development from the cradle to graveyard. The school is said to be an active and formal agency. The investigator attempted to study the awareness of parents and the preference made by them on the admission of their children in schools. A total of 2600 parents were selected by using stratified random sampling technique. The investigator adopted the survey technique, parametric statistics and correlation methods to process the data. This study has opened up new horizons in the midst of parents, management of schools and the government to provide better schooling experiences to students. The future depends on how well the relationship between the awareness and the preference is established. Let us be optimistic.

Keywords: Education, School, Awareness, Preference, Variables, Sample, Parents, Children, etc.

Introduction

Education is a process of development from the cradle to graveyard, and it is the only means, which refines the characters from **barbarian** (they torture others for their satisfaction. The lowest stage) to civilized **human** (they are charitable and compassionate. They lead a happy life and make their environment also happy); and from that to **God man** (they live for others. Their life is the message for others. The highest stage). Man alone can be educated while other living organisms are trained; while his life is guaranteed by food, it is glorified by education. The garden of life will be colorless and without fragrance in the absence of education. In short, education is known as a controlling grace to the young, consolation to the old, wealth to the poor and ornament to the rich.

The school is said to be an active and formal agency. The school is the place where the learner not only acquires the literals and numerals. Hence, it is apt to say that it (school) is the sacred place where a holy plant (a child) is grown under the care taking gardener (teacher). Hence, it is the fundamental responsibility of the parents to devote the lion's share of their time and money to provide a suitable education in the right place to their children.

Need for the Study

In those days, schools in India were limited and were situated in main towns only. Majority of the schools were run and maintained by the government, local bodies and a few private organizations with inadequate infrastructure. Hence, the government set up an education division in the planning commission which worked out the objectives, priorities, requisite man power and estimated the financial resources.

Based on the recommendations made by the education commissions and to improve the literacy rate of the nation, education was made a right to people through a constitution, and that paved the way to start many schools in the country. The government was the monopoly in the field of education in designing the curriculum, framing syllabus, finalizing the fee structure and preparing the pattern of evaluation in the final examination. The main focus was given to three “R”s (Reading, Writing and Arithmetic) in education.

Apart from the schools run by the government, the government has also encouraged the privates to start new schools to cater to the needs of the society. So, many private organizations have started new schools and have made a perfect competition in the educational market with that of government schools. Hence a study is needed to find out the awareness of parents in schools and on their children and to prefer a right school for admitting their children.

The Main Objectives of this Research Study are Operationalized as Follows

- To identify the preference made by the parents on admission of their children in schools from variables specified.
- To find out the relationship between the awareness of the parents and the preference made by them on the admission of their children in schools.

The scope of the Study

The study might help the parents, management of schools and the government to plan and provide better schooling experiences to students in the possible ways at all levels and standards. The result of the study could provide the required requisites like curricular, co-curricular, extra-curricular and infrastructural facilities of schools through them parents can analyze, compare and select the suitable schools to the level and caliber of their children or it is the right choice for a constructive process towards the total development of the child as recommended by the UNESCO Committee on Education (2000). This study might help the administrators of schools in identifying the lacuna in their schools. It could also help the schools in redesigning their curriculum, modifying their teaching-learning techniques, restructuring their physical facilities to attract the parents by providing better education.

The preference made by the parents help the government in monitoring the existing private schools, whether or not the continuation would be given for the existing school and giving the permission for new schools. It could also help the government to cope with the changing scenario and decide upon providing the autonomous status to the deserving schools.

Students are the benefactors of the educational system. This study could help them to have a better awareness of quality factors and judge the status of the schools where they are admitted. In short, the study has a direct implication on the government, parents, and students.

Variables

In the light of the preliminary inter correlation analysis, the investigator selected the educational qualification of the parents (*Illiterate, School Education, Graduates, and Professional Degree*), income of the parents (*Less than Rs.3000, Rs.3001 to Rs.5000, Rs.5001 to Rs.10000 and more than Rs.10000*), class of admission of the child (*KG class, Class I, Class VI, Class IX, and Class XI*), type of management of school (*Government, Government Aided, and Private*), distance from their home to school (*Less than 1 km, from 1 km to 3 km, and More than 3 km*), and mode of transportation to school (*Public Transport, School Vehicle, Own Vehicle, and On Foot*), locality (*Rural, Urban*), gender of the child (*Male, Female*), pattern of education (*Matriculation / State Board*) as the nine independent variables of the study. The awareness and the preference of the parents were the dependent variables.

The sample of the Study

To study the awareness and preference of parents on the admission of their children in schools, a total of 2600 parents were selected by using stratified random sampling technique. Data for both the rating scales were collected from the same sample of parents.

Research Methodology Adopted and Data Analysis

As it was a collection of opinion from a larger group of parents and belongs to the different category, the investigator adopted the survey technique for collecting data from the sample. Parametric statistics and correlation methods were employed to process the data collected from the sample. ANOVA and students't-test' were used to find out the difference between groups as per the classification of variables. The correlation coefficient procedure was employed to find out the relationship between the awareness of parents and the preference made by them on the admission of their children in schools..

Recommendations of the Study

The present research is a need-based one. The recommendations based on the results of the

Study is broadly classified under the following categories

1. Parents
2. Management of schools
3. Policy making

Parents

One of the factors contributing to the better future of the young ones is providing quality education in suitable schools. Therefore, necessary steps may be taken to provide thorough knowledge to parents regarding the schools and about their children. Certain suggestions are as follows:

Awareness helps to make a better preference for schools. But, it could be noticed from the analysis made on the total sample that there is no significant positive relationship between the awareness of parents and the preference made by them on the admission of their children in schools. It implies that parents were making preference without having proper awareness of schools and their children. Hence the study recommends that parents may be given thorough orientation about schools and the role of the psychological factors such as IQ, attitude, aptitude, and interest of the learner in learning.

The study revealed that most of the parents had poor awareness of the schools. The poor knowledge on this aspect can mislead the parents in such a way that they may select the schools beyond the capacity or below the capacity of their children. Therefore the study recommends that proper orientation may be given to parents to change their attitudes towards having a better awareness of schools and their children.

Due to the vicious circle like poor facility, poor economic conditions, poor educational status, poor accessibility with others, poor knowledge, etc. the parents living in the rural area had not to have better awareness on par with the parents of the urban area. Hence the study recommends that rural parents must be oriented thoroughly about the schools, about the learning ability of their children and the availability of different avenues for their children in providing better education.

Due to over importance given to subject marks for promotion and admission, the parents had confined themselves only on marks. This narrow-down attitude of parents had made a barrier on their children to develop their talents and creativity. Therefore, the study recommends that parents may be oriented with the real purpose of education.

Management of Schools

The management of schools is the nerve center of any society in equipping the schools expected by society. Some of the recommendations about the management of schools as emerged from this study are enumerated as follows:

In the prevailing educational trend in which the subject marks alone taken for the promotion of students in a class and the admission into higher classes, the schools may think that their prime responsibility is to produce 100% pass with good academic marks only. The results of the study strongly justify the concentration on non-scholastic aspects for better career development and behavior modification of the learner. Therefore the study recommends that the managements of schools should not confine their aims on producing exam results alone.

The study revealed that the parents who had a significant positive relationship between the awareness and the preference had preferred the factor, 'the school has qualified and experienced teachers'. Hence it is recommended that the managements of schools must appoint the teachers with higher qualification and retain them by providing necessary facilities and privileges to them.

The study revealed that majority of the parents had an awareness of the extra-curricular activities of the schools only, the other aspects were not distinctly known by them. Therefore it is recommended that managements of schools must create awareness on their unique aspects such as morning prayers, round the clock internet facilities, discussing on G.K. and Current affairs, and coaching on music, dance, fine arts, etc. of their schools to parents.

Almost all the parents had given the topmost preference to, 'teaching-learning practices' of the school. Therefore it is the recommendation to the managements that introducing and practicing innovative strategies in the teaching-learning process would attract the parents more than any other strategies.

Policy Making

In addition to the above recommendations, certain recommendations are about policy matters. They are described below:

When the government has constraints to start new schools, and when a considerable number of private organizations have entered in this field to start schools, it is the responsibility of the government to take necessary steps to maintain the quality of education. Hence the study recommends that the department should give due emphasize not only on the physical facilities but also the intellectual practices of the school in a comprehensive way.

The common curriculum and common pattern of evaluation are being practiced throughout the state. This practice in education has the pitfall that, it dims the diamonds and polishes the pebbles. The curriculum must fulfill the needs of the learner, and the pattern of evaluation must judge the level of the learner. Therefore the study recommends that instead of having the common curriculum, syllabus and the common pattern of evaluation throughout the state, schools may be given autonomy to frame their curriculum and design their pattern of evaluation. A monitoring committee must be appointed to supervise the standard of curriculum, suitability of the evaluation pattern, fee structure, infrastructural facilities and salary to their staff.

In the present days, the government have constituted various committees which are in-charge for framing the curriculum, syllabus and preparing the text books to the learners who are admitted in government and government-aided schools at all levels throughout the state. But in Private schools which are run by the private bodies, they

have their text books up to IX standard, and at the higher secondary level, they follow the text books prepared by the Tamilnadu State Text Book Corporation. This habit of having text books and learning through them naturally give more emphasize on rote memory learning rather than learning by understanding or application. Therefore it is recommended that an expert committee formed by the government must frame the curriculum and prepare the skeleton of the syllabus alone. The autonomy should be given to schools, teachers, and students to select the content of their own.

By definition, it is meant that the curriculum is the totality of experience gained by the learner. In practice, the evaluation is made only on the knowledge gained from the text book alone. The promotion of students and the admission into the higher classes are also made by the marks scored on the subject knowledge alone. The evaluation of other aspects of the curriculum is miserably missing. Hence the study recommends that the pattern of evaluation in education must be modified to evaluate the factors such as learning the text materials, doing physical activities and exercises, individual talents and the habit of moving with people.

In the present set-up, the job market is linked with the educational qualification of the job seekers. The psychological factors like the aptitude, attitude, interest, IQ, etc. of the learners are not considered at higher secondary levels during admission. This act of avoidance of such factors may develop the aversion against education among learners. Therefore, the study recommends that the government must de-link the educational qualification with the job market, besides this, the government must also include the self-employment schemes in the curriculum.

Today in schools, the academic marks of the learners alone preserved for the longer period for references. The historical background of the students such as their aptitude, attitude, health, interest, economic status, and other relevant information is not maintained properly. The result of this study also revealed that most of the parents had very poor awareness of their children. So it is very difficult to get the general information other than scholastic details of students during admissions into higher classes. Therefore the study recommends that the government should make it compulsory to maintain the cumulative record of the learners for easy references of the background variables of a learner as well as their academic performances.

The advertisements given by the schools are mainly focusing the merits like school results and achievements and the positive aspects of the schools alone, the other sides are not focused through those advertisements. Many ignorant parents are attracted by those advertisements and rush to get admission in that school. Therefore it is recommended that the government should collect all the details of the schools and propagate the merits and limitations of each school.

Conclusion

The present study has opened up new horizons in the midst of parents, management of schools and the government. Making preference without having proper awareness and admitting the children in schools where the curriculum is over-doze or beyond the capacity of the children and vice-versa will produce an adverse effect on the education of the children. It is the *oppression* from the parents who want every one of their sons and daughters to be either a doctor or an engineer irrespective of the child's aptitude or mental caliber. On the other hand, it is the *suppression* from the teacher who tailors the students' area of wisdom to suit his limited sphere of knowledge. Sandwiched between these two forces the student is finally 'cured' by the *depression* system of examination also. Thus the poor boy and girl become the victim of the triangular forces of oppression, suppression, and depression.

The preference made by the parents on schools is the real status indicator of the school. It will help the management of schools and the government to know their status among parents and pave the way in taking the right decision in redesigning the curriculum, restructuring the method of transaction, practicing the innovative techniques in the pattern of evaluation and updating the physical facilities of the school to fulfill the expectations of the society.

Therefore, the future of education depends upon how well a strong network is created between the awareness and the preference of parents on the admission of their children. This is the kind of situation that the country will be looking for soon. The future depends on how well the relationship between the awareness and the preference is established. When the relationship is good, the future of young buds will be bright. Let us be optimistic.

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THE IMPORTANCE OF INDIVIDUALITY IN THE ESSAYS OF HENRY DAVID THOREAU'S *WALDEN*

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Abstract

Thoreau gives primary importance to individuality. He never encourages the readers to copy his habits. Through his essays, he gives so many ideas to live a satisfactory life. He touches upon the basic factors of life. In his first essay Economy, he tells that the poor people feel hard to live like a person who suffocates for breath. We do not treat ourselves and others tenderly. Thoreau explains through the words of Confucius as "To know that we know what we know and that we do not know what we do not know, that is true knowledge" (Walden .p. 12) what a man thinks of himself that determines his fate. One generation abandons the enterprises of another.

Introduction

The man has invented houses, clothes, cooked food and the warmth of the fire. By proper shelter and clothing, we retain our internal heat. The German organic chemist Liebig says, "Human body is a stove and food is the fuel which keeps up the internal combustion in the lungs" (*Walden* p.65.) In cold weather we eat more and in warm less. Disease and death take place when this combustion is too rapid. Food may be regarded as the fuel which keeps up the fire within us. Shelter and clothing also serve to retain the heat. The grand necessity for our bodies is to keep warm and to keep the vital heat in us.

What pains are we take our food, clothing, and shelter by robbing the nest of birds we prepare this shelter. By the fire of the sun, many of the fruits are sufficiently cooked by its rays. When the food is more easily obtained then clothing and shelter are half unnecessary. The lamplight, stationary and access to a few books rank next to necessities. Some go to the other side of the globe and devote themselves to trade for twenty years to keep them comfortably warm. The luxuriously rich are not comfortably warm, but unnaturally hot like a cooked ice-cream.

Most of the luxuries and many of the so-called comforts of life are not essential but positive hindrances to the elevation of mankind. Concerning the luxuries and comforts, the wisest people have never lived them. They lived a simple and meager life than the poor. None can be a wise observer of human life from the luxuries and comforts. Only from the ground of voluntary poverty, one can observe the human life wisely. The life of luxury gives luxury whether in agriculture, commerce, literature, and art. Nowadays there are professors of philosophy, not philosophers.

To be a philosopher is not merely have subtle thoughts nor to found a school but to love wisdom and to live a life of simplicity, magnanimity, trust, and independence. The philosopher has to solve some of the problems of life not only theoretically but practically. The philosopher is in advance of his age even in the outward form of life. The nature of luxury is to make tired, weak and destroys nation. The philosopher is not fed, sheltered, clothed, and warmed like his contemporaries. He maintains his vital heat by better methods than other people. His driving force of life is the love of knowledge and the truth he felt.

When a person is warmed by the several modes of which were mentioned before, the next item that person wants is surely more warmth of the same kind, more and richer food, more splendid houses, abundant finer clothing, and hotter fires. When he obtained these things, there is another alternative to life. Thoreau has seen in his life people are seemingly wealthy but most poor. They have accumulated poor quality of life. He spent many autumns and winter days spent outside the town, trying to hear what was in the wind carried to express.

Thoreau's purpose in going to Walden Pond was not to live cheaply but to transact some private business with the fewest obstacles. He had always tried hard to acquire strict business habits which are essential to every man. For the supply of more market, we have to keep ourselves informed about the state of the markets, prospects of war and peace everywhere. And anticipate the tendencies of trade and civilization. Use new passages and all improvements in navigation.

Thoreau asks to study the lives of great discoverers and navigators, great adventurers and merchants. A demand of the universal knowledge is needed to know where you stand. He thought Walden pond would be a good place for business. It is a good port and a good foundation. Every generation laughs at the old fashions but follows religiously new. Dressing cannot be raised to the dignity of art in any country. After the lapse of a season, the latter style becomes the most fashionable. Our factory system is not the best mode to get clothing.

We cannot deny that shelter is a necessary of life. People wanted a house, place of warmth, comfort and first for the physical warmth and then for the warmth of affections. Every child loves to stay outdoors even in wet and cold. It is the natural yearning of our ancestors who still survive in us. We do not know what it is to live in the open air. The poet did not speak so much from under a roof. The saint will not be there so long. Birds do not sing in caves. Doves do not cherish their innocence in the dovescots.

The farmers of Concord are toiling for thirty or forty years to become the real owners of the farms. About the merchant, failures are not failures. But failure to fulfill a promise is a moral breakdown. The merchant should keep the word and fulfill it. Honesty is very important for a merchant. The farmer is trying hard to solve the problem of a livelihood by a formula more complicated than the problem itself. The farmer has set the trap to catch comfort and independence. This is the reason the farmer is poor. And we are all slaves in respect to a thousand savage comforts. Though surrounded by comforts we are satisfied and still poor. When the farmer has got the home, he won't be richer but poorer.

The farmer is not having the house. The house has him. Houses are such big property that we are often imprisoned in it rather than housed in them. And only death will set them free out of their house. Civilization has been improving our houses but not equally improved the people who are to inhabit them. The human civilization has created many big palaces, but it is not easy to create noble people. The civilized person is no worthier than the savage people if the person is employed the greater part of life in obtaining gross necessities and comforts only. The thoughts did not go beyond the basic needs to survive.

The luxury of one class is counterbalanced by the poverty of another. On the one side is the palace; on the other side are the almshouses. "The luxury of one class is counterbalanced by the indigence of another." (*Walden*

p.34) Thoreau likes to ride on earth in an ox cart with free air circulation than going to heaven in the fancy car and breathe malaria all the way. The very simplicity of people's life in the primitive ages is refreshed with food and sleep.

The best works of art are the expression of people's struggle to free themselves from social conditions. But the effect of our art is merely to make this low state comfortable and the higher state to be forgotten. We stop our search with basic needs. Before we adorn our houses with beautiful objects and beautiful housekeeping, beautiful art of living should be cultivated in the heart first then the house. We need not to neglect the architectural ornaments but let our houses first be lined with beauty connected with our lives than with objects. In the shellfish, the pearl is more beautiful than the shell. Likewise, let us cultivate our hearts with beauty and richness than the house. The civilized people are more experienced and wiser savage. "Civilization has been improving our houses; it has not equally improved the men who are to inhabit them." (*Walden* p.33)

There is some same fitness in a person who is building his own house to the bird building its own nest. The poetic sense would be developed to the people who construct their dwelling with their own hands and provided food for themselves simply and honestly. But we are like cowbirds and cuckoos which lay their eggs in nests which other birds have built. We resigned the pleasure of constructing our own house and heart. Thoreau says, "I never in all my walks came across a man engaged in so simple and natural an occupation as building his house" (*Walden* p.43.)

Thoreau says that human civilization is barbaric. It built splendid pyramids; there is nothing to wonder at in them. So many people could be degraded enough to spend their life in constructing a tomb. It would have been wiser and manlier to be drowned in the vile and give their body to the dogs. Many are concerned about the monument of the west and the east to know who built them. We should like to know about the crazy fellow who dug the land by his hand and built it. Thoreau learned from his two years of experience that it would cost incredibly little trouble to obtain necessary food. A person may use a simple diet like animals. By that one retains the strength and health. People frequently starve not for want of necessities but want of luxuries. One young man spoke to Thoreau that he liked to live like him. Thoreau did not like anyone to adopt his mode of living on any account. He wishes each one to be careful to find out and pursue their

way and not their father's or mother's or neighbor's mode of life. Like the sailor keeps the pole star in the eyes, there is sufficient guidance for all our life.

Thoreau preferred the solitary dwelling. He says that solitary dwelling helps to build one's self. And one can use that building for the common cause. He confessed that he had indulged very little in philanthropic enterprises. The poor person is not hungry by poverty. It is partly one's taste for poverty and not merely the misfortune. If we give money and they will buy more rags with that money. To maintain one's self on this earth is not a hardship if we live simply and wisely. There is nowhere recorded simple and memorable praise of life in luxuries. By nature, all people are students and observers. We are mortal by accumulating property for ourselves, finding a family and fame. But dealing with truth, we are immortal.

Conclusion

Thoreau's residence is more favorable for not only thinking but for serious reading. Walden Pond is a better place than a university. He believed to know one's individuality one should learn to live alone. Reading is a good practice to know our individuality. In his essays, Thoreau documented the methods to find our individuality. He showed and illustrated many ways to feel our real self. The most important way is being closer to nature. He emphasized being closer with nature we can connect with our intuition. We can listen to the voice of our intuition. With the help of our inner voice we can create our way of thinking. Reading books is important at the same time

writing our own words are also important. That means we should write our experiments with life and we should not stop by reading others' experiences. We have to create our own experiences. Rose plant never tries to copy lotus plant. Then why should we people try to copy others? Just be ourselves.

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THE THEME OF EXILE AND REMEMBRANCE IN THE SELECT NOVELS OF EDWIDGE DANTICAT

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Haiti is a country long marked by its political unrest and Economic depravity, mainly due to dictatorial policies, corrupt governmental practices, and a large gap between the wealthy elite and profitable cities and poverty struck nonindustrial provinces. Although fiscally poor, Haiti is a culture rich in its language, folktales, customs, and community.

Haitian Literature was not known outside its border until the 1960's. The Civil Rights and Women's movements pushed for social reforms, and this gave the Haitian people an impetus to reach out and explore their voices. As nations began to learn of Haiti's oppressions and the violence its people faced under the Duvalier government, the call for information about the country and people increased. Thus, new emerging writers started creating a literature of social consciousness that demanded acknowledgment from the outside world. Their writing served as a mirror with which they looked back to examine their background and culture.

The written or recorded literature was never a priority in Haitian culture, and therefore the number of internationally recognized Haitian authors is an understandable few. Haitian women writers are rare due to the secondary positions they hold within the society. When Haitian born writer Edwidge Danticat began to write and record her memories of Haiti, factionalizing them in her books, her writings became an extension of the oral tradition of her culture capturing in print what was natural to her at an early age. Haiti's painful history is presented in the works of Danticat with a unique beauty.

Edwidge Danticat was born on January 19, 1969, in Port-au-Prince, Haiti, to Andre Miracin, a cab driver and Rose Souvenance, a textile worker. When Danticat was two years old, her father emigrated from Haiti to New York, to be followed two years later by her mother. Remaining in Haiti, the young Danticat was raised by her aunt and Uncle. During these years she was exposed to the Haitian

tradition of storytelling. Her formal education in Haiti was in French, but at home, she spoke Haitian Creole. Later she joined her parents in New York.

Her master thesis was her highly acclaimed first novel *Breathe, Eyes, Memory*. Danticat is critically acclaimed for her portrayals of the Haitian experience both in Haiti and the United States and for her lyrical use of the language. Her notable works are *Breathe, Eyes, Memory*, *Collection of Short Stories 'Krik? Krak'*, *The Farming of bones*, *Clare of the Sea Light*, *Brother I'm Dying*, *The Dew Breaker*, *Anaconda*, *Golden Flower*, and *Behind the Mountains*.

In *Contemporary Literary criticism* Joanna Omang comments that Danticat seems to be overflowing with the strength and insight of generations of Haitian women. Critics have praised Danticat's vivid sense of place and her images of fear and pain, which have been compared to the works of Alice Walker. In a review in *The Boston Globe*, Jordana Hart wrote that the novels of Danticat are the details of everyday life. He further goes to state that the depth of her characters and her love and respect for her culture is what makes her stories at once disturbing and yet beguiling. In the seventh edition of *Contemporary Novelist*, F. Brett Cox wrote: "Danticat's novels and stories are written with a passionate lyricism but also with control of craft and seriousness of purpose that would be impressive in any writer and are astonishing in one so young. She is determined to bear imaginative witness to the history of her culture". (234)

According to critics, Danticat's style is clean, subtle and understated - but rich with associations from the spiritual system, which continue to bind Haitian people. Her work contains large insights into human faith, loyalty, and love, the ability to endure, which inform highest forms of Literature. There is a feel in her books that she is dealing with primal belief systems and emotions, which inhabit the lives of all human beings; and perhaps this is what accounts for the tremendous impact of her work.

In her first novel *Breathe, Eyes, Memory*, the protagonist Sophie Coco was sent from her impoverished Haitian village to New York to be reunited with her mother whom she barely remembered. There she discovered secrets that no child should ever know, and a legacy of shame. In this novel Grandmother Ife, Mother Martine, aunt Ate and daughter Sophie are rooted as firmly in their native Haitian soil as they are bound to one another, despite the ocean of experiences and years that separate them. In the novel *The Farming of Bones*, Amabelle Desir, a strong Haitian woman living in the Dominican Republic, has built herself a life as the servant and companion of the wife of a wealthy colonel. While getting herself to marry Sebastien, a cane worker, her world is collapsed by Dominican dictator Rafael Trujillo. As a result, she flees from Haiti after a Massacre.

The immigrant writers have a double identity. The Identity which they acquired from their home land and the other from the nation into which they have settled down. Danticat about her actual allegiance sets more of *Breathe, Eyes, Memory* in Haiti than in America. Sophie who meets Joseph and learns something of America's variety seems unable to possess the nation in which she gives birth to a daughter. Most of the chapters of this novel revolve around the heroine's experience in her native country. Running into the cane fields and beating at the stalks, Sophie confronts the memory of her mother's rape at the place where it happened, testifying in front of her mother's funeral crowd. Sophie realizes that painful and pleasant memories will be with her always. Her own body is a testimony to her mother's rape, and her flesh remembers the abuse she suffered at her mother's hand.

The settings of *Breathe, Eyes, Memory* render the immigrant a sense of limited and claustrophobic space in unfamiliar America, scaled to person and community in native Haiti. For Sophie, living, seeing and remembering are one, and the past is with her in the present always: "I come from a place where breathe eyes and memory are one, a place from which you carry your past like the hair on your headMy mother was as brave as stars at dawn. She too was like that woman who could never bleed and then could never stop bleeding, the one who gave in to her pain, to live as a butterfly. Ayes, my mother was like me" (239)

Danticat had dedicated her writings to remember and revisit Haiti more than to represent the American scene. After exile people longed and remembered about their experiences once they had in their native. The characters

of *Breathe, Eyes, Memory* and the events they experienced became a symbolic representation of Haiti itself or perhaps Haiti as it lives in the troubled hearts of exiles and emigrants. Danticat explored this condition through Sophie Coco's pain created by diasporic exile. Sophie's situation reflects the circumstances of many Haitian -American daughters, whose mothers have immigrated to the United States to better the economic condition of their families, leaving their children behind in Haiti, until the visas of the children can be secured. The children left their birthplace to re-unite themselves with their parents. The children returned home (the country where their parents settled down) but they lost the real home (their native land). These children got caught in a cycle of escape/return, as they tried to negotiate their immigrant identity with their former Haitian self.

Throughout the novel *The Farming of Bones*, the poor Haitians share the memories and sense of losing their home. Amabelle the central character recalls her parents drowning in the river and tells about it to her lover Sebastien. He also explains to her about his lost childhood in Haiti. The Haitian sugarcane workers consider themselves to be 'an orphaned people, a group of *Vwayaje*, Wayfarers'. Not only the Haitians in this book but also the employer Don Ignacio comes to the Caribbean from Spain to fight in the Spanish American War in 1898 exiled from his native. An everyday night he turns on the radio to hear the reports from Spain about the Spanish Civil War. The Haitians are unaware of the 'blood bath' which is about to occur, and which will further send in exile those who are not slaughtered by it. The survivors dart off from their sense of safety and purpose, and spiritual exiles, looking for meaning and a sense of purpose; while some find it, some never do.

The theme of exile and remembrance are related. The pain of exile is soothed by the remembrance of the past. *The Farming of Bones* interpenetrates with a sense of remembrance of the actual people who suffered exile. At the end of the book Danticat writes 'famous man never die, it is only those nameless and faceless who vanish like smoke in the early morning air' (280) Through Amabelle Danticat insists that "All I want to do is to find a place to lay it (the slaughter) down now and again, a safe nest where it will neither be scattered by the winds, nor remain forever buried beneath the sod" (274). *The Farming of Bones* stresses the importance of personal and collective remembrance and the commitment to tell. According to Danticat, when we have so few remembrances, we cling to them tightly and repeat them over and over in our mind so that time will not erase them.

The recalling memories belonging to Amabelle is not exclusive to her. The idea of parents and children dreaming of one another to retain and revive memories and experiences can be seen in other characters throughout the novel. Although dreams enable Danticatto to connect personally and intimately to those individuals they have lost, Amabelle realizes that her dreams will fade-potentially erasing everything she once remembered of her loved ones. The oral tradition of realigned memories is another prevailing method of Edwidge Danticat to stress the importance of personal and collective remembrance and the commitment to tell. All characters in the fiction reminisce and connect. Through conversation, the lovers introduce their families to one another, relieve and share childhood stories, remember painful memories of their past and imagine their future together.

Edwidge Danticat uses her fictions to explore negotiations of the exile trope in Haitian American women's lives. Through Sophie and Amabelle, the author foregrounds the voices of the oppressed by adopting methods such as testimony and recall and emphasizes remembrance by way of collective memory and identity. Writing the story of the disfigured and dead, she creates a memory for the living. By climbing the identities and memories of their nation through the various ways her characters remember their families, lovers, and fellow Haitians, she stresses the importance of historical memory. She bridges multiple forms of exile and remembrance: revisiting loved ones and places; giving testimony to the experiences of immigrants and bicultural Americans.

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AN IDEOLOGY OF EXISTENCE IN THE NEW WORLD

CHITRA BANERJEE DIVAKARUNI NOVELS: SISTER OF MY HEART AND THE VINE OF DESIRE

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Abstract

In general, the traits of women are recognized as Love, kindness, faithfulness, and tolerance, but self-assertion is not to be considered as contradictory to these values. The Author, Chitra Banerjee Divakaruni stress these points and presents women's world from woman's standpoint as well as in women's narrative in *Sister of My Heart* and *The Vine of Desire*. Her depiction of two female protagonists itself tells the contradictions to happen in real life. Sudha is submissive where Anju is rebellious. Much to the surprise, the author has written this in a realistic mode rather than magic realism in her first work. The *Sister of My Heart* analyzes and presents the complicated relationships that prevalent in the Indian families and how these affect the women in the family. Even though the women want to be more independent, the family values and traditions stop them from being so and have tied them to the sufferings. In the *Vine of Desire*, the protagonists constantly oppose the predominance of a male. Both of them lost the support of their husbands for one reason or other and forced to lead a life of challenge. Throughout their life, all the men, starting from their fathers to the husbands and even yet to born son are the source of hardships they face. They both pass on the message that, the circumstances and the need of the hour make the woman's behavior and their stand on different aspects of the life in whole. This paper showcases the style being used in both the novels and the findings from them. It also interprets the message and generates the discussion that comes to any reader after reading these two.

Keywords: Arranged Marriage, Tradition, Culture shock, Women's relationship.

Introduction

Sister of my heart tells the story of two sisters (cousins actually) Anju and Sudha. They both were born on the same day and were brought up together closely. They love each other more than anyone else. Their fate took a turn when they have arranged marriage and started to live separately. The story has vivid descriptions of Kolkata and the culture prevalent there. Sudha is beautiful when belongs to a poor side of the family whereas Anju in not very beautiful but belongs to the creamy layer of the family. Both of them, their mothers live in the same house along with the aunt of them. They were both fond of each other but at times made each other weep as well. The story ends when Anju gets married to a Sunil and leaves for America whereas Sudha marries Ramesh and leaves to live a life in the other part of India.

The vine of desire is the sequel to the former, and it starts when finally Sudha decides to go to America leaving her family behind due to their insistence on aborting the child she is conceived with after five years of marriage. Her mother in law demands that the first born should be a boy. Her husband, even though kind and gentle but unable to protect Sudha from his mother. Anju's life is not going very well, and she still thinks about the way, how her husband Sunil looked at Sudha during their wedding. She is one side happy that finally she is going to meet Sudha after all

these years but has something going on in her mind after her miscarriage. She blames herself for not taking proper care. Finally when Sudha arrives and hopes for life for herself and her daughter Dayita without her husband. The Women's bond I shook when they confront the deeply passionate feelings of Sunil towards Sudha.

The Author, Divakaruni uses the main characters that the starting point of emotional crisis in women's life is due to the societal pressures. She stresses the needs and demands of the new woman and her inability to fulfill them because of the age-old traditions expect that them to be obedient, passive, dutiful, and self-denying

Materials and Methods

Throughout the novel, the voices of Sudha and Anju narrate their life stories and the complications they make because of the choices they have made. The main focus of the story is that even though both the girls want to live a life of their own they are not able to do it because of the family situations.

Sister of My Heart is set in India whereas *The Vine of Desire* is set in America. Through both the novels Divakaruni she highlights the contrast between the Indian notion of feminism and that of American. Undoubtedly, Divakaruni has the feminized history of the lives of the women protagonists from the expatriate point of view. Jasbir Jain says:

*"Traditional history and its male-centered causations are registered by these writers, and it is this sense that they feminize history—in their freedom from the controlled vision of hegemony."*¹

The portrayal of women's life in India is explained clearly when the parents of Sudha and Anju decide to stop their education and look for a marriage. This can be understood when Nalini, Sudha's mother announces that she is looking for a match, she says

*"I've also decided on an early marriage for her. As soon as she's finished at the convent, I'll start looking for a suitable boy."*²

The love towards a girl is shown by early marriages being arranged for girls in India. Divakaruni has commented on various aspects of the very well cherished Indian Institute of arranged marriage. The rude customs and caste social systems are responsible for Sudha's misfortune. This is shown when Anju cannot get to the bottom of Sudha's stubbornness. She says

*"But why? You love him, right? All this waiting's making you crazy, right? Why shouldn't I ask her then? Why should we woman always wait for things to happen to us."*³

But when Sudha's life took a turn after finding of the gender of her baby. She does not want to abort the baby and leaves home because of her mother in law's compulsion. Sudha migrates not out of the fascination of the glory of America, but she wants relief from her painful existence in India. She also wants her world as her own alone. Sudha wants:

*"A future built by women out of their wits, their own hands. A future where I lean on myself alone"*⁴

The Vine of desire explains the life style of Indian immigrants living in America. Even though they live in America their life is not as grand as in India. They share a small apartment and faces financial crisis and struggle between normal life and rich life. This is shown in the Novel during a conversation between Sunil and Anju,

"She: There are only a hundred and fifty dollars left in our checking account.

He: You'll have to make do with it until I get my payback on the fifteenth.

*She: I don't know how I can. I have to get the groceries, diapers baby vitamins. Why can't you send a little less each month to your folks in India?"*⁴

Thus the Novel uses the general mind-set of Indian people irrespective of their place of living or the culture they see day to day. Sudha's hope for her daughter's better life is the expectation of most of the single parent in American culture.

Findings and Results

Both the Novels are based on the emotional attachment Sudha and Anju have for each other. Just like most of the Indian Women use diaries and letters to express their feelings and to overcome their loneliness Sudha and Anju exchange their love through letters and short calls, but the old intimacy is still missing. When finally Sudha arrives in America in the company of each other, two cousins start recreating their existence, their own identity. The life of both the women in the story is changed by the men in their life. For Sudha all her attempts to relocate and resettle are because of men who came in her life starting from Ashok, then Ramesh, then Sunil and finally Lalit. Anju's life is changed when she finds out that Sunil is infidel towards her and tries to lead an independent life. One of the important findings is that, the common tendency of Indian Women to work without complaining and without expecting rewards. All the time this makes the men in their life exploit them at all costs. In one situation when Anju tells her idea of working in the library to Sunil, it hurts his male ego. This clearly shows that even though Indian immigrant men pretend to be Americanised, they are not changed completely. They are still the old conservative Indians who consider their wives as their other self.

Anju goes to America after her marriage, as a newly married bride. The place is new to her, but with her husband's support, she accommodates herself well. Sudha also goes to America, but in adverse circumstances. The novel explores their struggle elaborately, in the light of immigrant feminine experience. Throughout the narration, Both Sudha and Anju blame each other for what they have done to each other's life, in their attempts to make it better.

Interpretation and Discussion

As with the first book, *The Sister of my Heart*, the author explains the different practices and the culture that bond the Indian society especially women. The way how arranged marriages are considered as a special status for the family, it also has its drawbacks, and the readers start relating their real-life examples when they read about the complications about Sudha's and Anju's marriages. It leaves the audience the need to think and interpret how women lose their equal right regarding arranged marriage

in means of dowry and all other associated evil in it. Even though most of the women do not like the way they are being treated in their house, they chose to remain mute considering the honor of the family. Even the best friend for a girl, her mother does not want to take into consideration her daughter's aspiration or her ambition to achieve in life. For them getting a good match for their daughters is the most important goal of them. This was explained with the mothers Nalini (Sudha's mother) and Gauri (Anju's mother). In the next book, *The Vine of Desire* the two women's nature exhibit top-notch examples of Indian immigrant women in America. Even though both the women have migrated for totally two extreme reasons, they have their complaints to make about the situation here for them. They are still attached to the culture of their home and not liberated from the restrictions and the bondages. After her miscarriage, Anju starts to drift and feels insecure when she finally invites Sudha to come and live with her, partly due to her husband's attraction towards Sudha. Even in a free country like America women are not left alone from the male dominating them. This was explained in the case of Nicole's murder and Sudha's sexual encounter from the hands of Sunil when he found out that she is alone in his house. According to Anju, a woman always has a right to look beautiful whereas Sudha deliberately hides her beauty. Sudha's every response is guided by social censorship whereas Anju's feminist view let her do whatever she wishes even though it is against the society. At last Sudha finally decides to leave America, the reason she claims is America is not for the immigrant people as she compares the immigrants with the weed. She tells about the hollowness of American richness and glory, which cannot make Indian woman contented. She says this to Lalit,

"What life, Lalit? What kind of life do I have here? I'm tired of this mantra that everyone chants, this cure for all ills. America, America, America."⁶

Conclusion

In both the Novels, the readers are introduced to two Indian women, Anju, and Sudha whose life takes unexpected twists. While Anju is migrating to America with her husband to lead a normal life Sudha migrates leaving her family behind. But the circumstances at home, as well as America, was not what they expected when they set out their journeys. Both of them faced the brunt of sufferings

after they migrated to the new country. *Sister of My Heart* discusses the traditional concept of arranged marriages in India which makes a woman deprived of her soul and love, unaware of her existence and refusal of the right to express herself. It discusses how a woman suffers a great deal at the hands of her parents, her husband and her in-laws in the country where male tyranny and ego crush her own identity. The continuous harassment and the loneliness make their position more vulnerable, and they are easily exploited both physically and mentally. In *The Vine of Desire* both the women decide to adopt a defiant stand and do not want to get any sort of support from their husbands and decide to lead an independent life. They are determined to do that unaccompanied by the male influence. Anju is unable to forget and forgive Sunil for his infidelity, and Sudha does not want to be a prisoner at the hands of men again. She is worried that even if men who wish to come to her aid, but would finally exercise complete control over her. She would rather bring up her daughter alone according to her wishes. Both the female characters in the novels begin as a typical example of Indian women but at end determined to become what they never dreamt of. Life is not a bed of rose petals for any of them. They pass on the message that, the circumstances determine a woman's psychology.

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PROBLEMS AND REMEDIES REGARDING CHILDREN WITH SPECIAL NEEDS

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Abstract

The world is full of differences which makes the world wonderful. Being colorful is preferred by human rather than plain. But, in a classroom-like situation being different and heterogeneous seems unfavorable and unmanageable. It cannot be avoided as the classroom is composed of composite students. A Classroom cannot be homogeneous, and so it would have heterogeneous students comprised of gifted children, socially backward children, slow learners, and physically challenged or differently abled. An umbrella term used to refer these various kinds of students is 'Children with special needs'. Again the term "Special" is preferred by humans when it becomes prefixed with words of other fields – special allowance, special tea, special permission, and special show but not with the words of the educational field – special children, special care and special class. In this context, teachers need a keen observation and cognizance regarding the problems and remedies of the children with special needs to manage a heterogeneous class effectively.

This paper throws light on the awareness and insight needed for teachers to handle a class comprises of children with special needs. This paper provides awareness to teachers on who the children are with special needs, how they can be identified, what their problems are and how the problems can be tackled.

Introduction

A Classroom cannot be homogeneous, and so it would have heterogeneous students comprised of gifted children, socially backward children, slow learners, and physically challenged or differently-abled. An umbrella term used to refer these various kinds of students is 'Children with special needs'. Children with special needs are those children who deviate significantly from the normal ones. In other words, children who show a considerable deviation from what is supposed to be normal or average to their group are labeled as exceptional children. The deviation may fall on either end and therefore, the exceptional may be significantly below average or significantly above average in the various aspects of human growth or development. Such children are so exceptionally inferior or superior to the normal children regarding physical development, mental ability, social behavior and emotional reactions that they experience a sort of maladjustment in life. They need special care and education for their proper adjustment and maximum utilization of their abilities. These children are also known as 'Exceptional children'.

Keywords: Special children, gifted children, backward children, differently abled and remedies.

Objectives

- To explain the term 'special children' with definitions of educational psychologists.
- To explain the sub divisions of 'special children'.

- To provide an insight into who special children are and how to handle them.
- To present their problems and remedies for the problems.
- Material and Methodology:
- To study about special children, their problems and remedies analytical method is used. Various books on educational psychology and educational management are used for reference.
- Findings:
- Terms 'Special children' Children with special needs' do not mean children with difficulty but children with high potential.
- They need extra care and support
- Teachers need to be sensitized on the need for special children

Discussion

Definition of Exceptional children

Crow and Crow (1973) have tried to explain the term exceptional in the following words.

"The term 'atypical' or-'exceptional' is applied to a trait or a person possessing the trait up to the extent of deviation from normal, possession of the trait is so great that because of it the individual warrants or receives special attention from his fellows and his behavior responses and activities are thereby effected".

Defined in the manner, the term 'exceptional children' or 'children with special needs' cover a wide range The

children who are known as the back ward, mentally retarded, gifted, physically handicapped, socially handicapped or delinquents and emotionally maladjusted-all belong to the general class of exceptional children.

The Gifted Child

The term 'gifted child' has been defined by various authors as given below:

Havighurst

"The talented or gifted child is one who shows consistently remarkable performance in any worthwhile line of endeavor."

Prem Pasricha

"The Gifted child is the one who exhibits superiority in general intelligence or the one who is in possession of special abilities of high order in the fields which are not necessarily associated with high intelligence quotients".

Needs and problems of the gifted children

Like other children, the gifted children have certain basic needs, the need for security, for love, for belongingness and the need to be accepted as an individual. In addition to these basic needs, the gifted children may have the following special needs like:-

1. The need for knowledge and understanding
2. The need for creativity and ingenuity.
3. The need for the development of his exceptional ability or abilities.
4. The need for self-actualization or self-expression.
5. The need for recognition of his ability. In case their giftedness is not recognized they may become perverted intelligent.
6. The need for further advancements and achievements

The gifted child needs a proper environment for his development. He wants to be understood carefully in response to his different needs and problems. The gifted child is exceptionally curious and has a thirst for knowledge. Thereby, he is in the habit of asking the truth-searching questions. The parents as well as the teachers, who do not understand the necessity of his urges, usually snub him.

Remedies for gifted children

Our present system and programmes of education are highly structured, scheduled, and it has been designed

for normal students. So there is an urgent need for a well-thought programme of special education for the gifted children. It is essential to have an advanced curriculum, methods of teaching, and qualified, trained teachers. The following measurements can be taken for tackling the gifted children:-

1. Separate schools if possible or separate classes.
2. Ability grouping.
3. Acceleration or double promotion.
4. Enrichment programmes.
5. Providing additional challenging tasks.
6. Pairing him with a slow learner and asking him to look after the needs of the slow learner.
7. Identifying his skills and diverting them into the proper channel.
8. Making him participate in extracurricular activities.
9. Developing his leadership qualities and provide him responsibilities in school activities.
10. Enhance the capacity of adjustment in home, school, and society with normal children.

Definition and meaning of the term 'Backward child'

The term 'backward child' and 'backwardness' has been defined in many ways as follows:-

Barton Hall

"Backwardness, in general, is applied to cases where their educational attainment falls below the level of their natural abilities".

Schnell

"Backward pupil is one who compared with other pupils of the same chronological age shows marked educational deficiency".

Burt

"Backward child is one who in mid-school career is unable to do the work of the class next below that which is normal for his age."

Educational guidance (or) Treatment of backwardness

1. Regular medical check-up and necessary treatment.
2. Readjustment in the home and the school.
3. Provision of special schools or special classes.
4. Provisions of special curriculum, methods of teaching and special teachers.
5. Special coaching and proper individual attention.
6. Checking truancy, i.e., non-attendance.

7. Provision of curricular activities, rich experiences and diversified courses.
8. Rendering guidance services.
9. Controlling negative environmental factors.
10. Splitting the tasks into small parts and encouraging them to complete the parts one by one.

Mentally handicapped or retarded child

Usually, we take the help of intelligence tests and the concept of I.Q for labeling the individual as gifted, average or below average. If we follow the Terman's classification of intelligence, then, the individual having I.Q between 90 and 100 are termed abnormal or average, and consequently, the person having I.Q below 90 are likely to be termed as subnormal or below average.

But the classification of intelligence is quite arbitrary, and we can find differences of opinion regarding the range of I.Q and its corresponding category. But one thing is certain that all have mentally retarded or mentally handicapped children possess sub-normal intellectual capacities, i.e., they are less capable of intelligent behavior than normal children. Latest researches have proved that mental deficiency is not only a medical and psychological problem. It has a social background too. Therefore, the diagnosis of mental deficiency should be more comprehensive.

Preventive and Remedial Measures

It is not proper to blame heredity only for the child's mental deficiency. The realization of such environmental efforts increases the responsibility of parents, teachers, and responsible members of the society and state authorities. They may join their hands in the task of providing a proper atmosphere for the growth and development of the children so that the environmental force may not get the hand in causing mental deficiency among the children.

In connection with cure of mental retardation, it has been already said that by virtue of its definition it is incurable, in the sense that mentally retarded child cannot be given more intelligence and made normal. But the attempts can be made to educate and train him so that he may become useful for himself as well as for the society. Curriculum, the method of teaching and tools for the evaluation should be adjusted according to the individual needs. Care should also be taken for their social and emotional development and they should be made able to manage their affairs independently.

Disabled Children

Impairment, disability, and handicap are not synonymous terms. These are distinct and separate terms.

Impairment

Impairment is nothing but the physical defect of an individual. It is the biological aspect of life. It develops either due to over work or accident or due to hereditary factors. It decreases mobility, limits the range and depth of interpersonal and social relationship which causes psychological problems.

Disability

Disability is the behavior evolving from the impairment. Impairment imposes limitations upon an individual's capacities and levels of functioning. Frequent or prolonged periods of hospitalization, medical treatment and the need for special drugs may develop the disability. Disability in this sense is temporary. The visually impaired or the hearing impaired or the mentally retarded are permanently disabled. These impairments prevent them from functioning in certain occupations.

Handicap

Anything is a handicap if it prevents someone from doing what he wants or ought to do. Handicap is a technical term which refers to conditions such as blindness, deafness or very low intelligence, which most people would agree are disadvantages.

Recommendations of the NPE 1986 on Equal Opportunity of Disabled children

- Being Inclusive - Wherever it is feasible, the education of children with motor handicaps and other mild handicaps will be common with that of others.
- Being Exclusive - Special schools with hostels will be provided, as far as possible at district head quarters, for the severely handicapped children.
- Adequate arrangements will be made to give vocational training to the disabled.
- Teacher's training programmes will be reoriented, in particular for teachers of primary classes to deal with handicapped children and with their special difficulties.
- The voluntary effort for the education of the disabled will be encouraged in every possible manner.

Conclusion

The word 'special' is explained as "better, greater, or otherwise different from what is usual." Thus the word 'special' does not always mean better or greater but also being different from normal which means it may be below better or below average both in mentally and physically. Though special provisions are needed to treat special children, special care and significant understanding would make a great deal in handling them. Teachers need to be sensitized on this matter, and they should be provided with details of all the schemes and steps of government about special children.

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FEMINISM *MRS. DALLOWAY*: SILENT EXPRESSION OF A CULTURED WOMAN

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Abstract

For most of history, Anonymous was a woman – Virginia Woolf

Literature is a submerged medium of an embedded statement, an embodiment of truths, studious interpretation or the well-framed literary treatise of writing. It enriched with the documentation of views and reflections of men and women, encountered with splendid visionary and cognitive thoughts. Virginia Woolf is a dazzling sunny figure in the field of literature and who attempted to project the refinement expression of an individual whose experience is finely rendered and expressed through the perfect medium of exposure. The art of characterization consciously meditated and distinctively illustrated with the flow of thoughts in a novelty manner. In her novel, she demonstrated woman as a springing essence for communication, inaudible music, voiceless expression, vivid exposure and the great creator of harmony in the life of human beings. Mrs. Dalloway is an eponymous novel which focused the life of emotive and intuitive thoughts of the woman. The plot consciously preoccupied with reality and imagination in which Stream of consciousness technique rightly utilized. The protagonist largely recognized for her independent way of living, the righteousness of her instinct and multi-faceted personality.

The writings are more apprehensive with inspective theory oriented content and thematically guiding the factors of psychology. Virginia Woolf believed that Literature as a domain study of intellectual creation and grandeur of thought that lively expressed and trace out all the fibers that knit together in the form of writings. Here the aim is to study and observe the text, behavior and cultural changes, etc. from the standpoint of the woman. The readers are considered as a vigorous constructor of the literary work with the help of their way of interpretation. There is a contradictory term between the writings of male and female.

Masculine gender portrayed as a separate enterprise whose focus only on the social milieu, literary developments and historical accounts. It is a universally accepted truth that whatever the descriptions are available in the society about the woman that is entirely done by the male writer. Out of their experience, they demonstrated the growth, mental ability, thoughts and ideas of a woman. Every attitude is constructed and reconstructed with the help of their magical pattern of words. They are not expressed the exact feel and essence of a woman's life. There is a lot of difference between how an individual is focused their state of life and others treated. Similarly, their way of approach is slightly differed from one another.

Virginia Woolf masterly engraved the identity of female characters. Woman characters vividly distinguished from each other and shared their womanly perspectives. Woman writers freely shared their state of mind and

projected the unique features of female characters. Every character possibly constructed and sensibly promoted only then they are going to sustain in the minds of the readers and also they are quite familiar with their elevated features. Each has depicted in a powerful manner, well-connected to the society as well as in the minds of the listener.

Clarissa Dalloway vividly designed with the rhythm of joy and melancholy in the cycle of human life. She is a perfect exposure of heroine with an enriched quality of woman who strongly fixed for her thematic content of the writer. She has imposed satisfactory performance for her heroines who intellectually represented her sense of identity.

Though she emerged to engrave her identity but thoroughly focused on the pleasure-giving way of living. The protagonist is illustrated and picturized for her principle of living like *A Room of one's own*, a critical essay which emphasized the importance of woman who must be independent in political and economic level.

She says, "I am going to develop in your presence as fully and freely as I can the train of thought that led me to think" (1.1). In that work of art, Virginia additionally maintained certain ethics for women who must be spiritually relaxed and seeking pleasure for the individual. The predominant focus of her life is individual development. Clarissa's perception rationally admirable but those conceptions are cognitively somewhat ambiguous.

The protagonist is evaluated as a self-centered myth, central observation, coloring structural unity of her thoughts. It is systematically gathered theory and content of the human mind, a unity of her thoughts which passionately identified the dreamy thoughts.

Clarissa Dalloway is seldom known for this name Mrs. Dalloway because most probably familiar for her name Clarissa even after her marriage she quietly recognized for her earlier name. Within this notification, Virginia implemented her special treatment of woman and features.

The novelist is structured and shaped the features of Clarissa as a woman who voluntarily violated and willingly exposed herself as a self-governing person. She didn't have any interest to blindly follow any rules and regulations or customs which prevailed in the society. Here reader felt the presence of the theme, *Carpe diem*, a phrasal thematic concept which solely lived in the minds of modern people. Aesthetics concept is a pleasure-giving feel for every human being in this world. The writer successfully maintained the tension between love and spiritual privacy of characters, how they balanced and endured while handling those two things

During her youth stage, Peter proposed her but she firmly rejected his love for the sake of social status, a room must be owned by an individual, it must belong to oneself which makes one survive in a successful and independent way. Finally, she has chosen Richard as her husband who is wholeheartedly giving her freedom and made her wings to stretch. Here the writer stressed the importance for having the room of their own, independent way of living, socially accepted status and unique survival with the help of familiar identity, only then she too recognized or else she may be marginalized or neglected in front of her surroundings. The woman is forced to live for the sake of others. That's why she outlined her protagonist who never played her role for Name sake, but she made them engrave their immortal identity in the minds of the readers. For that, she must realize her necessity of being a human and avoidance of a blind sense of belonging. Whatever she thinks and feels she ought to expose it towards others. She strained that each must fully enjoy their every minute, one should not think about the right and wrong discipline of society. Each must preoccupy with their ethics which leads them to attain their destination. One must have flexible nature but too much of yielding which destroys and broken their entire life Writing is a perfect relief and pacification of mind that is blessed quality for every human being because no one is ready to express what is exactly

prevailed in mind and the heart. They don't have that much confidence to reveal it. The writers are freely displaying their thoughts without any restrictions. According to their mental ability, one can frame and compose the life of their characters. The whole incidents are taken place within a day which transforms between protagonist's willingness to prepare party in the morning and her supervision the meeting with a guest that is happened in the evening.

The writer is essentially complemented the welfare of women, make their path, engrave their own identity and they must contemplate their nature and feature of womanliness. The characters are wholeheartedly enriched with love, care, affectionate beings and provided comfortable feelings. They must think and act for their originality because they too have a sense of value. The writer had added certain values, nature of possessive factors, mutual toleration, the portrayal of unconditional love and admirable integrity in the panorama of life. The author focused and captured the salient features of individual characters especially a woman.

Mrs. Dalloway is an embryo in the field of psychology slowly and gradually developed and the protagonist shaped her form only then her identity is the everlasting spirit in the minds of the reader. She is emotionally fond of relationships and noted for her behavior of hospitalization. Even though she is given importance for her self-will but who is dedicated her purified love for the welfare of others. Her devotedness, unifying determination are the resolute persistent of her character. She is strong-minded to fix the intensive relations among her surroundings for that she attentively arranged parties which help the modern world to meet and share their opinions and thoughts. Now a day there is no facility to spend time on the development of relationships because their motive is single-minded and their approach is money-minded.

Clarissa is passionately concentrated to escape from the wall of inevitable existences of her encompassing realities. There are anxious incidents which perished the obsessing natures of the people in their day-to-day life. The characters are emotionally quarreled and argued for the identification of their soul. The party concept is possibly appeared to enrich with a promotion for unforgettable events which thoughtfully connected emotions of one another.

The novelist does succeed in rendering the indispensable quality of female experience where it demarcates from the male. She has encountered the perspective of Women in her novels; they have practiced their distinguishing features from each other and mutually assigned their keynote for the identity of womanliness.

Clarissa is a strong believer in the privacy of the human soul. Her profound anxiety is secretly isolated the soul that is a hypothetical feature of her character. Clarissa is esteemed for her domestic duty which is affectionately satisfied the performance of her life. She is not the only master to manipulating domestic level but also deeply concerned with social and political activities only then her economic condition is quietly acceptable.

Mrs. Dalloway represents a compromise between the need for formal clarity of presentation and the formlessness inherent in the Stream of consciousness technique. She spiritually enriched with the sense of being rather than a sense of belonging. Mostly she adapted her sense of feelings and grew psychologically under the pressure of circumstances. These are the conscious enlargement and rewarded for the artistic integrity of her round character. Her heroines have acknowledged their immortal quality of identity, balanced hubris quality.

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THE DISCOURSE OF TERRORISM SHAPING TERRORIST MINDS IN *THE GOOD TERRORIST* BY DORIS LESSING

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Abstract

The shaping of the terrorist mind in Doris Lessing's The Good Terrorist is a study which deals with the new genre of Literature of Terrorism. It discusses the way it actualizes itself in the universe of postmodern literature by analyzing the novel The Good Terrorist. Both terrorism and literature of terrorism have a tremendous impact on the society. The World Trade Centre attack on 11 September 2001(9/11) has been a trigger event for terrorism research and literature on terrorism.

Terrorism can be easily defined as the use of violence or the threat of violence, especially against civilians, in the pursuit of political goals or it can be defined as the systematic use of violence and threats to intimidate or coerce, especially for the political or religious purpose. Bruce Hoffman offers a useful initial definition when he writes that terrorism is "fundamentally and inherently political.

In this thesis, I would like to expose how does the discourse of Terrorism shape the minds of terrorists. It is through discussions and interpretations of the socio-political scenario of the society that terrorist seeds are developed. Doris Lessing's The Good Terrorist is an excellent and often moving case study of the roots and immediate causes of contemporary terrorism. The protagonist Alice Mellings is a good-hearted but misguided, naïve, simple-minded individual who is easily manipulated by wicked companions. In this depiction, sometimes we have the impression that the terrorist is really a kind of victim, and thus, not a terrorist at all.

The terrorists are constructed or shaped rather than borne. They are victims of their situation which are too complex to resolve. All the 21 characters in the abandoned house are victims of social and political hegemony. They consider themselves as misfits for the society. They undergo a regular process of shaping and reshaping knowingly or unknowingly through the discourse of terrorism.

Keywords: Discourse of Terrorism, Terrorism and Literature, Hegemony, Resilience, Marginalized, Systemic Violence.

Doris Lessing is one of the authors to be encrypted in the history of post-war English fiction as well as in the genre of literature of terrorism. Being the undaunted woman novelist in the world, a blatant ex-communist, and a hardnosed feminist, Lessing holds a unique place among twentieth-century women writers. Her 1985 novel *The Good Terrorist* is a satire on a group of revolutionaries who attempt to reform the world in vain through terrorism.

Terrorism as a discourse is a vital element in this novel. Terrorism is a socio-cultural- political construction which leads to most of the mounting problems in the world. Certain discursive practices and interpretations of socio-political events of the society often make way for terrorism. According to Stacey Andrew Suver:

At its core, terrorism is discourse. It is a method of shaping the thoughts and emotions of its audience. It is communication between the perpetrator of the act and the audience of the act. Just like any effective form of communication, the message must have an originator capable of constructing the message, a medium capable of conveying the message, and a receiver capable of interpreting the message. The terrorist with his carefully crafted plan becomes the message's originator, and the explosives, his body, the low flying plane, etc. become his

tools of composition. The message's medium is violence, fear, and the threat of a reoccurrence of the violence. The receiver of the message is the spectator, not the victim or participant. (7)

The shaping of terrorist mind through the discourse of Terrorism can be best exemplified through the life of the protagonist Alice Mellings. Alice is a young English communist who has dedicated herself to fight the injustices of modern capitalist society. Being a semi-autobiographical novel, the protagonist represents the author herself. Doris Lessing throughout her works wants to share the reasons behind the instant emergence of terrorism. The harsh life experiences she faced prompted her to create a character that ferociously fights against its causes. Lessing joined the writer's group of the Communist Party of Great Britain (CPGB). She had been an active member of the Communist Party in Rhodesia, who was staunch admirers of Stalin during World War II. With the dawn of the Cold War, however, their attitudes changed, and many became disappointed with the ideology and among them was Lessing.

The action of *The Good Terrorist* is set in 1980s London, a dystopic city populated by individuals that face such issues as violence, racism, or unemployment on a

daily basis. As the novel begins, we find a small group of characters taking possession of an abandoned house in the London suburbs. Alice Mellings arrives there together with Jasper, her boyfriend of fifteen years. They are accompanied by a lesbian couple, Roberta and Faye, and a heterosexual couple, Pat and Bert, and by Philippe. Later, some other individuals join the group, in such a way that it becomes clear that the house is occupied by transient characters, who have broken off from their social origin, alienated persons that in a rather strange way seem to have become the norm in that society (Georgescu 23) .

The Good Terrorist announces from the very title it's being populated by terrorists that use violence as the only efficient method to attack capitalist society. One of the major achievements of this novel lies in the issue of terrorist identity and how does the formation of a terrorist take shape in the society? The characterization of Alice Mellings stands central to the above-mentioned issue. Alice is one of the most exciting terrorists of the English literature; there are at least two reasons that may justify our assertion: first, Alice is a woman, and till the 1980s literature had recorded a small number of associations between political terrorism and female individuals. Secondly, the novelist constructs a different portrait of the terrorist who, contrary to our expectations, is conceived in positive terms (Georgescu 23).

The Good Terrorist proposes a renegotiation of the conventional image of the terrorist. Alice Mellings is a "good terrorist" due to her efficiency, order and hard work, which are all characteristics of middle-class individuals. While the other occupants of the house go to demonstrations or plan violent incidents, Alice works around the house cleaning the rooms and getting the lights to work. This particular woman is not a radical terrorist; she is, in fact, a disoriented individual who has rejected responsibility all her life and has spent fifteen years with revolutionaries, adopting concepts that she seems not to understand:

She could not remember a point when she had said, "I am a terrorist, I don't mind being killed".... I was all the time waiting for something to start - she thought; and on her face came a small, scared incredulous smile at the inappropriateness of it. Had she not believed that the bombing was serious, then? No, not really; she had gone along with it while feeling it was not right - and behind that was the thought that serious work (whatever that might turn out to be) would come later. (Lessing 393-394)

So through the image of Alice, Lessing tries to picture the middle-class consciousness of a young lady of the world around her, the political and cultural scenario, the exploitation suffered by the working class people, and the degenerations that penetrate the society. She is an example of how to do traumatic experiences from family and society can shape someone a terrorist or even at least a revolutionary.

In his recent *Alchemists of Revolution: Terrorism in the Modern World*, Richard E. Rubenstein argues that terrorism originates in despair about language. Quoting Lenin's disapproving remark that "terrorism is the violence of intellectuals," Rubenstein argues that most terrorists start out attempting to communicate their programs in speeches and manifestos. When their words go unheeded, they turn to actions meant to speak louder: "'We have lost all faith in words,' said the founder of Russian terrorism, Sergey Nechayev, in 1869" (8).

In *The Good Terrorist*, the fictional Communist Centre Union (CCU) moves from relatively harmless verbal activism which includes making speeches, taunting politicians, painting slogans on walls to bombing the city. Because it senses that its members can no longer communicate with the working class. It is true that when the central character, Alice Mellings renovates the reeking squat in which one group has been living for months, she sets off "an explosion of order" (Lessing 49) in the lives of its inhabitants. It provides them a place where they can stay together and plot whatever they intend. But more importantly, the CCU becomes increasingly alienated from everyone else, increasingly aware that no one listens to its propaganda, that no one understands its fine intentions.

The political and social problems that contaminated the then time England is represented in the novel by a house in London, more precisely a "squat" inhabited by an obscure left-wing sect of individuals that live in a dangerously prolonged childhood of the intellect. The spatial element is a bearer of meanings that go beyond the mere physical dimensions. The house is inhabited by individuals who have been subjected to a process of dehumanization. Alice and Jasper, Roberta and Faye, Pat and Philippe – they all are psychological misfits for whom capitalist society is far from ideal, even if they benefit from its advantages daily. Lessing's dispossessed characters guide their actions after the line "Britain is as rotten as a bad apple and ready for the bulldozers of history (Lessing 10), a line that has become a coordinating and unifying principle and brings into question the political crisis

underwent by Britain in the 1880's. From within the isolated environment of their setting, these characters plan a new kind of negotiation with the outer society, based on seemingly motivated violence.

Alice objects to her parents' complicity in what she sees as a corrupt social order: "This shitty rubbish we live in" (Lessing 406). Modern Britain is condemned by Alice and her co-conspirators as a wasteland worthy only of destruction. One group member, Caroline, speaks about the rotten system and the need for a radical change in the social as well as political systems. Faye "wants to put an end to this shitty fucking filthy lying cruel, hypocritical system" (Lessing 120). Jocelin takes several of the group members for the practice of effective bombing. They are also against the dead old traditions and hypocrisy of the middle class.

Alice speaks of 'watchers' as part of the system for the surveillance. She says that even though they seem kind, they are sinister because they protect only their interests. These are the people at the top. They are invisible and unsuspected. They pull the strings of the system which is hegemonic. Alice's mother warns her "This world is run by people who know how to do things. They know how things work. They are equipped... But we-we are just peasants. We don't understand what is going on, and we can't do anything" (Lessing 332).

Alice's group, the Communist Centre Union, is sometimes seen as a minuscule of the divided society. In spite of its radical affectations, it replicates the social patterns of the wider society. The traditional divisions of labor between male and female are observed, as well as those between middle-class and working-class persons. While members of the group are theoretically in solidarity with the working class, they do not further the interests of the disadvantaged or disfranchised. They are not a part of any true progressive party but instead use their political organization as a theater within which they can play out their psychological problems. Working-class members of the group, such as Jim and Philip, are seen as suffering from social, economic, and health problems.

There is a politically-motivated substratum of the novel that becomes obvious from the very moment we are told that our "perpetually adolescent" 14 characters found the Communist Centre Union as a means of materializing their belief that only political violence can inflict change; Alice is the one who provides an explanation for the title of the sect: "Centre ... because we wanted to show we were not left deviants or revisionists; union ... a union of viewpoints" (Lessing 98). The Communist Centre Union is not a political organization, but rather a *parody* of political

organizations: it is small, obscure and it has no political program articulately formulated.

A short essay called "The Languages We Speak" was published in the same year as an addition to *The Good Terrorist*. Here Lessing repeats her idea. People can be "taken over" by the language they speak (communism, Christianity, mysticism), and this will eventually lead to madness. She writes: "There is one thing that surprises me about *The Good Terrorist*. It is how people see Alice. The girl is of course quite mad. This confirms what I have said so often in this context: if a mad person is in a political setting or a religious one, a lot of people won't even notice he or she is mad." (Stella 13)

Conclusion

Lessing feels that many terrorists are themselves anomalous figures. Talking about the squatters living in her street while she was writing *The Good Terrorist*, she notes how they would utter violent slogans such as: "'Come to the revolution we'll have to kill ten million (twenty million, thirty million) of the bourgeois.' But they were full of humanitarian busyness, rescuing cats, supporting orphans in Africa, giving money to badly treated donkeys, being kind to old people" (Lessing 12). This contradiction we also see in Alice, and it accounts for the great irony of the novel: Alice's "humanitarian busyness" – her home-making, her charity, and her concern for others – in the end, leads her into terrorism.

Bruce Hoffman defines terrorism as "fundamentally and inherently political. It is ineluctably about power: the pursuit of power, acquisition of power, and the use of power to achieve political change. Terrorism is thus violence or, equally important, the threat of violence – used and directed in pursuit of, or in service of, a political aim" (163). His definition is especially accurate in the socio-political situation of the novel. The terrorists are constructed or shaped rather than borne. They are victims of their situation which is too complex to resolve. All the 14 characters in the abandoned house are victims of social and political hegemony. They undergo a regular process of shaping and reshaping knowingly or unknowingly through the discourse of terrorism.

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ENGLISH POETS' CONTRIBUTION TO THE HISTORY OF ENGLISH LITERATURE

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Abstract

English literature began with Epic poem and ballad, especially poem. This paper talks about the history of English literature particularly English Poets and their contribution to English Literature. Further, it talks about the age wise authors and their contribution and how they wrote poems body society and readers.

Introduction

Literature expresses the thoughts and feelings of the writer, and it is a purely personal experience. A history of English literature is a chronological account of the books which have been written in the English Language. It is concerned to indicate the nature and value of the particular contribution which each writer personally has made to that literature. Its principal objective is to trace the progress of English literature through all its transformation from age to age; it has a national as well as personal characters and interest. It is divided into periods to break a large subject up into parts. William Henry Hudson divides the history of English literature into the Age of Chaucer, the Age of Shakespeare, the Age of Milton, the Age of Dryden, the Age of Pope, the Age of Johnson, and the Age of Wordsworth, the Age of Tennyson. But Edward Albert, in his book History of English literature, divides the age of Elizabeth, The Age of Milton, The Age of Dryden, the Age of Pope, The Age of Transition, the return to nature, The Victorian age. William J. Long divides the Age of Chaucer, the revival of learning, the Age of Elizabeth, the Puritan Age, the period of the restoration, Eighteenth- century literature, the age of romanticism, and the Victorian age.

Old English began with the epic poem Beowulf. Anglo-Saxon poetry flourished mostly in the North; King Alfred held an honorable place as the first to put the vernacular to systematic use. English was broken up into dialects. There was Northern English, Middle English, and Southern English. Geoffrey Chaucer was the greatest figure in the English literature of the fourteenth century. Chaucer's chief rival in poetry was John Gower and William Langland. Thomas Occleve and John Lydgate were greatest poets in the fifteenth century.

Edmund Spenser, William Shakespeare, Philip Sidney, and Michael Drayton were greatest figures in the

Elizabethan period. Metaphysical Poets, John Milton, and John Donne were considered as religious poets. Cavalier poets were also an important role in the Puritan period. John Dryden was the greatest poet in Restoration period. Alexander Pope, Matthew Prior, John Gay produced literature during Augustan Age. William Blake, William Collins, Thomas Gray, Edward Young were Pre-Romantic Poets. There was a revival in literature 'Return to Nature', William Wordsworth, S.T. Coleridge, P.B. Shelley, Lord Byron, John Keats who produced some Odes, Lyric with romantic themes. Alfred Lord Tennyson, Robert Browning, Matthew Arnold, D.G. Rossetti played a pivotal role in literature in the Victorian Age. Thomas Hardy, Robert Bridges, G.M. Hopkins, W.B. Yeats, T.S. Eliot, W.H. Auden contributed to the literature in the Modern Period.

Old English (Anglo-Saxon Period)

Old English began with epic poem Beowulf. Anglo-Saxon poetry flourished mostly in the North; Prose developed later in the south. There was Northern English, Middle English, and Southern English. Anglo-Saxon poetry is full of a love of adventure and fighting, and sometimes, its martial spirit bursts out into regular war poetry. The greatest monument of old English prose is the Anglo-Saxon Chronicle.

Middle English (Anglo-Norman Period)

Geoffrey Chaucer was born in the reign of Edward III, lived through that of Richard II, and died the year after Henry IV. The Canterbury Tales is a landmark in the history of English Literature as well as in the English language. Chaucer's literary career is divided into three periods, which are called French, Italian, English period. *Roman de la rose*, translated poem. *The Book of Duchess*, an allegory on the death of Blanche, John of Gaunt's wife.

The House of fame owes much to Dante. The Canterbury Tales, which contains twenty-four tales, is written by Boccaccio tales. Chaucer's Chief rival in poetry was John Gower. The two poets were long friends, and Chaucer's dedication of his *Troilus and Criseyde* to 'the moral Gower', as he calls him, Gower warm reference to Chaucer towards the end of his *Confessio Amantis*. His three long poems are *Speculum Meditantis* is in French, *Vox Clamantis* is in Latin, *Confessio Amantis* is in English.

William Langland is another important poet in Middle English. We have a clear revelation in his work, *The vision of William concerning Piers the Plowman*, an enormous allegorical poem which in its final shape runs to upwards of 15,000 lines. William Langland boldly attacks the social and ecclesiastical abuses of the day, the greed and hypocrisy of the clergy. The language and style are far more rustic and old-fashioned than those of Chaucer's work. The great prose work of this period is Sir John Maundeville. Maundeville describes a bird which could carry an elephant.

The Followers of Chaucer (Post-Chaucerian Period)

The best poetry of the fifteenth century, however, was written Scotland, where, though the influence of Chaucer was very marked, the spirit of originality was in far stronger than in the South. Thomas Occleve is a satirist and moralist, but his most refreshing contribution to English poetry is the addition of the autobiographical touch. He is considered as "one of England's earliest biographers". He gives a vivid picture of London in his literary work. John Lydgate is the dullest. His poetic work extant runs to more than 30,000 lines, but we wonder he was not included by Pope among his dullards in the Dunciad. William Dunbar is a more arresting figure than even Henryson. He is sometimes called "The Chaucer of Scotland". He is the greatest British poet between Chaucer and Spenser.

The Elizabethan and Jacobean Age or Age of Shakespeare

We enter what we call the Shakespearean Age, by which we here mean the whole period extending from the accession of Elizabeth in 1558 to the death of James I in 1625. We may take the publication of Spenser's *Shepherds Calendar* in 1596 as marking the openings of the 'Golden Age' of the Elizabethan Literature. Edmund Spenser, the greatest Non-Dramatic poet of an age which found its most natural literary expressions in the drama. His *Shepherds Calendar* is a pastoral poem. Faery

Queene is minor poetry, which is voluminous. It is compounded of the traditional materials of chivalry; giants, dragons, dwarfs, and son. Edmund Spenser is called 'Poet's Poet'. William Shakespeare wrote 154 sonnets and Non-Dramatic Poems, Philip Sidney, who wrote 108 sonnets, and Michael Drayton were greatest figures in the Elizabethan period. The revival of classical learning influenced the content, style, and technique of literature. Plato and Aristotle exercised an immense influence on literature. The doctrines of Plato's *Symposium* influenced Spenser's *Hymn to Intellectual Beauty and Republic*.

Jacobean to Restoration Periods (including Caroline, Commonwealth period)

William Browne was influenced by the pastoral poetry of Spenser. His works abound in pastoral love, pompous similes, fanciful conceits, local color, and picture squence. John Donne is the greatest poet of The Metaphysical school of poetry. He wrote amorous poetry, religious poetry, and satirical poems. *Aire and angels, a Nocturnal upon S.Lucies Day*, songs and sonnets were some of his important poems. George Herbert, whose poems were collected in the '*The Temple*', is a religious poet who showed an ardent interest in the Church of England. Henry Vaughan is a mystic at heart. His regard for nature moreover, has a closeness and penetration that sometimes suggest Wordsworth. The following poets are Cavalier poets: Robert Herrick was the only Cavalier who was not a courtier. He was the first of the "Sons of Ben". "*Cherry Ripe*", "*To Julia*" are some of his best-known poems.

John Milton is the greatest poet of the age. He was connecting link between the Elizabethan and the Puritan ages, combining within himself the influences both of the Renaissance and the Reformation. His first distinctively Miltonic work, '*On the Morning of Christs Nativity*', written at Christmas, shows a growing mastery of stanza and structure. His twin poems, "*L Allegro*", "*Il Penseroso*" may have been written at Cambridge. His masque *Comus* was written and performed in 1634. He wrote *Lycidas*, an elegy, which dwells on fears of premature death, unfulfilled ambition, and wasted dedication. He produced the greatest poem '*Paradise lost*' which is written as an exposition of his theology. He set forth the revolt of Satan against God, the war in heaven, the fall of the rebel angels, the creation of the world and man.

John Dryden is the greatest literary figure of the Restoration period. His first poem is an elegy on the death

of young Lord Hastings. *Annus Mirabilis* was written the great events of 'the wonderful year'. *Absalom and Achitophel* were written to defend the King's policy against the Earl of Shaftesbury. The two great doctrinal poems, *Religio Laici*, and *The Hind and Panther*. There are not in the strict sense religious; there is nothing devotional or spiritual about them.

Age of Pope: (Augustan Age)

The age of Pope is sometimes called the Classical age and sometimes the Augustan Age of English Literature. He wrote *four Pastorals*, short poems on spring, summer, autumn, and winter. Pope's landscape is copied out of the Greek and Latin poets. *The Rape of the Lock*, which may, safely, be called his masterpiece. This was founded upon an incident which occurred in the Roman Catholic society in which he had many friends. *An Epistle to Dr. Arbuthnot* is valuable as the most personal of his writings. *The Dunciad* is a long and elaborate satire on the 'dunces'. Matthew Prior produced an imitation of Hudibras called *Alma*, and a long and serious poem, '*Solomon*'. John Gay wrote '*Fables*'.

The Return to Nature (Romantic Poets)

The transition, classical elements, Romantic traits, Supernaturalism, Medievalism, Anti-intellectualism and love of nature and Humanitarianism were the theme of romantic poems. Thomas Gray is a great scholar. His first publication was *the Ode on a Distant Prospect of Eton College* written in 1742. '*The Elegy written in a country churchyard*' was published by Dodsley in 1751. The two great odes, *The Progress of Poesy* and *the Bard*, are filled with a new conception of the poet as an inspired singer rather than an accomplished artist. William Wordsworth wrote autobiographical poem '*Prelude*', *Tintern Abbey*, *The Rainbow*, *Ode to Duty and Intimation of Immortality*. He showed divine spirit in his poems. His language is rustic. S.T. Coleridge published his first poetry in the '*Morning Chronicle*', a series of sonnets to eminent radicals. *The Rime of Ancient Mariner* was his masterpiece. *Christabel and other poems*. Lord Byron expressed the spirit of rebellion. He wrote *Manfred*, *Cain*, the third and fourth cantos of *Childe Harold*, and the unfinished *Don Juan* and *vision of Judgment*.

Shelley is a revolutionary idealist and wrote '*The Skylark*', '*the cloud*', '*Ode to the west wind*' and '*Queen Mab*'. John Keats is a younger poet who wrote '*Hyperion*', '*The eve of St. Agnes*', '*Isabella*', and '*La belle dame sans*

merci' moreover he wrote odes: *To Nightingale*, *on the Grecian urn*, *to autumn*. He died at an early age.

Age of Tennyson (The Victorian Age)

The Victorian age was one of the most remarkable periods in the history of English literature. A note of pessimism, doubt, and despair runs through Victorian literature and is noticed especially in the poetry of Matthew Arnold. A complex age, development of science and industrial revolution were the theme of the Victorian literature. Lord Tennyson won the chancellor's medal for English verse with '*Timbuctoo*', the first poem in blank verse to win. Hallam died abroad in 1833, and in that year Tennyson began '*In Memoriam*', expressive of his grief for his lost friend. He published a volume of 'poems' which included '*The two voices*', '*Lotos-Eaters*'.

Robert Browning, who revived Dramatic Monologue, first published a poem, '*Pauline*', appeared anonymously in 1833 and attracted little notice. He next published '*Sordello*' whose hostile reception eclipsed his reputation. He published '*Christmas-Eve*', '*Easter day*', '*Men and Women*'. Matthew Arnold's first volume of poems, '*The Strayed Reveller and other poems*', '*Dover Beach*', he published a 'new poems' including '*Thyrsis*', '*Rugby chapel*'.

Modern Literature

T.S. Eliot and W.B. Yeats are famous figures in modern poetry. Eliot's first volume of verse is *Prufrock and other observations*. He founded a new quarterly, '*The Criterion*'; in the first issue appeared, with much éclat, '*The Waste Land*' which was established him decisively as the voice of a disillusioned generation. His pilgrimage towards his particular brand of high Anglicanism may be charted in his poetry through '*The Holloman*'. We can see compression and intensity, Myth, obscurity, symbolism in Yeats' poem. Yeats developed an interest in mystic religion and the supernatural. The Second Coming, Sailing to Byzantium is important to work of Yeats. G.M. Hopkins and Robert Bridges were also major poets.

Conclusion

English poem is to render pleasure to the readers. English poets' contribution is to English literature is much? Yes, they contributed meter also in their poems. An alliterative verse in Langland poem, the Blank verse in Shakespeare and Milton Poetry, Heroic Couplet in Dryden and Pope's Poems, a Free verse in Eliot's Poems are an

important role. This paper concludes with English poets' contribution to the history of English literature.

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REFLECTION OF FEMINISM IN SHASHI DESHPANDE'S *THAT LONG SILENCE*

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Abstract

Shashi Deshpande carefully examines the situations and circumstances in which a sensitive middle class educated woman survives in the midst of male-dominated Indian society. She depicts realistically the innermost feelings of the feminine psyche. A woman has no identity of her own, and she seeks liberation from the constraints of womanhood. Silence becomes the only solution to her trauma.

***That Long Silence** tells the story of Jaya, and the novel expands through various stages of her physical, mental and emotional developments. The novel also traces the growth of the protagonist from a state of weakness, feeling of failure to that of relaxation. The whole novel is a preparation for that articulation which will break her long silence. Deshpande suggests the theme of self – realization as a remedy to the suffering of *That Long Silence* of women in the middle-class Indian society.*

Keywords: Feminism, inner perception & self-realization.

Introduction

Today feminism means many different things to different things to different people, but at its core, if one goes back to its origins in the late 18th century, it is primarily a social movement for the emancipation of women, that was slow to start, and it was not until the late 1880's that the term 'Feminism' actually appeared. Before then, the more usual term was women's rights'.

The 'Women's movement' of the 1960s was not, of course, the start of feminism. Rather it was a renewal of an old tradition of thought and action already possessing its classic books which had diagnosed the problem of women's inequality in society and proposed solutions. These books include Mary Wollstonecraft's *A Vindication of the Rights of women* (1792), Olive Schreiner's *Women and Labour* (1911) and Virginia Woolf's *A Room of One's Own* (1929). Which vividly portray the unequal treatment given to women seeking education and alternatives to marriage and motherhood. The feminist literary criticism of today is the direct product of the women's movement of the 1960s.

The representation of women in literature then was felt to be one of the most important forms of the 'socialisation', since it provided the role models which indicated to women, and men, what constituted acceptable, versions of the 'feminine' and legitimate feminine goals and aspirations. Thus in feminist criticism in the 1970s, the major effort went into exposing what might be called the mechanisms of patriarchy, that is, the cultural

'mind-set' in men and women which perpetuated sexual inequality.

About the Author

Shashi Deshpande's novels sympathetically record the lives of such women as one of her themes. She has endeavored to transmit the basic anxiety, loneliness, and helplessness of their situations. Through her fiction, Shashi successfully and artistically presents the situation that the modern Indian women face. She rises from the narrow confines of feminist problems and constantly explores the need for human relation and interdependence.

Shashi Deshpande is one of India's most distinguished authors, and the winner of Sahitya Academy Award, and Padma Sri Award. In Indian English fiction, she has a distinctive position as a writer of women-centric novels, with a special drive to unveil the gender imbalance in society. Her novels reveal Shashi's sincerity and ability to voicing the concerns of the urban educated middle-class woman.

Aspects of Feminism

Her *That Long Silence* centers on the woman's struggle against hierarchy, gender discrimination and male domination inherent in the patriarchal family structures. As the novel centers around the protagonist Jaya's mental and emotional journey, it has been tagged as a feminist novel¹.

In *That Long Silence*, Jaya is found herself questioning her life, her beliefs and her relationship with others. Jaya is an upper-middle-class housewife, with two

teenage children. She is forced to take stock of her life when her husband is suspected of fraud. They move into a small flat in a poorer locality of Bombay. She is a writer, but she has not achieved true self-expressions. She suppresses her desires and loses her identity even in the petty day today affairs. She decides to wait in the silence. Her silence is symptomatic of alienation and apprehension rooted in every woman's soul in different forms. The status of women is quite clear in her novel, through the portrayal of her protagonist's inner and outer journeys. Jaya notices that her name has been excluded from the family tree drawn up by her paternal uncle; when she probes the reason, his simple reply is a typical patriarchal concept. "How can you be here? You don't belong to this family! You are married... You have no place here".

1) Kumar Roy, Binod. The Fictional world of Shashi Deshpande's: A Critical Study Page 64.

In the words of the novelist; "Until women get over the handicaps imposed by society, outside and inner conditioning, the human race will not realize its full potential".² Exploring the portrayal of man-woman relationship in the novel, *That Long Silence*, Deshpande offers an intimate and domestic chronicle of the subtle tyranny suffered by women; and the pain of coming to terms with self. Mohan Jaya's husband in *That Long Silence* is scandalized when she suggests that he should cook during her pregnancy.

The flight of the Protagonist

That Long Silence is a story unfolded by Jaya, the protagonist, who remains a sufferer in her childhood and adulthood. As a young girl, she is chided by her grandmother for being too curious and ready-witted, qualities that have been traditionally regarded as unbecoming in a girl. Thus the grandmother cautions the girl; "For everything a question, for everything a retort. What husband can be comfortable with that?" The girl is thus being conditioned toward the comforts of her future husband. She is told again and again that "a husband is like a sheltering tree" (137). And the happiness of your husband and home depends entirely on you" (138)

The novel offers a sensitive and realistic dramatization of the married life of Jaya and Mohan, questioning the very institution of marriage. It revolves around the inner perception of the protagonist. Mohan accuses her of avoiding him in his most adverse situation. Jaya herself is undergoing great mental trauma; She tries to control herself:

"I must not laugh, I Must not laugh, even in the midst of my rising hysteria,... I had to control myself,... Laughter burst out of me, spilled over, and Mohan stared at me in horror as I rocked helplessly;

2) UshaTambe, "SashiDeshpandeas a Feminist and Novelist". Indian English Fiction 1980-1990: an assessment, page 128.

The novel represents how the decadent beliefs and value systems in the Indian family affect the woman and paralyze her capacities to play a conscious role as an individual in the society. The family makes too many demands on Jaya that she virtually has caught in the vicious cycle of fulfilling social expectations at the cost of her independent self. She fails to find herself. The question that keeps haunting her is "Who am I" (24) Hence she cried, "I can't hope, I can't manage, I can't go on".(70). Her dilemma is fully expressed in her words: "I could and couldn't do all the things that were womanly & unwomanly"...

Mohan had renamed her as "Suhashini" at the time of marriage. She felt that her identity is in a dilemma and she feels disoriented.

"And I was Jaya, but I had been Suhashini as well. I can see her now, the Suhashini"... she was trapped in dual identity; the real woman caught somewhere between the two.

Shashi Deshpande takes up for study the issues and problems of contemporary middle-class women. She finds her women caught up in a conflict between their family and professional roles, between individual aspiration and social demands. We see her women protagonist caught in the conflict between responsibilities to oneself and conformity to the traditional role of a wife. Jaya's relationship with her husband is dominated by sex without love. Even sex becomes the facet of the monotonous and routine silence between the couple. Kamath, a widower, is Jaya's neighbor in D adar. The most striking quality of Mr. Kamath is that he sees her as an equal. He is altogether different from Mohan. While Mohan discourages Jaya from writing Mr. Kamath introduces her to her lost 'self'. When she feels sad about her father's death, she finds solace in Kamath's company.

She deliberately gives up her creative aspect. It shows her inability to seek her own identity and accepting the role of a traditional housewife. Jaya's nightmares are the crucial turning points in her neurotic status revealing many conflicting tendencies within her.

Theme

Deshpande suggests the theme of self-realizations as a remedy to the suffering of That Long Silence of women in the middle class educated society than female domination"... That long silence is not an intrusion into the world of silence, but a silent communion with the oppressed self-straining for articulation, for a voice".³

Conclusion and Findings

Shashi Deshpande emphasizes the idea of self-realization and the position of women in society. Jaya, in *That Long Silence* understands the Reality and utters, "We don't change overnight... But we can always hope. Without that, life would be impossible... Life always has to be made possible." (193)

A kind of insecurity spreads in the depth of her soul. At last, she asserts her individuality and realizes freedom. It is this realization breaks the silence. The novel depicts the assertion of her feminine voice; a voice filled with hope and determination a voice that calms her inner storm and reflects her thoughts and aspiration.

Religion teaches women to possess the strong traits of forbearance and tolerance and wear the ornaments of a meek and quiet spirit. Biblically, wives are expected to be in subjection to their husbands. Husbands, in turn, love them as their flesh as they (wives) are considered as 'help

meet'. Otherwise, in the modern feminist awakening, 'long silence' is impossible.

3- S.P. Swain, "Articulation of the Feminine Voice: Jaya in Shashi Deshpande's *"That Long Silence"* Shashi Deshpande: A critical spectrum page 96

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IMPACT OF INFORMATION AND COMMUNICATION TECHNOLOGY IN EDUCATIONAL SYSTEM

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Abstract

In our contemporary education system, Information and Communication Technology (ICT) has been found to be of utmost importance and deals with several branches of knowledge. ICT is defined as the use of hardware and software for the efficient management of information. It is indeed a combination of multimedia capabilities, communication and related information on various subjects. We call it a communication network and our educational system is based upon the development of ICT in a scientific manner. Even the goals and objectives of our education are based on the information and communication technologies for clear understanding and perception. This paper examines the purpose and role of information and communication technology in our present education system. The study will facilitate the teaching faculty, and the students can come together, and the learners can update their knowledge in various subjects with the help of tools prepared by teaching faculty using ICT.

Keywords: Information and Communication Technology, Educational System, Communication Network.

Introduction

Today, our students and learners in all walks of life are blessed with e-learning and social media to update their knowledge. We all agree that proper education plays a significant role in shaping our contemporary society. It builds up careers, brings new hopes to the Government and our society is built upon the education rather empowers the nation. Information and Communication Technologies have played a tremendous role in changing our life style. The technology has paved the way for further research and development of various fields of knowledge, and our society and educators must thank the technologies. Instead of depending upon our traditional text books in schools and colleges, we can expand and explore various fields of knowledge needed for our future development rather life long process for self-development.

ICT includes latest technologies like Radio, Television, Android phones, Computer, Laptop, Digital Camera, Video, Internet, Websites, CD-ROMs, DVDs, Application of Software such as Word Processing, Spreadsheet, Email, Digital Libraries, Video Conferencing, Projectors, etc.

In our schools and colleges, information and communication technologies are considered vital for development, and our educational institutions are being transformed into smart schools and colleges today. With this transformation, the significance of educational technology also increases considerably.

Materials and Methods

Data gathering on various studies and research papers on Information and Communication Technologies was carried out with the help of internet and the available literature on the subject. The latest trends on the ICT was also analyzed and discussed with our colleagues who have provided valuable suggestions and examples in which ICT has made a deep impact on our educational system.

The impact of the Information and Communication Technology in our local schools was also studied, and the multimedia and social Media have played a remarkable improvement in advancing the knowledge of schools students, especially girl students who are deprived of the e-learning facilities. Some of the private schools visited have properly equipped computers connected with internet and local area network. The computer teachers and technicians can update the systems properly and as such the ICT is updated on time.

The knowledge of computers among the teaching faculty in schools and colleges was analyzed through interviews and direct communication, and it was found that 90% of them exhibited tremendous knowledge on the internet, broad band, social media and local networks. The teaching faculty in our educational institutions is capable of motivating students on using the ICT for development of their inner potential. It is a Welcome trend in spite of the lack of computers. Girl Students are very much interested to use ICT for her self-development.

Findings and Results

Information and Communication Technologies help us a lot in improving our teaching methodologies and the learning processes and understanding of various new topics in allied subjects undertaken for study. Even our space beyond our imagination has been explored with the help of ICT through satellites.

Mr. S.P. Anandan, Chief Functionary, Foundation for Research and Sustainable Development (FRSD) Madurai runs a charitable trust and is keen reviving our traditional knowledge and cultural heritage. He has a good collection of ancient palm leaf manuscripts in Tamil mainly traditional medicine and herbal medicines. He was interviewed, and his interest in ICT was encouraging and promising. He said that ICT had helped him in digitizing several palm leaf manuscripts. He expressed his desire to collect more manuscripts and digitize them while preserving our ancient wisdom. ICT has played an important role in realizing his goals.

Similarly, thousands of palm leaf manuscripts are found in rural areas of Tamilnadu which can be digitized for the sustainable development of our traditional medicines. NGOs can be taught on the subject easily so that our cultural heritage can be preserved for our future generations. Digital and IT revolution have become hot topics in developing countries.

Teaching and Learning processes: Observations made

Subject	Average
Understanding the subject ICT	35%
Gaining knowledge on the subject	30%
Applying the knowledge learned	65%
Process of evaluation	50%
Evaluation strategies	40%
Available schemes in the organization	70%
Skills developed through ICT	80%
Communication methods and expression	60%

Responding methods overall	60%
Schools visited	Number of students interviewed
Mangayarkarasi Higher Secondary School, Madurai.	25(13Girls,12 Boys)
Meenakshi Matriculation school, Madurai	25(11girls,14Boys)
Seventh-day Adventist Higher Secondary School, Mahabooppalayam, Madurai	25(15Girls,10 Boys)
Sivakasi Nadar Matriculation School, Madurai	25(14Girls,11 Boys)

Interpretation and Discussion

In higher education institutions, the teaching faculty finds it difficult to develop tools for complex teaching and learning methodologies like synthesis, evaluation and proper organization in institutions. It is indeed difficult to browse search engines for information on various subjects. The tea, cheers can motivate the students to use search engines themselves and expand their horizon of knowledge.

Teachers are also less confident in using ICT to promote the development of more complex teaching and learning processes, such as strategies of analysis, synthesis, evaluation, and organization. Remarkably, these are very important skills for navigating the net and for taking advantage of the enormous amount of information available. This means that the role of the teacher will be fundamental to contributing to the growth of these skills and for orienting useful employment of ICT.

Limitations of ICT

Our rural schools are deprived of the computer and internet facilities, and students depend upon text books issued by the Government and the libraries are not enough for higher learning. Teachers in rural schools are not exposed to digital literacy and are traditional. They are naturally reluctant to adapt digital literacy in the absence of ICT facilities in schools, and as such, they seldom motivate students towards ICT and its advantages. Students in rural areas do not possess Smart phones, and as such, they are not linked to our contemporary life style. Private schools run commercially are well equipped with internet connectivity in their schools and the teachers are well trained in software and hardware skills. Teachers depend purely upon text books and will never go out of the time allocated for their classes. They can equip themselves with the ICT on their subjects and update the student's knowledge which is not done at present. We observe that most of the teachers lack communication skills in the English language due to their conventional educational system. Without the knowledge on ICT, teachers cannot evaluate and motivate the students.

Government Initiatives

Some of the Major Initiatives taken by the Government to Promote IT and ITeS Sector in India are as follows

The government has identified Information Technology as one of 12 champion service sectors for which an action plan is being developed. Also, the

government has set up a Rs 5,000 crore (US\$ 745.82 million) fund for realizing the potential of these champion service sectors.

As a part of Union Budget 2018-19, NITI Aayog is going to set up a national level programme that will enable efforts in AI* and will help in leveraging AI* technology for development works in the country. (Courtesy: IBEF - <https://www.ibef.org/industry/information-technology-india.aspx>)

With this promising steps by the Government of India, it is strongly recommended that the following steps can be taken for making ICT an integral part of the student community in our educational institutions.

- Ensuring computers with the broadband connection in all schools allowing students in 11th and 12th Standards with the help of Government.
- Ensuring provision of the lap top to promising students and encouraging them to disseminate the information and knowledge gained through the internet with their friends in schools.
- Research and Development sector can be encouraged to utilize the latest development in various fields by information and knowledge processing in particular fields of study.
- Educating students on the methods to storage information and other valuable wisdom in computers as archives for future reference and study.
- Encouraging students to take up the software industry after their school study so that new technologies are explored by promising students. (*The software industry in India was almost inexistent in the early 1980s, and it employs now more than 250,000 employees participating than in the growth of revenues and employment (Ashish Arora and Alfonso Gambardella, 2005)*)
- One of the major problems in India is Environmental degradation. This can be properly monitored using data available on biodiversity, environment and natural resources. Managing the natural resources will be facilitated by the ICT.
- Voluntary Organizations can educate our farming community on e-agriculture or green agriculture (i.e., linking farmers through Mobiles) using ICT so that our poor farmers can solve various challenges faced in agriculture.
- Mobile applications disseminating information on local weather, nature of soil for cultivation, seasons,

indigenous knowledge and traditional seeds, etc. will be useful for the farming community.

- Online education or e-learning can be introduced in a large scale in rural pockets so that students in villages and hamlets can join the mainstream development through ICT.
- Teachers in schools should be given an orientation training on computer literacy so that they can educate students on ICT and the latest development in the field. The training will improve efficiency in teaching and learning eventually.
- Wide publicity on digital literacy mission of the Government so that students in rural areas are aware of the facility for development.
- Exposing students to audio and video conferencing in reputed institutions to inform students on the latest trend in conferencing inviting guest lecturers and experts on complex subjects.

Questioner used for interviews

1. What is Information and Communication Technology?
2. Do you have a computer/internet facility at your school?
3. Do you have an internet connection at your home?
4. Are you using the Google Search Engine to know various information?
5. What is e-learning? Have you ever used it for learning?
6. Do your Teachers and Parents guide you on Multimedia?
7. Is Internet useful in learning and gaining Knowledge?
8. How often you use the Internet?
9. Do you have a Smartphone with an internet connection?
10. Do you have any idea on LAN, Broadband connection?
11. How do you educate your students on ICT?
12. Do you have a public library equipped with computer/internet?

Conclusion

A government of India has been taking various steps to develop skills and knowledge of our students in rural and urban pockets. But, rural areas are still lagging due to the absence of computer and internet facilities. Poor students in rural and mountain areas are not aware of the latest development in the digital world, and our modern life style has changed a lot due to mobile phones and social

media. In this situation, it is suggested that ICT should be made an integral part of teaching and learning in all our educational institutions both in rural and in urban pockets.

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RELUCTANT RESPONSE AND PASSIVE SECLUSION IN SHASHI DESHPANDE'S *THE DARK HOLDS NO TERRORS*

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Abstract

Shashi Deshpande's novels articulate the anguish and misery of women in a patriarchal society. The subordinate status assigned to women has often left them silent and secluded. The protagonist Saru in The Dark Holds No Terrors, during this self-imposed silence is more eloquent since she speaks volumes by remaining calm on the exterior. The desire for isolation stems from the feeling of being unloved. Rejection results in seclusion. This paper proposes to study Saru's reluctant responses and passive seclusion when subjected to subordination.

Keywords: articulate, silence, seclusion, isolation, rejection.

Shashi Deshpande is a writer with whom any woman belonging to the eighties can identify herself with. The middle class, educated, working women in her novels are disillusioned in the tradition-bound Indian society. The predominant feature of her novels are the problems and predicament of married women. Her novels explore the psyche of married women well into their mid-life. The double standards prevailing in the society, have resulted in women being demoralized. The insensitive treatment meted out to them has left them voiceless. Retreating to silence and solitude continues to be the modus operandi of her protagonists. This paper explores Saru's silences, and seclusion in the novel *The Dark Holds No Terrors*.

Human relationships have been striving through the centuries based on certain unwritten law, with each one of them playing well-defined roles. A woman's position in her family has been tailor-made. She is supposed to be an epitome of virtues. Her individuality and identity were lost as she became an accessory of pride to men in the family. Women were complacent for generations. They believed that they always needed to perform efficiently to the satisfaction of the men in their life. The patriarchal society has successfully suppressed women for centuries, citing socio-religious factors. Gender inequality steeped in our society has left women voiceless. Compromise is the key word in marital life, and it is expected of women to not only take the first step but the ultimate step also. Indian women never encountered identity crisis, since they had well-defined roles as daughter, mother, and wife, as men were their custodians. They were stereo-types. Education ripped the blind-fold and women felt the constrictions. But years of servitude has made it impossible for a drastic change.

Deshpande's protagonists are in a transition period. Education has instilled progressive thinking, yet they are

hesitant to communicate their feelings as they are diffident about breaking the fetters that have bound them for centuries. A noticeable difference is observed in Deshpande's protagonists. They are marginally different from the women of the immediately preceding generation. The realization of passive adherence to the rules of the patriarchs dawns upon them. When they are faced with conflicts, Deshpande's protagonists are in a dilemma whether to accept or to reject. Rejection brings disharmony. Outright rejection is inconceivable. They fear the fangs of the society and adopt a non-violent protest-reluctant response and passive seclusion.

Saru, the protagonist, is aware of the neglect she faces from her parents. Her mother's preference for her brother and her father's indifference has a negative impact on her. This leaves an indelible scar on her. She is tormented mentally and psychologically. Dhurva, her brother is favored by her mother. His birthdays are celebrated with pomp and splendor. Saru is sidelined. She is treated as a burden and Dhurva is treated as a blessing. Whenever she is at home, she feels that she is constantly scrutinized by the mother. Her mother is never appreciative but persistently finds fault with her behavior. Being subjected to such treatment during her formative years becomes a traumatic experience for her. She is unable to speak for herself and suffers the acute inferiority complex.

She hates her brother following her, everywhere. On a fateful day, in spite of her warning, Dhurva follows her and is drowned in the pond. His death could have made life better for her. But matters become worse when her mother accuses Saru of killing Dhurva. Her mother vehemently charges "You killed him. Why didn't you die? Why are you alive when he is dead?" (191). She neither

responds nor refutes. From then on her mother walks around the house with an accusing finger pointed towards Saru, always. She never forgives her. Home becomes worse than hell. The silent Saru becomes lonely. Ramamoorthy in *My Life is my Own*, observes, "Loneliness, one of the concerns of modern society, is not a disease, but a symptom of man's condition and this awareness is the first milestone in one's journey into oneself" (38). Every attempt to please her mother is failed. The mother-daughter relationship is strained. Blatant discrimination and constant bickering make Saru feel unwanted and unloved. In her maternal home, Saru becomes silent and secluded, fervently wishing to break away from filial discord. Being segmented from her parents due to suppression and rejection, Saru engages in intra-personal communication. Saru becomes less communicative to the outside world.

Her life as a school student is miserable with no friends. The only friend with whom she attends a marriage deserts her for others. "Alone, desolate, humiliated by her isolation, she had attached herself to one group or another, hoping to be taken for one of them. Hoping passionately that she looked as if she belonged. But it never worked" (47). Saru's life is like the snakes and ladders game. Every time she looks for a ladder to lift her, there is a downfall approaching her. The predicaments in her life make her thirst for power. Her parental home overpowers Saru, during her childhood. The inhibitions imposed by her unloving, dominant mother make her resent the role of a daughter. Seclusion prompts her to leave her house to study medicine. Her obsession with studies makes her a successful doctor. She falls in love with Manu and marries him much against her traditional mother's wishes. Her mother curses her. To the love-starved Saru, Manu is an ideal prince charming. The initial years of her marriage are pure bliss. He is her knight in armor. Even the one-room apartment seems to be a heaven on earth. Her happiness is transient.

Her success as a doctor comes to limelight during an accident. Overnight she becomes a reputed doctor. The community in which she lives looks at her with awe. As Saru grows in stature, Manu's growth is stunted. The accolades given to her make Manu insecure. She silently watches his degeneration, with utmost indifference. The interview wherein Manu is questioned, "*How does it feel when your wife earns not only the butter but most of the bread as well?*" (35), drives the last nail on the coffin. It dooms their relationship. Saru notices an indifference in

his demeanor but never gives positive reinforcement. She is quite sure that this marked the disintegration of their marriage. Pramila Paul analyses, "The silence that grows between Saru and Manu is like Jack's bean stalk of the fairy tale and walls her in like bricks in 'the wall of silence.'" (79). Manu undergoes psychological regression. His male ego is hurt, and he becomes a sexual sadist. Instead of openly discussing the issue Saru becomes reluctant. Amrita Bhalla analyses, "Saru lacks both voice and forum for self-expression. But Saru stands in a line of Indian literary and mythic women before she had schooled themselves to silence. Though Saru decries her women patients for their silence, she exists in the darkness of the past while silent about the darkness of being abused wife" (38).

The trauma that she faces at home becomes a pretext to stay in the clinic. Now the marital home ensnares her. She is unable to analyze her feelings for her husband anymore. On the pretext of emergency, she tries to spend the nights in the nursing home. Finally, after a long rehearsal, she decides to break her silence and vent out her angst. But Saru ends up beating about the bush. The stranger that he is in the night makes her cringe at the very look of him during the day time. Utterly bewildered she contemplates,

I should have spoken about it the very first day. But I didn't. And each time it happens and I don't speak; I put another brick on the wall of silence between us. Maybe one day I will be walled alive within it and die a slow, painful death. Perhaps the process has already begun and what I am is a creature only half alive. And it seems I can do nothing to save myself' (96).

She distances herself from her husband and stays in the nursing home on some pretext. She is obsessed by her past and disregards the present. Not only Manu, but Saru also seems to be a dual personality when she refers to herself as a doctor in the day and a terrified animal at night. Unable to bear the gender discrimination and the accusation of her mother, Saru leaves her parents and takes refuge in marriage, hoping everything will be fine. Now, she almost flees from her husband with the excuse that she needs to comfort her grieving father. To seek respite, Saru had left her parents. The asylum that she thought marriage could offer her was in vain. Life has come to a full circle. Saru's promise not to come back to her parental home is broken. She comes here after her mother's demise. Away from her daily routine and the nightmarish sadism of her husband, Saru can reflect on

her life before and after marriage. Initially, at her parental home, she seems detached and observes the same behavior in her father. After a storm comes a calm, Saru's sojourn at her father's house helps her analyze the deepest recesses of her mind.

The tormented, frustrated, confused and miserable Saru keeps running from pillar to post throughout the novel in search of refuge. This is because she does not get support from any quarters. Seclusion cannot be a permanent solution. Saru realizes that neither reluctance nor seclusion will help her overcome the frustrations. Saru, the protagonist, opts for silence and seclusion, during the troubled moments of her life. Reluctant responses to the situations at hand push her too passive seclusion. But the silence and seclusion that she adopts do not stifle her. Silence is superficial, beneath the hard exterior a turmoil is going on. She is constantly dialoguing within herself, understanding her potential. Seclusion helps her assess, assimilate and process a better future. It also relieves her of stress. Saru understands that she should have engaged in a dialogue, instead of remaining silent. Instead of looking for an escape she decides to battle it out.

She becomes hysterical but is caught unaware when her father asks her, "Haven't you asked him why he does it?" (201). While she seeks to readapt, she identifies that communication failure is the crux of the problem. She decides not to run away, yet again. Left alone she contemplates on her past, "They came to her then, all those selves she had rejected so resolutely at first, and so passionately embraced later. The guilty sister, the undutiful daughter, the unloving wife...The persons spiked with guilt. Yes, she was all of them, she could not deny that now. She had to accept these selves to become whole again. But if she was all of them, they were not all of her. She was these and so much more" (220). Saru strives to set things right between herself and Manu by reassuring, "My life is my own" (220).

Deshpande has highlighted that the present day women are an amalgamation of the western thoughts and Indian ethos. She does not advocate separation among the spouses. It is not about the conquest or defeat, but living in harmony amidst conflicts. Silence and seclusion are modes of resistance that Deshpande's protagonists resort to. Being away from the place of problems give them

ample space for speculation. A transition takes place as they introspected away from their home and detached from the rest. In this context Sunita Goyal opines,

Deshpande employs 'separation' or withdrawal as a tool for both introspection and self- a realization of her protagonists. These characters withdraw from the suffocating realities of their lives and undergo a temporary psychological as well as physical separation. They indulge in introspection, probe into their psyche and attempt to understand their personality, their hidden strengths, and potential (183).

To cope with the oppressive years of her childhood, Saru seeks love and affection in Manu. The awareness that she could no longer pretend everything is normal between them, she journeys to her ancestral home for self-evaluation and introspection. The disparity within the relationships at her parental and marital home prompts her to seek a balance since they inhibit her individuality. The conventional norms within the family propel her to move out of the stifling situations. Introspection through silence and seclusion helps her return as a more empowered woman.

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THE CONCEPT OF GOD IN RABINDRANATH TAGORE'S GITANJALI

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Abstract

The task of the assessment of Tagore as an Indian English poet is extremely difficult owing to some factors. First, his literary reputation in the English speaking world has swung to the two extremes of temporary adulation and unthinking condemnation. Secondly, Tagore's view of his English verse is highly ambivalent.

The Gitanjali comprises mainly poems of bhakti in the great Indian tradition. In the words of Dr.Radha Krishnan, the poems of the Gitanjali are offerings of the finite to the infinite. It is a collection of songs derived out of his bhakti towards God. It is the poetry of the highest order, poetry which very nearly approaches the condition of prophecy. In Gitanjali, some themes are interwoven. It deals with the relationship between God and the human soul, of God and Nature, of Nature and the human soul, of the individual and humanity. These four themes run into each other, fuse and mingle.

The concept of God in Rabindranath Tagore's Gitanjali

Rabindranath Tagore hailed by Mahatma Gandhi as 'The Great Sentinel' was one of the versatile of his age who touched and enriched modern Indian life at several points. Poet, dramatist, philosopher, novelist, reformer, prophet, painter- such were the various roles that Tagore with uniform distinction during his long and fruitful career. In his poetry, he presents a case of literary bilingualism which is perhaps without a parallel in literary history. Except a solitary poem-'The Child' and a few verse epigrams originally written in English, he wrote in Bengali and creatively translated into English. And his very first effort won him the Nobel Prize for Literature.

Tagore's career as an Indian English poet began by sheer accident. In 1912, on the eve of his departure to England for medical treatment, he tried his hand at some of his Bengali poems into English. Gitanjali took the literary world of London by storm and was followed in quick succession by the 'The Gardener' and 'The Crescent Moon.' More collections followed: Fruit Gathering, Stray Birds, The Fugitive. By this time his reputation in the English speaking world had already suffered a disastrous decline. Only two more volumes in English appeared: 'Fireflies' and the posthumously published 'Poems' of which all but the last nine were translated by Tagore himself.

The task of the assessment of Tagore as an Indian English poet is extremely difficult owing to some factors. First, his literary reputation in the English speaking world has swung to the two extremes of temporary adulation and unthinking condemnation. Secondly, Tagore's view of his English verse is highly ambivalent.

The Gitanjali comprises mainly poems of bhakti in the great Indian tradition. In the words of Dr.Radha Krishnan, the poems of the Gitanjali are offerings of the finite to the infinite. It is a collection of songs derived out of his bhakti towards God. It is the poetry of the highest order, poetry which very nearly approaches the condition of prophecy. In Gitanjali, some themes are interwoven. It deals with the relationship between God and the human soul, of God and Nature, of Nature and the human soul, of the individual and humanity. These four themes run into each other, fuse and mingle.

The central theme of Gitanjali is devotion, and its motto is "I am here to sing thee songs"(Poem XV). These songs firmly rooted in the ancient tradition of Indian saint poetry. The lines in Gitanjali reveal a highly personal quest for the Divine characterized by a great variety of moods and approaches. Tagore sees God as unbroken perfection as the giver of simple great gifts, infinite gifts. The collection of songs is noted for its union of simplicity with sublimity. They bring strange consolation by expressing in perfect language some permanent human impulses. Springing from intuitive experience, suffused with vision, they appeal irresistibly to the depths of the spirit.

Tagore begins his song- offering in a spirit of absolute humanity. According to him, the human soul is eternal and immortal, and it is the will of the God that it should be so. He compares God to the flute player and the human soul to a flute of reed. In his view, God's gifts are infinite, the only man has not greatness enough and wisdom enough to make use of those gifts, and this accounts for his poverty and wretchedness. He says that God is the master musician and this universe is his music. And he yearns to

imitate God and sing with him. But he cannot do so. His voice fails him, and he cannot speak or sing. He cries out in extreme dismay and bewilderment. Human insignificance and imperfections as compared to the Divine are brought in these lines:

"...it shall be my endeavor to reveal thee in my

Actions, knowing it is thy power gives me the strength to act." (Poem III)

In the above lines, the poet addresses God as the Life of his life. It is God, who is the truth and the love and he wishes to drive away hatred, anger and evil passions from his mind so that he could accommodate God in his heart aptly. He makes us understand that self-purification is essential before oneness with the divine can be attained. He begs for the permission to stop his worldly activities for a moment and pass the time in contemplation of the divine. His yearning for the divine is so acute that he is restless and knows not a moment of peace. The lines,

"Pluck the little flower and take it,

Delay not! I fear lest it drops into the dust." (Poem VI)

Express the shortness of human life and the offering of love and devotion of a true devotee. Here he compares his soul and life to a flower and prays to God to accept his offering before it is too late as the life of a flower is too short.

According to him, God lives among the humblest and the lowliest, and we must search for him there. Those who shun the poor can never find him. The true worship of God means mingling with humble humanity regarding equality and participation in their human activities. God loves the humble, and so we too must love and serve them. He is not to be found in the temple; he is there where the tiller is tilling the hard ground and where the pathmaker is breaking the stones. Hence deliverance is not for the poet in renunciation; for one need not give up his world. Hence again; mortality is not a tragedy for death is only God's messenger and servant. But Tagore's pilgrimage is not entirely a comfortable pilgrimage of joy. There are moments of despair and frustration. At once place, the poet laments :

"He came and sat by my side, but I woke not.

What a cursed sleep it was, O miserable me!

Alas, Why are my nights all thus lost?"

From the lyric XVII to XXVI, the poet assumes completely the identity of a woman in love. The poet waits passionately for God, his lover when He comes he will surrender himself totally into His hands. He strongly believes that God surely comes the rescue of his true

devotees when they are overtaken by dangers and difficulties. He propagates that God is a sincere friend and fearless lover who is not deterred by any dangers and difficulties. His mercy is infinite, and He is ever ready to help us when we are in need.

In Poem XXXIX, the poet says that when the heart is devoid of spiritual strength and is crouched and cramped like a terror-stricken animal. He should come to him with all his royal dignity and uplift and strengthen him. Above all, when his mind is blinded, deceived and misguided by worldly desires, the great God ever watching His disciples should come to Him with His light and thunder and illuminate his soul with the light of wisdom and judgment and destroy all evil and falsehood from his heart. In this way, He should bring him back to the path of righteousness.

In Poem XL, Tagore says, "Let the cloud of Grace bind low from above like the tearful look of the mother on the day of the father's wrath". The punishment of God is welcome to the poet. If like a father, He punishes him with His terrible anger, then the poet is sure that He will bend upon him with His love and mercy afterward like a mother bending her tearful face over her child after he has been punished by the father. Through these lines, he tries to expound the two aspects of God; He is angry like a father and loving and caring like a mother. Both these aspects blend in the total conception of God. God is both love and justice; the destroyer and the preserver.

In Poem XLIII, he celebrates the immanence of God. Even a true devotee may not always be conscious of the fact that He is present at all places and at all time. He is all pervasive and immanent in Nature and the lives of men. He comes to us through all ages and at all moments; the poet says.

He is of the opinion that God loves all his creations. Out of His love, He sends the sunbeams to the earth, which come with their arms stretched to embrace the poet, as a mother fondles her child with love and affection. It carries the cloud made of the tears and sighs of the suffering humanity to God and God out of His love and charity takes that cloud and irradiates with Divine beauty. He advises humanity that God is to be found not through renunciation but the performance of the humble duties of one's life. One should not be afraid of Death, for Death is the gateway to the sea of eternity. It is only after death that the human soul returns to the divine and becomes one with Him. Through these, we are brought into direct contact with the Infinite. The all-pervasive nature of God is

suggested through a host of images taken from the common, familiar things of life.

In Poem LXXXV, Tagore says that man has come into this world from his original home in Heaven. When the period of his Earthly life is over, he again returns to his home in Heaven leaving behind all his worldly wealth which he had stored so laboriously. This particular poem stresses the futility of worldly wealth. In Poem LXXXVIII, he laments that the idol of God in a ruined temple is worshipped no more. No hymns are sung to the idol; no bells are rung to proclaim the hour of worship and no flowers are offered in the shrine. He blames the man who constantly sets up new idols and values, and they soon fall in disfavor and are forgotten. He says, God and religion are eternal, but they are neglected in this materialistic age.

In one salutation to thee, my God let all my senses Spread out and touch this world at thy feet.

This is one of the most moving lyrics in The Gitanjali. The poet seized with absolute contentment makes an offering of all that he has at the feet of the divine. This poem marks the poet's total offering of himself and of all that he has at the feet of the Supreme. It is thus a fitting conclusion to the poet's "song offering".

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AN EXAMINATION OF THE INTERPERSONAL RELATIONSHIPS IN GEORGE ELIOT'S *THE MILL ON THE FLOSS*

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Abstract

This paper is an attempt to study the interpersonal relations in The Mill on the Floss by George Eliot. The novel revolves around familial relationships and the relationships depicted in the novel are extremely striking and prominent. The main types of relationships showcased in the novel are between siblings, cousins, parents and children, and the matriarchal extended family situations. The central relationship in the novel is the siblinghood between Maggie Tulliver and her elder brother Thomas Tulliver. The novel devotes itself into the elaborate exploration of the interpersonal relationships of the characters and their influence in the construction of the plot. It emphasizes familial affection and the value of genuine love and attention. The roles of the characters also depict the nature of society and the society-imposed restrictions on the characters. The success of the novel lies in the uniqueness of characterization and the consequences of the interpersonal interactions.

Keywords: interpersonal, relationship, familial, siblings, custom, tradition, feelings, emotions.

Mary Anne Evans known by her pen name George Eliot was an English novelist, poet, journalist, translator, and one of the leading writers of the Victorian era. She authored many novels like *Adam Bede*, *The Mill on the Floss*, *Silas Marner*, *Middlemarch*, *Daniel Deronda*, and *Romola* most of which are set in provincial England and known for their realism and psychology-local insight. Eliot's *Middlemarch* has been described by the novelists Martin Amis and Julian Barnes as the greatest novel in the English language. She was the assistant editor of *The Westminster Review*. Throughout her career, Eliot wrote with a politically astute pen. She is praised for her depictions of the rural society. Much of the material for her prose was drawn from her own experience. She shared with Wordsworth the belief that there were much value and beauty to be found in the mundane details of ordinary country life. Eliot did not, however, confine herself to stories of the English countryside.

The Mill on the Floss revolves around familial relationships and the interpersonal relationships depicted in the novel are extremely striking and prominent. The main types of relationships showcased in the novel are between siblings, cousins, parents and children, and the matriarchal extended family situations. The central relationship in the novel is the siblinghood between Maggie Tulliver and her elder brother Thomas Tulliver. Maggie is the exact opposite of Tom, and she has a strong personality both in appearance and in mind. Maggie is a bright girl, and she shows her emotions crudely and behaves like a child of nature.

She looks to her brother for guidance, love, support, and care. She longs for his attention. Maggie's single-minded love for her brother Tom is seen throughout. He is the only ruler of her emotions. They have their usual sibling fights as one would expect to see in a relationship between young children. Tom has the upper hand in every part of their lives because of the society-imposed gender constructs. He consistently mistreats Maggie and takes pleasure in being narcissistic and mean to Maggie. He has a decisive influence on her delicate feelings. Some critics view Tom and Maggie's relationship to have been eroticized by George Eliot, with the inclusion of a physical display of emotions.

Tom is very rude to Maggie when his pet rabbit dies. He blames it on Maggie and blasts her with anger. But Maggie does not retaliate his anger but is deeply upset and stays hidden from her brother. She is almost immediately ready to forgive him when he comes to take her back and displays subservience and obedience to her elder brother. "I'd forgive you if you forgot anything- I wouldn't mind what you did- I'd forgive you and love you" (Eliot 44). Tom continues to look down upon her and tries to manipulate Lucy, their cousin to also consider her a dunce. But Lucy is angelic and develops a deep and profound connection with Maggie than with Tom. Maggie's vulnerability to Tom is seen until the end.

He belittles her because of his education, tutored by Parson Stelling. He keeps hushing Maggie whenever she tries to voice out her opinions and avoids her in the family's decision-making process. He forbids Maggie's acquaintance with Philip Wakem, the son of lawyer

Wakem, their father's enemy and troublemaker. Maggie, in the later part of the novel, begs Tom to allow her to at least converse with him. At the end of the novel, Maggie is the only person to try and rescue her brother when the Dorcote mill is flooded by the River Floss. She, having failed in her attempt to save him, drowns with him in an embrace. Death resolves all their misunderstandings and unites them. "She broke off there and said no more. But they clasped each other again in the last embrace." (Eliot 546).

The relationship between Mr. Tulliver and his children is also widely explored in the novel. The bonding between Maggie and her father is portrayed to be a positive and loving one where her father is the only person who understands her intelligence and her capacity as a girl to stay of use to the family just as how a boy would be. She has a special place in her father's heart and is often seen as her father's conscience. Mr. Tulliver's relationship with his son is more formal and disciplined. He wants his son to excel him and strives hard to educate him despite his limited financial resources. He sends him to Parson Stelling to become an intellectually enlightened boy to fight against people like Mr. Wakem. "what I want is to give Tom a good education; an indicationis bread to him." (Eliot 14).

The relationship between Mr. Wakem and Mr. Tulliver is extremely rough and strained. They look at each other with contempt, rivalry, and hatred because of the lawsuit against the River Floss. Initially, Mr. Tulliver appears to be winning and inspires Tom. But after the few initial successes, the mill and the house of the Tullivers are owned by Mr. Wakem. This causes havoc in the relationships between Tulliver and his wife and his in-laws. Tulliver keeps manipulating his son against Wakem and his son Philip Wakem and prohibits the friendship between the two during their study with Stelling. They remain foes for life affecting Maggie and her happiness. Tulliver dies a peaceful death only when he has taken his revenge upon Wakem.

Eliot investigates and elaborates on the relationship of, and between the extended family members. Such relationships are presented by Eliot as the relationships 'one must bear' because of the familial ties. Such relations are 'undeniably irritating', and their existence is highly uncalled for. The Dodson clan and the Gleggs are portrayed as rarely having nice things to say about or to the Tullivers. Tom and Maggie's aunts comment on Tom or Maggie's poor behavior and exhibit snarky condemnation of Tulliver when he keeps borrowing money. "Do little boy and girls come into a room without taking notice of their uncles and aunts? That wasn't the way when I was a little gell." (Eliot 72). They are miserly and not ready to help the Tullivers but are seen generous and overflowing in their

snobbery and pride. Their visits kindle disharmony and unrest amongst the Tullivers.

Bessy or Mrs. Tulliver and her husband do not have a very happy and contented married life. Bessy is frequently influenced by her sisters and fail to support her husband's genuine labor. She openly expresses regret over her marriage to Mr. Tulliver. She is more bothered about her linen and China than about Tulliver's health. Mothering is also not something which she is best at. She ardently believes that Maggie would turn up to no good and keeps judging her constantly for her looks and wild behavior. She is found completely ill at ease with Maggie. She is sure from the beginning that Maggie would be a disgrace to the family. She forces Maggie to follow the customs and traditions of society and behave like a perfectly groomed girl. Bessy allows a lot of freedom to her son, who soon becomes the bread-winner of the family. She respects him and values his decisions and firmly believes that he would improve the financial condition of the family.

Philip Wakem and Maggie know each other from childhood. Maggie's intelligence, imagination, wit, and fire inspire him. Maggie treats him with kindness, and he adores her eyes. Maggie likes him despite his physical deformity. She finds him giving her more attention and respect than her brother and is drawn towards him. "I'll wait another year only for a kiss if you will only give me the first place in your heart." (Eliot 359). They often meet in the Red Deeps in secrecy because of the forbidden relationship. Philip brings a lot of books for Maggie and keeps igniting her passion. They enjoy each other's company and cherish their intellectual exchange. But their happiness is short-lived. Their relationship is discovered by Tom who is furious and impatient, witnessing the fact that their family honor is at stake. Tom puts an end to Philip and Maggie's relationship as lovers.

Philip's reunion with Maggie is made possible because of Lucy and her efforts. Philip senses a kind of distraction in Maggie. He feels that she is attracted to Stephen Guest, Lucy's fiancé. He distances himself from Maggie to give her more freedom. He is broken when he learns of her elopement with Guest but does not give up. Maggie is guilt-ridden as she had betrayed her dear cousin Lucy and her earnest lover Philip. She breaks her bonds with Stephen, leaving him in agony. Her actions disgust Tom, and he damns her and breaks away from her only to be united by the flooding of the River Floss.

Lucy is the most flawless and angelic character portrayed by George Eliot in *The Mill on the Floss*. Her relationship with Maggie is magnetic and genuine. She loves Maggie like a sister and Maggie feels free to share her feelings and thoughts with her. Lucy values Maggie's opinions and is very protective of her. She keeps trying to find ways to reunite Philip and Maggie. She is happy when

Maggie is happy. Though she is betrayed by Maggie, when she elopes with her fiancé Stephen Guest, she is quick to forgive and takes her for who she is. She is a true friend to Maggie and is the only person to be bothered about Maggie's life and happiness.

Ergo the novel *The Mill on the Floss* by George Eliot is an elaborate exploration into the interpersonal relationships of the characters and their influence in the construction of the plot. The novel emphasizes familial affection and the value of genuine love and attention. The roles of the characters also depict the nature of society and the society-imposed restrictions on the characters. Thus the success of the novel lies in the uniqueness of characterization and the consequences of the interpersonal interactions.

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MULTICULTURALISM- A CULTURAL KALEIDOSCOPE

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Abstract

In contemporary literature, one of the most often pronounced terms is Multiculturalism. As the world has shrunk into a global village, the term also has become part and parcel of life. People of different culture, religion, language, complexion, and nationality live together and form a different pattern in society. This perspective gives the society a colorful, varied cultured appearance. Due to the different kinds of people living intermingled, the country becomes a 'salad bowl'. Canada and Switzerland are such countries, and they host such people. Literature always reflects society and also it helps to know the upcoming changes and the gone out practices among the people. The contemporary writers study the situations and picture them in their works of art. This paper introduces multiculturalism and substantiates such a wonderful writer Zadie Smith who has written on multiculturalism with powerful characters.

Keywords: Multiculturalism, cultural identity

Multiculturalism is a self-defining term from which one can infer the meaning without much effort. This word is not a new one to the people of India since Indians are living in a multi lingual, multi-racial and multi-ethnic society which leads to the multicultural society. As a theory Multiculturalism is a practice of giving equal attention to many different backgrounds in a particular setting.

Webster's New World Dictionary defines Multiculturalism as the policy or practice of giving equal attention or representation to the cultural needs and contributions of all the groups represented in the past as through bilingual education. The synonyms for the word are pluralism, diversity, cross-culturalism, cultural diversity, ethnic inclusiveness, ethnic mosaic, and multiracialism. These terms are synonymously used, and they emphasize the unique characteristics of different cultures in the world especially as they relate to one another in immigrant receiving nations. The word multiculturalism was first used in 1957 to describe Switzerland but first came into common currency in Canada in the late 1960s. The ethnic inclusiveness quickly spread to other English speaking countries as per the definition is given by wordiq.com. Multiculturalism had become seminal when the post colonial metropolis London started receiving the immigrants from the colonized countries. London has become a meeting point for different cultures, religions, and races. It provides opportunities for the expatriates.

A multi cultural society consists of two or more different cultures which are different in language, religion, tradition and their system of values. London became multi cultural mainly by immigrants who left their countries mostly for political, demographical or economical reasons in the search for freedom and a better standard of living. Some so-called push-factors for immigration are political suppression, bad working conditions or natural disasters. Pull-factors for the same are religious and political freedom and better jobs and chances to earn some money.

Britain itself encouraged people from over-populated countries or under-employed commonwealth countries to immigrate because it needed cheap workers to fill the semi-skilled and non-skilled vacancies and to rebuild the war-shattered economy. So the people from far away countries had a dream of settling in the nation that gave a red carpet welcome. Initially, they started working in low-paid jobs and then they started their restaurants and became entrepreneurs to appoint such migrants.

As literature is the mirror of life, various literary works of art reflect the social life of people. It is evident and can be found in the fictions in which the characters represent real human beings and their sufferings. The concept of multiculturalism is also reflected in the fictions. The recent writings of the contemporary writers portray the complexities of the people who live in the multi cultural society. One such writer is **Zadie Smith**. Having a Jamaican mother and an English father, she just wanted to write a funny book in which not everybody is white; she

didn't think much about multiculturalism in London because it is nothing to talk about, it is normal. Her entire surrounding was filled with different cultured people. Her debut novel *WHITE TEETH* made her famous when she was just doing her under-graduation. She received five-figured advance money for her yet-to-finish novel. However, the book became one of the best novels dealing with multiculturalism.

The plot evolves the three families of different ethnic origins living in Northwestern London. In contrast to other initial works of contemporary Black British writers, Zadie Smith's first novel is not the usual account of the Black youth experience in Britain written from an autobiographical perspective. On more than five hundred pages, the Anglo-Jamaican author explores a wide range of themes such as Second World War experiences, first generation migrant life, recent British youth culture, inter generational family conflicts, radical religious fanaticism, and biogenetical engineering. Despite its numerous discourses, diverse characters and multiple time layers, all of the novel's addressed issues center around the problem of the person performing an authentic identity in a multi cultural society and the establishment of new national identity in post colonial Britain.

Zadie Smith explores the characters' identity conflicts before the background of their family history. However, while genetic inheritance, cultural origins, and prehistory seem to play an important role in the individual's development, chance and personal choice are decisive factors which have the potential to overrule any predetermined life path. History and fate are constantly intermingled throughout the narrative, which is at the same time a migrant novel, Bildungsroman and family saga. *White Teeth* naturally fit into the range that in the 50s and 60s was still called "black British" literature, not differentiating between British Caribbean, British Asian, or British African authors and subjects.

In the words of David Morley and Kevin Robins "as western culture comes to be recognized as but one particular form of modernity, rather than some universal template for humankind, and as Britain attempts to adapt to its sense of displacement from the center of the world stage – and at the same time, tries to come to terms with its own ethnic and cultural complexity – a whole new scenario begins to emerge."

This new scenario manifests itself in the construction of cultural memories, as much of the western multicultural diversity goes back to previous colonial sway, causing an "asymmetrical relation to an apparently shared history"

(Sharratt, 2001, 314), as each ex.colony's relation to the global history was connected to the metropolitan power but not necessarily shared in any specific way with those other histories. The Bengali Muslim migrant Samad Iqbal was having an intimate conversation with his friend and colleague Shiva about his relationship with his son 's teacher Poppy Burt Jones. He didn't have any guilt, but he stated that as fear.

'I have been corrupted by England; I see that now - my children, my wife, they too have been corrupted. I think maybe I have made the wrong friends. Maybe I have been frivolous. Maybe I have thought intellect more important than faith' (Smith 2000,145)

One can easily perceive the agony of the character's problem by his/her words uttered to others. Even though Samad lives a life with satisfied income, at the age of fifty-seven, he wishes to go back to the East from which he wanted to leave in his youth. As an explanation, he tries hard to control his sons and in his attempts he encountered the only failure. He regrets,

'I should never have come here - that's where every problem has come from. Never should have brought my sons here, so far from God. Willesden Green! Calling card in sweetshop windows, Judy Blume in the school, condom on the pavement, Harvest Festival, teacher temptresses!' (Smith 2000, 145)

The minorities are especially afraid of representing their cultural identity because they think they will be treated as inferior (Rex 97). He tried his level best to make his sons more religious and more disciplined but of no use. He sent one of his sons to Bangladesh to revive his faith in Islam, but the contrary happened. He became less Islamic but more English. Another son became a problem creator and annoyed his father.

At this stage, Samad got confused about his decision of living in Willesden, and he wished he would have been in the East itself. His mind got confused about the meaning of life so far he had lived. As already stated he had regret for being a first generation migrant. This happened to be his revolving thought because of his inability to put reins to his incorrigible offsprings' activities. Unknowingly he became the victim of cults to which his son Millat belonged to. Irie Jones of an English Jamaican origin hated her Afro hair and tried to straighten her hair in spite of the burning sensation the ammonia gave her. She wanted to impress the sons of Iqbal, but she went unnoticed. She was having the issue of identity, and that led her detached from her parents.

To mix up the parentage of her yet-to born child she had physical relationships with the twin brothers Majid and Millat on the same day in a thirty minutes gap. As the brothers were identical twins any high profile, the scientific test would be futile to prove who was the biological father of her child. At this juncture, she had assured her child the hybridity which would be a known factor for the third generation immigrant.

Multiculturalism and hybridity gave meaning to the life of immigrants, but at the same time, the people suffered in the host country. They suffered from racism, low paid and hard labored jobs. As a result, they started their own business and served their food and also introduced their culture. Their culinary capability earned them honor and an incredible source of happiness and social security and justice.

The purpose of reading and analyzing the novels help vastly to understand how people live and what are their problems and how to help them to overcome the challenges they are facing in the contemporary society they live in. This also helps the policy makers of the government to perceive the lifestyle of the people who live in the multi cultural society and draft laws to promise them a peaceful and satisfied life.

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FICTIONAL ACCOUNTS OF ENCOUNTERS AND ENGAGEMENTS IN TEACHER-STUDENT RELATION: NEED FOR CHARACTER EDUCATION IN SCHOOLS

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Abstract

This paper explores themes of behavioral issues of pupils and emotional conflicts developed within educational institutions as narrated in popular fictions. The emotional and behavioral issues mentioned here are taken from fictional accounts, and particular attention has been paid to two texts, i.e., J.D. Salinger's *The Catcher in the Rye* (1951) and *To Sir With Love* (1959) authored by E.R. Braithwaite. The paper also upholds the view that character education, hitherto an insignificant topic in the overall learning domain in our states, or our nation for that matter, needs to be revisited and redesigned to provide emotional wellness to pupils especially at the school level.

Keywords: behavioral issues, violence, well-being, character education

Introduction

This paper explores how the themes of behavioral issues and emotional conflicts of pupils in their adolescence are reflected in popular fictions. Particular attention is paid to two texts: J.D. Salinger's *The Catcher in the Rye* (1951) and E.R. Braithwaite's *To Sir with Love* (1959). Based on these narratives, in conclusion, the study attempts to highlight the relevance and need for character education, hitherto an insignificant topic in the overall learning domain in our country.

The Crisis between Learners and Teachers

To Sir, With Love (1959) is a very popular and interesting account of a teacher about his teaching experience at Greenslade Secondary School in suburban London. The protagonist, the author himself, E.R. Braithwaite, about twenty-eight years old, of Afro-American origin, embarks on this journey after the demobilization from the British Royal Air Force in 1945 as an airman. After joining the school, he had to face different ordeals at the hands of his students at this new school such as the "established convention of resistance" at the beginning, then "silent hostility", "conspiracy of disinterest", "noisy treatment" and even angry eruptions from students. Once Mr. Braithwaite chides one of the girls for cursing, asking "Do you use such words for your father?", she responds angrily: "you're not my bleeding father".

In their strenuous relationship, one unexpected diversion, favorable to him, takes place when he was challenged to box with one of his students, and the teacher punches the student down. At the realization of what he

has done, the teacher takes the situation under control and helps the student to recover from the blow caused by himself. Thus, he brings in a new pedagogy which not only develops mental abilities of his class of forty-six children but affects their emotional levels too.

The "blackie teacher", as the students scornfully called him once, wrestles with many problems such as racial discrimination, the unruly behavior, the low hygienic practices, criminal tendencies, pupils' disrespect towards their fellow-beings and teachers alike; and above all strong hostility towards him. Through his sheer hard work and ingenious ways of teaching, he stimulates changes not just on their cognitive domain, but on their character as well. But the story does not tell us whether the school, in general, practiced any such policies for character building. Only he succeeds, for his pursuit and a strong desire to excel in teaching in its most meaningful manner.

Conflict within Learners

J.D. Salinger's *The Catcher in the Rye* (1951) tells the story of Holden Caulfield, a seventeen year old teenage boy, a resident scholar at Pencey Preparatory Academy which is an exclusive boarding school, somewhere in Pennsylvania. The story begins with distressing news that he is expelled from the school due to poor performance and not going to return to the school after the Christmas holidays. As his mother is already weak since the death of one of his brothers (Allie), he decides to hide this matter from his family members. In his effort to find some companionship and avoid boredom, he tries to contact some of his old friends who, though jovial at first, turn their

faces from him. In his immature rage, he also lands up in troubles including a fight over money, for paying a sex-worker, called by Caulfield himself to his hotel room. In the end, he decides to run away from home but drops the plan only because of his little sister Phoebe's affection towards him. Her innocence and insistence persuade him to re-think his decision and finally returns home.

The Catcher in the Rye does not fall under the category of *bildungsroman*, a branch that deals with the development/progress of a young into a mature character as seen in Pip in Charles Dickens' illustrated novel *The Great Expectations* (1861). It's central character. The text neither indicates any progress in the life of young Caulfield, the teenage expelled boy nor points at any helpful alternatives which may cause a positive change in him. The novels end where it began. The lack of emotional well-being caused by the presence of a 'looming crisis' within him is very evident throughout the text. The young boy is unable to recover and resolve the crisis of being sent out from the school, and this disturbs him emotionally. Neither the school nor any member of his family seems to address this unexplained 'ordeal'. His meeting with Mr. Spencer, the History teacher, embarrasses him further more, just as many of us today, as the former criticizes the latter's behavior in the pretext of offering advice to the boy. Making his position more vulnerable, his former and much admired English teacher (Mr. Antoloni) offers some advice and a place to sleep; but at night to his shock- Caulfield wakes to find that the old teacher was sitting on his couch and patting him on his head. Alarmed and terrified, he immediately gets up and leaves the house. This episode does not tell us clearly whether the teacher tries to abuse the already vulnerable boy sexually, yet Caulfield felt so. Even after the incident, the boy felt more depressed whenever he thought of going back to his much-admired English teacher.

Caulfield's crisis remains the same to the end, and there isn't any policy of addressing the emotional disturbances of children at school. The mental struggle, caused by his expulsion, grows into larger proportions leading to his decision to run away from home. Running away from one's natural dwelling also reflects a person's inner urge to revolt and protest, a tale frequently appears in many stories. The fleeing from his father by the eleven-year-old son in Herman Hesse's *'The Siddhartha'* also reflects the failure of parents in safeguarding and comforting the children during emotional disturbances.

In the present context, there are cases of children who run away from family and subsequently, may fall prey to violence and the world of crimes. Unfortunately, the educational system in our country does not have any attractive policy in dealing with stress or violence-related issues of pupils. Repressed by schools and society, violence becomes an expression of some form of frustration. How to cope with frustration and emotional crises in early life is not a lesson taught or learned presently in our age. At such a context, the best possible advice from teachers would be 'don't worry, things will get alright', which hardly resolves the issue! Therefore a new critical pedagogy needs to be developed to help the young minds to strengthen their character, which will further lead to their wellbeing.

Theories on Education for Character Building

The idea of character building, an unattractive topic in our system, can be traced back to the Greeks, most notably in the works of Aristotle (384-322 B.C.), the father of contemporary virtue ethics. The Christian moral theory developed by St. Thomas Aquinas is based on the tenets elaborated by Aristotle and was thus assured an important role in European moral thought from the thirteenth century onwards. The twentieth-century European philosophers advanced Aristotle's ethical ideas into 'virtue ethics' which began to be manifested in various perspectives in more theories. Thus virtue-based approaches to moral education have been referred to 'character education' acknowledging it as a key part of an overall approach to education in most countries in Europe. Not to miss, There are also references to character education in ancient Indian education system which has not been translated to our modern times from a critical perspective.

A research report titled *Character Education in UK Schools* (2015) gives a careful and scientific description how successful schools help their pupils to build character and nurture virtues to transform their lives to flourish and attain wellbeing. The report refers to virtues as 'character strengths' and divides them into four main types: moral, intellectual, civic and performance. Moral and civic virtues are essential to a good communal life; intellectual virtues are dispositions about inquiry, understanding, applying knowledge, and respect for evidence; and performance virtues provide the strength of will to achieve goals whatever they are. The research analyses teachers' views of their students' virtues or character strengths, students' report on their character and student's performance on moral dilemmas.

The above-mentioned report is just one model study of students' character strengths in an educational context. Teachers, as the researchers reiterate, though attracted towards teaching profession because of its moral nature (Book and Freeman 1986), seem to lack a rich professional knowledge and language through which they can talk about moral dimensions of teaching (Sockett and LePage, 2002). The superior virtue, teachers, prefer students to develop, without much dispute, while in schools, would be 'obedience' which is also a negation of free inquiry and the same virtue prevents learners from questioning certain 'conventions' both in academic and social realms. The academic community collectively fails to address the crucial issues on campuses such as ragging, violence, and hooliganism and fail in dissuading pupils from involving in them. The fear of punishment may act as a deterrent, but fear cannot be the over-riding factor in the attainment of one's wellbeing. To what extent fear is loathsome can be answered by Bertrand Russell, the famous twentieth-century British philosopher and a strong critic of religion. He vehemently opposed religion for many reasons, and one strong view he upheld was that religion is based primarily and mainly upon fear. Therefore, fear cannot be the basis of many practices as part of the educational process followed at schools.

Conclusion

John Stuart Mill (1806-73), the illustrious eighteenth century philosopher and a champion of liberalism, regards educational knowledge of supreme importance. In his view, one of the principal causes of an unsatisfactory life is "want of mental cultivation". As he views, a cultivated mind is "any mind to which the fountains of knowledge have been opened, and which has been taught... to exercise its difficulties; finds inexhaustible interest in all that surrounds

it; in the objects of nature, the incidents of history, the ways of mankind, past and present, and their prospects for the future. The need for helping learners to attain cultivated mind to behave well with everyone alike in society is a pressing demand in the present social condition. A glance at history reminds us that civilizations decline when they fail to transmit their strengths of character to the next generation. But the question to be asked is, does the curriculum give space for developing character strengths of students? Developing virtues in a student is not teaching him or her what is good, rather making him doing good. When certain moral dilemmas are given, the object is not the students choosing the right option; rather, the student can explain why he chose so. 'The domain of education is already dark, as Amartya Sen feels, with our biased policies, negligent educational efforts and the curricular barbarism. At least now, our children need some sunshine'. Let the sunshine dawn over the education domain in the form of character education in schools which will guarantee not only the wellbeing of children but that of the future society too. A new critical pedagogy needs to be developed to help the young minds to strengthen their character, which will further lead to their wellbeing.

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HUNGER AS PERENNIAL JARGON AND ARCHETYPE: TEACHING SOCIO-ECONOMICS THROUGH LITERATURE

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Abstract

Literature that gives either a pleasant and contented picture or a hopeful assurance about life and future is easy to come by to a large magnitude. The most raw and basic need of Man: to be fed a decent plate sufficiently enough to sustain himself, to hence have a means of livelihood to buy food and to have a clear notion of where the next meal will come, in the absence of which hunger, poverty, unrest and anti-social activity erupt are yet to be adequately represented and addressed in the arena of literary enterprise that claims to be the faithful reflection of life. Statistics tell us that one-third of the world's hungry live in India. Hunger is a socio-economic reality that can be a major setback for any developing nation since it nurtures and breeds crime. Teaching about this reality that looms large in our neighborhood like the polluted air, is vital in the learning of Literature. This paper delves into literary works that reflected the ugly side of hunger and endeavors to seek procedures that help teach the neglected area comprising of the literature of hunger to the class of Language and Literature enthusiasts.

Keywords: Hunger, socio-economic reality, teaching Literature, crime development.

Some of the most advanced nations in the world have progressed by leaps and bounds owing to three major breakthroughs made in the socio-economic and socio-cultural framework, namely, the construction of strong roads, early on to establish connectivity from the remotest rural to urban spaces, the eradication of abject hunger and the sartorial freedom afforded to the women population in eclipsing gender consciousness according uninhibited mobility in wearing of pants by women on par with men. Underdeveloped and Third World countries are grappling with mobility, connectivity, women's liberation and predominantly with hunger. Statistics inform us that even as the powers that be, ardently discuss major political issues and International Policy, the number of persons who have gone hungry through days and nights or are eating out of garbage bins to sustain themselves is close to 10 million. India has 212 million hungry people on a given day. There are 820 million chronically hungry people in the world, and one-third of the world's hungry live in India.

A human body in malnourished regions in the world can stand up from horizontal to vertical position only on provision of the required nutrients or strength when sapped of energy. Food satisfies hunger where hunger makes life unliveable. Social Histories of Literatures do not specifically address this need or reality, that man has lived hungry for ages, decades, years, months or days. Prosperity literature, like Prosperity Gospel preaching, has focused on characters or groups going hungry for hours,

but living hungry for days is one of the most realistic phenomena of human civilization.

Victor Hugo's Jean Valjean in *Les Miserables* is arrested on charges of theft for hunger. Colonized India woke up to the bane of hunger in the early part of the Twentieth Century. Intertwined with hunger were ignorance, casteism, superstitious beliefs and social backwardness. These traits found expression alongside hunger in early Indo-Anglian writings. Human dignity rides high on the back of hunger. Degradation of values happens when the struggle for survival becomes the most important thing for Man. For some, the journey is from wealth to wealth, fame to fame, day to the following day while for many a journey is from a meal to a meal.

Mulk Raj Anand's *Untouchable Coolie*, Kamala Markandaya's *Nectar in a Sieve*, writers like R.K. Narayan, Bhabani Bhattacharya, Manohar Malgoukar, Nissim Ezekiel, Rabindranath Tagore, Mahasweta Devi, Prem Chand, and Amitav Ghosh have effectively dealt with the twin subjects of poverty and hunger. *So Many Hungers* the modern classic deals with the theme of hunger and human degradation. Mahasweta Devi's short story "Salt" is a classic example of extreme hunger created by the exploitation of gullible tribes who thrive on salt from the elephant's saltlick to appease their hunger, in the absence of food and money. Premchand's short story "Purdah" is a poignant tale of the grand curtain on the front door effectively hiding the abject poverty of the interiors. Holocaust Literature, African Literature, Survivor Stories, Stories about displaced citizens, war victims and refugees

teem with a description of hunger pangs and extreme hunger spells experienced by characters in the modern era. In Jayanta Mahapatra's poem "Hunger" an impoverished fisherman endeavors to satisfy the lust hunger of a visitor to the village by offering the body of his fifteen-year-old daughter. Hunger meets hunger here.

In the Third World and developing countries, millions who go for an education or to work go on an empty stomach. It is only imperative that English Language classrooms bring the experience of hunger and poverty to bear upon the students of World Literature.

The apathy towards the hungry is on the rise in the self-absorbed, self-providing, scenario of Globalization and Liberalisation. We are prepared to send loads of fresh food to the garbage bin rather than making arrangements to connect the avenues of demand with that of supply. One of the greatest social evils that can accost a nation is hunger in the population. The famous scene from *Oliver Twist* hits on the face of humanity. It represents the appalling condition of weak and vulnerable children in the wake of Industrialization. Hence Social History should include Hunger terms History, by drilling of related sociological terms into the student.

Introducing characteristic features of an Age in the backdrop of the general condition of lives of citizens of that age will bring an understanding of the avoidable social evil named hunger. The aim of progress should be the elimination or eradication of hunger. Classroom deliberation should move in this direction through analysis of literary works, creative writing competitions, posters, presentation, the study of contemporary statistics on the

subject, group discussions, and arriving at feasible mechanisms to answer this basic need of mankind.

A sensitive approach by the well-provided will go a long way in addressing a global challenge that only threatens to increase by the day. Channelizing food sources, towards needy, is the need of the hour. This should be taught with audio-visual aids. The Growth Development Index will show an upward inclination if the Happiness Index of a nation is taken care of. This, in turn, is directly related to the presence or absence of hunger. Literature classrooms have a vital role to play in instilling awareness of mechanism to realize and address a socially avoidable bane called Hunger. The role of the teacher becomes significant in culling out instances that reflect the shameful reality those glorious or aesthetic aspects in the Modern Age.

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MAGIC REALISM IN BEN OKRI'S *INCIDENTS AT THE SHRINE*

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Abstract

Life is a mixture of miracles, myths, magic, black magic, angels, supernatural element, ghosts, witches, etc. It is not entirely coherent, linear, structured and sequenced. A magic realist writer shows the world as experienced by a human being. In the story "Incidents at the Shrine" the protagonist felt exiled from the world of living when he was sacked off. The internal malady takes its true form from the external world. His confusion because of the agitation inside made the surroundings too uncontrollable. His loss of job and the city around pushed him to undergo physical ailments too. So Anderson after some series of sufferings has set off to the village. He, reaching the village, experienced a sort of difference from life in his city. Here near the obeche tree, three rough figures threatened him, but the entire arena of the city threatened him. His distaste towards life failed all the memories of his ancestors. Reaching the human habitation in the village, he slept because of exhaustion. The herbal mixture brought some of the vague remembrances and identities back. The image maker led him through the pathways of the villages, monoliths, to the pathways of the spirit world. After bathing in the treated water, Anderson could understand the secret of deriving power in the village during the meet of all the spirits of the entire village in the market place. Anderson's knowledge of life and living gave him a new outlook and the three rough figures too on his return, were not ferocious but showed alliance towards him on his realization of life and death.

Keywords: Magic Realism, Yoruba and Igbo Tradition.

Life is a mixture of miracles, myths, magic, black magic, angels, supernatural element, ghosts, witches, etc. It is not entirely coherent, linear, structured and sequenced. A magic realist writer shows the world as experienced by a human being. According to M.H. Abrams, magic realist writers "interweave, in an ever-shifting pattern a sharply etched realism in representing ordinary events and descriptive details together with fantastic and dreamlike elements, as well as with materials derived from myth and fairy tales". Gabriel Garcia Marques, Isabel Allende, Salman Rushdie, Ben Okri are some of the magic realists. West African writers can be considered to be the exponents in the use of fantasy.

Ben Okri, a Nigerian novelist, short story writer, and poet, is one of the leading African writers. In his work, Okri has experimented with new literary forms, different styles, genres, and traditions. Okri started as a realist, but the Yoruba and the Igbo mixture made him a magic realist. After exploring with a stream of consciousness, Okri published novels which mixed realism, modernism, and oral forms, especially those of Yoruba culture. His works *The Famished Road*, *The Landscapes Within*, *Flowers and Shadows*, *Infinite Riches*, *Songs of Enchantment*, *The Age of Magic* and his collections of short stories depict the Nigerian politics, society, culture. His Mother's Story and the deep impact made him a story teller, more than a poet. Ben Okri in one of his interview says about story telling.

I'm here to talk about something more dynamic than poetry. Storytelling, magic and the last art of enchantment I think we forget what story telling means, I think we take it too much for granted, and I think because we take it for granted we do not listen to stories properly anymore. Story telling is a sort of fire, it is not air, it is not water, and it is not earth. It is a fire, it is what burns in the human journey, it is what lights away in the dark, and it is what guides us through the centuries (Incidents at the Shrine, 81)

Though diasporic, a Nigerian Londoner he sees his Motherland from the far-off place and makes it the setting of his works. All the West African writers, through their works of art, show their inclination towards their culture. Soyinka, a Nobel laureate has expounded that he has aimed at spreading the richness of American culture through his writings; Chinua Achebe has shown the colonial impact on the Africans and the widespread unrest of the people, but he has combined the Igbo culture too; Amos Tutuola in his debut novel, *Palmwine Drinkard* worked with fantasy making it different from English novels altogether. Ben Okri's world is magically attempting to portray the reality. Okri has a strong root in his culture, and that base has given a strong foregrounding to all his works. Okri's strong cultural base was ingrained in Igbo and Yoruba cultures of his mother and father. With this culture, and the creatively he had reinvented a unique, Avant grade style called Magic realism which focused on realism.

Literary magic realism through has its birth in Latin America, most of the Nigerian writers have a greatly used this to fulfill their desire for a better, more complex reality. Through fantasy, the writers attempt to recapture and revivify the lost social order. Postcolonial Nigeria suffered the most in the hand of political leaders. The troubled writers made the best expression of the above mentioned of their works. Okri was much affected by these and the Biafran war too which has enforced him taking up this tool trying to escape from hard realities. With the tool of magic realism, Okri has painted the post-independent Nigeria, which was affected by Biafran war, self-centered corrupted leaders. These realities shook the Nigerian Londoner to seek refuge in magic and myth and transform, alter the unreal for the realistic expression. As Maurice O' Connor quotes 'Kwame Appiah insists that in the Famished Road the world of spirits is not metaphorical or imaginary; rather, it is more real than the world of every day' (Connor, 91).

Abiku, a spirit child in African myth is an all-pervading phenomenon in the works of Okri. His short stories also present spirits, animism, super natural elements like ghosts, black magic, herbalism and an eerie setting that is spirit world, uninhabited lands, secluded clearing. The play of magic and myth becomes predominant bringing the stories under the umbrella term magic realism which briefly focuses upon realism. Here too, Okri relies on fantasy for all his fiction which is a West African feature. The West African entity is made common in his works, but its appeal on the readers is uncommon altogether.

In the story "*Incidents at the Shrine*" the protagonist felt exiled from the world of living when he was sacked off. The internal malady takes its true form from the external world. His confusion because of the agitation inside made the surroundings too uncontrollable. His loss of job and the city around pushed him to undergo physical ailments too. So Anderson after some series of sufferings has set off to the village. He, reaching the village, experienced a sort of difference from life in his city. Here near the obeche tree,

three rough figures threatened him, but the entire arena of the city threatened him. His distaste towards life failed all the memories of his ancestors. Reaching the human inhabitation in the village, he slept because of exhaustion. The herbal mixture brought some of the vague remembrances and identities back. The image maker led him through the pathways of the villages, monoliths, to the pathways of the spirit world. After bathing in the treated water, Anderson could understand the secret of deriving power in the village during the meet of all the spirits of the entire village in the market place. Anderson's knowledge of life and living gave him a new outlook and the three rough figures too on his return, were not ferocious but showed alliance towards him on his realization of life and death.

Okri's story interwoven with magic and myth made it magic realism as in West Africa, "morality, myth and indigenous beliefs are of paramount importance when analyzing West African writings" (Connor, 90). The boundary separating the magic and reality has faded away as the reality springs from the myth. Connor quotes "On a similar note, Quayson correctly assures us that the magical and supernatural elements within African myths, legends and chronicles are all considered true, while only trickster tales and other 'leisure-oriented genres are considered fictional'". (Connor, 90) Apart from the magical nature of his form, theme, the narrative too resounds its magical nature his words in the pages of his works has a magical appeal. "The more you look, the less you see". (*Incidents at the Shrine*, 59) The magical nature in him has echoed itself in all possible ways. The gliding narrative pattern from the reality to the spirit world is a unique feature in all his works.

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RELATIONSHIP OR WEALTH – A CRITICAL ASPECT IN PRESENT SCENARIO IN SUDHA MURTHY'S DOLLAR BAHU

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Abstract

The present century has witnessed a marvelous development in the fields of science and technology, education, literature, arts, and business, but all this was achieved at the cost of humiliating human values. All the nations look at India and its orthodox family structures and dressing attires. The world has a passion for following Indian cultures and traditions. The purpose of the paper is to study the value of relationship in the novels of Sudha Murthy, taking into account the intricacies of life, distinct stories, culture and peculiar structure of values, the women's question, despite basic solidarity, needs to be tackled about the socio-cultural situation. Women are under patriarchal pressure and control; and are subjected to much more bunts and social exclusion. They live and struggle under the oppressive mechanism of closed society, this very much reflected in her writings. They are more discriminated and biased instead of their sex. Sudha Murthy is considered to be one of the most realistic writers, for she can bring the true picture of the psyche of the women changing with the times. Her concern for the women who are caught in the dilemma of liberty and individuality or stability and protection is understandable. The paper exhibits the manner by which the urban working class ladies are depicted attempting to distinguish them in a male commanded society. All her novels are women-centered, and woman's emotions and attitudes are delineated quite meticulously. We see that one woman deny to accept other woman and understand her emotions. One can see that today's new women are ready in accomplishing their aspirations. A woman tries to compromise anything to have an individual identity and an intellectual self. Let all women remember that she too came through this phase so she should let others live. The relationship is more worth than Dollars.

Keywords: Women, Indian culture, tradition, relationship, individuality, patriarchal

Introduction

Indian writing in English by women today has taken a new phase in the twentieth century. The creative output brought out by Indian woman writers have become a language of their expression of women's reaction to various situations faced in their normal life. Women are no longer confined to Kitchens. Women in India are equally potent as men; they have achieved success in various fields like education, politics, business, software and creative writing. The success of a woman is not confined to this; they have made their remarkable footprints on space. But though women are financially independent and capable; they still are forced to abide by the norms followed or created by the society. Indian woman's role was restricted between daughter, wife, and mother. They are expected to follow the mythical characters Sita, Sakuntala, and Savitri, who were treated as ideal, as they were reluctant to come out from the traditional circle.

When a child is born, it does not realize its gender, but its kith and kin make the child realize it. The gender discrimination slowly makes the male child realize how he is superior to the females of the society. Naturally, the female develops frustration, and she tries to prove herself to live in the society. For a woman to prove herself, she

must undergo various humiliations betrayals which make her life miserable.

The modern feminist writers like Shashi Deshpande, Manju Kapur, Bharathi Mukherjee, etc. have portrayed the sufferings of a woman in a male-dominated society. Sudha Murthy an Indian social worker, known for her philanthropic spirit at Infosys foundation. She being an M.Tech in Computer Science. She has dealt with the problems of women in the software world and the normal world. Sudha Murthy can be known as a person of emotions through her novels. Her novel Dollar Bahu shows the sensitive relationship in families. A family is a place where a woman is recognized; if her family is good and supportive, she gets a dais or a platform to portray herself; otherwise, she is left to darkness. The novel portrays human relationship and value for money. Today the world had become very hapless it does value a person only with their finance, not by their hard work.

Dollar Bahu reveals before us a satire of ignorant people who are much fascinated by western culture and dollars. We also see how dollars can corrupt the minds of people and also split a family apart. Vinuta, a magnificent singer meets Chandra Sekar who was deputed to look after the work at Dharwad in a train. He was helped them by his brother Girish's friend to know about the new place.

With his support, he finds a place to stay as paying guest in Vinuta's house. He was a lover of music, and he enjoys the songs sung by Vinuta. He falls in love with her music and her but never expresses it to her. Vinuta takes care of Chandru when he has a fracture in his leg. Vinuta had no parent; she only had her house and its garden which her parents had left for her. She lived there with her uncle. Chandru was brought up in a lower middle-class family. His father was Shamanna; he was a school teacher; mother Gouramma, a resourceful house wife. He had a simple brother Girish and a determined sister Surabhi. They lived in Jayanagarin Bangalore. His brother Chandru had completed his graduation in Engineering and had joined a local construction company. His hard work gave him a fair charm to visit a dream land America.

Gouramma was a simple lady but was greedy after wealth and fame. She had a great name among the ladies in the surroundings as her son had gone to America. She too wanted to build castles in the air like other ladies, who made stories about their son. On her son's departure to the land of opportunities, she had sown the seeds of greediness in her. Chandru worked hard in the land of Opportunities living economically and learned computer courses after the day's work for which his company paid. Gouramma also changed her life style, and never bothered to worry about her missing son. Chandru was also very fascinated by the captivating land and remain his stay there by not informing his previous employers.

Chandru wanted to postpone Girish's marriage as he was not sure of getting his green card, so he asked his parents to postpone his brother's marriage. Girish was working in a bank; he met Vinuta on a bus. After her uncle's death, she had come from Dharwad and was staying in her aunt's house, working in a school. Girish knew that she was working in the same school where his father was working. His father quickly recognized his son's love and arranged the marriage between Girish and Vinuta. Chandru on the other hand also loved Vinuta, and he had written a letter expressing his feelings to Vinuta after he had settled in America, but the letter returned as Vinuta was not staying in that house. It's the destiny which plays a major role in the hands of human beings; both brothers loved her, but the brother who was not as capable as the elder one could win the ladies hand.

Chandru's hard work was paid, and he got his green card and returned to his homeland after six years. During his return his mother had found a bride for him, it was Jamuna. She was a lady from a rich and affluent family.

Chandru was happy that he could satisfy his mother but his inner conscious pricked him, but later he buried it on the way. He was ready to marry Jamuna, a girl from a rich family whom his mother had chosen for him. He says, "Well, I plan to settle there. But one should be aware that life in America is lonely, as against life in India." (DB Pg49)

Vinuta was a very sweet young woman who worked hard day and night and never failed with the household duties but doesn't win her mother-in-law. But Jamuna being a wealthy daughter in law wins her heart easily. Between both the daughter in laws, Gouramma always favors the elder one with dollars "The Dollar Bahu" and ignores the dedicated and priceless value of Vinuta. Though Shamanna tried to make her understand the inherent qualities of her both daughters-in-law, Gouramma didn't lend her ears to what he said. Can't a woman understand the other woman? Gouramma failed to understand the goodness in Vinuta. Vinuta became the salt of the earth, and Jamuna became the apple of her eye.

Jamuna's attitude towards Chandru's family was seen when her friends ask her about her return to India; she makes crystal clear about her repugnance of her in-laws,

"No way! Here our husbands listen to us; we can eat, drink, dress and roam around the way we want. It is better to send some dollars as gifts than to settle in India. My father had told me that he agreed to the proposal only because Chandru was in America. Otherwise, he would not have bothered. My parents had already judged these people before they accepted the proposal. My mother advised me to be nice, speak to them well, but keep them at a distance. That advice has helped." (DB pg129)

This was an eye-opening statement for Gouramma. Is this what a mother should teach her daughter while sending them to their in-law's house? Daughters should learn to treat their in-laws as own parents. Vinuta had won the heart of the family members as she didn't have parents to guide her and Jamuna didn't adjust with the family as she had the power of money. In this context, we are reminded of D.H. Lawrence's Poem *Money Madness*. He says "But it is not money we are terrified of, it is the collective money-madness of mankind." (DB Pg.62) Surabhi and Gouramma had become slaves in the hands of money. Girish, Shamanna, and Vinuta were not infected by the influence of money, but Gouramma's greediness turned her daughter-in-law into a depressed condition. Vinuta slowly loses her mind and health because of her sincere dedication and silent suffering were not seen by her mother-in-law. When she had a conversation with Chandru, she told him, "To be honest with you, I am not at all that happy either. All the time, there is a comparison between Jamuna and me. I don't want and can't compete

with anybody. But its evident that the family does not need me anymore...finding him more a friend than a brother-in-law (DB, p.72)

Shamanna cleverly understood the situation and sent them away to a tranquil location where Girish, Vinuta, and Harsha could lead a happy life free from the power of money. But Gouramma ultimately realized her mistake and wanted to accept Vinuta. Commercialization of human relationships is one of the important themes in recent Indian English fiction. Indians have failed to understand personal freedom and personal responsibilities. Maintaining human relationship and personal freedom should be understood by modern Indian youth. Jamuna and Chandru stayed alone in America, which was commendable. Previously only men were allowed to decide for the family. Women had to play secondary roles in the joint family. Feminist writers and feminist activist raised their voice against women's subjugation. This helped women to gain freedom. The portrayal of life in *Dollar Bahu* is a poisonous fruit to women's liberation movement in India.

In the novel, we see that the protagonist faces a great hurdle. Vinuta in *Dollar Bahu* hailed from the poor family but was imbued with values, and She never opened her mouth to utter anything back, her docile attitude served her uncle's as well as her in-law's family. Vinuta silently tolerated their predicaments without talking ill of their in-laws in public. Vinuta also identified the closeness of Surabhi with Gopinath. But unfortunately, she didn't reveal as she knew that her mother-in-law had trusted her daughter than their daughters-in-law, but Vinuta was lucky at as her father in law and her husband understood her and trusted her. She was not abandoned like other women in society.

Conclusion

Sudha Murthy has been successful in giving a heart touching statement in *Dollar Bahu* through Shamanna " Nothing comes free, Vinu. And not when it comes to financial help. This dollar may have transformed the lifestyles of some families, taken them from poverty to wealth, but it has also broken up some families and destroyed the peace of mind. Very people have

understood this." (DB Pg139) . This line from the novel explicates that dollars may come and go, but the relationship with kith and kin should be retained. The novel, *Dollar Bahu* by Sudha Murthy teaches us the typical framework of the Indian family and how it differs from western countries. The novel enlightens with a lesson how wealth can cause chaos in the life of any family. The writer explains how the family members fail to continue harmony after becoming rich by engrossing in humdrum life. If all mother in laws treat their daughter in laws equally and affectionately the beauty of relationship will grow. The shattered expectations of Indian parents about their children's attitude are also well portrayed in the novel. Wealth is important in life, but more than that relationship should be given value.

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EDUCATIONAL SCIENCE AND ITS RECENT DEVELOPMENT

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Abstract

We are living in the technological golden age. 90% of all technological innovations have happened in the last 50 years of mankind. With the advent of technology usable in everyday life, it has gotten even more complex. We are able to do everything on the move through smart phone and other gadgets. Technology is build around human beings to help them to get smarter. Phone with multiple windows open to slide, computer with limitless windows to navigate, countless channels on the television and radio, several other gadgets tied to our wrist, hip, head, neck, leg and beyond. "Men have become the tools of their tools," says Henry David. It's a great challenge to be without the mobile phone, internet, Whatsapp, and social media like Facebook, Twitter, Instagram etc.... we have become so mandatory that we are unable to detach ourselves from this 'Electronic fifth limb'. All these have become the extension of us. There is a brain behind every scientific innovation. The history of mankind has been made by such people, who dared to ask unconditional questions, and had the courage and stubbornness to pursue the answer. Students of today are intuitive and digital natives. So the recent development in educational science must be incorporated with modern technology in the classroom to achieve the implications of the teaching-learning situation in the 21st century.

Keywords: Educational science, technology, a recent development, multimedia, social media

Introduction

'The present society is the science-based society. The present century has made tremendous advancement in scientific and technical knowledge as a result of an explosion of knowledge. In such a situation one of the main functions of education is to keep pace with this advancement of knowledge. Another feature of modern society is the rapid social change. In the situation of change, the school must always be alert if it is to keep abreast of significant changes. An education system which does not renovate itself continuously becomes out-dated and puts a hindrance to progress' was the report of the Secondary Education Commission(1953).

'The key to national prosperity, apart from the spirit of the people, lies, in the modern age, in the effective combination of three factors, technology, raw materials and capital, of which the first is perhaps the most important, since the creation and adoption of new scientific techniques can, in fact, make up for a deficiency in natural resources, and reduce the demands on capital. But technology can only grow out of the study of science and its applications' said National Scientific Policy Resolution (1958). 'Compulsory science had to be part of general education and stressed that methods of teaching science should be modernized, and that science teaching should be linked with agriculture and technology' recommended Indian Education Commission (1964-66).

Recent modern technology has influenced significantly the traditional classroom teaching in the

educational institutions of developing countries. The modern technology in the classroom has given a new look to the traditional methods of teaching and learning educational science. Multimedia is a great asset to the teacher because it is one of the most effective methods of providing information and knowledge to the students in a more interesting manner. Teachers' role is to act as a guide and provider of individualized teaching and learning environment. Real-life simulations, easy access to information and concept of storage capabilities are the salient features of the technology. (R. M. Kalra, 2008)

The National Science Teachers Association (NSTA) supports and encourages the use of e-learning experiences for science students, as well as for science educators engaging in professional learning in the traditional, informal, or online learning environment. NSTA defines e-learning as the effective learning process created by combining digitally delivered content with learning support and services (Waller 2001).

E-Learning component for experiential learning of educational science:

E-learning is an increasingly prevalent, viable, and fully recognized method for teaching and learning science. NSTA supports e-learning in a promising way. E-learning more effectively provides access to images of science teaching that embrace three-dimensional learning in a wide range of classrooms with diverse learners (NRC 2012). It gives science educators opportunities to

experience firsthand the appropriate use of technology in teaching and learning, and increase their confidence in using these tools in their practice. It meets the needs of diverse student and teacher learners with varied preferences for learning and interacting across learning environments. It reduces the isolation of science educators especially those in rural areas or teaching specialized science subjects by providing and expanding access to colleagues and experts (NASEM 2015). It provides diverse learners and educators with equitable access to high-quality courses, content, learning experiences and instructors by overcoming barriers of place and time (DoED 2016). It engages a greater number of teachers in ongoing, high quality peer-to-peer and teacher focused professional learning experiences (CSSS 2015). It provides remote access—via computers and smart and mobile devices to networks, data, and scientific instruments that allow teachers and the students they serve to conduct scientific investigations that might otherwise be unavailable to them (NACOL 2008). It provides future workers with strong skills and fluency in the convergence of media, which are critical to succeed in the 21st-century workplace (BHEF 2005). The above was adopted by the NSTA Board of Directors, September 2008 revised in July 2016.

The role of Virtual Laboratories in Educational Science

Virtual lab concept was defined as "laboratory experiment without a real laboratory with its walls and doors. It enables the learner to link between the theoretical aspect and the practical one, without papers and pens. It is electronically programmed in the computer in order to simulate the real experiments inside the real laboratories." (Harry and Edward, 2005). "A virtual studying and learning environment aims at developing the lab skills of students. This environment is located on one of the internet pages. Usually, this page has the main page and many links, which are related to laboratory activities & its achievements (Zaitoon, 2005). Through the above-mentioned definitions, the virtual lab can be defined as virtual studying and learning environment that stimulates the real lab. It provides the students with tools, materials and lab sets on the computer to perform experiments subjectively or within a group at anywhere and anytime.

The main components of the virtual labs are determined to have the following: (Al-Baiati, 2006 M, 28-32, Dillon, 2007).

- The lab sets & equipment: The virtual lab is considered integral to the traditional lab but not an alternative to it. The existence of the traditional lab is very necessary, but in lower numbers and requirements, which help in the possibility of using it by several users outside the lab.
- Computer devices: They are represented in personal computers, which are linked to the local net or the international net so that the student can work directly in the lab, or distantly at anywhere and anytime.
- Communication network & the related hardware: In case of performing experiments electronically, all the sets should be linked to the computer, because the link between the users with the lab will be through digital communication.
- The Programs of the Virtual Lab: These programs are represented in the simulation programs, which are designed by professionals. It is necessary to design this program in an interesting and attractive form; as these programs were designed to attract students' attentions and urge them to complete the experiment. This is maintained by the animation techniques, video, and the three dimensions pictures.
- Co-operation Programs & Management: These programs are concerned with the method of managing the lab and the ones who experiment, including students and researchers. These special programs register students in the lab program and determine the kinds of access that should be provided to each user in the different experiments.
- Technical Staff: It is important to have a technical team to support educators in preparing and assessing scientific materials.

Learning Management System (LMS) in Educational Science

Watson (2007) stated that LMS manages tracks and reports on an interaction between the learner and the content and the learner and the instructor. LMS Performs learner registration, track learner progress, record test scores, and indicate course completions, and finally allow instructor trainers to assess the performance of their learners. LMS must be able to centralize and automate

administration, use self-service and self-guided services, assemble and deliver learning content rapidly, consolidate training initiatives on a scalable web-based platform, support portability and standards, personalize content and enable knowledge reuse.

Each LMS package has its unique components yet some features that are common to most LMS such as creation of student record, control over registration processes and the ability to create waiting lists, uploading and managing documents containing curricular content, delivery of course content over web-based interfaces, most often allowing remote participation by the instructor or pupil, creation and publication of course calendars, interaction between and among students, such as instant messaging, email, and discussion forums and methods of assessment and testing like creating pop quizzes (Brown & Johnson, 2007).

Students can study sciences anywhere they have access to a computer and Internet connection, self-paced learning modules allow students to work at their own pace, flexibility to join discussions in the bulletin board threaded discussion areas at any hour, or visit with classmates and instructors remotely in chat rooms. LMS fosters more interaction among students and instructors than in large lecture courses, E-learning can accommodate different learning styles and facilitate learning through a variety of activities, develop knowledge of the Internet and computer skills that will help learners throughout their lives and careers, successfully completing online or computer-based courses build self-knowledge and self-confidence and encourages students to take responsibility for their learning (Pandey & Pandey, 2009).

Social media and educational science

We live in a world where up to 50% of the population surfs the Internet, and more than 2,700 million are active on social media. Platforms such as Facebook, Twitter, Instagram, and LinkedIn shape the way we perceive and interact with our reality. It is no surprise, then, that they also influence our opinion on very different fields, from politics to sports, the economy, the entertainment industry or, even, science. Adults often bemoan the amount of time young people spend staring at a screen and browsing social media. But social media can not only be a way to teach students elements of the scientific process, those who took part in a program to learn scientific argumentation through social media.

Twitter generates science news in the classroom: Students could be asked to follow scientists, journalists, and Twitter chats that support the content that is currently taught. It helps students develop radars for quality scientific sources on Twitter, the ability to recognize opinion, and the need for the unabridged version of a tweet. (Darvasi, 2014).

Vine allows students to document and share science happening in the classroom and their community: 'Vine is a short-form video hosting service where users could share six-second-long looping video clips. The service was founded in June 2012, and American micro-blogging website Twitter acquired it in October 2012, before its official launch. Users' videos were published through Vine's social network and could be shared on other services such as Facebook and Twitter. Vine's app could also be used to browse through videos posted by other users, along with groups of videos by theme, and trending, or popular, videos'. (Wikipedia). Interesting videos on educational science are prepared and shared through social media reinforce the learners' interest in learning the difficult concept.

Easel.ly helps meet Common Core standards with infographics: Easel.ly can be used to create teaching aids. Because an infographic helps students visualize relationships between concepts, Easel.ly can also be introduced to students as a tool to synthesize and document learning. Easel.ly is a learner-centred tool because it readily provides a means for students to visually construct knowledge, to demonstrate connections they are making between concepts, and to personalize and differentiate their work. (Yıldırım, S, 2016).

Google Docs teaches data collaboration: Students are encouraged to share class data through Excel documents on Google Docs. An easy and free collaborative feature alerts you when others are online and editing information. Teaching students how to use Google docs is an important professional skill, as many college classrooms and work environments.

Pinterest allows students to curate visuals related to science: Children learn social skills by interacting freely with peers. Playgrounds provide an opportunity for children from different classrooms to interact and enhance skill development. Pinterest, created in 2009 and launched in March of 2010, has been ranked 10th out of the top visited social networking sites across the world, allowing users to search for pins with a specific theme or subject. According to Pearson (2011), teachers can easily bookmark or "pin"

lesson plans across the web for a later date, organize resources for the classroom, share unique ideas, and allow for collaboration with students, parents, and colleagues

YouTube for the improvement of Educational Science: YouTube, as a Web 2.0 tool, can be utilized for knowledge generation through observation and social interactions. (Dorothy DeWitt, 2013). YouTube is among the popular platforms in social media in today's digital age. Along with this popularity and the pressure to integrate ICT in the curriculum, the myriad of benefits afforded by YouTube for the improvement of science education encourage science teachers to utilize it in the teaching-learning process. (Rose Kayee D. Pecay, 2017)

Emerging technologies for rapid digital transformation in the world of Science

Dion Hinchcliff (2017) shares insights about how the digital world is changing the way we live, work and play. The image presented here has two symbols where the circle represents technology that is in or entering the mainstream, and the triangle are still emerging. We are marching ahead to encounter emerging technologies like quantum computing, Blockchain, Robotics, Artificial Intelligence, Internet of Thing etc.... There is a greater challenge for the educational science to incorporate them. Most people involved in enterprise technology are well aware that we live in exponential times, with the rate of change across most technological trends occurring at a rate far quicker than in years past. Almost daily, the world of science witnesses data points in the tech media that show us that we are currently at a high watermark for technological innovation. (Dion Hinchcliff, 2017).

Conveniences of digital learning in Educational Science

When science and communication technology is combined successfully with education, it provides opportunities for individuals which accelerates the speed of learning and generating a person as an independent active learner. SogolTalebiana, Hamid Movahed Mohammadia, Ahmad Rezvanfara (2014) present the following features as benefits of digital learning.

Allowing greater access to more students and more efficiency with better information: The learner with Internet access can access online libraries, journals, conferences and online virtual classrooms, and through this will achieve a high volume of the latest information (FarajAllahi & ZarifSanayei, 2009; Markovic, 2010; Sarkar, 2012).

Offering the combination of education while balancing family and work life: According to Bjork, Ottosson and Thorsteinsdottir (2008) "The participants can participate and complete coursework in accordance with their daily commitments. This makes an e-learning education a worthwhile option for those who have other commitments, such as family or work and cannot participate easily".

Travel cost and time-saving: Learning is conveying information directly to the learner instead of the other way around (James, 2002). Karimi (2007) states this decrease in travel costs ultimately lead to a gradual reduction in the cost of education

Easy access to higher education: This method of education is appropriate for attentive students who are not accepted in universities because of limited capacity. Because in e-learning something called capacity constraint does not exist which is beneficial for all people across the country who are eager to take agriculture courses (Hodavand, 2008).

Cross-platform: Web-based training can be accessed by web browsing and software on any platform such as Windows, MAC, UNIX, etc. You can deliver your training course to any machine over the Internet without having to develop a different course for each unique platform (James, 2002).

Recommendations

Educational science classes need to have technical assistance for maintaining and using technology resources. There is a greater need that institutions and Government care for the community partners who provide expertise, support, and real-life interactions. The educational institutions can draft a vision with support and proactive leadership from the education system Instructional Technology in the Classroom. Teacher educators need to be skilled in the use of technology for learning. Time to time assessment of the effectiveness of technology usage in the classroom could be monitored — ongoing financial support for sustained technology use to be strategically arranged. Every state and the central government has to draft policies and standards in supporting new learning environments with recent development in technology.

Conclusion

Digital technologies have a profound impact on economies and societies and are changing the way we work, communicate, engage in social activities and enjoy ourselves. Despite the huge potential of digitalization for

fostering and enhancing learning, the impact of digital technologies on education itself has been shallow. Massive investments in technological aids in schools have not yet resulted in the hoped-for transformation of educational practices, strategies for increasing teachers' ICT skills, improving teachers' professional development, reforming pedagogies and producing appropriate software and courseware. Technology-based innovations in education reshape the environments in which education sectors operate. In general, they open up learning environments, both to the digital world and the physical and social environment. They also bring new actors and stakeholders into the educational system with their ideas, views and dreams about what the future of education can hold.

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