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EDITORIAL

IPTELLL 2017 was a premier forum for the presentation of innovative advances and research outcomes in the fields of theoretical, experimental, and applied aspects of teaching Language, Literature and Linguistics. The conference brought together prominent academicians, researchers, and learners from across the country and from their relevant domains of interest. The diverse areas of studies in Literature, Language and Linguistics emanate from a stable dynamism across nations and boundaries. The fertile space available at the intersection of these domains is the focus of this conference. These dynamics have the potential of confirming the role and relevance of inter linked studies in contributing to the efforts and pursuits of youth for better career prospects. Further the conference organizing committee thought of publishing the selected research articles in the form of a journal which adds value to the paper presenters. BODHI online journal serves as a platform for the budding researchers and academicians to publish their research articles. We, on behalf of the organizing committee, wish the journal to continue their journey in serving the research field and bring about more journals on all fields of study.

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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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SAPIENCE: THE INSIGHT OF WOMAN IN MANJU KAPUR'S *A MARRIED WOMAN*

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Abstract

*Feminism is the most common topic that has been talked about all over the world. The term not only indicates the equal rights for women as men but also should be allowed to lead a successful life with mental peace and security. At the outset feminism mostly concerns the interest of upper-caste women rather upbringing the needs of subjugated one. Women are dominated not only physically but also mentally. The study of feminism has its subset as psychoanalytical feminism and lesbian feminism. Psychoanalytical feminism helps in study the psyche of a woman and lesbian feminism studies the cause and effect that make a woman to take a homosexual relationship. Apart from biological factor, the culture and the mental pressure of the society play an important role in transforming a woman completely. One of the greatest Indian novelists Manju Kapur takes these factors in to account and brings out a change in the world of women. Her novel *A Married Woman* is taken for the study and the focus is made on how culture and society influence a woman's psyche and how she gets a kind of solace in her lesbian relationship*

Keywords: feminism, psychoanalytic feminism, culture and society.

Introduction

Feminism is not a only word where we could dump all the hardships of women which they experience throughout their life. There are even some circumstances and situation that the term could not express. Those things are the feeling and emotions of a woman who is affected mentally by the pressure that has been given to her by the so-called society. In the novel *A Married Woman*, Manju Kapur has beautifully portrayed the physical and mental trauma that she has been experiencing throughout her life.

Being born in a middle class family Astha was brought up in a very traditional way that the girl has been centered inside a circle where she is not allowed to cross the boundary. She naturally feels to be attracted by the opposite gender that she has been longing for such kind of feeling and affection. That is why she had been in a temporary relationship with Bunty during her school days and Rohan during her college days. Since she had been cheated by both, as Bunty went away and Rohan was not ready to marry, Astha started her new life with Hemant who was made as partners by their parents. She started to love her life, her husband and everything seems to be perfect. She was happy to the core that she was blessed to have such a caring and motivating husband. Astha's mother felt a great relief that she had done her job

of marrying her daughter to a dutiful son-in-law. Thus while Astha was leaving her home mother says, "Today you are getting married and leaving for your new house" (36). Only the Indian women have the guts to leave the family and settle in a new unknown place leaving their parents.

In the sweetest part of her life there started the first conflict that Hemant was not satisfied with the Indian business and its value. He degraded himself as if he was worth for being a great person. He planned to start a business – manufacture of black and white television. He says, "When I think of how my classmates are doing, how much money they are making – with an American MBA you can do anything but there are no opportunities in his bloody country, none. Sometimes I wish I had never come back" (53).

Meanwhile Astha wanted to become a mother. Womanhood has been celebrated as the greatest victory among the people in the society. Women generally play a vital role in the evolution of this universe. Without them, there could be no existence. It is ironical that still people say the society is full of male domination and women are not given equal rights. It may be correct, but partially. Women are given rights but they are suppressed mentally. Gaining maturity and self realisation go hand in hand. They help in shaping the views of every individual. Astha is a

very good example. She has been given the right to express her thoughts and her desires before her husband Hemant. It can be seen these lines, "Astha heard him with satisfaction. Her husband was going to encourage her writing. Maybe she could become a poetess as well as painter. Her life was opening up before her in golden vistas" (42).

Like many women who ignore to get pregnant in the fashionable society, Astha did not ignore her pregnancy. She enjoyed every moment. Hemant took immense care on his wife and as well as his baby. "Hemant poured a little into his palm and began carefully rubbing it on his daughter, her bath part of his Sunday morning ritual. He insisted on doing this, ideas about fatherhood are so antiquated in India" (60).

In her happy and sweetest life, there came a twist, the devastation of happiness and piece. Hemant started to show his new avatar as he spent his time only on his business. He left his house early morning and returned late in the night. Astha didn't understand what was happening in her life. Thus she talks to Hemant,

"Hemant, why is it that we never talk anymore?"

"We talk all the time."

"About the business, the house or Anuradha. Not about ourselves. Like we did before."

"Grow up, one cannot be courting forever."

"It is courting to be interested in the other person? Their feeling?" (66)

After the birth of her second child Himanshu, life became very stressful for her. At times she felt that she was the mother of two children and had more responsibilities to take care of. But she was also lost in her thoughts of what was the purpose of her life. She went and stayed with her mom for a couple of days and returned back. She decided to go for work and she succeeded on the process of her day-to-day work. There came a street play theatre which was organised by her school committee. Aijaz, the active member of the street play theatre became so close to Astha which made her to think of him always. They joined together to perform the play on Babri Masjid along with her children. Aijaz left Astha after finishing his street play in the school. He died a few months later as some group had murdered their troop.

Astha couldn't tolerate the loss of Aijaz. She wanted to get justice for his death. She involved herself more in social activities. When she discussed all those situations with Hemant, he didn't care about the death of Aijaz or her wishes of taking part in social activities. Instead he asked her to stay in home. She couldn't resist herself and she continued to do what she thought.

Men naturally don't allow their wives to participate or take part in social activities. Moreover, the Indian society wants a woman to be a one who stays in house, governs the family and children and do odd jobs for husband. In many families of India even now women are not allowed to go for job. But Astha being a woman from traditional family, she was brave enough to do things, she would like to.

For a long time since Aijaz's death, Astha decided to meet his wife Pipeelika who was a Hindu. Despite of their religion they married each other. There had been a commotion in each of their family about their caste. Later they married and had a wonderful life. But fate put an end to their married life. Astha somehow wanted to meet Pipee and console her as she couldn't tolerate the loss of her husband.

Astha's life changed from the moment she saw Pipee. Pipee was attracted as well as attached to her in their first meet by some means that, she always loved to be in her arms. Both of them had so much of understanding that they could share everything with each other. Astha felt that even Hemant would not understand her much like Pipee. They became much closer having a lesbian relationship. Irrespective of gender they liked to be with each other. During these days the gap between Astha and Hemant increased. There was a huge vacuum in their relationship. Astha started to realise things. She was the mother of two children and she had the responsibilities to take care of her family. She says, "... she succumbed to panic, she was a mother, nothing should disturb that. For the brief and guilty moment she wished she was like Pipee, alone and free, but she checked herself. A large part of her belonged to her children that was how she lived her life...." (274). She conveyed her thoughts to Pipee. She refused to leave her at first but later they decided to go in search of their lives. Pipee went to United States

for her education, whereas Astha had to return to her family, follow the same routine and everyday life. It can be seen in, "Mechanically she changed, brushed her teeth, put cream on, got into her side of the bed, pulled the sheet up, and turning to the very edge by absolutely still. Motion of any kind was painful to her. Her mind heart and body felt numb" (306)

Taking in the psyche of both Astha and Pipee, they both are naturally being hurt and suppressed by the people or the society by some way or by some means. Though Astha was surrounded by her family, she felt alienated. She found there was no value for her love over her husband. She found him to be more materialistic and he used her often

as an object. Pipee on other hand married Aijaz apart from religious conflict. She had lost her husband at a very young age. Both of the women's desire, worries, feelings and thirst for sex had been shared among themselves. It is not the biological changes that made them to be in a lesbian relationship; rather it is the psyche of the person that longed for peace and happiness which they found missing in them.

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THE AMBIENCE AND IMPORTANCE OF LOVE IN *THE ALCHEMIST* BY PAULO COELHO

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Introduction

The renowned Brazilian author Paulo Coelho is owned and author. He has been ceaselessly categorized as an inspirational writer. Showering the new and fresh air of hope into the lives whose existence has become dull and meaningless, is the supremacy of his books. Each and every time he picks up issues which are common to all. But, they are new disputes every time. It is the author's endowment to envelop it up in a wonderful philosophic story. Finally, this provides a ray of hope to the readers. This in turn exerts an immeasurable amount of influence that has made his novels again and again the international best seller. This paper intends to talk over Paulo Coelho's *The Alchemist* as a novel which emphasis The Ambience and the Importance of Love to understand the true colour of life.

Paulo Coelho is one among such writers who is the most widely published Brazilian author of all time. He has published 30 books. Coelho's *The Alchemist* which is considered as a world classic established his worldwide reputation. *The Alchemist* was noted as one of the 20th. Century most important literary phenomenon since Coelho entered for the second time in the Guinness Book of Records in Oct.2008.

The Alchemist (1988)

The Alchemist, first came into publication in the year 1988 and has since been translated into 80 different languages making Coelho the Guinness World Record holder for being the most translated

living author. It is the story of a shepherd boy who makes a long journey from his homeland in Spain to the deserts of Egyptian pyramid in search of some hidden treasurer. He is unaware of what the treasure is. Santiago starts on his adventure without knowing the destiny or the route to achieve it. He leaves behind his family tradition of priesthood only to find an answer to his recurring dream of being a shepherd. Santiago, gives priority to his own choice, he listens to his heart. He is not guided by the external forces though they tend to be an obstacle in the course of his life. On his way, he meets several people like the Melchizedek – the king of Salem, the shopkeeper who gives him the job, the English man of the caravan, Fatima with whom Santiago falls in love, the Alchemist – the possessor of the elixir of life, the Gypsy women who knows about the pyramids of Egypt. Each one of them put different impressions on his mind for example the old king Melchizedek inspires him through the 'Personal Legend', which is what you have always wanted to accomplish. Everyone when they are young knows what their Personal Legend is. He goes on to add when one's want something all the universe conspires in helping one to achieve it. This enchanting line forms the theme of the book and reverberates through the story. Through this line Coelho wants to convey to his readers how the dreams of youth are all lost in the maze of existence as one matures with age. As maturity curbs us from listening to our own self, we are unknowingly lured into a riddle, an escape from which is not known. In the story too there comes a

time in the journey of Santiago where he finds it difficult to pursue his ambition, because the hurdles that come on his way try to chain him down to one place. But, then he meets the crystal merchant who makes him aware of the consequences of unfulfilled dreams. So, in spite of having several hardships he does put an end to his quest. Thus, Coelho takes up a simple tale of the pursuit of one's destiny and turns it into a magical fable by the use of incidents and situations that depict human destiny and divine intervention.

Paulo Coelho in each of his novels takes up different situations and makes his characters respond in the same way as any other human being would have done in that situation. He then tries to come to a conclusion by using some deep philosophy but not the ones which have been used by the philosophers. His books are deeply imbued in philosophy, a philosophy which the readers feel to be their very own. While reading the novels the readers find themselves inseparable from the characters because the issues, the problems that are dealt in the novel are common to everyone. Thus, Coelho diffuses existential issues through the stories of the novels without being deeply philosophical and making it easy for every reader to untie the knots of life and live every moment of it

The Ambience and the Importance of Love

To begin with the story, Santiago, a boy, revolts against tradition, leaves and the comforts of home to know the world:

His parents had wanted him to become a priest, and thereby a source of pride for a simple farm family. They worked hard just to have food and water, like the sheep

He had studied Latin, Spanish, and theology. But ever since he had been a child,

he had wanted to know the world, and this was much more important to him than

knowing God and learning about man's sins (The Alchemist: p- 6).

Coelho has painted the importance of the feeling of love even in the conversation of Santiago and the alchemist. On the way, Santiago urges the alchemist to teach him alchemy, the art of transmutation. The alchemist tells him that it

comprises simple truth that everything in the world had a soul and they would evolve till they became perfect. He further tells him to listen to his heart. The conversation between the boy and his mentor highlights this thing:

"Why do we have to listen to our hearts?" the boy asked, when they had made camp that

Day Because, wherever your heart is, that is where you'll find your treasure."

"But my heart is agitated," the boy said. "It has its dreams, it gets emotional, and

it's become passionate over a woman of the desert. It asks things of me, and it

keeps me from sleeping many nights, when I'm thinking about her."

"Well, that's good. Your heart is alive. Keep listening to what it has to say"

(The Alchemist: p- 84).

It is also very necessary that one should undertake the journey of life with love. It is Fatima's devotion to her love and to Santiago that she bids him farewell. The novelist has beautifully painted the powerful impact of love and believes that love is the magic that impels one to be successful. He highlights:

"When we love, we always strive to become better than we are. When we strive to

become better than we are, everything around us becomes better too (The Alchemist: p- 100).

Nobody knows when something good can happen to somebody. It is also true that one has to pay the price for one's dream and the novelist lays emphasis on taking decisions that one should not be deterred by various formidable obstacles that come one's way. Every great success demands great sacrifices and great toil. Coelho also claims that the greatest secret of success in life is love. The reason he provides is that love is at the root of personal transformation and collective evolution. The lessons of life that *The Alchemist* teaches are many - life is boredom without having a dream. Life requires a lot of courage and strength of character to pursue one's dream in the face of odds and temptations.

The novel emphasizes the importance of listening to one's heart. The significance of reading the omens and learning through doing is also underlined. It also communicates about the taking decision and remaining accountable for it,

solving problems with fortitude, and most importantly, realizing the enormous power of love. The fruit of the journey lies not in its destination but the journey itself. Life is itself a riddle but it gives several clues and chances to unfold its riddle. What is needed from our side is to have the spark and spirit that can boost our instinct to realise those clues. Coelho proposes these principles and establishes his vision of life that when a person really wants something, the entire world will help him to achieve it. What is needed is a bit of courage, a will to take adventure and lots of love. In short, *The Alchemist* is a masterpiece of life management through natural or supernatural indications but with unconquerable human spirit.

Conflict is often a force to reckon with and an individual must learn to keep his cool when everything around him seems to be uncertain. The caravan that has boarded so far Santiago and the Englishman reaches the Al-Fayoum island, the land of the alchemist. While helping the Englishman find the alchemist, Santiago gets united with Fatima, a girl of the island, and they fall in love. Coelho dramatizes the second obstacle in Santiago's life—Love. He is ready to settle in the island marrying Fatima and becoming the counsel or of the island but for the alchemist's warning that he would never realize his Personal Legend.

As per the advice of the alchemist, who finds a ready disciple in Santiago rather than in the Englishman, Santiago seeks the permission of Fatima to resume his journey for the treasure, his Personal Legend. Fatima bids his love farewell and says that she will eagerly wait for his return. The novelist observes that .When we love; we always strive to become better than we are. When we strive to become better than we are, everything around us becomes better too. With the permission of Fatima, Santiago leaves for the pyramids which are only a few hours away to seek and find his hidden treasure. On the way, Santiago urges the alchemist to teach him alchemy, the art of transmutation. The alchemist tells him that it comprises simple truth that everything in the world had a soul and they would evolve till they became perfect. He further tells

him to listen to his heart. The conversation between the boy and his mentor is reproduced:

"Why do we have to listen to our hearts?" the boy asked, when they had made camp that day. "Because, wherever your heart is, that is where you'll find your treasure." "But my heart is agitated," the boy said. "It has its dreams, it gets emotional, and it's become passionate over a woman of the desert. It asks things of me, and it keeps me from sleeping many nights, when I'm thinking about her."

"Well, that's good. Your heart is alive. Keep listening to what it has to say" (The Alchemist: p-84).

The most important thing that happens before the departure of the alchemist that Santiago is required to prove that he can do alchemy. On their way to the pyramids, they are apprehended by a group of tribal people and the alchemist tells them that Santiago can turn himself into wind. The condition is do or die. Central to the concept of alchemy, one could transmute elements.

Invoking the power of love, the boy summons all the elements--- wind, the sun, so on and so forth---and they enable him to prove himself. With a scene of fantasy, Coelho beautifully dramatizes the transformative power of love. Now after two hours journey, when his mentor leaves him on his path to perfection, Santiago realizes through omen that the hidden treasure is much within himself and without (at the place where he dreamt of it). At the end of his journey, Santiago realizes the Self or to use Carl Jung's phrase becomes "individuated".

Paulo Coelho's *The Alchemist* has been hailed as a book that has transformed the lives of millions of people for the better. In fact, it is more a self-help book than a novel. In it, Coelho has focused on the art of living: how to make life interesting by following one's dream. He asserts that one has to discover one's personal legend or the very purpose of being. With the support of the philosophy and psychology of Alchemy, which is basically an art as well as science of personal transformation, the underlying idea being as lead is transformed/evolved into gold (i.e., lead's full potential). Similarly all human beings are capable of self-actualization or realizing their full potential. Coelho believes that paying heed to

one's unconscious, manifests itself in forms like dreams, myths, omens and symbols. One should undertake the journey of life with love and care. One has to pay the price for one's dream. The novelist lays emphasis on taking decisions. One should not be deterred by various formidable obstacles that come one's way. Coelho claims that actually the greatest secret of success in life is love, for it is at the root of personal transformation and collective evolution.

Conclusion

Many lessons of life are being taught by *The Alchemist*. Life is boredom without having a dream. To consistently pursue one's dream in the face of odds and inducements, a lot of audacity and strength of character is required. It is important to listen to the words of one's heart. Reading the omens and learning through doing (i.e., action) is also signified. It also emphasizes on

taking decision and remaining accountable for it. One has to solve the problems with fortitude. Finally, the most important thing is realizing the enormous power of love. In short, *The Alchemist* is a mnemonic of life management.

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THE DEVELOPMENT OF A TRADITIONAL WOMAN IN SUDHA MURTHY'S NOVEL *MAHASHWETA*

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Introduction

Sudha Murthy is a famous writer in India. She is also famous for her philanthropist work. She supports her husband to build up a new company Infosys. Her writings always focus on the suffering women. Each and every novel carries Female as her protagonist. Anupama who is the protagonist of Mahashweta is also suffered a lot. She loves her husband whole heartedly. But her husband Dr. Anand marries her only attracted by the physic. And another difference is their status being a doctor Anand is a wealthy man where as Anu brought up by an ordinary school teacher. She is a beautiful college student who is very much interested in histrionics. She is from a humble background. Dr. Anand bewitched by her beauty.

Anand is a rich man. However he compromises his widowed mother and got married Anu. Their life goes smooth until Anu realizes her skin disease leukoderma. After identifying the skin problem, Anu tries to hide it from her family members. Her mother-in-law doubts Anu's activities. When Anand goes abroad for his higher studies, Anu stays with his mother Radhakka. Her mother-in-law creates many rumors about Anu. Anand also believes the words of his mother and not ready to reply the letters of Anu. She really hurts by her husband rejection. She can't manage the situation suddenly she feels like to meet death. So she plans to commit suicide. The character Anu shows how much the Indian woman loves and depend her husband. The nature of the heroines in Sudha Murthy's novels, one also thinks of her husband as her most precious jewel.

When the protagonist Anu tries to commit suicide, she remembers the immoral character of her sister-in-law named Girija. Even though Anu informed Radhakka about Girija's immoral

activities, Radha is not ready to give ear of this issue. However she arranges marriage for her daughter in respected way. Anu realizes the reality the world is accepting the persons like Girija and Radhakka. She questioned her mind, even the bad immoral and irrespective Girija got married and settled why can't I who is a wonderful and well-behaved individual stay single and prove her originality.

Anu suffers a lot when her husband rejected her for the skin disease. And she ill-treated by her mother-in-law only because of her low status. Even her sister-in-law teased her.

The step-mother of Anu also humiliated her. She becomes jealous while Anu got engaged with a rich doctor. When she hurts a lot her friend Sumithra gives shelter to her. But there also the fate plays its roles. Hari Prasad who is the husband of Sumithra has shown his love towards Anu. At the beginning he treats her as his sister and looks for a job for Anu. But later he falls in love with her innocence.

Anu got selected in the interview. And now she gets a new friend called Dolly. She is thinking herself that she is over qualified for the clerical job. This point proves how much she affects by inferiority complex in her life. While Dolly admitted in hospital, Anu donates blood for her. One day Anu realizes that Hari has evil intentions towards her. So without revealing this to anyone, she has to move out of Sumi's home. Dolly advises her to stay with her. Dolly is also having selfish thought about Anu, because she needs a cook so she invited Anu to her room. Anyway Anu gets a new job as lecturer in Sanskrit in local college. Now she recalls her interest in histrionics during her college days. So she is showing very much interest to teach histrionics to her students. Her friend Dolly married and settled in Australia.

She leaves Anu with responsibility of looking after home and she offers it freely.

One day Anu meets with an accident and is taken to hospital where a post-graduate doctor, Dr.Vasanth treats her kindly. He is the son of a Sanskrit teacher. So he is showing too much eagerness towards Anu who is having the similarity as Sanskrit lecturer. Later days Anu helps to cook for Vasanth because he is badly affected Jaundice due to outside food. Other side Anand is searching Anu to seek her apologize. The reason for his sudden change is he comes across a husband who cares for his crippled wife, he is overcome by guilt. He returns to India and he is uncomfortable in his own room. So he moves to Girija's room. There he finds a love letter from her lover and realizes his folly. He feels very bad when he learns that his mother was aware of the affair all through but brushed it under the carpet. Meanwhile, Shamanna is dead; Anu sends money for the rites. The step mother now pleased to Anu because of her monetary support.

Vasanth is interested in Anupama and he requests her to be a part of his life. On the other side Anand regrets for what he has done before. Finally Anand found Anupama at the International medical conference. There she gets her theatre group to perform Swapna Vasavadatta with the help of Vasanth. Anand attends the play.

After quite an effort, he gets her contact address and meets her. She makes her decision clear that their relationship is over.

Anu is clear in her view that she doesn't want any relationship. She refused to accept the genuine love of Vasanth also. She took a good decision that she can live her own independent life. The novel ends with Anu's students deciding on their next play Mahashweta.

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MYTH AND MYTHOPOEIA IN ANANDA NEELAKANTAN'S *ASURA TALE OF THE VANQUISHED*

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Abstract

Mythology in Indian Context is perhaps the most utilised and most admired for every generation and genre. History bears proof to every fact that Indians from every age, time and place and dynasty have expressed their ardent desire to be enriched and knowledgeable in myths, mythology, legends and folklore. Mythological themes in Indian literature first bear its most influential and destiny-defying traces in the two epics, Ramayana and Mahabharata. Mythopoeia is a narrative genre in modern literature where an artificial mythology is created by the writer of prose or other fictions. Ananda Neelakantan in Asura Tale of the Vanquished has used a fictional character Bhadra who alternates Ravana is the narration. The researcher has probed into the facts of Mythopoeia and has tried to add more to it with reference to the folk tales prevalent in the country.

Keywords: Myth, Mythopoeia, fictional Character, folk tales.

Introduction

Man creates literature, and literature studies Man- his origin and evolution, his interests and inclinations, his emotions and sentiments, his efforts, successes, failures and frustrations, his feelings of love, hatred faith, devotion, loyalty and patriotism and above all his general behaviour, conduct, virtues and vices associated with the existence of human beings as a result of Man's first disobedience and his tasting the fruit of Knowledge against the will of God.

Indian Mythology is one of the richest elements of Indian Culture, which enriches it further and makes it a unique one in the world. Through generations, different stories in Indian Mythology have been passed from generation to generation either by word of mouth or through carefully stored scriptures. Myth is not a story told as history, but history told as story. It is actually a narrative of a real experience in the past. What we call myth today is not an imaginary tale, but a real life experience of the primordial society. Contradicting this view Northrop Frye defines myth as under:

By a myth . . . I mean primarily a certain type of story. It is a story in which some of the chief characters are gods or other beings large in power than humanity. Very seldom it is located in history: its action takes place in a world above or prior to ordinary time, in *illo*

tempore, in Mircea Eliade's Phrase. "Hence, like the folktale, it is an abstract story-pattern. The characters can do what they like, which means what the story-teller likes: there is no need to be plausible or logical in motivation. The things that happen in myth are things that happen only in stories; they are in self-contained literary world". (163-164).

Like the opinions of other critics and scholars Northrop Frye's definition also associates myth with "story", " gods" or other beings larger in power and " prior to ordinary times". Most scholars today would agree that in ancient societies it was considered an essential relationship between myth and ritual practice: myth clarified the prescribed action of rites; and rites, in turn, enacted mythical narrative in stylized dramatic form. As regards the theme of myth, Lillian Feder observes that they "express man's fear of and awe at the mysterious cycle of the death and rebirth of the year and his involvement in the mystery of his own birth, nature and death" (11). There is always an inextricable connection between the plots and themes of myth. The action of myth is, sometimes, regarded as its plot. This always reflects man's persistent desire for extraordinary power, vision and control. Mythological themes in Indian literature first bear its most influential and destiny-defying traces in the two epics, Ramayana and

Mahabharata. These colossal epics and its umpteen plots, sub-plots and further additional plots make these two stand out from every other mythological series in ancient Indian literature. Indian Literature is saturated with several types of mythological characters and their portrayal have also been relevance very much with the contemporary Indian society.

In the same way there are many versions of Ramayana and in all the versions the emperor of Lanka is portrayed as an evil man, Whereas Ananda Neelakantan had depicted Ravana in a different way. He portrays Ravana as a man of might. It is not lust that led him to abduct Sita, but the love of a father. The story of Ravanayana had never been told. Asura is the epic tale of the vanquished Asura tribe, a story that has been cherished by the oppressed outcastes of India for 3000 years. Always the tale of victory is heard, nowhere that tale of the defeated is told. *Asura Tale of the Vanquished* is in a different perspective to speak the thoughts of the defeated. Ananda Neelakantan portrays Rama as essentially a weak person full of failings, in his bid to be a God, while Ravana, even when he is defeated in the end emerges as the better person.

Asura, Tale of the Vanquished begins with the end of Ravana, thinking of his past victories. Since, childhood he had tasted the remorse feeling of hatred by his step brother and upper caste people, yet he never strayed from the path of righteousness. Though his father was a Maharishi, he never had education to speak of. His half-brother was the king of Lanka, but he preferred to die rather than to demean himself for a lowly job in his brother's business empire. Often he wondered why only a few were able to control the power and wealth, while the rest obliged them. He only saw oppression everywhere, money, caste, rituals, traditions and beliefs and superstitions all conspired together to crush the humble majority. He understood that he needed some confidence, intelligence and experience to face the conventional world.

Ravana on his expedition to India gets a chance to meet the greatest and the mightiest of the Asura Kings – Mahabali. Ravana considered Mahabali as his Guru. A small seed of hope so casually thrown by the emperor began to sprout,

the thought of conquering the world was not the empty day dreams of a destitute child. Ravana in his irresponsible teenage dismissed the Vedas and Upanishads as humbug, but Mahabali and Brahma opened to him the magical world of the sacred texts of the ancient Asuras and Devas. The more he learnt the sacred texts the more confident he became. The great king Mahabali advised Ravana to shun the nine base emotions of anger, pride, jealousy, happiness, sadness, fear, selfishness, passion and ambition. He was asked to revere intellect alone. In response Ravana justified and exulted in the possession of all those ten facets, as they made him a complete man. He opines,

I am sad to disappoint you, but I shall live like a man and die as one. I will never try to be a god. I will live exactly as my emotions tell me. I do not want to be a model man for future generations to follow. My life begins with me and ends with me. But I will live my life to its full and die as a man should. So borrowing from your words, I shall be a man with ten faces – I am *Dasamukha*. (41)

Mythology thus portrays Ravana as *Dasamukha*, or the ten - faced one, while his twenty hands denote prowess and power. Ravana saw himself as the epitome of a complete human being without any pretence to holiness or restricted by social and religious norms. After his education from Brahma and Mahabali, Mahabali warriors too followed Ravana. Bhadra was one among them and the most faithful. Ravana along with his uncles Prahastha, Sumali, Maricha and Jambumali formed a council and avowed to build an Empire. With the help of Bhadra, Ravana was able to capture the city of Lanka and Kubera his half-brother fled for his life. Soon after his coronation he married Mandodari, and his first daughter brought him more happiness. To his dismay the astrologer proclaimed that she would bring destruction to the Asuras. Ravana did not want to leave her amidst the Asuras who might kill her in his absence. Hence he took her with him when he went on an expedition to India. During his seizure of Ayodhya, the King Anarnya was not ready to surrender to a Shudhra. He cursed Ravana that his descendants would take revenge.

"You Shudhra, I curse you in the name of Vishnu. My descendants will take revenge for polluting me. They will destroy your city, your clan, the honour of your wives, your sons, you. . . ."

"... Scourge Vishnu drink the blood of your devotee". He kicked the bead like a ball and it landed with a dull thud at the foot of the idol. (210)

When Ravana's troop rested near the borders of Mitila, a woman named Vedavathi went to meet Ravana to tell the plight of a Brahmin widow. The moment he saw her, his passions were aroused but he did not take her forcibly. She was a spirited lady, to impress her, he swam across Narmada. Ill-fate reigned and he was captured by Kartheevarjuna, the Asuras had to pay a ransom to let Ravana free. In the meantime the council decided to dispose Vedavathi and the infant. This task was entrusted to Bhadra. On the way the oil lamp spread stains and her dress caught fire. Before she died she cursed the Asura Clan and howled that she would enter the body of the asura princess and destroy the entire clan.

Bhadra did not have the heart to kill the little one, while he was wondering what to do, he heard the sound of a large hunting party from Mithila and decided to move quickly but tripped and fell in the undergrowth. The baby slipped from his hands into a slime covered ditch and let out a howl. The hunting party lifted the baby from the ditch, gave first aid. The King was present with them, he named the baby 'Sita or the one got with a plough. Sita was taken to Mithila as the daughter of Janaka – the King of Mithila.

The same has been depicted in folk tale, apparently current in oral tradition in many parts of Tamil Nadu. *Two Tamil Folk Tales* translated by Kamil Zvelebil connects Ravana with Sita in a peculiar manner.

Sita is Ravana's daughter, when she was born, her horoscope predicted that due to her birth the city of Lanka would be destroyed. Therefore Ravana put the baby in a basket and threw it into the sea. The Basket was found by King Janaka who took the child to his palace and brought her up as his own daughter. (97)

This story occurs too in a Jain prose work in Kannada and a folk tale in Telegu. In Thailand version of Ramayana, it is believed that MaaSita was the daughter of Ravana.

When Ravana comes to know of the bitter truth that his daughter lives as the daughter of King Janaka, his present condition was not favourable to wage war hence he left the place broken hearted. His thoughts often wandered about his daughter and there were messengers in Mithila to inform him about his daughter. As soon as he received the news of Sita's *Suyamvara* he could not resist but start immediately to see her. There King Janaka was fulfilling his duty as a father whereas the biological father stood as a guest. From a considerable distance he watched the ceremony, "she stood so radiant and lovely that I almost wept. Sita resembled her mother, but her skin was dark, the colour of honey. She had long black tresses. She was my daughter, an Asura Princess" (295). The moment he saw his daughter he almost wept. He considered the custom of '*suyamvara*' as an uncivilised act. He prayed that Rama should win but another dark corner of his mind kept telling him that Sita would never be happy with that man. Rama of Ayodhya won the hands of Sita. Ravana could understand from the eyes of Sita, her love for Rama, he hoped she would be happy with the man she loved, "she was the daughter of the most powerful emperor on earth. If I ever found that the man was not worthy of her, I would whisk her away to my palace, my bosom and protect her from all harm. I turned and pushed my way through the thronging crowds"(299).

As he returned home he confessed about Vedavathi and Sita to Mandodari. Mandodari forgave him, though she longed for her daughter, she decided to leave her daughter with her husband peacefully. Then and there information about Sita was sent to Ravana. He learnt with dismay that Rama had thrown away his inheritance because his step-mother wanted her son to be king. The trio was protected by his spied. Lakshmana appeared to be devoted to his brother and sister-in-law. When Soorpanakha was hurt by Lakshmana, Ravana could not resist, he planned to take off his daughter concerned about her safety. Mandodari advised to declare war and

capture Sita, Ravana was reluctant to wage a war against two insignificant men. He discussed with Maricha, Maricha wanted to kill Rama and Lakshmana and bring Sita back after telling the truth of her birth. He did not want to kill Rama as Sita was a devoted wife, he wanted to keep Sita with him until Rama's voluntary exile was over. In the pursuit of bringing his daughter home he lost his uncle. Sita's face in spite of her grief was filled with surprise when she caught sight of Lanka. Sita refused to enter the palace and took her place in a shady nook under the Ashoka tree. Ravana was also terrified of the prophecy and the curse of Vedavathi.

Somehow Hanuman sneaked in and found Sita. Hanuman was punished and his tail was set on fire, the fire spread in the palace. Athikaya, his illegitimate son managed to save guard Mandodari but her little son Akshaya was lost in the fire. Shattering the dead silence of the night, he could hear the cruel laughter of his daughter cursing more deaths at the hands of her husband. But Ravana still loved his daughter, he mused

'I deserved it my daughter? I deserved? I just sacrificed you little brother for you. I may lose everything but still I stand up for you. Once I forsook you, but never again. You will understand what sort of a husband you have, only when the protection of your old father ends. Then alas, my daughter, it will be too late'. I wanted to yell all these things to Sita but I had no strength left. I walked away alone, carrying the death weight of my little prince, into the dark depths of the night. Perhaps, there I would find some solace, someone to dry my tears, and where I could lay myself in the lap of darkness. I kept walking, my dead little one sleeping peacefully in my arms. (331)

Prahashta advised Ravana to move fast and finish off Rama's little army. He also added that regular rules of war were not applicable as they indulged in terrorist activities against the Asura Empire. Ravana was too reluctant pondering "if my daughter did not want my protection, why should I sacrifice everything for her?" (339). But Mandodari protested to hand over Sita for fear of Deva People's treatment towards her daughter. She did not want to lose another child of hers. For Ravana, his people were more important, so he

sent Vibhishana as an emissary. To his dismay all his counterparts switched sides. In the battle Ravana lost his sons and brother. He revealed to his people, the truth that was hidden for years, the truth of his affection to his long lost daughter Sita as a father and not lust.

Ravana lost everyone in the battlefield, he was the final prey at the hands of Rama. May be he knew his destination so he decided to see his daughter and then his wife Mandodari before going to the battle field. Sita looked down upon the Asura people and their culture and finally she cursed her father a painful and prolonged death. Unable to speak he left with a heavy heart. The dream of a great warrior ended with his life in the battle field, a warrior who fought hard in life to come up against poverty and set up an empire for Asura Clan.

Ravana is perceived as a villain, but he too had good qualities in him. There are many versions of Ramayana and in all the versions the emperor of Lanka is portrayed as an evil man, whereas Ananda Neelakantan had depicted Ravana as a man of might. Ravana had the qualities of a Brahmin. He was the only person whose prayers had the power to reach the gods. The Ravana- Gita the song of Ravana, teaches many sermons to Lakshmana.

Ananda Neelakantan's writing has made a difference in the way people see the old age stories. Indian mythology is so vast and there are so many stories to be told that one life time is not enough to say them. When compared to Greek mythology that has inspired so many stories, Indians are yet to exploit the full potential of the rich mythology.

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THE INEVITABILITY OF PAIN IN JOJO MOYES'S *ME BEFORE YOU* AND JOHN GREEN'S *THE FAULT IN OUR STARS*

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Abstract

Comparative literature is the study of literature around the world, transcending the restrictions of national and linguistic boundaries. In recent years, Comparative literature has come to encapsulate divergent areas of human experience. In Jojo Moyes's Me Before You and John Green's The Fault in Our Stars, the author treats the inevitability of pain in elegiac mood. The basic theme of the novels is the memory of turbulence and the expectation of death. The books have the elegiac tone of a man awaiting death. The protagonists in these two novels are becoming aware that they are on the threshold of death. The readers are offered with the study in emotions recapitulated and the prospect of oncoming death. It is not just the question of living; it is the question of living with one's wounds. It is the unifying symbol which pervades in the two novels. Lou Clark and Will Trayner in Me Before You and Hazel Grace and Augustus Waters in The Fault in Our Star embark on a life which is in constant flux. Though the two novels are the stories of romance and anger, excitement and humor, and friendship and bravery their bottom-lines are mental stamina and abiding hope.

Keywords: Pain, death, mental stamina and abiding hope.

Introduction

"You only get one life. It's actually your duty to live it as fully as possible." (Moyes192)

The story *Me Before You* follows Louisa Clark who is forced to take a job looking after a quadriplegic Will Trayner, as her family is desperate for the extra income. The instant love romance is not the case yet the story itself has the degree of love and affection but it is more about life and death. Due to Will's condition he wishes to end his own life on his terms which constitutes the main theme of the novel. On the other hand, the characters like Hazel and Augustus in *The Fault in Our Stars* are fantastically drawn and the voices of them are very funny and very well done. It is not a sick literature novel, despite having many of the trapping associated with the genre, it is the story about two people in love who have been affected by cancer. It is also a philosophical bent in which it discusses the meaning of life and death.

In the two novels, the fundamental concern is with the destructive elements of the human temperament with emotion, pain and torment. They treat the human temperament with emotion, pain and in an elegiac mood. The novels are the elegies on one's fate in experiencing one's youth. The basic themes of the novels are the memory of

violence and expectation of death. They have the elegiac tone of a man awaiting death. The characters are eventually aware that they are on the threshold of death. Both the novels are the study in violence recapitulated and prospect of oncoming death.

In the early life, Will Trayner was an adventurous, energized, and outgoing man and when he was paralyzed he felt as if he was robbed of his identity. But after his life tragedy, he does not respond well to new people because all they do is pity him. In *The Fault in Our Stars*, Hazel Grace is a teen girl, stricken with cancer from a young age. She believes that she has come to terms with what her life has become. Then she meets a young man Augustus Waters, a survivor of cancer. He is drawn to her in a way that is initially uncomfortable, and as she tries to push him away in sarcastic vein, he finds her to be exactly the type of girl he has been looking for. Throughout the story there is beauty and humor, and it is like a candle in a wind for each of their life has been touched by such an uncaring disease. Cancer touches not just the victim but all those who love and are in anyway touched by them. This is the picture of a man becoming aware that he is worn out. It points out two recurrent strains in the novels: one is the memory of violence, what it did

to the man and the other is the issue of death. There is a considerable rumination over the violence experienced in the past, and over death waiting in the near future.

Hazel and Louisa develop new understandings of life and death through their relationship with Augustus and Will respectively. Though their relationship, they are able to step out of their isolation and live their life for the first time, even in the face of impending death. Hazel is able to experience what it is to like to lose someone and work through it, which allows her to come to terms with the fact that her family will be able to make it through her own death. She comes to understand that death is an event that allows us to value life. On the other hand, Lou is endlessly optimistic, eventually falling in love with Will and the spark of adventure he adds her to life. With Will's encouragement Lou fulfills her dreams of going to university to study fiction.

The central theme of both the novels is the inevitability of pain. It discusses the symbol of pain at some length. The pain continues to expand and develop until Lou and Augustus come into their life and they stand for a pain throughout their life and then finally it concludes with the universal concept of love conquers all.

It is not unnatural that Will's thoughts are drifting towards nothingness. He is approaching death quickly after a lifetime of violent experiences. Will's disability and death are used as stories of disability as often as a catalyst for another character. His choice comes off as shallow even though it is heavily legitimized throughout the novel, because ultimately Will and everything about him only serve to propel Lou forward, to get her to realize that her life has more potential. A potential it would not have if Will chose to live because she would be tied to him instead of pursuing more education or travelling to Paris, which her inheritance allows her to do.

After Lou eventually discovers Will's intentions, she decides to use the remainder of the six months convincing him to live. He, on the other hand, is firm on dying, but convinces Lou that she is not living up to her full potential. During this period, they fall in love, but ultimately, Will decides to go through with his decision to die. He leaves money to Lou so that

she can be free of the financial insecurity which led her to work for him in the first place and lives her life to the fullest.

The manufactured drama around something life and death with life and death with the potential to be harmful to the person who does not know and reasonably should be deeply problematic. While someone should not feel compelled to publicize their desire to seek assisted suicide or the fact that they are people who do need to know not only to do their job probably but to protect themselves emotionally.

When it comes to book explaining why Will wants to die, he actually has very little to say on the matter. He only stresses that it is his choice and that he can no longer find value in his existence as it does not match what he used to be. He also chafes at the negative reactions he gets from other people which range from everyone thinking, they know how to treat his medical condition to just being generally uncomfortable in his presence.

Beyond Will, there are no other real disabled voices in the novel. Lou's grandfather is primarily presented as loved but ultimately a burden. The only other time the reader hears from other disabled people is when Lou seeks advice on a message board online. While most of those messages are described as being positive and defending the idea of living a valuable life with disability, they are not featured but merely mentioned. Instead Moyes chooses to feature a post from someone who agrees with Will. Ultimately the voices of alternative opinions are acknowledged but given little attention. It is suggested that there are more defenders of living with disability than people who want to die.

Ultimately, Will's death at the end of the book is to Lou's benefit as well. He leaves her money so that she can pursue the dreams he told her to have. His death is also the catalyst for his parents' divorce, so his father can go off with his mistress.

The young people in *The Fault in Our Stars* confront the issue of dying on a daily basis. Although the characters try to live by their support group mantra, "Living our best lives today", every action, relationship, and experience is cast in the shadow of their impending mortalities. The theme of life and death is unfolded through Hazel's

relationship with Augustus. It is no mistake that Hazel first forms a bond with Augustus through a dialogue about death and oblivion during their support group. Both Hazel and Augustus are particularly sensitive when it comes to their own mortalities. They are forced to confront questions that most young people do not have to face, but their concerns revolve around common existential dilemmas.

Their personal concern around death is developed along different trajectories. Augustus is afraid of fading into oblivion after he dies, that his life will be meaningless, and nobody will remember him once he is gone. After bringing this fear up in the support group, Hazel responds by intellectualizing the fact of her impermanence. She states that everything will die, that there was a time before consciousness and there will be a time after it. Despite her intellectualization, however, she is still deeply conflicted around the issue of her own looming mortality. Unlike Augustus' self-centred fear of fading into oblivion, Hazel views her approaching death as an event that will severely damage those around her like she is a grenade waiting to explode. She is primarily concerned with protecting those around her from the pain of her death. This concern causes her to distance herself from her peers and family, which limits her desire to do the things normal teenagers do. Her fear of hurting others through her passing leads to her obsession with the fictional novel, *An Imperial Affliction*. She identifies with the book because it presents an accurate portrayal of death and dying, but Hazel becomes obsessed by what happens after the novel's abrupt ending. Hazel longs to know the fate of the family in *An Imperial Affliction* after the main character passes, believing this knowledge will give her insight into the impact her death will have on her family.

Hazel and Augustus come to terms with their impermanence through their relationship... Hazel also develops new understandings of life and death through her relationship with Augustus. Through their relationship, she is able to step out of her isolation and live her life for the first time, even in the face of her impending death. When Augustus' cancer comes out of remission and he passes away, she is able to experience what it is like to lose someone she loves and works through it and it allows her to come to terms with the fact that her family will be able to make it through her own

death. Hazel also comes to understand that death is an event that allows us to value life. She demonstrates this understanding during Augustus' eulogy when she says, "Without Pain, How Could We Know Joy?" (Green 35) she understands that death is an event that allows us to live and love to the fullest.

In the end, it becomes clear that life is defined by our relationships with others, and the importance and meaning of these relationships are demonstrated through the pain felt when a loved one dies.

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ACTION RESEARCH IN ENGLISH LANGUAGE TEACHING

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Introduction

The present paper is about Action Research in the field of English language teaching/learning. The term 'action research' was coined in 1940s by Kurt Lewin, a German-American social psychologist. There is no generally agreed upon definition of action research. Action research, also termed as 'collaborative research', is an inclusive term which encompasses a family of related methods. It aims to investigate 'concrete and practical issues of immediate concern to particular social groups and communities' (Burns, 1999: 24); conducted in natural settings like educational institutions and the methods used for its conduction are generally of qualitative nature (Nunan, 1992, McKernan, 1996, as cited in Burns, 1999: 24); and, is conducted by persons connected to the community being studied (Bailey, 1998, as cited in Burns, 1999: 24). Here are some definitions of action research:

Action research is a small-scale intervention in the functioning of the real world and a close examination of the effects of such intervention.

(Halsey 1972)

Action research is the systematic collection of information that is designed to bring about social change.

(Bogdan and Biklen 1982)

Action research is simply a form of self-reflective enquiry undertaken by participants in social situations in order to improve the rationality and justice of their own practices, their understanding of these practices and the situations in which the practices are carried out.

(Carr and Kemmis 1986)

Action research is the application of fact finding to practical problem solving in a social situation with a view to improving the quality

of action within it, involving the collaboration and co-operation of researchers, practitioners and laymen.

(R.B. Burns 1994)

It is done systematically collecting data on your everyday practice and analysing it in order to come to some decisions about what your future practice should be. This process is essentially what I mean by the term action research.

(Wallace 1998)

(Cited in Burns 1999: 30)

The cardinal features of action research can be deduced from the key words or phrases in the above definitions like 'systematic', 'to bring social change', 'self-reflective enquiry', 'to prove the rationality and justice of practices', 'improving the quality of action', 'collaboration and cooperation', 'come to decisions' etc. These features define the nature of action research.

Action research is a disciplined inquiry to identify problems in classroom teaching and learning and find solutions for the same. It is carried out by the teachers in their own educational context which can inform the teachers, administrators and other stakeholders about the condition of the learners. Taylor et al says, "Research in schools is becoming an accepted part of professional development, as practitioners seek to gain new insights and understanding of a wide range of school-based issues." (2006:2). According to Poet, "Practitioner research is an important and increasingly common form of professional development for teachers. It forms part of the drive towards evidence-informed practice; that is, making changes to teaching practice based on an exploration of what works and what does not"(2010: 5). She talks about the double benefits of practitioner research. Teachers get an opportunity to improve their practice and

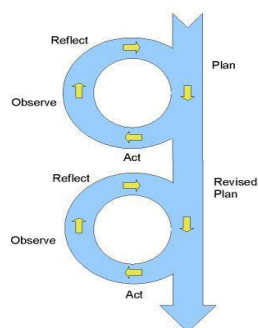
also to share the knowledge they gained with their peers and colleagues by publishing their studies. Action research, its aim being democratizing research, can act as a bridge between teaching and research and between teacher and researcher. It can be meaningfully employed to enhance the immediate learning of the learners. Action research, traditionally envisioned as a research mode that required the teacher to be a researcher, in due course of time, took a turn which resulted in collaboration of the researcher and the teacher, and the research organization and the teacher.

On the research side, action research, gives scope for complex research designs, triangulation of data and methods, replication of studies and also for doing longitudinal studies as teachers find time and have scope to study the same subjects after a certain period of time which is not easily possible outside the educational institution. More importantly, it also gives scope for theorizing.

Action research is based on four assumptions as put forward by Watts. They are: 'teachers and principals work best on problems they have identified for themselves'; 'become more effective when encouraged to examine and assess their own work and then consider ways of working differently'; 'help each other by working collaboratively'; and 'working with colleagues helps teachers and principals in their professional development' (1985: 118, as cited in Ferrance, 2000: 1).

There are four essential moments in the process of action research according to Kemmis and Mc Taggart (1988, as cited in Burns, 1999). They are planning, action, observation and reflection as depicted in the figure of spiralling process.

The cyclical Process of Action Research



Kemmis and McTaggart (1988, as cited in Burns, and Kurtoglu-Hooton. 2014)

Instead of a spiral cycle, Burns (1999) put forward a series of experiences or events which have an interrelation. She has come up with this basing on the perceptions of some of the participants in the Australian studies headed by her. They are exploring, identifying, planning, collecting data, analysing/reflecting, hypothesising/speculating, intervening, observing, reporting, writing, and presenting.

According to Ferrance (2000: 9), there are 4 basic themes in action research: empowerment of participants, collaboration through participation, acquisition of knowledge, and social change; and there are 5 phases if inquiry: identification of problem area, collection and organization of data, interpretation of data, action based on data and reflection. Ferrance also gave a typology of four possible kinds of action research: 1. Individual teacher research (single classroom issue), 2. Collaborative action research (single classroom or several classrooms with common issue), 3. School-wide action research (school issue, problem, or area of collective interest), and 4. District-wide action research (district issue, organizational structures).

There is a scope for some difficulties in action research which can act as threats to the feasibility of it. It would be difficult to do any action research in a classroom without identifying an issue that is common to the whole class. It is more natural that a particular group of students have specific problem. Working with a section of the class which has a problem is practically difficult for a teacher as she has to work with other sections also. For that she/he has to invest more energies, time and resources of her. To find such a common issue or problem in the class is difficult when it is a heterogeneous class composed of students of different levels of proficiency. Lack of cooperation from the side the administration of the institution is always a great difficulty for a teacher to take up a study. There is a possibility for uncertainty to prevail in the action research in general also. This is evident in the words of Hamilton, "My experience of action research is that it is difficult to grasp or explain the concept until one is in the process of doing it. It is in the doing that it starts to

make sense and become clear (as cited in Burns, 1999: 20).

The second part of this paper attempts to review the action research projects conducted in the field of English language teaching/learning in relatively recent times in various places of the world like, Australia, US, Nepal, Portugal, China, Malaysia, Thailand, Hong Kong, Fiji Islands, Abu Dhabi etc. These are discussed in a chronological order. 17 studies are discussed here, of which, 5 studies were on motivation/interest; 2 each on vocabulary, grammar and speaking, listening; and 1 each on approaches to teaching, dictation, digital technology, reading comprehension, and behaviour during teaching/learning activity in classroom. All the projects discussed here were conducted by the teacher/practitioners themselves, except one by Nasir, Syeda and Sheline (2013). Some of them were carried out by teachers in collaboration with research organisations which were interested in furthering the cause of education. The methods of research followed by these studies include quantitative, qualitative, and mixed methods. Complex research designs were also employed. The teachers who carried out these projects not only tried to identify problems in their local schools but also served the purpose of furthering academic progress by publishing their studies. The studies are of great use for other people in the field who want to follow them for the purpose of enhancing teaching in their own context and also for who want to replicate for want of validation of research studies.

Chi-wa (2002), along with two primary 2 English teachers, carried out action research between 2000 and 2001, with two objectives in mind: one, to study the effectiveness of experiential approach to language teaching as recommended by the Curriculum Review 2000 and the other, to enhance teachers' professional development. The students had to go through a range of learning experiences, both real and imaginative, which acted as a stimulus and encouragement to use English in expressing their thoughts and feelings. Storytelling, drama activities, creative writing, using rhymes and songs, and other strategies were employed by the teachers to enhance students' learning. The teacher-researchers found that this had a positive

effect on the interest of students in English learning, particularly in creative writing.

Oi Kit (2004) presented his action research project in the article, "Report on the Action Research Project on English Dictation in a Local Primary School". Oi Kit studied the effects of dictation on the students in Taikoo Primary School, China. Innovative dictation exercises were used in this teacher-initiated study in which the researcher compared the students' perspectives before and after the study. The sample selected comprised 97 average-ability learners from 4th, 5th, and 6th classes. This study followed both quantitative and qualitative approaches. The results of this study reveal an improvement in the attitude of the students. They started to look at dictation exercises more positively.

The work by AkSedau (2004) aimed to explore difficulties of the students of English literature in understanding vocabulary and also to find solutions by finding appropriate methods and approaches to learn vocabulary. This was a study on seventy-two students of a secondary school in Kanowit district Sibul.

Kumar (2007), in this action research report, "Classroom Participation for Improved Learning in an English Language Skills Course: An Action Research Report", presented his study undertaken in the University of the South Pacific and also the ways to improve interactive teaching and learning in the English Language Skills class. The behavior of 33 students, in paired discussions, was studied for improvement in class interactions. The three methods adopted were 'one book referral strategy', the instructor monitor strategy', and 'the own book strategy'. 'One book referral strategy' and 'instructor monitor strategy' proved to be the most effective in interactive learning. Quantitative and qualitative approaches were followed. This study established that student-student and teacher-student interactions can bring effective changes in teaching-learning process.

There are six research papers published by Khalifa and Vidakovic in *Research Notes*(2011). These studies emerged out of the pilot action research project, EA (English Australia), conducted in Australia. This project, aimed to introduce research to teachers. McCrossan tried to explore the themes of progress and motivation in

the General English students of high-level in a private language college in Perth, Western Australia. It aimed to find solution to the problem of loss of motivation. The method followed was case study method. The researcher focussed on how the orientation of the students towards motivation affected their achievement of goals. The study included two case studies.

Koromilas' (2011) study intended to understand motivation of her students, its complexities, and the role of teacher in motivating them. 22 international students participated in this study. The researcher tried to make clear the learning objectives and the need for motivation, and encouraged the students to work in pairs and motivate each other. Both qualitative and quantitative techniques of data collection were followed. The study revealed that the work commitments and the practical ability to spend more time and concentration on academic matters have an impact on motivation levels of the students. The second finding is that the students considered their teacher as an expert upon whom they can depend.

Campbell's study (2011) was on the teaching method that she developed and implemented to make her students effective and active participants in academic activities in classroom. 18 international students who were the participants of this study were made to listen to authentic listening passages. The study took place for more than ten weeks. The method of study included a teaching method that moved from transactional to interactional listening. The outcome of the study was that there was an increase in the confidence of the students in using interrogative questions.

Boyd's work (2011) investigated into how digital devices are utilized for acquisition of vocabulary, and also how they can be used in enhancing second language vocabulary, both general and specialized vocabulary i.e., discipline specific. 12 participants from Billy Blue College of Design participated in this study. There was stage 1-pre-classroom intervention, and stage 2 intervention. This project tried to show that the usage of digital devices need not be opposed. Vocabulary acquisition was fruitful.

Cher's action research project (2011) aimed at evaluating the type of reading tasks that could

engage and sustain students' interest in reading. The participants of this study were 16 students of General English 1/2 and 3.

Aidinlis' action research project (2011) aimed to study ways of increasing the learners' motivation and find the relation between motivation and language learning. An Extensive reading programme was conducted to enhance the students' motivation and vocabulary. The Results of the study revealed a positive change in the attitude of the students towards reading in second language.

CFBT Education Trust is 30* UK education services providing services internationally for public benefit. It aims at school improvement and, it, along with CILT, the National Centre for Languages, led a project for supporting classroom-based research in 2012. The results of the project were published by Poet (2012). Under this project, 5 action research projects were taken up by teachers in five different schools in UK. One of them which is relevant to English learning was by Davison and Cyrielle (2012) who conducted their study on listening skills in Bishop Chancellor School, Birmingham. The researchers wanted to bring changes in their pupils' attitudes towards listening activities. The impact of Netbook on pupils' attitudes was also investigated. Mixed-methods approach was followed for this study. The two groups of top ability in Year 7 were selected for this study. Majority of the pupils showed positive attitude towards using Netbooks for listening activities than whole-class listening activities. More than two thirds of the students preferred to work individually using the Netbooks.

Luo's action project (2013) aimed to improve reading comprehension of college English. This study took 134 college students of first year science, engineering and liberal arts. The reading material used in this study was taken from CET4 course. This study had two stages. After the first stage the researcher found very little improvement in reading where he took only 'linguistic knowledge' of students into consideration. Therefore, he took up the second round in which schematic knowledge was also given emphasis and finally he achieved a remarkable improvement in reading of the students. A five week intervention programme was conducted for the students in reading.

Nasir, Syeda and Sheline (2013) discussed an action research project conducted by two teachers in an elite private school on creative writing skills of grade 5 students. The authors discussed about this in their article "Enhancing Students' creative writing skills: An action research project". Here the authors are different from the researchers. This study aimed to improve written expression (composition) skills of 5th grade students. The sample taken was 39 students. Pre-intervention writing skills of the students were assessed by the teacher-researchers for which learning achievement test for English language composition was used which was followed by the actual intervention. The Intervention was carried out for eight weeks during which strategies of writing skills were taught. Finally, a post-test was conducted to find the efficacy of the intervention. The quantitative data collected showed an improvement in the students' expression skills. To begin this, the two teacher-researchers carried out situational analysis.

There are three action research projects led by school teachers teaching either French or Spanish. These are discussed by Burns (2014) in her article, "Implementing action research in the modern language classroom". These were carried out under an action research project facilitated by Burns and British Academy. This was a collaborative project which had run for nine months in the secondary schools in the West Midlands and Yorkshire. The one carried out by Liz, from Stokesly School, is relevant to English learning. Liz worked with 7 students involved in Challenge 7 lessons. She wanted to improve English oracy and literacy using 'dilemma-led learning' and storyline approaches. Students became confident about their grammar. In the given activity, the students had to use both English and French languages. While discussing the impact of action research in the above studies, Burns says that the action projects carried out by Liz, had a noticeable impact in her motivation as a teacher (2014: 26).

In a research article titled 'An Action Research on Classroom Teaching in English Medium', Lama Thapa (2016) discussed about finding the problems and solutions in learning and teaching in a university in Nepal, where 'the Gender and Community Development course of Bachelors level was taught in English medium. Action research was conducted to find the problem of lack of motivation in students learning

the subject, and consequently to motivate students to learn their subject in English medium. This study deals with a multiethnic context of Nepal. The sample taken for the study was 14 students of different ethnic groups. This, being a qualitative study, included classroom observation and, interviews with the students and the programme coordinator. This study focused on change in attitude, behavior and knowledge of the students. Bringing improvement in teaching was the main concern of the researcher. This research study tried to combine 'the theories from pragmatic philosophy, critical thinking, and systems thinking with interpretive paradigm, (Wood & Bloor, 2006, as cited in Lama Thapa, 2016). Through making the class teaching student centric, the researcher was able to motivate the students. She also made changes to her teaching methods and was flexible in using Nepali language where ever required. She was able to bring in change in students' attitude towards learning a subject in English medium.

Leslie's action research study (undated) aimed to use the strategies of goal setting and self-assessment to enhance student learning. For this study, 17 students of teen age in the pre-intermediate level were selected. A number of strategies were used to encourage the students to speak more English and to develop autonomy and linguistic confidence in them. The methodology used included conducting a group discussion on extrinsic benefits from lessons, the importance of English usage in the classes, and setting goals. The results revealed that goal setting and self-assessment were useful in enhancing English learning, particularly in speaking English.

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IMPORTANCE OF LANGUAGE ART IN WRITING FICTIONS

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Introduction

Importance of Language Art in Writing Fictions

Guidelines must afford students with the techniques and sources that fully involve their analytical minds and imaginative talents. Readers and writers can develop their experience of literature when they respond to it through their own original work such as, creative writing, designing, composing and dramatizing. Higher-level thinking skills of analysis, interpretation and evaluation are essential to the creative processes described in this paper. When used as a curriculum extension, the strategies are especially for students, and may also be used to teach divergent thinking skills to all students of an engineering college.

English language teachers need to have a strong foundation in the theory and best practices of language learning and teaching in order to plan and deliver effective English language programmes. Engineering graduates should be prepared with good knowledge of English as a second or foreign language, both nationwide and worldwide. In order to ensure that our graduates have the practical skills they need to be successful classroom teachers, two extensive practicum components are integrated with academic study. The practicum components include observation and classroom teaching experience.

Engineering colleges are responding to an increasing demand from international educators and students to offer a formal graduate certificate programme in teaching English as a second language. The two-semester programme will incorporate both teaching English as a second language and teaching English as a foreign language, providing theory and practical applications for teaching English to students with

numerous backgrounds and at all levels of English skills.

Exploration of Elements in Writing Fictions

To write, to accomplish any art, is not simply or even mainly to create—it is to make, it is to work with something, to practice it out of materials already at hand. Create cannot help but bring godlike creation to mind, from its ancient relationship. It also, in modern invokes the spectre of “creative writing”, the genericism that fiction writers and poets have allowed to be imposed on themselves. Mention an interest in creative writing too often and we will certainly be asked about inspiration comes the thought of breathing life into things and, before we know it. Our vocation has once again taken leave of this earth.

Certainly not, writing is not mainly creating. The idea of creating may be useful for satisfying a certain productive tension, but essentially, it focuses too much attention on the one percent inspiration in one's soul and too little on the ninety-nine perspiration saturating one's desk. This is as said earlier, to write is to make, to form something out of materials at hand. Make has a blunt crisp sound I like, a gritty aural texture. It not only indicates to some of the same ideas as create, but also carries suggestions of shaping something to one's will and of success (to “make it” is to succeed). The hands are the key. The written word cannot be literally handled, yet words are tools.

Many other writers have pointed out that writing is a technology, a technology “for collective memory, for preserving and passing on human experience.” One notes that whereas it is easy for us to recognize the traditional and the new ways for distributing and preserving writing—the printing press and the computer—as

technologies, writing itself we have so deeply interiorized that it is ironically difficult for to realize that “writing is in a way the most far-reaching of the three technologies. It initiated what print and computers only continue the reduction of dynamic sound to quiescent space, the separation of the word from the living present, where alone spoken words can exist.”

Literature expresses not concepts existing in a void, but concepts worked over to present a richness of felt experience. As one writer suggest, ‘texts’ in literature ‘put’ ideas ‘in hand’, as it were, to frame knowledge within the dramatic fabric of experience, even as the technology of books and book production literally brings ideas ‘to hand’.

Different Thinking

Exploring the elements can be exciting if students are asked to create and think differently about the stories. All students can benefit from the critical thinking that this strategy demands, and the teacher can adapt it to more difficult content, depending on the ability and grade level of the students. Begin with fundamental questions: if you could change this, what would you change it to? How? Why? Then break down the different elements of a composition and discuss how specific changes would change the whole effect.

Using Ruptured Fairy Tales to Explore Fiction

Ruptured fairy tales are intended to be humorous by changing a familiar story in an unexpected way, such as alerting the plot, a character, or setting. One student might decide to make Little Red Riding Hood a tough, strong girl, completely unafraid of the wolf and able to save her grandmother. Another student may select a fictional superhero and create a humorous flaw that causes problems when he or she has to save the day. When the teacher presents a ruptured fairy tales, asking a series of questions helps the students think through the changes and what they mean.

Instances as follows:

- What characters in this story differ from the original and how?

- Which events occur in the new one that doesn't in the original?
- How do the changes in characters and plot in the second one change the meaning and or the way you feel about the characters?
- How does this change the overall effect?
- What do you think the writer is trying to say in this new version?

When the students are asked to change the nature of even a few characters in a fairytale, they will realize that the smallest change can affect the plot. If their changes remove the conflict and suspense from the story, the teacher can take them back to the original story. What moment in the story held the most tension for them? What kept them immersed to the story?

Re-analyzing their own ideas, students can then identify the areas where the conflict and suspense have gone and can brainstorm ways to create new conflicts. This method can apply to the simplest stories as well as to most advanced novels and plays. For students, the possibilities are limitless and the problems presented by the process endlessly interesting. The focal point is to talk over the relationships across story elements and to scrutinize what is gained or lost with each change.

Conclusion

Therefore to conclude, it is a steady demand for English language in engineering colleges. It should be for first two semesters in the course as foreign language or second language. Students can be encouraged by expressing their need of the language and arranging extempore debates, group discussions, personality development classes and writing fictions in English to get more command over the language. Thus, this present paper explored the importance of imaginative thinking in curriculum extensions in engineering colleges and the elements to write fictions.

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NECESSITY OF COMMUNICATIVE LANGUAGE TEACHING

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Introduction

The teaching of English as a second language has been the toughest task even in this technically advanced modern world. Disappointment of the students to communicate in different situations outside the classroom led to the development of Communicative Language Teaching. It paid emphasis on the communicative competence which is the ability, not only to produce grammatically correct sentences but also where to use, with whom to use the language while understanding the role of relationship between the parties involved in the conversation. In short, Communicative Language Teaching aims at developing the communicative competence of the students in the target language. This paper presents the importance in learning the new methods in communicative language teaching and the characteristic features of Communicative Language Teaching to help the teachers to use the Communicative Approach successfully in the class to teach English as a second language.

Principles of Communicative Language Teaching

- Authentic and meaningful communication should be the goal of classroom activities.
- Fluency is an important dimension of communication.
- Communication involves the integration of different language skills.
- Learning is a process of creative construction and involves trial.

From the above definitions it is clear that Communicative Approach lays importance on the use of the target language creatively to learn it. Using the target language to communicate is more important than knowing it.

Need of Communicative Language Teaching

English language is a subject in the course of study in all the educational set ups. But the students learn it as a content subject. Not that the students learn English as a content subject, the teachers also teach English as a content subject being constrained by many a factors like course completion, lack of proper training, students lack of proficiency in English. To eradicate all the misconceptions of the all the stakeholders of teaching-learning language about CLT, it is better to have a look at the needs of CLT.

Importance on Communicative Competence and its Effective Focus on Development

In Communicative Language Teaching Approach the priority is laid on helping the learners develop their communicative competence in the target language. Its main target is helping the learners know how to use language, where to use language and with whom to use language understanding the role relationship between the parties involved in the conversation.

It is a misconception that Communicative Language Teaching does not pay attention to the linguistic competence of the learners in the target language. It is not so. Linguistic competence helps the learners to learn the forms of the target language. But this is not everything of communication. One may be good at linguistic competence but still be a poor communicator. Communicative competence takes care of the linguistic competence and other factors which are cores of communication.

In Communicative Language Teaching Approach, the process of using the target language while learning the target language is more important than the output, the learners will produce after the formal teaching because the

output to be produced by the students once they are out of the classroom is unpredictable. The pre-communicative methods lay much importance on what of the language teaching which did not help the learners to learn the target language well. Language learning was believed as mechanical habit formation of learning the structures of the target language without committing any errors. Errors were checked strictly by the teachers. But in CLT the process of learning the target language is given much importance. It expects the teachers to see how the learners use the target language and help them use it purposefully, creatively accommodating others point of view on issues without being much worried about the errors in the fluency-based activities.

The language teachers are expected to create situations in their classes, give opportunities to the students by which the students will do things on their own using the target language and in the process of doing learn the target language.

Learning Language, a Lifelong Process

Communicative Language Teaching Approach advocates that learning is a lifelong journey. It is not an end in itself. The teacher using CLT should prepare the students to face the world outside without being worried about the term end examinations.

Variety of materials like text-based materials, task-based materials etc. have been used in CLT classes. But authenticity is the mark for all such materials because the learners have to use the language outside the classroom after the learning is over in the formal classroom. If the material used in the class is irrelevant to real life situations, the learners will not be able to communicate outside the classroom. Activities which motivate the learners to learn the target language, make learning incidental, take care of the creativity of the learners, and give real life language practice are used in the communicative language teaching classes. Communicative activities like role-play, group work, surveys, debate, pair work etc.

Feedback plays a very important role in L2 learning. In Communicative Language

Teaching classes errors are tolerated in fluency-based activities and at times indirect feedback is given by the teachers without impairing the continuation of the activities because the process of communication is more important than the product in such activities. Sometimes the teacher notes the errors of the learners and after the completion of the activities, gives feedback to the learners. But in accuracy-based activities and in the pre-communicative activities errors are not at all tolerated and feedback is given pertaining to linguistic forms

A teacher using Communicative Approach has to evaluate the fluency as well as accuracy of the students using L2. Communicative Approach advocates for the evaluation of all the four skills, LSRW of the students in the target language using communicative activities. CLT does not advocate for isolated item test type in which the forms of the language is tested using discreet items. It supports the evaluation of the process of communication in the target language using integrated tasks. Quality of performance in the target language is valued more than the performance being evaluated quantitatively using the scores obtained by the learners.

Role of the Teachers in CLT

In the CLT approach, the teacher plays quite a different role than in the traditional teaching. She is no more the sole knowledge giver in the class. She takes up the roles facilitator of learning, analyst of the language used, organizer, and manager of the activities in the class.

Psychological Atmosphere in the CLT Class

The Communicative Language Teaching Approach targets to help the students to learn the target language and use it. The students are in anxiety when they enter their English classes because they are new to English. There is a need to feel at ease for the students in the classes to be able to communicate in the target language. It is clear that the teachers have to create such a healthy, co-operative environment which helps the learners to learn and use the target language.

Conclusion

The teachers using the Communicative Approach need to have broader understanding of the above features of CLT to be able to use the new approach successfully to teach English to help the students improve their communicative competence. At the same time the teachers need to reflect on factors like the needs, interests, entry level behaviour, expectations, socio-cultural background of their students and plan their lessons, design materials, and activities along with prescribed lessons and pace their teaching to achieve the set objectives of the syllabus. Then only the mission of introducing CLT to teach English as second language can be achieved.

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DALIT FEMINISM: A REFLECTION OF VOICE, SUBJECT AND AGENCY

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Abstract

The propaganda of dalit feminism is very clear that it establishes its own standpoint, theoretical framework, praxis and identity to define them from a different perspective and to differentiate from writing, thinking and addressing the intersectional issues of caste and gender away from the mainstream feminism and dalit patriarchal movement. This statement is very apt to the emerging field of dalit feminism which takes stand point in a serious manner so as to negotiate with both the feminist movement as well as the dalit (male) movement. The two movements in the name of rights, dignity and self respect have been discriminating dalit women within the framework of caste and gender lines. A dalit feminist perspective is different from the non-dalit feminist perspective. A dalit feminist perspective is much more authentic and valid as it looks from the perspective of her own position of oppression, subordination and marginalization at these both the movements that makes her to talk of in different voice. Her social location and position determines her perspective, her comprehensive view of ground reality decides her perspective and her gendering caste relation determines her perspective. Therefore, in this paper studied and analyzed exclusively how dalit women adopt a different strategy in encompassing the complex reality of caste and gender relations with reference to the mainstream feminism and dalit patriarchy.

Keywords: Dalit feminism, Caste, Gender, Stand point, Perspectives, and Location.

Introduction

Predominantly, dalit feminism addresses the issues pertaining to dalit women communities at ground level. It takes up the issues of caste and gender as something prevalent and inevitable factors in the lives of dalit women. In particular, though dalit feminism has one common problem of caste and gender, it varies in approaching these problems from region to region, language to language, sub-caste to sub-caste and religion to religion. Moreover, the experience of caste problem and gender problem is severe and worse sometimes in all the spheres vary for each dalit woman due to overlapping of many factors. Dalit feminism is a fragmented form of representation of dalit women in various ways. For instance, as per religion we have a Dalit Christian woman, a Dalit Hindu woman and a Dalit Muslim woman whose lives are totally different from each other based on the religious rituals, culture and traditions. In the same way region, language and sub-caste wise dalit feminism has many folds of representations according to its location, culture and tradition.

Some of the aspects of dalit feminism as follow:

- To question the exclusive nature of Indian feminism.
- To expose the prejudiced and biased state of Indian feminism that which emphasizes time and again the issues of upper caste/middle class women only.
- To bring out virtually the issue of caste into public discourse as the primary concern of dalit women's marginalization at various level.
- To bring into the light about the blind and narrow nature of Indian feminism towards the issue of caste in women forums, organizations, conventions and campaigns.
- To challenge the Indian feminist groups and dalit patriarchy on the matters of caste, gender and class without a compromise.
- To critique feminism for being indifferent and lackluster towards the burning issue of caste.
- To establish a separate dalit women's organization, forums, conventions and

campaigns to address the issue of caste and dalit patriarchal discrimination.

- To articulate the lived experience of caste and dalit patriarchal discrimination by the dalit women through self-narratives.
- To study the position of dalit women at caste level and gender level of feminist movement and dalit movement.

Swathy Margaret, a Telugu dalit feminist writer and analyst remarks that “Our self-perception is crucial for building our politics. I appeal to young dalit women not to get subsumed in the relatively macro identities of mainstream progressive movements such as the male dalit movement and the upper caste feminist movement” (Margaret, 2005). Her contention is that there must be a sense of belongingness, sense of solidarity and a constant dialogue among dalit women and they must keep themselves away from the mainstream feminist’s movement and they must represent themselves independently as a unique body to learn and contribute to both the movements. She says that distancing herself from the male dalit politics and feminist groups has empowered her much, so as to stand independently and fight against oppressive structures.

Bama, a well known Tamil dalit feminist and activist writer contends that dalit women must educate themselves and take up writing as a tool of empowerment to liberate from the oppressive structures of the society. She says “Because of my education alone I managed to survive among those who spoke the language of caste difference and discrimination” (Bama, 20). She repeatedly points out that dalit women have to help themselves, work under one common banner and assert their differences and perspectives from dominant caste groups as a strategy of self-resistance. Both her works demonstrate how dalit women should empower socially, politically and economically. Bama’s *Karukku* (2000) talks of education as a tool for empowerment, *Sangati* (2005) talks of movement activities as a tool for empowerment and *Vanmam* (2008) preaches cohesion among dalit women communities which tells them to fight united.

P. Sivakami, India’s leading dalit feminist and a novelist as well as politician contends that education is the prime need of dalit women, but it has not yet set out to the door steps of dalit women and is yet to reach them. She asserts that if the basic right of education is denied for dalit women, it is impossible to see dalit women being empowered. She argues in an interview “Caste is the real hurdle India has to cross. We need more authentic spaces to discuss caste because whenever I go to villages to discuss caste with the Dalits, it becomes full of political overtones. The entire country is rooted in caste” (Sivakami, 2010).

Gogu Shyamala, a Telugu dalit writer cum activist contends that movements are the best experiences of our self – affirmation. Organizing collective movements by dalit women are tool, for empowerment. She says “It is better to die in movements than in poverty” (Shyamala, 2014). She claims that dalit women must connect themselves to various kinds of movements and to its leaders and must read their writings as to get empowered and strengthened to stand firmly for the democratic rights of dalit women. She gives her own example how she was empowered by coming in contact with the historical people and their writings. Lastly, she claims that a community cannot be empowered without women getting empowered. So, dalit men and women must be conscious of this.

Bama, a Tamil dalit writer rightly remarks in *Karukku* (2000), “I dared to speak up for myself. I didn’t care a toss about caste. Whatever the situation, I held my head high” (Bama, 22). Her contention is that simultaneously dalit women need to speak up courageously without any speculation and pessimism of her own position of being low by keeping their head high to counter caste structures within feminism and within dalit patriarchy. Swathy Margaret asserts from a dalit feminist perspective, “Our experience is our weapon, to hit back at brahminical and dalit male patriarchal ideology” (Shyamala 385). She further argues that it is experience that gives dalit women a different perspective to locate themselves in a different world to fight for rights and self-respect. Similarly, M. S. S Pandian, an eminent scholar also argues in his article “Writing Ordinary Lives”

that it is everydayness and ordinariness of experience that constitutes the theorization of dalit lives which becomes the central part of dalit life narratives. Gopal Guru, a prolific writer on caste and gender rightly claims that the person who experiences any form of oppression has the right to theorize his/her sufferings and pain. He/She becomes the owner of that experience which totally indulges him/her in different perspectives of comprehending the reality. Therefore, dalit women's world of experience of oppression is totally different from that of dalit male experience of oppression and feminist groups of oppression. Hence, dalit feminism is much more connected to the roots of lived experiences of dalit women's oppression and marginalization at the mainstream feminism and dalit patriarchy.

Dalit feminism need to be seen at the context of assuming and holding a double responsibility in accomplishing the task of equality, fraternity and liberty from an age old practices of caste and gender. "It is a liberation struggle that has double responsibility as Paulo Freire would opine, to liberate themselves and to liberate their oppressor" (Purushotham, 2007). Its main concern is to speak up and stand for the rights, self respect and dignity of dalit women. Patricia Hill Collins, a Black feminist writer and thinker says in *Towards a Black Feminist Thought* (1990) "We must strive to lift, as we climb. We climb in such a way as to guarantee that all our sisters, regardless of social class, and indeed all of our brothers climb with us." (219) It's implication is that therefore, dalit feminism has a vital double responsibility to liberate themselves along with other marginalized sections and also its oppressors like feminist groups and dalit patriarchy needs to be liberated. K. Purushottam, an analyst and writer on dalit problems and issues writes the words of K. G. Satyamurty "Just as working classes have the potential to establish a classless society; the oppressed castes have the potential to establish a casteless society" (Purushottam, 2007). It is dalit women who are working relentlessly to uproot and annihilate the caste system in India. But before they realize such a goal, they need to counter two realities. One is caste and the other patriarchy. Both are obstacles one way or other way for the growth of dalit women and that of socially, economically and

politically. As a result, dalit women are consolidating these core issues and addressing them very strongly at national as well as international levels. They are building their own identity, praxis, theory and stand point to address these core issues.

Gogu Shymala, the leading Telugu dalit feminist writer, thinker and activist rightly remarks in *Nallapoddu* "Non-dalit women! Caste works! Dalit women! Caste works!" (344). This statement was made during the dalit feminist manifesto convention on women's day. A non-dalit woman can escape the reality of caste oppression whereas a dalit woman cannot escape from it. Sharmila Rege, a contemporary feminist writer and thinker argues that "Caste is the 'other' of the modern as if it belongs only to dalit women" (50). Caste is seen something as it has to do only with the dalit women. Upper caste women have sidelined from caste pretending that they have nothing to do with it. Its invisible subtle nature has become a reality for most upper caste women. Caste has always been projected as the problem of dalit women. It's because of the inbuilt socio-political structures of Hindu laws. Today dalit women passionately urge and plead non-dalit women to co-operate in joining hands with them to fight against both patriarchal and caste system that oppress the voice of dalit women in all spheres. Being dalit and woman they cannot escape the reality of casteist patriarchy. Both these oppressive structures are the everyday reality for dalit women. K. Sunitha Rani observes rightly in *Mankena Flower* written by Swaroopa Rani "Male chauvinism at home slaps me on one cheek; caste hegemony in the street smacks me on the other cheek." (Rani, 283) If a dalit woman is discriminated on gender lines at home, she will be discriminated in the society on caste and class lines. These two overlap in different domains and in different forms. This is what makes dalit women to determine to fight against caste oppression as well as gender oppression. Dalit women need to be very resistive in nature as they see no other way out.

Sharmila Rege in her article "Dalit women talk differently: A critique of 'difference' towards dalit feminist standpoint position" traces the intellectual history of dalit women oppression and

subordination both from within dalit communities and outside the communities. She contends that in the manner white feminists completely ignored the issue of racism and their reluctance to talk about it publicly; the same can be seen in the case of Indian feminists who also have ignored the fundamental problem of caste in addressing women's issues. If the black feminists had to take the sole responsibility to talk of racism, in India it is the dalit women's sole responsibility to talk of caste that which is the root cause of dalit women's oppression. This stand point of talking of racism and caste is a different voice. Feminist groups were so indifferent to the issues of dalit women for several decades and this has led to the autonomous assertion by dalit women as a different voice. Dalit feminism emerged as a forceful representative of dalit women's voice both at the regional and national level. This has posed theoretical and political challenges to feminist groups of India and to dalit patriarchy.

Basically, 'the category of difference' is traced back to the period of Dr. B. R Ambedkar in challenging the established notions of caste and gender has adopted and employed in speaking and writing a different voice and a different perspective and an alternative discourse is traced in the amount of struggles and oppression undergone by dalit ideologues. Difference must be located in the struggles of marginalized women. Dalit women's voices were excluded in public arena by feminist groups as well as by the dalit movement. In the dalit panther movement, women remained as subordinates and were largely seen as victims of sexual oppression. On the other hand left party based women ignored the issues of caste and gender as they took up only the economical emancipation of women and other work related issues. Many autonomous women's groups took up only violence against women as their prime importance but never addressed the issues of Brahmanism. For leftist women caste was contained in class. These are the stand points of feminist groups who never touched upon the fundamental problems of society.

But the perspective of dalit feminism is entirely different from the above stand points. Dalit feminists basically address the fundamental issues of caste and gender. Dalit feminists from the

grass root level think of the principle issues from different perspectives in order to arrive at the annihilation of such pernicious causes. Their question of caste, class and gender will lead to a re-visioning of Indian feminist politics and perspectives. This is the different voice of dalit women. Gogu Shyamala, a dalit feminist writer and thinker underscores and expresses the anguish of discrimination and the agony of humiliation in *Nallapoddu* (2008) "I am the victim of this country. I am the way to revolution too. I am the burning flame. I am the house of peace. My anger is that which breaks the shackles of caste." (306) The real hard core workers in these movements are dalit women who struggle from beginning to till the end. There was a complete discrimination on the part of many movements who really reaped the harvest of dalit women's labour. Dalit women are just treated as puppets in most of the circumstances. On the one hand, feminist groups discriminate dalit women on the caste lines and treat them as worthy of nothing. On the other hand, dalit male groups discriminate dalit women on gender lines for being women who are made voiceless, feeble and vulnerable. The above mentioned categories have caged and chained dalit women from generation to generation to keep them as means to accomplish their ends.

As ages passed from one end to the other end, there was no recognition to dalit women. Their rights were denied, they were treated as secondary citizens and worst than animals. Now, keeping the past memories and with their experiences dalit women are embarking on to a revolution with an independent and autonomous movement that concerns and addresses the hard core issues that are central to dalit women. Challapalli Swaroopa Rani, a Telugu dalit women writer says "I have no patience to run any longer. I will wash my life in these flames of suffering and bloom like a *Mankena* flower. I will leap like a stream crossing the forests of hardships" (Rani, 283). And Jaajula Gowri, another prominent Telugu dalit woman writer asserts that "Braving innumerable torments, intolerable insults, from unbowed audacity of 'Madiga' Self itself declare a revolt! Societal superciliousness I will bash up!" (Chandra Mouli, 2007).

For this reason they have come up with innumerable strategies to keep alive the spirit of unity and consolidation among dalit women to accomplish the dreamed project they have brought up by an autonomous body that counters both brahminical feminism and dalit male ideology. Dalit women strongly believe in people's democratic revolution as the only one that would bring self respect, dignity and right to represent them in movements. K. Purushottam unveils the task of dalit men and women as to transform the society into a casteless society. He asserts that "The real heinous thing, which is in their minds, let's be united my Dalits, let's cleanse the shit of their minds, let's transform them into humans. Let's unveil a new human of togetherness (Purushottam, 2007). Such task of transformation of society into castelessness is possible only to dalit women as they are the worst victims of caste discrimination and it is they who know how to work towards the annihilation of caste and gender.

Conclusion

To sum up dalit feminism is off to propagate and spread the message of trust, hope, fidelity and truthfulness among the rivalry of both Indian feminism and dalit patriarchy. It exclusively, propagates the lived experiences of dalit women by weaving the sentiments of feeling of sorrow, depression, oppression, marginalization and so forth. Dalit feminism has its own authenticity and valid points in formulating and structuring its arguments against Indian feminist groups and dalit patriarchy. It is yet to realize some of its envisioned goals and visions where each dalit women writer and activist need to step up with their new perspectives and aspects where they can voice out the due needs and issues at large.

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LINKING OF READING TEXT IN LISTENING FORM FOR BETTER COMPREHENSION AND ENRICHMENT OF VOCABULARY ACQUISITION- LEARNERS' AUTONOMY

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Abstract

This study focuses on learners' autonomy through which reading and listening are predominantly given importance by using computer system and software which also enriches the vocabulary. Listening to a video in English becomes a hard task for the students of a rural background because they find it difficult to comprehend the conversation due to lack of vocabulary. The aim is to kindle their interest in listening skill and make them enrich their vocabulary.

To accomplish this, a lesson plan in a language lab class was meticulously designed based on their needs and difficulties students face in the lab class. Any reading text when it is seen or heard in an audio mode will naturally invigorate their interest when students are assigned some task based on what they listen to. One such activity-listening to a video interview with its transcript -was carried out in my lab class for III B.E students, which was proven to be a great success. It was experimented and proven to be a significant activity which is learner- centered and students enjoy listening after undergoing all these followed in a sequential steps. It is like making the horses drinking the water on their own.

Keywords: learner autonomy, listening and watching, transcript .

The complete activity is explained in detail which covers the following How's

1. Reading Practice, 2. Learning the meaning of Vocabulary, 3. Listening with Proper Comprehension,

"We are what we repeatedly do; excellence, then, is not an act but a habit." – Aristotle

This action research gives an electrifying effect to boost up students listening skills. Its focus is to make students learn through direct experiences. Before taking this attempt, They found it a bit sounded to be mediocre.

There are a number of approaches to improve listening comprehension skill however this approach deals with improving vocabulary which is linked with reading and listening exercises based on the same content. To elaborate it further, the listening transcript is used as a reading material which is proven to be worthy to improve vocabulary and helps students for a comfortable listening. The after effect is proven to be effective by adopting the following steps carefully:

There are three steps involved in this approach:

- Sharing the listening transcript through the software and make them read for better understanding. *Time: 15 minutes.*
- Selecting the difficult vocabulary from the transcript, create a vocabulary list and click

synonym option in the computer system to learn their meanings. *Time: 25 minutes*

- Listening to the video for better understanding and learning how words are used in a conversation. *Time: 40 minutes including interaction.*

The core benefits achieved through this minor action research are

- Listening becomes a Fun Daily Habit
- The phrases learnt help the students speak naturally
- Stimulates the interest to listen to more English which will improve the speaking skills also.

Sample Transcript used for this attempt Madam J.Jayalalitha's Interview to BBC World's HARD talk India

Transcript of J. Jayalalitha's interview on BBC World's HARDtalk India. The interview will be telecast on BBC World on Friday 1st October at 2200 IST. Please give credit to HARDtalk India presented by Karan Thapar to be telecast on BBC World on Friday 1st October 2004 at 2200 IST should you be using excerpts from the interview.

KT: Hello and welcome to HARDtalk India. My guest today is the Chief Minister of India's

southern state of Tamil Nadu. Just over three years ago her party won an astonishing 80% victory in the state elections, just over three months ago her party failed to win a single seat in the National elections. How does she explain this astonishing reversal of fortune? Is the Chief Minister misunderstood or has the Chief Minister made mistakes. That in a sense is the core question that I shall put today to the Chief Minister of Tamil Nadu, J. Jayalalitha. Chief Minister, how do you explain that humiliating outcome in May, not a single seat for your party?

JJ: I don't think it was a humiliating outcome at all. The results show that we have retained our vote bank. We got more than a crore of votes on our own which I think was a very good performance.

KT: But you got no seats.

JJ: Yes, but that is because we go by a simple majority system here.

KT: So the voting pattern of the country and the voting system went against you?

JJ: I would say that we retained our vote bank. There was no erosion in our vote bank. We did very well but there was a formidable alliance ranged against us.

KT: Let's talk a little about the image the press has built up about you which many people believe has gone against you this time around. Over the last three years the press has variously described you as undemocratic, as irresponsible. They've even talked about you as irrational, vengeful and maybe even irresponsible. Are you misunderstood or have you made mistakes you can admit to?

JJ: I'm not irresponsible at all. That is totally removed from the truth. Yes I am misunderstood. As for all these tags that is because the media have been against me, not just for the past three years but ever since I came to politics. Perhaps it is because the whole world is a stage and everyone is acting all the time and I tend to be straight to the point. Hypocrisy is not my forte at all. That way I must say I'm a bit unconventional for a politician. The rule of the game seems to require considerable play-acting. I have acted in films before the cameras but I'm incapable of acting in real life.

KT: You mean your honesty and straight forwardness goes against you?

JJ: I'm honest. Let me be very honest with you. I prefer to play straight and I prefer speaking the truth. If I appear to be blunt, so be it. Yes, I am misunderstood and the media have a large part to play in this.

KT: Let's explore that a little. You said that you weren't irresponsible yet within five days of your party failing to win a single seat at the May general elections you reversed a whole series of decisions that you had taken over the last three years.

JJ: Let me explain. The changes made in May 2004 were termed by the press and the media as rollbacks and they made it appear that these were done in the wake of the results of the parliamentary elections. But that is not really so. What I was attempting was a major calibration of the process of structural adjustment which had to be undertaken after I assumed office in May 2001.

KT: But you did it just after you lost seats rather than earlier.

JJ: No let me explain. I will explain. You must remember that I was bequeathed a shattered economy and total fiscalchaos by the previous DMK government. To put it mildly the state treasury was simply not making payments. I inherited a whole pile of unpaid bills. The fiscal balance had to be restored and these needed structural changes. It was...

Sample Exercise of a Student

List of Words Learnt by the Student after Reading the Transcript

1. Astonishing - Amazing
2. Fortune - Luck
3. Humiliating - Crushing
4. Reversal - setback
5. Formidable - Difficult
6. Alliance - Grouping
7. Undemocratic - Unfair
8. Irrational - Crazy
9. Vengeful -Revengeful
10. Hypocrisy - double standards
11. Forte - Strong point
12. Unconventional - Irregular
13. Incapable - Powerless
14. Forwardness - Friendliness
15. Bequeath - Donate
16. Shatter - Smash

17. fiscal - Economic
18. chaos – Confusion, disorder
19. Robust – Healthy
20. Dogmatic – Rigid
21. Forcible – Compulsory
22. Repeal – Cancel
23. Insist – Maintain
24. Biased – Partial
25. Bastion – Defender
26. Intervene – interfere
27. Platter – Tray
28. Vendetta – Revenge
29. Predecessor – Forerunner
30. Hoax – Trick
31. Concern – Fear
32. Prostrate – lying face down to the ground
33. Refrain – Avoid Doing
34. Atheist – Nonbeliever
35. Tenor – Sense
36. Uncharitable – Harsh
37. Prerogative – Choice
38. Depict – Describe
39. Sober – Clear headed
40. Acquit – free (someone) from a criminal charge by a verdict of not guilty.
41. Verdict – Judgment
42. Ponder - Think About
43. Breech – Defense
44. Provoke – Irritate
45. Verbatim – word by word
46. Adversity – Misfortune
47. Foisted – Imposed
48. Exonerate – (of an official body) absolve (someone) from blame for a fault or wrongdoing
49. Rational - based on or in accordance with reason or logic.
50. Depict - represent by a drawing, painting, or other art form
51. Propitiate – win or regain
52. Atheism - disbelief or lack of belief in God
53. Bankruptcy – insolvency
54. Languish – Suffer *

The words are taken from the full transcript.

Conclusion

The students were able to explore 55 to 60 words from this transcript and learn their meanings and usage through this approach. Presenting the reading text in listening form serves an opportunity for better comprehension and enriches vocabulary. Above all it provides scope for learners' autonomy and when it becomes a habit students practice this repeatedly, excellence, then, this practice will no longer be an act but it may become a habit .

THE CASE FOR THE ACQUISITION OF ENGLISH AS A SECOND LANGUAGE

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Abstract

The global world of today has knowingly or unknowingly attuned to be unified in various ways inspite of diversity in race, language, culture, creed and outlook among its strikingly dissimilar inhabitants! Now, new methods of technology have made things which were thought to be highly improbable or impossible decades ago, easy and within reach of countless people. Therefore, in this context, it can be equitably said that English is probably one of the globally known languages that has linked the different elements mentioned above at different times, across nations separated by thousands of miles to benefit the arenas of education, health, trade, technology and employment among various other things.

Therefore English becomes the link language, irrespective of the fact whether one really wants it or not, whether one feels that it is unjustly imposed on them or not but yet acknowledging the fact that it is the language that has its presence in one way or the way in almost all the known countries of the world. That is all the more reason why English should be given the acquisition as a second language not only in all other countries of the world but in India, too. Surveys tell us that people who use English for communication far exceed those who use it as their mother tongue whether it is in the USA, UK, Canada, Australia, New Zealand or anywhere else. So whatever may be one's mother tongue, in whichever country one may be, if one has to progress in the present world in various fields, then one has to take the trouble to learn English. This applies to Indians living in India, too.

Keywords : *Strikingly dissimilar, education, health, trade, technology, employment and progress*

Introduction

Among other reasons for the case for second language acquisition, is education and employment. People who are in dire need of it seek it beyond their own shores, sometimes out of some compulsions, sometimes out of stupendous ambitious streak, sometimes to gain better opportunities for making money and sometimes just to attain a status symbol! Whatever the reason, it simply shows the importance of acquiring it, for some benefit or the other. People are prepared to go to even far off countries, separated by thousands of miles, which in some cases can be reached only by planes. In most of such countries the link language happens to be English.

Under such circumstances and sometimes even in cases of travel for tourism or medical reasons, it is imperative to learn this language apart from one's mother tongue for obvious reasons. In the context of India a tourist guide can explain the importance of tourist places to tourists only if he knows English and it is also important that a foreign tourist knows basic English so that he/she may understand what the guide is trying to explain. Similarly if a foreign patient comes to

India for some operation or even a diagnosis, if he/ she is unable to explain in English what he/she is suffering from, then the doctor in question will be in a dilemma. He will be unable to understand what the patient is suffering from, unless the patient resorts to some sort of a sign language which may be fairly understood by the doctor.

One cannot expect that one's mother tongue would be spoken in all other countries and this is especially true in the case of Indians, too. If an Indian student of one state prefers to go to another state to study, it is only English, atleast in most cases that provides to be the link between the two; the regional student of the particular state in which one is studying and the student who comes from another state to study there. A point in case is that of the Northeast students of India who come to Karnataka to study in various disciplines.

The only thing that makes them a little comfortable is that they can move about in the college/ university premises or laze around the state because English is fairly understood, spoken and even written in this part of the country by quite a few people.

Alternatively if a Northeast Indian student would decide to study in Kerala or Tamilnadu

then it would not be wrong to say that it would not be the same experience for that student because both these states are on the forefront for giving prominence to their own languages! So if these states want students to come to their states for studying then they should make concerted efforts to make them feel welcome by using the link language English for mutual benefit. In Karnataka there are many languages in use. People not only speak Kannada but also Urdu, Telugu, Tamil, Marathi, Tulu, Hindi, Konkani, Malayalam and Kodava! But the point to be noted here is that whether it is Tamilnadu, Kerala or even Karnataka all the three states would have to give prominence to English as a second language if they want their states to excel in making it a genial ground for studies or for employment or for any other valid reason, even if it might mean that it would undermine the importance of its own state language.

All these findings do point out to an important fact that though English may not be the most spoken language in the world, it is the official language in a large number of countries. It is estimated that about 2 million people use it for the purpose of communication all over the world. It is also estimated that the most dominant business language in the world is English. Research from all over the world shows that cross border business communication is done in English rather than any other language.

To add to it, is the fact that many of the world's top films, music and books are produced in English. This only goes to show that the learning of English would not only make things easier for the one who takes some effort to learn it, but that person would also definitely benefit from it. If any of the countries in the world is going to believe in any form of deceit and do everything in its means to keep only its language in force and provide opportunities for only its national language, at the cost of the growing popularity of the English language, then the opportunities for studies or employment for the people of that country would be limited. It would then only have itself to blame for falling behind in every aspect of growth and development and limiting the chances of its worthy citizens to gain good education and employment.

Although learning English may seem difficult and time consuming, it is worth the trouble when we are able to see the opportunities available for English language teachers. It may surprise many to know that the opportunities to teach English in countries like Cambodia, Spain, Mexico, Nicaragua, Argentina and Russia among many others are so vast and so urgent that in most cases, depending upon an individual's versatility to teach various aspects of English, he/she may find a job even without having a degree in the language. That is the state of affairs in most developing countries. The question here is why would all these countries encourage the use of English, especially when they are protective when it comes to their own language and culture? It shows that English has come to occupy a vital part in everyday affairs of almost all countries, whether one wants to accept this fact or not. Herein lies the imperativeness to learn English as a second language.

Though some countries would prefer a native English speaker to teach English to its non English speaking population, Latin America does not insist even on this. There are countries like Thailand, Cambodia Central and South America as also Turkey which do not stipulate that only native speakers can teach English. They may have two reasons to relax the rule that only native speakers could teach English; either because they are difficult to get or they may demand exorbitant fees for their services. Whatever the reason, it only goes to prove that at any cost English offers a lot of scope worldwide for people all around for various reasons, chief among them being education and employment which are both necessary for leading a life of quality and satisfaction with an equal balance of confidence which normally comes with achieving the former two.

It is also said that bilingualism is good for a growing child but here again the case is for learning English after gaining fair knowledge of its own mother tongue whether in India or abroad. It is said that bilingualism not only improves the learning capacity of the child but also broadens its outlook, improves its tolerance level and inculcates a genuine respect for the cultural diversity that it may see all around it. Learning

English as a second language may be able to tap the inert curiosity in the child because almost everything in every field whether it is science, medicine or technology is available in English.

Even countries which would want to keep it out of their country are enlightened enough to understand that their wishing thinking to do so would only push their countries backwards and deprive their future generations of not only gainful education and employment but a wealth of knowledge in every conceivable subject of study.

Therefore it should not sound strange that an Italian pilot flying an Italian plane into an Italian airport would contact the ground level in English and not Italian. Such is the popularity that English has gained.

It can be said that definitely there is a strong case for the acquisition of English as a second language including India where it can be the link language to connect people of one state with another for innumerable reasons at innumerable times!

This paper is an honest attempt to emphasize why it is necessary to learn English as the second language if one is to benefit in the fiercely competitive world of academics and or employment in the ever evolving world.

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IMPORTANCE OF STRUCTURE IN ENGLISH LANGUAGE TEACHING

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Abstract

This paper on Structural approach lays stress on English learning language through structures and grammatical patterns. The command over structure is more vital than attaining the richness of Vocabulary in a language. Its main objective is to improve the students command over the pattern of English and facilitating them to use the language meritoriously. It is also known as 'Aural-oral approach' as it stresses teaching language by giving opportunities to the students to hear and speak the language. For this structures are selected and suitably graded. This paper focuses on structures, types, objectives, principles and its merits and demerits.

Keywords: Structure, Grammatical pattern, vocabulary, inflections.

Introduction

Structural Approach is the systematic study of the fundamental structures of English language, their analysis, and national organization. The structures in English are well made and hence the method believes that the language can be learned through structures. The structures are taught by creating situations. This makes teaching and learning more effective and interesting. The writings of Palmer and French in England and those of Fries and Henry Lee Smith in America have contributed a great deal to the development of Structural Approach.

They / fought / suddenly
The dog / is going / away
The flight / arrived / early
We / will meet / tomorrow
S+V+C
They / were / singers
Her sister / is / a coach
I / am / a player
The class / was / silenced
She/ is / clever
V+O
Excuse / me.
Meet / her.
Hit / it.

Structure-Meaning

The different arrangement of words in one accepted style or form is called a structure. Structures are like photo frames. In a photo frame, any number of photos can be fitted into it. In the same way, any number of sentences of the same type can be constructed with the help of a structure.

Structure-A Few Examples

S+V+O+A
I / ate / a burger/last night
I / listen / music/everyday
Jessy/ caught/ a thief/ yesterday
They / broke / the wall/in the morning
He / gazed / at the star/at night
S+V+A
John / admired / the mountains.

Different Types of Structures

The structures are broadly divided into four categories. They are

- Sentence Patterns
- Formula example: "Good Morning", "Thank You" etc.,
- Phrases example: "in such a way", "as long as" etc.,
- Idioms example: "eleventh hour", "bird's eye view", "crocodile tears" etc.,

Characteristics of Structures

All structures have three important characteristics. They are:

- Word order
- Grammatical or structural words
- Inflections.

Word Order

“Word Order” is the basic principle in learning the English language. The arrangement of words in a sentence is essential in order to give meaning.

Grammatical or Structural Words

There are two kinds of words: Content words and Structural words. Content words have to mean on their own. Structural words or grammatical words do not have to mean on their own. They help in the construction of sentences along with content words.

Example for structural words: in, on, of, at, from, have, be, will, can, may.

Example for Content words: eat, sleep, come, play, beautiful.

Inflections

Inflections are small changes in the words. A few inflectional changes are given in the following examples:

- In Verbs: I sleep; he sleeps; I slept. ('sleep' becomes 'sleeps' or 'slept'. This is called as inflectional change).
- In Nouns: one student, two students. ('student' becomes 'students' is an inflectional change)
- In Adjectives great ... greater ... greatest. ('great' becomes 'greater' or 'greatest' is an inflectional change.
- In Adverbs: Great ... greatly; beautiful ... beautifully. ('great' becomes 'greatly' or 'beautiful' becomes 'beautifully' is an inflectional change.
- The students of Structural Approach must be familiar with 'word order', 'structural words' and 'inflections'.

Objectives of Structural Method

Menon and Patel stated the following are the objectives of the new Structural Approach:

- To lay the foundation of English through drill and repetition of about 275 graded structures.
- To enable the students to learn the essential vocabulary of about 3000 root words for active use.

- To teach all the four fundamental skills of language namely, LSRW (Listening, Speaking, Reading and Writing).
- To enable the students to relate grammar with the lessons in the book.
- To promote the development of aural/oral skills.

Basic Principles of Structural Approach Emphasis on Speech

In structural approach, speech is given more importance than reading and writing as it believes that language is primarily spoken. The spoken language is the fundamental platform for acquiring other skills such as reading and writing.

Formation of Language Habits

The structural approach, language learning is a habitual process. Ample amount of practice is given to the students in all the structures. Students get a lot of exercise in listening, speaking, reading and writing. Thus the structures get well retained in the minds of the students.

Learner's Activity

In language learning, the students must be active. In structural approach, the student is active. They are engaged throughout the class. Students' activity is given more importance than the teacher's activity.

Mastery of Structures

In structural approach, the stress is laid on the proficiency of structures, rather than the attainment of vocabulary. Mastery of structures results in successful learning of the language.

Teaching the structures through meaningful situations

In structural approach creates meaningful situations. It makes the teachers' work interesting and students are able to learn the structures in a meaningful way.

Teaching one Structure at a Time

In structural approach, only a single structure is put into practice as the teaching point. Listening, speaking, reading and writing practice is given to the students step by step. This makes

the students learn the language in a natural way. After the sound understanding of a structure, a new structure is implemented for further learning. The new structure is introduced into the vocabulary already learned by the students.

Selection and Gradation of Structures

Structures are selected and graded on the basis of students' age, capacity and time etc. for effective teaching. While teaching the structures, the teacher moves from a simple structure to a difficult structure.

Merits of Structural Approach

- The students stay lively the whole time during the class hours.
- The approach helps students to gain fluency in their spoken language.
- The students become an innovative apprentice. They are capable of contributing examples of sentences on their own.
- Students are skilled to comprehend the subject matter taught since teaching is done by creating meaningful situations.
- Language learning becomes a practice with the students. The student is able to speak or write without any anxiety or tension.
- Students learn the language in a natural way because they listen and speak the language first and then they go for reading and writing.
- This method promotes profound pronunciation in the learners. Whenever a student mispronounces a word, there is immediate check by the teacher.
- All the four skills are given equal importance. The learners are become well versed in all the skills, viz., LSRW.
- The teacher creates a situation in the classroom itself which makes language learning meaningful.

Demerits of Structural Approach

- The structural approach makes the process of teaching and learning dull and mechanical.

- Teaching by structural approach requires competent and hardworking teachers. The dearth or scarcity of such teachers leads to the failure of this approach.
- Teaching by structural approach will be successful only when there is a structurally graded syllabus.
- Reading and expansion of vocabulary are mostly ignored.
- Learners' knowledge of mother tongue is not utilized.
- Now the emphasis is one communicative approach. Hence, the structural approach naturally loses its importance.

Conclusion

The structural approach is definitely an improvement over the traditional approaches. It has made language learning scientific. It has also brought variety, activity, and life, in the teaching of English language.

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COMPARATIVE ANALYSIS OF BEHAVIOUR, COGNITIVE, AND SOCIAL THEORIES IN LANGUAGE ACQUISITION

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Abstract

Language acquisition is the process by which humans acquire the capacity to perceive, produce and use words to understand and communicate. It involves the picking up of diverse capacities including syntax, phonetics, and an extensive vocabulary. Skinner in his behaviour theory believed that language could be treated like any other kind of cognitive behaviour. According to behaviouristic theory, language learning is a process of habit formation that involves a period of trial and error where the child tries and fails to use correct language until it succeeds. Language is only one of the many human mental or cognitive activities where many cognitivists believe that it emerges within the context of other general cognitive abilities like memory, attention and problem solving because it is a part of their broader intellectual development. Piaget's cognitive theory states that, children's language reflects the development of their logical thinking and reasoning skills in stages, with each period having a specific name and age reference. Vygotsky's social interaction theory proposes that language exists for the purpose of communication and can only be learned in the context of interaction with adults and older children. It stresses the importance of the environment and culture in which the language is being learned during early childhood development. However, there are a range of theories of language acquisition that have been created but most of these theories cannot agree on the role that both nature and nurture play in language acquisition. The theories do have one thing in common though, and that is the fact that they all believe that language acquisition is the key aspect that distinguishes humans from other organisms and by understanding how different aspects of language are acquired.

Keywords: Behaviour, Cognitive, Social Theory, & Language Acquisition

Introduction

Language acquisition is the process by which humans acquire the capacity to perceive, produce and use words to understand and communicate. It involves the picking up of diverse capacities including syntax, phonetics, and an extensive vocabulary. Language development is a complex and unique human quality but yet children seem to acquire language at a very rapid rate with most children's speech being relatively grammatical by age three (Crain & Lillo-Martin, 1999). Children acquire language in stages and different children reach various stages at different times, although they have one thing in common and that is that typically developing children learning the same language will follow an almost identical pattern in the sequence of stages they go through. The stages usually consist of:

Cooing	6 Months	Use phonemes from every language
Babbling	9 Months	Selectively use phonemes from their native language
One word utterances	12 Months	Start using single words
Telegraphic speech	2 Years	Multi-word utterances that lack in function
Normal speech	5 Years	Almost normal developed speech

Need and Rationale of the Study

Grammar is a set of mental rules that characterizes all of the sentences of a language, must be mastered in order to learn a language. Most children in a linguistic community seem to succeed in converging on a grammatical system equivalent to everyone else in the community with few wrong turns, which is quite remarkable

considering the pitfalls and complexity of the system. By the time a child utters a first word, according to the Linguistic Society of America, he or she has already spent many months playing around with the sounds and intonations of language, but there is still no one point at which all children learn to talk. In this study, the researchers intend to compare and analyze the contribution of behaviour, cognitive and social theories in language acquisition in childhood.

Objectives

- To understand the language development through trial and error method of operant conditioning
- To comprehend the language acquisition through cognitive development
- To explain the influence of environment in nurturing the language in childhood
- To compare the behaviour, cognitive, and social theories in language acquisition

Behaviour Theory

Skinner's behaviour learning approach relies on the components of classical, which involves unconditioned and conditioned stimuli, and operant conditioning but particularly the elements of operational conditioning. Operational conditioning refers to a method of learning that occurs through rewards and punishments for behaviour. Behaviour operates on the environment to bring about favourable consequences or avoid adverse ones. These same ideas of operant conditioning can also be applied to language acquisition because Skinner believed that language could be treated like any other kind of cognitive behaviour.

According to the behaviourist theory, language learning is a process of habit formation that involves a period of trial and error where the child tries and fails to use correct language until it succeeds. Infants also have human role models in their environment that provide the stimuli and rewards required for operant conditioning. For example, if a child starts babblings, which resembles appropriate words, then his or her babbling will be rewarded by a parent or loved one by positive reinforcement such as a smile or clap.

Since the babblings were rewarded, this reward reinforces further articulations of the same sort into groupings of syllables and words in a similar situation (Demirezen, 1988). Children also utter words because they cause adults to give them the things they want and they will only be given what they want once the adult has trained or shaped the child through reinforcement and rewards speech close to that of adult speech.

However, before a child can begin to speak, they first start by listening to the sounds in their environment for the first years of their life. Gradually, the child learns to associate certain sounds with certain situations such as the sound of endearment a mother produces when feeding her child. These sounds then become pleasurable for the child on their own without being accompanied by food and eventually the child will attempt to imitate these sounds to invite the attention of his mother or another adult. If these sounds resemble that of adult language the mother will respond with reward and the operant conditioning process begins.

Cognitive Theory

Jean Piaget in this cognitive theory states that children do not think like adults and before they can begin to develop language they must first actively construct their own understanding of the world through their interactions with their environment. A child has to understand a concept before he or she can acquire the particular language which expresses that concept. For example, a child first becomes aware of a concept such as relative size and only afterward do they acquire the words and patterns to convey that concept.

Essentially it is impossible for a young child to voice concepts that are unknown to them and therefore once a child learns about their environment then they can map language onto their prior experience. An infant's experience of a cat is that it meows, is furry and eats from a bowl in the kitchen; hence they develop the concept of cat first and then learn to map the word "kitty" onto that concept. Language is only one of the many human mental or cognitive activities and many cognitivists believe that language emerges within the context of other general cognitive

abilities like memory, attention and problem solving because it is a part of their broader intellectual development.

However, according to Good luck (1991), once language does emerge it is usually within certain stages and children go through these stages in a fixed order that is universal in all children. There is a consistent order of mastery of the most common function morphemes in a language and simple ideas are expressed earlier than more complex ones even if they are more grammatically complicated. Piaget's cognitive theory states that, children's language reflects the development of their logical thinking and reasoning skills in stages, with each period having a specific name and age reference. There are four stages of Piaget's cognitive development theory, each involving a different aspect of language acquisition:

Sensory Motor (Birth to 2 Years)	Children are born with action schemas to assimilate information about the world such as sucking or grasping. During the sensory-motor period, children's language is egocentric and they talk either for themselves or for the pleasure of associating anyone who happens to be there with the activity of the moment
Pre Operational (2 to 6 Years)	Children's language makes rapid progress and the development of their mental schema lets them quickly accommodate new words and situations. Children's language becomes symbolic allowing them to talk beyond the here and now and to talk about things such as the past, future and feelings.
Concrete Operational (7 to 11 Years)	Involves animism which refers to young children's tendency to consider everything, including inanimate objects, as being alive. Language is considered egocentric because they see things purely from their own perspective
Formal Operational (12 Years to Adulthood)	Language at this stage reveals the movement of their thinking from immature to mature and from illogical to logical. They are also able to de-centre or view things from a perspective other than their own. At this point that children's language becomes socialized and includes things such as questions, answers, commands and criticisms.

Social Theory

Vygotsky's social interaction theory incorporates nurture arguments in that children can be influenced by their environment as well as the language input children receive from their care-givers. Although the theories of Skinner, Chomsky and Piaget are all very different and important in their own contexts, they don't necessarily take into account the fact that children don't encounter language in isolation. The child is a little linguist analyzing language from randomly encountered adult utterances. The interaction theory proposes that language exists for the purpose of communication and can only be learned in the context of interaction with adults and older children. It stresses the importance of the environment and culture in which the language is being learned during early childhood development because this social interaction is what first provides the child with the means of making sense of their own behaviour and how they think about the surrounding world.

According to Williamson (2008), children can eventually use their own internal speech to direct their own behaviour in much the same way that their parents' speech once directed their behaviour. Speech to infants is marked by a slower rate, exaggerated intonation, high frequency, repetition, simple syntax and concrete vocabulary. This tailored articulation used by care-givers to young children to maximize phonemic contrasts and pronunciation of correct forms is known as child-directed speech (CDS). Vygotsky also developed the concepts of private speech which is when children must speak to themselves in a self guiding and directing way initially out loud and later internally and the zone of proximal development which refers to the tasks a child is unable to complete alone but is able to complete with the assistance of an adult.

The attention and time that a mother spends talking about topics that the child is already focused on highly correlates with early vocabulary size. In the early stages of a child's life this is usually done through mothers or baby talk which may allow children to bootstrap their progress in language acquisition (Williamson, 2008). The mother and father also provide ritualized scenarios, such as having a bath or getting dressed,

in which the phases of interaction are rapidly recognized and predicted by the infant. The utterances of the mother and father during the activities are ritualized and predictable so that the child is gradually moved to an active position where they take over the movements of the care-taker and eventually the ritualized language as well. Basically the care-giver is providing comprehensible contexts in which the child can acquire language (Mason, 2002).

Another influential researcher of the interaction theory is Jerome Bruner who elaborated and revised the details of the theory over a number of years and also introduced the term Language Acquisition Support System (LASS), which refers to the child's immediate adult entourage but in the fuller sense points to the child's culture as a whole in which they are born. Adults adapt their behaviour towards children to construct a protected world in which the child is gradually inclined to take part in a growing number of scenarios and scripts and in this way the child is lead gradually further and further into language. However, one must remember that although our social context provides support for language acquisition, it does not directly provide the knowledge that is necessary to acquire language and this perhaps where a child's innate abilities come into play.

Findings & Discussion

Language acquisition has been one of the central topics in cognitive science but has also been one of the most controversial. Languages are complex combinations of elegant principles and historical accidents, which is perhaps one of the reasons why there is no monolithic explanatory theory of language.

Theory	Depiction
Behaviour Theory	Language learning is a process of habit formation that involves a period of trial and error where the child tries and fails to use correct language until it succeeds.
Cognitive theory	Children's language reflects the development of their logical thinking and reasoning skills in stages, with each period having a specific name and age reference.
Social Theory	Language exists for the purpose of communication and can only be learned in the context of interaction with adults and older children

However most of the concepts and theories explaining how native languages are acquired go back to the approaches put forward by researchers such as Skinner, Chomsky, Piaget and others.

Conclusion

The goal of language acquisition research is to describe how a child becomes competent to produce and understand language, select the proper processing strategies and achieve language milestones. However, there are a range of theories of language acquisition that have been created but most of these theories cannot agree on the role that both nature and nurture play in language acquisition. The theories do have one thing in common though, and that is the fact that they all believe that language acquisition is the key aspect that distinguishes humans from other organisms.

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TEACHING ENGLISH TO THE BLIND STUDENTS USING THE HELP OF TECHNOLOGY

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Abstract

Today English is the most widely speaking language in the world. Technology plays vital role in teaching the English language. Especially in the case of blind students technology makes easy to teach English. JAWS, NVDA, Kurzweil and talking typing teacher are the software's which makes teaching English in easy way. These are the screen reading software's for blind students using gadgets like computers, mobile phones and tablets. Through these software's visually impaired students can able to access the computers, internet, social media's and improve their skill in reading and writing. Software's like Spell check, word web, talking dictionary helps to enrich their knowledge.

Keywords: JAWS, NVDA, Kurzweil, teaching, visually impaired students.

Introduction

"It's not that we use technology, we live technology" by Godfrey Reggio, American director.

Today English is the most widely speaking language in the world. It is used in the purpose of teaching business, medical and in various fields in the world. It is the second language which is used by many countries in the world. In India it is used as link and official language. Influence of British people it placed vital role in the various fields. In teaching it helps to enrich the knowledge like reading, writing, listening and speaking. Through technology teaching English is easy. In the case of blind students, teaching is very difficult because they are depending only in the brail methodology in old days. After the influence of technology teaching became easy in blind schools.

Today, through technology blind students access the computer gadgets, internet, social networks like whatsapp, facebook, Instagram through screen reading software's. Screen Reading software helps to read the displayed items in the screen. JAWS (Job Access with speech), NVDA, Kurzweil software's helps in reading, writing and listening. Learning is easy with the use of these software's. For accessing these software's keyboard shortcuts are available. Through practicing these shortcuts accessing process will be very easy to use computers. "Learn perfectly all that

you learn, and Thereafter keep your conduct worthy of that learning" by Thiruvalluvar.

Shortcuts

Right arrow – Helps to read the character and next character.

Left arrow – Helps to read the previous character.

Down arrow – Helps to read the next line.

Up arrow – Helps to read the previous line.

Ctrl + down arrow - Helps to read the paragraph.

Alt+down arrow – Helps to read the sentence.

Alt + Up arrow – Helps to read the previous sentence.

Ctrl + Up arrow – Helps to read previous paragraph.

Insert + down arrow - Helps to read the entire passage.

Ctrl – To stop reading.

These shortcuts help to navigate NVDA and JAWS. While teaching English, with the help of these software's process is very easy for the teachers and the learners.

Kurzweil

Kurzweil Education provides literacy solutions, tools and training for those with learning differences and challenges, or people with blindness or partially sighted. Kurzweil is one of the software used for the blind students for reading and scanning purpose. Through this software blind people can read and scan documents and books. After scanning the document the person

can change the document in the required format. So while learning the English through this software teaching process is very easy. This software has editing, cut, copy and paste, save, web browsing, photo shopping and etc. So it will be very easy to the learner to learn the process.

Talking typing teacher

It is also one of the software used by the blind students for learning purpose. It is exclusively designed for English learning. It has 9 apps within itself. Key practice, word practice, sentence practice, grammar practice and etc. Key practice helps to identify the keys and alphabets. Word practice helps to pronounce and to type the word. Sentence practice helps to learn make the sentence and typing the keys in a perfect way. Grammar practice helps to learn the grammar like parts of the speech, sentence structure and etc. Through this software the person learn English in an effect way. This software is designed as a game play. So it will entertain the students as well as teach their skills.

Spell Check

Blind students, while writing there is a possibility for typographical errors. In order to avoid those errors this software will be useful. While reading through JAWS, NVDA and Kurzweil the software dictates the words and paragraph according to the navigation. So there are possibilities for unaware of the spellings. While using the spell check software, it helps to check the spellings while writing.

Dictation Software

This software is used for typing. If the person dictates, the software will type according to the received information. But it expects the standard slang for receiving the information. If we use the local slang, the software cannot recognize the information which leads to miss spell the words.

NVDA (Non Visual Desktop Access)

This software is designed for reading the national and international languages. So, while learning English blind students get perfect knowledge about what they are reading and learning. It is designed as an error finding and accurate tone reading and etc. Through this software blind people can proof read the documents and typed sentence. It helps in not only reading the English language but also used to read other languages. Hence, blind people are masters in their regional languages. This software is

designed not only for reading, typing is also possible.

Conclusion

"Technology will not replace great teachers but technology in the hands of great teachers can be transformational" by George Couros.

English is the language which helps to move the person in a global level. So learning the four skills like reading, writing, listening and speaking helps to strengthen the person's knowledge. Hence, in the case of blind students using software's like JAWS, NVDA, Kurzweil, talking typing teacher, dictation and spell check software makes their learning process easy. That is why blind people can access this software to enrich their English knowledge. Teacher can also feel easy to teach the blind people.

If the software's designed as a human slang that will be useful for recognize the sounds and information easy. At the same time the software not able to read the phonetic symbols. If the symbols are readable that will be helpful for blind students to learn the phonetics. In the case of scanning, hundred percentages is not possible. The software recognizes partially. If it recognize hundred percentage that will be more helpful for accessing the books. In Google search website, even if the search word spelling is wrong, it displays the relative words for the search. As like Google search website, if the spell checks and dictation software's are designed, it will be more useful for writing.

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THE LOSS OF IDENTITY IN ANITA DESAI'S *WHERE SHALL WE GO THIS SUMMER?*

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Abstract

The human relationship is one of the chief themes of Indian novels. Anita Desai is a world famous novelist in English. She is an Indian novelist, short story writer, screen writer and children's writer. Her writings have been influenced the people for generations.

Anita Desai focuses on the human predicaments such as anxiety, frustration and loneliness of the contemporary world. She concentrates the inner world of her characters than their outer one. She focuses the complete human personality of the modern society. Mostly the modern men suffer due to the alienation.

*Anita Desai's *Where Shall We Go This Summer?* depicts the loss of identity of a married girl Sita who mirrors the Indian society. The novel is divided into three parts entitled as Monsoon'67, Winter'47 and Monsoon'67. The first section Monsoon'67 describes the disintegration of Sita's attachment with the worldly affairs and the people. The second section of the novel Winter'47 precedes the first section somewhat forty years before. It describes the chain of action affects the protagonist in her early part of life. The third section entitled as Monsoon'67 is the continuation of the first part. The first two parts describe the protagonist's disintegration of life. The end part suggests her integration of her life again.*

Sita, the protagonist of the novel has been pregnant for five months. She is a middle aged woman of forty years. She faces the identity crisis in the modern world. She tries to escape from this world and finds out the solution but she is helpless and forced to compromise with the hard reality. At last she sacrifices her desire and lives for others.

Introduction

Anita Desai's *Where Shall We Go This Summer?* depicts the loss of identity of a married girl Sita who mirrors the Indian society. The novel is divided into three parts entitled as Monsoon'67, Winter'47 and Monsoon'67. The first section Monsoon'67 describes the disintegration of Sita's attachment with the worldly affairs and the people. The second section of the novel Winter'47 precedes the first section somewhat forty years before. It describes the chain of action affects the protagonist in her early part of life. The third section entitled as Monsoon'67 is the continuation of the first part. The first two parts describe the protagonist's disintegration of life. The end part suggests her integration of her life again.

The novel begins in a small island called Manori. Sita, the protagonist of the novel has been pregnant for five months. She is a middle aged woman of forty years. Moses, the caretaker of her ancient house in the island is the servant of Sita's father. He has been living with his wife Miriam in the island after the death of his master. When the novel begins, Moses arrives at the tea shop on the

Marve beach, a neighbour island in order to bring his master's daughter Sita and her children Menaka and Karan to Manori. They have not visited the island for twenty years. Sita wants to renovate her connection with the island after twenty years. Sita thinks that the frustrations of her life and the annoyance of her city surrounds might be solved in the new land. She feels that Manori is a paradise, a magical island and a Utopian land. It is the place she was grown up in the young age. The journey to Manori is 'home-coming' to Sita. It can solve her problems. She thinks that Moses and Miram are like Adam and Eve to take care of her old house in the Eden Garden of Manori.

Sita is unable to cope with the hostile life in the present environment. She wishes to find her identity like her past life. She feels comfortable in her childhood in the Manori Island twenty years ago. So that she wishes to enjoy it again. The past life becomes a psychic reminder to her. She prefers to visit Manori in order not to give birth to the baby in her womb. She has a strong faith on this island because her father has made this island a

magical one and also done some kind of miracles. As she is unable to abort the child in the advanced stage of pregnancy, her husband Raman asks her to go ahead with it. Sita's dilemma appears to be her hostile feelings with her husband. Her dwelling place and its surroundings sickens her psyche. Besides, her husband is a business man always concentrating more on the business matters than the family affairs. His lack of feelings leads her to the verge of lunatic. She feels bored with him.

A series of minor incidents in her life nauseate Sita and makes a strong antipathy against her childbirth. Being hypersensitive, she does not wish to give birth to a baby because she feels that the world around her is competitive, cruel, mercenary and suspicious. It is not a congenial place for a child to grow in. Besides, she does not wish to abort it. She wants to keep the baby in her womb endlessly in abeyance. But this is practically impossible. Her husband insists her to abort her child if she is unwilling to deliver it. Sita replies to him that she neither aborts her nor wishes to deliver it. She challenges her husband, packs up her dresses and brings her one daughter and the youngest son to the island. Further the monsoon is not good for health in this condition. Though Sita's decision of going to Manori is impractical, she is very stubborn to accomplish it. It creates an aversion between her husband and herself.

One of the incidents is the hordes of crows preying on a wounded eaglet. Daily she watches the crows outside from her flats. The crows form a shadow civilization in the city. They eat rotten fish in the waves. They sit on the ledges and balcony rails of the flats to wait for the garbage from the houses. They are practicing murder, infanticide, incest, theft and robbery. One Saturday morning, when she helps her older sons with their geometry, all on a sudden she listens the deafening cawing of crows. Immediately she rushes to the balcony from where she witnesses the crows' cruelty. A number of rapacious crows have been trying to pack at and kill an eagle. The crows are continuously hovering round and pecking at the defenceless eaglet. These crows are the symbols of certain amount of opposition and aggression of modern human society. Sita also puts her toy-gun away. On the next day morning, her husband

Raman has informed her that the crows have eaten up the eaglet. He is least bothered at the incident. He says to her that: "They've made a good job of your eagle. Look at the feathers sticking out of that crow's beak" (37). This incident disturbs Sita very much psychologically. Though eagle is strong, it becomes powerless against a horde of crows. She comes to the conclusion from this incident that like the eagle the survival of an individual in the modern society is a complicated one. The eaglet represents Sita fighting against Raman, the crows. The crows attack on the eaglet represents the helplessness of Sita. Sita's hazardous attempts to save the eaglet are represented her struggle against the masculine values.

Another incident is that her maid's quarrel in the street. Since there is not park in the nearby house, Sita's maid brings her little son Karan and Rosie, her daughter to play with other children in the evening time. The other maids of the house also bring their children in a cul-de-sac and made them play with themselves in the roadside dirt with their toys cars and trains. The maids are sitting together and discussing with themselves about their *memsahibs*, their lovers and the cinema. While the maids indulging in small talk, they start quarrelling with one another in the most unpleasant words. On listening to the sudden sound from the street, Sita looks at the street from the balcony. She witnesses the tooting sounds of arguments. Immediately she thinks about the helpless conditions of her children. She abandons everything and rushes to the street to rescue her children from the hazards. Sita's children are frightened by the maid's fighting who are fighting like ancestral warrior-women prepared for battle. In the quarrel, Sita looks at her son Karan crying in the midst and calls her daughter but her voice does not reach her daughter Rosie. She brings her son and daughter safely from the hazardous place.

On reaching the home, Sita enquires her son about the scratch in his leg and begins to sob herself. It shows her sensitive nature. Again she demands her son and daughter to answer to her how that scratches happened. Further she complains to her husband Raman that "It is like living in the wilds. One may be attacked in the streets" (39). Her son confesses to her that the

women's beastly nails scratch his body. This incident disturbs Sita's mind further. She thinks that in the modern society, little children have not to be left under the care of the maids. Most of the maids in the modern society are irresponsible and undependable. In such an undependable society, she does not willing to deliver another new baby.

Another small incident disturbed Sita's mind is her sons' combat with one another. She watches her sons fighting: "Like the waves incessantly, tiresomely, crashing into each other, her sons hurled their bodies at each other as if they were made for attack and combat" (40). She frightens to look at their fight. She screams out of fear. She parts them with difficulty. Her daughter Menaka replies to Sita that they are not really fighting but imitating like their favourite heroes in the films.

One evening when Sita has a collection of painting at her table, she remembers her daughter Menaka's painting. Immediately, she rushes to her room and finds out a number of paintings. She admires at the pictures of natural scenes. She feels proud of her daughter having been giving importance to art. All on a sudden, Menaka tears off the pictures and says that they are worthless. The action of Menaka disturbs Sita. Her own daughter cannot have the interest like her.

The guests have been a good acquaintance to her husband in business, entertainment and making money. Her husband avoids his business partners' wives in their business discussion. It shows his male chauvinism. Since her marriage life, she is not happy with her husband. She is revolted against the subhuman placidness, calmness and sluggishness of the family life. Her provocative life makes her frustrated. As a result of which, she starts smoking. Further she does not like women of other households have prepared food for them. She does not accept people visited to her house continuously for various reasons. Her husband gives importance to neither them nor her. So that she spends almost all her time on the balcony, smoking, looking out at the sea.

Once in a week's end, Sita and her husband Raman with their children have enjoyed their week end in Ajanta and Ellora caves. On their return journey, they happen to come across a foreigner hitch hikes their car at the side of the road. Curiously enough, Sita tries to identify

herself with the foreigner. She feels that he has failed in his life like her. After a month, when she talks about the foreigner to her husband, he ridicules him as a fool. This particular episode keeps her mind in a state of tension for a considerable time, "till tension no longer possible, and died of itself" (47). But her husband Raman mentions her admiration and interest on the foreigner as an act of infidelity. It seems to her that her infidelity is only for mental, not of physical. This incident imprints on her mind as a scar, "She still carried its deep scar" (48).

The second part of the novel is entitled as Winter '47. The other reason for Sita's sojourn to Manori is to stop giving birth to her fifth child. She feels that it is possible in the magic island. She has developed this faith out of her father's achievements in the island. Her father has made this place an island of magic and miracle.

As the village has no well, Sita's father decides to dig out a well without the use of machine. When he starts digging out, his followers join with him. They work continuously regularly. Every day they work two hours in the morning and evening after the prayers. When the first bucket of water is drawn out and ladled out the water, the *Chelas* yell out: "Sweet! They cried, ecstatic, as they cupped their hands beneath the ladle and drew in mouthfuls of water. Sweet!" (63). Sita tastes the water and finds out that the water is not sweet but she does not say it in front of the people because she is unwilling to disappoint the villagers. Later she finds out that the well water is sweet. Besides, her father carries out some "miracle cures" (63) with the well water.

A village woman Champa belonged to the fisher community says that her boils becomes cure after drinking the water. Followed by this incident, villagers look upon Sita's father as a doctor who can cure their diseases. A beautiful fisher woman called Phoolmaya has married to the fisher man called Raju. They have been suffering for childlessness for ten years. Her mother-in-law and her husband have been ill-treated her due to her infertility. It leads Phoolmaya even to commit suicide. Sita's father does not provide her any medicines but merely blesses her privately in his prayer room. Later she becomes pregnant and her husband stops beating her. Her husband adores

not only his wife but also Sita's father enabled his wife to conceive. This magic happens due to the kind words of her father. His kindness has made Phoolmaya self-confident and receptive to her husband's seed.

In another incident an old lady called Kanti-amma comes with howling sound that her son has been bitten by a scorpion. "My child has been bitten! Babaji! Babaji! She rolled on the floor, her eyes dilated and started out from her skull, tearing her hair till father who was then eating his single meal of the day, came out to see her" (65). Her father visits her hut and finds out that the child has been bitten by the scorpion in the rotten thatch of the hut. Her father has brought some medicines in the pocket and applied them on the bitten place. The fomentation he administers proves very effective. It drains away all the poison from the bitten spot. The treatment her father has given to the child is out and out scientific.

In another situation, Sita's father safeguards a cobra from the villagers. Mata, one of the villagers begins to scream that "we should not let it go or it would come back and kill us in the night" (66). But Sita's father says that "we must not kill" (66). Later a new element is added to his experiment. Some people say that her father's treatments are merely hocus-pocus. But his biographers and his critics make them hold their tongues. He has done another miracle in the farm land. He coaxes the people to follow his method and advises them to abandon the primitive groove. "He walked barefoot in the muddy, ploughed fields down by the village where the islanders grew some meagre crops of vegetables and rice. He bent double with them deep in the mud, showing them how to space the rice seedlings" (68).

Sita leaves Manori after her father's death. She expects "the sane, the routine-ridden mainland as far as rest in a sanatorium" (90). But the urban life grows stiff, static and petrified with its implicit threats of murder and violence. Everyday world becomes so insufferable to her so that she begins to think of the magic island as of release. Sita and Raman's searching for the self are two opposite poles. Their unhappiness causes their interest in the tradition and modernism. Sita is

nourished in the traditional attitude under the care of her father and Manori Island. Her sudden clash with Bombay after the death of her father and with the marriage to Raman indicates modernistic attitude.

Sita's life at Manori island restores her to the world of hard facts and awakens her to the truth of her situation. In its very failure to offer the magic of the earlier era it provides her an ideal setting to fight her affliction. Therefore, she takes the final decision to follow Raman to Bombay. The ending part of the novel is positive. It is highly encouraging and life enhancing. Sita neither kills anyone nor commits suicide, nor dies, nor goes mad. She compromises with herself. She develops her inner urge to face the life boldly. She comes to the conclusion that the life is not a rubber road to drive smoothly and fastly. It has full of ups and downs. A good driver should face those problems in the life journey to taste the success in life. The concluding part of the novel describes Sita's compromise with the world. She gives up her egoistic self and takes an apocalyptic vision. At the beginning she is unable to cope with her husband, her situations and even with her children's likes and dislikes. She finds that all her life is fictitious. Her recognition of others and the world are marked by the vision of her revelation. This new idea changes her to love her husband, to love her children, her neighbours and herself. The religion of confusion in her mind destroys. Her return journey from the island converts her positively.

Sita is moulded herself as a complete personality from the hard shell of identity crisis. Now she realizes that beauty lies not only in the acceptance of life but also in the adjustment, compromise and sacrifice for others. It is not considered as the victory of Sita or Raman. She gives up her personality in order to win her husband's favour. Her husband deserves such triumph. At last Sita's call of her children indicates symbolically her adaptation of the new world.

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COMMUNICATIVE ENGLISH IN INDIA: SCOPES FOR IMPROVEMENT

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Abstract

English has moved out of the library since 1990s, with the introduction of new courses, new perspectives, new levels (primary, secondary and undergraduate). As for new perspectives we have a new demand for Communicative English. In today's business / economy oriented world of free market where intellectual ability is replaced by machines, communication holds a gigantic place. Outsourcing of free market, knowledge based industries have all given boost to world's employment opportunity with one common criterion-the ability to communicate in English. Our paper explores the difficulties of Communicative English teaching in Indian context and trying to find remedial measures for the barriers of communication.

Introduction

English language is the most important language of communication between different countries. In India, people of different states have their own language. English Language has become a connecting link among various states of India. If we go back to historical facts, we see that half of the globe was under the British imperialism. French, German, Greek and definitely Sanskrit are not inferior to English, yet the fact is, English had stood the test of time. Hence we can't deal with English just as foreign language. The entire spectrum of education and philosophy, modern science and technology can be better understood through this language. Here, in this presentation we will discuss the difficulties in teaching communicative English in India along with the remedial measures for the barriers of communication.

Language teaching

Learning English requires different techniques for different types of learners. Some people require more time to reflect on concepts before diving into dialogs and presentations. Others need to speak to reinforce new information. For some people, kinaesthetic activities such as dance, clapping and physical movements can shift information from short-term memory to long-term memory. Music, rhymes, chants, poems and games provide

additional reinforcement. It's been in the hands of a teacher.

Difficulties in teaching Communicative English

Lack of Motivation

In learning a second or a foreign language, motivation is the crucial force which determines whether the learner embarks on a task at all, how much energy is devoted to it and how long he is attentive. It is known as a complex phenomenon and include many components, such as, the individuals drive, need for achievement and success, curiosity, desire for stimulation and new experience and so on.

Lack of Model

One of the primary challenges for someone learning English concerns is the lack of a proper model for speaking. Whenever possible, students should listen to native English speakers engaging conversation or teaching concepts. This practice sharpens students' ears to unique rhythms and pronunciation of English and can provide insight into more abstract and advanced English language.

Mistakes in English

Most of the mistakes are made unknowingly i.e. when making a mistake becomes habitual; we keep making the same mistake even without

realizing it. If we study this problem in a scientific manner by trying to know what is the actual cause behind the mistake we would be able to avoid it.

Crowded Classes

The size of the classes everywhere is considerably large and thus student's participation in the class work is quit impossible. The ratio of students in relation to teachers is not proportional. This is one of the reasons why individual attention is not possible to the students. For individual attention, there is a provision of Tutorial classes but the number of students in Tutorials is also very large, because most of the college can afford neither so many rooms for this purpose nor so many teachers to conduct effective teaching of English. It should also be recognized that the practical work in the teaching of English demands that the number of students in the class be limited.

Lack of Infrastructural Facilities

In India, most of the schools are not having Language Laboratory for teaching. Many teachers use translation method to teach the lessons. All the teachers found completing entire the syllabus always in time. The additional material they mostly refer are Newspaper and Magazine; and others like, Grammar books, Reference books, General Knowledge Books, Story books, T.V. Channel and Internet. Most of the schools have English dictionaries in school library. Some teachers use Audio-visual aids in teaching of English. Major aids they use are Compact Disk, Pictures, LCD Projector and Television. Even they don't feel more difficulties in using these devices.

Remedial measures for the barriers of communication

Building a Rapport with Your Class

When you enter the class for the first time it is very important that you give a welcoming smile to your students and greet them. Your assuring smile and greeting them in a familiar manner helps them bond with you instantly. When they bond with you, they will find learning the language easier. Remember a smile always welcomes people to interact with you.

Building Confidence among Students

At the first meeting itself train your students to ask some simple English questions and give their answers, examples are ,What is your name?, Which country are you from?, Who is your best friend? etc. many teachers of English as a second language make the mistake of beginning with the alphabet. This is wrong. When you train them to ask questions on the first day itself, your students will definitely show off these questions to their folks. And their interest in the language will be built. They will come with higher hopes of learning more things the next day. The teacher should emphasize more on the language learning skills than the portion completion at the undergraduate level.

Keeping in Mind - Aims of Teaching English

The teacher should always emphasize on the aims of teaching English. It will help to teach effectively. The aims are:

- To enable the students to understand English when spoken.
- To enable the students to speak in English.
- To enable the students to read English.
- To enable the students to write in English.

These are the primary aims of teaching English instead of enabling the student to pass in the upper class. This we can say LSRW-Teaching.

Applying Different Methods of Teaching

The teacher while teaching English should use the different methods of teaching English to the students. The teacher can also make use of the language lab.

Some of the methods of teaching English are as follows:

- The grammar translation method.
- The direct method.
- The series method
- Variation of direct method.
- The oral approach/ situational language teaching.
- Audio lingual method
- Communicative language teaching.
- Directed practice.

- Learning by teaching.

By the usage of appropriate method for teaching various topics accordingly helps to enhance the effect in teaching language.

Improvement in Teaching Facilities

Special efforts should be made to ensure that teachers get proper teaching facilities, including space, books and teaching aids. The school and the college libraries should subscribe good journals which may enable them to know the latest developments in the field of linguistics and English language teaching.

Building Communication Skills

Never teach your students always speak with them. Converse with the students about day – to-day things. Keep talking with them in simple English. They will talk at the initial with icebreakers. And when they start to talk, they will learn. Encourage your students to talk. As the students attempt to talk in English make it a point to listen.

Handling Mistakes with Care

Mistakes will happen in the class and you have to learn how to handle them deftly. If you laugh at the students they will be too embarrassed to make any further attempts at speaking the

language. If you do not laugh at students, they will feel that you are the only being of too kind to them and might always think they have said something wrong but you are hiding with your amusement.

Matching Level with Your Student

Being a teacher you know the language and might have got accolades for it but your student cannot even frame three sentences in English properly. Only your perseverance will help them to do it. Remember that your students are not native English speakers they will not be able to even ask you their doubts. Be patient with them and encourage them to express themselves.

Conclusion

As a conclusion, if we have applied the remedial measures discussed above, the result in learning Communication English will be easier. Teaching English as second language is really a fun if you do it in the right sporting way. You have to make it fun for your students too that's the way they can learn better. Students should be provided with more practical usages. The familiar proverb we knew "Practice makes a man perfect". I hope that when they have a good practice in communication, they can equip themselves and can improve their communication well.

FORGING NEW CONNECTIONS IN LANGUAGE ACQUISITION: A TASK-BASED APPROACH IN ELT CLASSROOM

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Abstract

What is the reason for downfall of English Language standards in Educational systems today? What is the duty of Language experts, educationist or board of studies member at Educational institutions? Now –a- days every student by choice or chance is going for professional education. This, as a hypothesis, we can affirm that learning communication skills is as important as learning the core or regular subjects.

Language teacher is essentially a transformative intellectual and teaching therefore has at least two goals, maximizing learning opportunities in the class room and more importantly mentoring the personal transformation of your learners. The first one of course relates to creating the conditions necessary for desired linguistic skills to develop in as shorter time as possible. The second one is important because teachers have to realize that language teaching is much more than teaching language.

The current education programs offers ritualistic exposure, fragmented knowledge which is neither linked to the larger aim of the education and dissipating knowledge, nor to the ground of reality of the class room practice.

In India we still follow the same teacher centered classroom teaching and in the language class room we follow methods which are not only conventional but old-fashioned. We are still following the paradigm where the educator introduces a specific syntax item and then the learners are asked to work out, then finally they asked to form sentences of their choices. This not only dwindle the their ability to learn naturally but also diminishes their

Facility to become strategic thinkers, strategic learners and strategic explorers of the classroom. A shift from a linear discrete approach to cyclical, holistic approach to language teaching system is therefore a need of the time

Task-based Language teaching and Task-based Language learning is a remedy for the above stated problems. This Paper presents:

- *The natural way in which English Language can be learnt*
- *The execution of this approach in Language Learning Classroom*
- *The merits of this method in the current scenario.*

Keywords: *Task-based approach, linguistic methods, Paradigm, TBLL, Communicative Language Teaching.*

Introduction

What we see in different parts of the world is an extra ordinary awareness and recognition that the ongoing process of educational globalization present unprecedented challenges and also unlimited possibilities to the learners as well as educators and In fact I see a very close connection between globalization and education, and the relationship is expanding at a turbocharged speed, the dialectical relationship between the two, meaning globalization nourishes education and education supports globalization, and therefore what seems to be happening for good or ill, is that more and more global entities are now getting involved in investing in local education ,and their main focus is seems to be to become a global think tank towards actually shaping the educational policies and practices around the world.

This new global context in fact exerts a lot of stress on the learners, the potential employees, to learn English Language more quickly and effectively. This in fact leads to the invention of new strategies and methods. Most of the methods have not succeeded in putting it in to practice, the methods arrived all of a sudden did not prevail to meet the wants and demands of the current situation, while Task-based Approach has been gaining momentum in ELT classrooms for the last twenty years of this century.

Task-Based method was handled by N.S Prabhu in 1979 with the hypothesis 'Form is best learnt when the focus is on meaning' and is popular among the academic circles in Bangalore. He says if we allow students to use a language by creating a meaningful purpose they would be able to express the language. He conducted the

experiment on students who were studying in regional medium schools of no English competence. He created some tasks which the students had to solve. In order to solve those tasks, they had to use English language. Using those tasks he had begun to teach English and was successful. Many children were able to speak English in the process.

Task-Based Approach

TBA has its derivation from Communicative Language Teaching. Here the focus is implementation of meaningful tasks in classroom activities. In order to complete the task, the students have to use language as an instrument and they are free to express in whatever; language they want. The significance here is students get an opportunity to express their language when the focus is taken away from forms and structures. It is an approach where learners can improve the language in natural way. The present-Practice-Produce (PPP) paradigm pre-determine how the language will be studied and they are primarily designed to transfer a set of pre-determined, pre-selected, pre-sequenced body, usually dead body of knowledge to students and these models do not enable students to construct their own vision of understanding and their own version of learning. TBLL gives the flexibility to the learners and enable them to develop the knowledge, skill, attitude and autonomy necessary to construct their own context sensitive theories and practice. It helps the learners to enrich the language in all spheres. Narrating a story, sharing information, role play, problem solving etc... are considered to be pertinent and authentic tasks in ELT classrooms. Let's see some definitions given by the researchers who worked on this approach.

According to N.S Prabhu

An Activity which required learners to arrive at an outcome from given information through some process of thought and which allowed teacher to control and regulate the process was regarded as task. Prabhu (1987:24)

According to Peter Skehan

Task has following characteristics

- Meaning should be given primary importance.

- Learners should not be given other people's meaning to regurgitate.
- Task has some sort of relationship with real-world activities.
- There should be priority to task completion.
- The assessment is based on task outcome.

Skehan (1998:95)

The tasks which we need to implement in the classrooms are somehow different from real world tasks. These are language tasks and are not to be equated with other tasks which do not require the use of language for their development. The point here is cognitive skills and linguistic skills are different for specific learners. Specific learners may have cognitive skills to perform a task but may not have the desired linguistic skills to do or explain what they are doing in foreign language. They may not know the right words for the concepts they have in mind. In order to get rid of this problem, some authors advocate three types of tasks which have to be introduced in language learning process.

- Pre-task
- During-task
- Post-task

Pre-task: During pre-task, the language needed to perform the task is introduced. The teacher may introduce the key vocabulary in 'weak' form task-based language learning. This sounds very much like the conventional Present-Practice-Produce paradigm whereas in strong task-based language learning, learners are responsible for choosing appropriate vocabulary with reference to the context.

During-task: During the task phase learners perform the task in small groups. Here, the role of the teacher is limited to being an observer.

Post-task: Post-task activities involve refining what has been learnt. Sometimes students may pay too much attention to fluency, because they already know how to perform the task. In such case emphasis could perhaps be focused on accuracy or restructuring rather than on fluency. It requires further practice, repetition of the task, analysis of how it has been done. Thus completes the entire cycle.

Some of the Examples of Tasks are Communication Activity

- Speak about your hobbies or activities you like to do in leisure time or ask them to write.
- Asking students to give their views regarding issues like Deforestation, Poverty.
- Asking students to narrate a trip they had been to during summer vacation.

Grammar Activity: Ask the students to write three forms of the verbs (read, write, buy, walk, go, see etc.) We can ask the students to write four things they did the previous day. We can make them to speak

Grammar can be taught in this manner by creating interest among the students. Feedback should be given at the end of the task.

Role Play: These kinds of activities develop conversational skills among learners. For example: Collection of some articles like pencils, books, pens, ink bottle, eraser etc and keep them on the table. Teacher now asks two students to play a role of a shop keeper and a customer.

A: Shopkeeper

B: Customer

Now conversation can start between them with the customer asking the price of the articles and shopkeeper giving information about them.

Activities through Video Clips

Teacher's Activity: Show a video clip to the students for 10 mins. Teacher can make a discussion among the students regarding the central theme, characters, conversations of the clips etc.

Students Activity: Learners will be divided into small groups. They prepare notes on the video clip. Each group will present it orally. At the end of the task they will receive the required feedback.

Role of Teacher and Students in Task-Based Language Learning

Role of Teacher

- Co-operate with students, prepares a frame work according to the learner's needs
- Implements the tasks and organizes the classroom activities in a smooth manner.
- Creates environment so that learners can interact, and co-operate among themselves

- Gives the necessary feedback and teach the language according to learners needs

Role of Students

- Learners perform the given tasks either individually or in groups.
- Gather and organize information in a written form or else they can present orally.
- Learners receive feedback from the teacher and they analyze their performance and go for remedial work, if necessary.

Advantages of Task-based language learning

- TBLL is student-centered.
- Students are encouraged to use the language spontaneously and creatively through tasks.
- Students explore new ideas discussing themselves and so they develop co-operative skills.
- It provides practical linguistic skill building.
- Students will get more opportunities to express their views.
- TBLL is intrinsically motivating.
- Assessment is based on task-outcome.

In a Nutshell

Task based activities consolidate learning and improving the performance of the learners in the class room. The learners learn the skills in three stage process

Verbalization: Verbalization bring outs more from the learners thereby making the teacher a mere facilitator in which the meaning of a word or the rules about the grammatical structure in the given contexts made clear

Automization: The need based learning provided by the verbalization results learners' presentation. The teacher monitors the learner's performance by demonstrating target language repeatedly so that the constant performance of the skill along with the teacher's suggested exercises makes them atomized.

Autonomy: So later the learner's speed up their performance by trying to do individually, encouraging and assisting one another through group work or pair work, these activities will make

them autonomous with a little help from the teacher.

Conclusion

The History of English Language Teaching offered many methods and strategies to learn language. They existed for some period and were suited to the needs of that time. Today the urgency to learn English language fluently and effectively is needed to get proper employment as well as to compete with outside world.

Now given the global developments and the need to shift our assumptions a logical question arises, are the educators ready to face the challenges? The answer in my opinion is a resounding NO. That is because, we are traditionalized with certain accumulated entities, bits and pieces of disjointed knowledge, cannot constitute a comprehensive frame work or to put it more eloquently in the words of a French philosopher a cart load of bricks is not a house, think about it a cart load of bricks is not a house, we want a principle a system and integration, ladies and gentlemen what I have attempted to do is to collect some bricks from the professional literature put them together to build shorter version of new model, what we require is a high degree of intellectual commitment and a high level of intellectual enquiry to make this desirable model a doable one.

As we know information technology has created much greater awareness in our learners, every time when I make a group of students in my class, I look at them and say they know much more than I did when I was of their age and that is mainly because of information technology therefore, they can easily play an active role in topic selection and talk selection in the class room, therefore learner selected material from social

media like YouTube, blog they should become the part of teacher text book.

Now I always hear people say the teachers really do not have the flexibility and the freedom to do what they want to do, that is true, but then there are constraints in every aspects of life. We all learned to deal with constraints and still try to achieve our objectives. Similarly teacher can exercise their agency even when they are faced with very rigid state sponsored educational policies and practices because ultimately when you step into your classroom and close the door you are the master of that mini universe.

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CONTRASTING WOMEN CHARACTERISATION IN THE NOVEL *SHIRLEY* BY CHARLOTTE BRONTË

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Introduction

Charlotte Brontë (1816) had three sisters—Maria, Elizabeth, and Emily. The three sisters published under male pseudonyms: Charlotte's was Currer Bell, while Emily and Anne wrote as Ellis and Acton Bell, respectively. Charlotte wrote *Jane Eyre*. The book, a critique of Victorian assumptions about gender and social class, became one of the most successful novels of its era, both critically and commercially. After the success of *Jane Eyre*, Charlotte revealed her identity to her publisher and went on to write several other novels, most notably *Shirley* in 1849. In the years that followed, she became a respected member of London's literary set. But the deaths of siblings Emily and Branwell in 1848, and of Anne in 1849, left her feeling dejected and emotionally isolated. In 1854, she wed the Reverend Arthur Nicholls, despite the fact that she did not love him. She died of pneumonia, while pregnant, the following year.

While Brontë was writing *Shirley*, three of her siblings died. Her brother Branwell died in September 1848, and her sister Emily fell ill and died in December. Brontë resumed writing, but then her only remaining sibling, her sister Anne, became ill and died in May 1849.

Some critics believe that the character of Caroline Helstone was loosely based on Anne and it has been speculated that Brontë originally planned to let Caroline die but changed her mind because of her family tragedies.

Shirley (1849)

Shirley is a social novel by Charlotte Brontë. It was Brontë's second published novel after *Jane Eyre* (originally published under Brontë's pseudonym Currer Bell). The novel is set in Yorkshire in the period 1811–12, during the

industrial depression resulting from the Napoleonic Wars and the War of 1812. The novel is set against a backdrop of the Luddite uprisings in the Yorkshire textile industry.

The novel's popularity led to *Shirley's* becoming a woman's name. The title character was given the name that her father had intended to give a son. Before the publication of the novel, *Shirley* was an uncommon – but distinctly male – name and would have been an unusual name for a woman. Today it is regarded as a distinctly female name and an uncommon male name.

Some critics believe that the character of Caroline Helstone was loosely based on Anne and it has been speculated that Brontë originally planned to let Caroline die but changed her mind because of her family tragedies. However, Ellen Nussey, Charlotte's lifelong friend, claimed that the character of Caroline was based on herself.

At first glance, *Shirley* appears to have no relationship to Charlotte Brontë's other novels: it seems to be an attempt at another genre, an experiment she did not repeat. Although she was to tell Mr. Smith (2000:68)

Shirley is, nevertheless, a departure in this direction, being a historical, provincial and social novel that focuses on English middle-class women especially single women victimized in contemporary society. In a letter to W.S. Williams written during the planning of *Shirley*, Charlotte Brontë expresses her wish for 'the better ordering of the Social System':

I often wish to say something about the condition of women's questions- but it is one respecting which so much 'cant' has been talked, that one feels a sort of repugnance to approach it. It is true enough that the present a market for female labor is quite overstocked- but where or how could another be opened?....

Through the novel, Charlotte Bronte shows how the patterns of women's lives(and those of the workers) are shaped by social attitudes and forces over which they have no control. That the woman question is one of the main theme of the novel is recognized by both readers and the critics of the time. Although a concern with the position of women in society and the kinds of lives they lead is implicit in her other novel, it is only in *Shirley* that it becomes a predominant theme centering on the lives of the two heroines Caroline and Shirley. On this context we can quote Bellringer (1993: 122):

In *Shirley*, Charlotte Bronte is also concerned with the opposition between the more general behavior of protagonists, and she links this with the contrast between the opposite traits of passionate feeling and excitement, of individual freedom and fulfillment, and those of self-transcending or self-denying duty and moral responsibility. Rather than presenting this kind of divided approach in one character, as she does in *Jane Eyre*, she splits the behavior into two parts, assigning that the timid and dutiful young girl to Caroline, and that of the tougher and more independent women to Shirley.

Caroline

As the novel opens, Robert awaits delivery of new labour-saving machinery for the mill which will enable him to lay off additional employees. Robert becomes close to Caroline Helstone, who comes to his house to be taught French by his sister, Hortense. Caroline worships Robert and he likes her. Caroline's father is dead and her mother had abandoned her, leaving her to be brought up by her uncle, the local parson, Rev. Helstone. Caroline is penniless. Robert keeps his distance since he cannot afford to marry for pleasure or for love. He has to marry for money if he is to restore his mill to profitability.

Caroline Helstone's parents separated soon after her birth and she lives with her uncle, the Reverend Helstone, rector of Briar-field. She is in love with Robert Moore, who is of Flemish and English extraction, and whose father was distantly related to Caroline's mother. Robert's whole concern in life is the success of Hollow's mill and he is determined to install machinery there to

ensure this success. Early in the story an argument between Helstone and Moore results in Caroline being forbidden to visit Hollow's cottage, though even before this she has come to doubt Robert's love for her.

Caroline realizes that Robert is growing increasingly distant and withdraws into her. Her uncle does not sympathize with her 'fancies', and she has no money of her own, so she cannot leave, which is what she longs to do. She suggests taking up the job of a governess but her uncle dismisses it and assures her that she need not work for a living.

Caroline cheers up a great deal, however, when she meets Shirley. Caroline and Shirley soon become close friends. They dislike social hypocrisy and wish they could do something significant with their lives. As Caroline gets closer to Shirley, she notices that Shirley and Robert are becoming good friends too, which makes her think that they will end up marrying.

Caroline hears from Hortense that Robert has left for London for no apparent reason. Caroline has lost even her weekly glimpse of him. She feels that she has 'nothing left to live for' since there is no-one who cares whether she lives or dies. Mrs. Pryor then reveals to Caroline that she is Caroline's mother. She had abandoned her because Caroline looked exactly like her father – the husband who tortured Mrs. Pryor and made her life miserable. She had little money; when her brother-in-law offered to bring up the child, she accepted it, took up a family name of Pryor and went off to become a governess. Caroline now has a reason to live – her 'mamma'. She begins to recover slowly, since she knows that she can go and live with her mother.

Caroline falls into a decline, and is nursed to health by Mrs. Pryor, who turns out to be her long-lost mother.

In the novel, Caroline, is portrayed as shy. Her timidity is illustrated by Yoke's comparison of her pale quietness to one of the marbles of Canova (Shirely, 539). She is, Shirley tells Moore, quite feminine "nor of what they call the spirited order of women" (Shirely, 363), a girl whose rare outbursts have no "manly fire", but only "a short, vivid, trembling glow, that shot up, shone, vanished" and almost "left her scared at her own

daring" (Shirely,364). Yet, at the same time, as Shirley also points out, Caroline" though gentle, tractable, and candid enough, is still perfectly capable of defying even Mr. Moore's penetration"(Shirely,364).

Shirley

Shirley is a landowner, an independent heiress whose parents are dead and who lives with Mrs. Pryor, an old governess. Shirley is lively, cheerful, full of ideas about how to use her money and how to help people, and very interested in business concerns.

Shirley likes Robert, is very interested in his work, and is concerned about him and the threats he receives from laid-off millworkers. Both good and bad former employees are depicted. Some passages show the real suffering of those who were honest workers and can no longer find good employment; other passages show how some people use losing their jobs as an excuse to get drunk, fight with their previous employers, and incite other people to violence. Shirley uses her money to help the poorest but she is also motivated by the desire to prevent any attack on Robert, a motive that makes Caroline both happy and unhappy.

Shirley is visited by her uncle, Mr. Sympton, his family and his son's tutor. Moore who wants to marry her for her fortune, Shirley at length confesses to her love for the tutor, Louis Moore, brother of Robert, whom she has loved since she lived with the Sympton family as a girl. Robert Moore, shot by a leader of the workmen, is nursed to health by his friends, The Yorkers, repents his general harshness, and marries Caroline. Caroline's lack of character, her long, brooding inactivity in the novel, her seriousness, are as much the result of the weariness of life without purpose of an unmarried woman as of the sorrowing and decline of the girl crossed in love.

Two men fall in love with Shirley and woo her, but she refuses both because she does not love them. Her uncle is surprised by this behaviour and wants her to marry someone respectable soon. A baronet, the most prominent nobleman of the district, falls in love with Shirley. She likes him too, though she does not respect him and does not want to marry him. The neighbourhood, however,

is certain that she will not refuse so favourable a match. The relationship between Shirley and Louis, meanwhile, remains ambivalent. There are days when Louis can, with the authority of an old teacher, ask Shirley to come to the schoolroom and recite the French pieces that she learnt earlier. On other days, Shirley ignores Louis, not speaking to him although they have breakfast, lunch and dinner at the same table. However, when Shirley is upset, the only one she can confide in is Louis. When a supposed 'mad dog' bites Shirley and makes her think that she is to die early, no one except Louis can make her reveal what it is that makes her so sad. Shirley makes him promise that if she is dying of rabies, and to be put to death because of the terrible suffering in the last stages of the disease, it must be his hand that delivers that final injection.

When Shirley refuses the baronet's offer of marriage, her uncle is enraged and argues with her. He then decides to leave Still borough. This means that Louis will have to leave too, which emboldens him enough to make his declaration – he proposes to Shirley, despite the difference in their relative situations. Shirley agrees to marry him, though she has moments of indecision and panic at the thought of giving up her independence.

At first, Caroline is to be the bridesmaid for Shirley, but Robert proposes and she accepts him. The novel ends with Caroline marrying Robert and Shirley marrying his brother, Louis. Miss Shirley Keeledar, heiress, landowner in the district and landlord of the mill, arrive with her governess, Mrs.

Pryor, to stay for a while at her house, Fieldhead, since she has come of age. A strong friendship springs up between the two girls. Together they witness the attempt by the workers on Hollow's mill, together they take walks, together they take part in the annual Sunday-school walk and tea-drinking. Caroline falls into a decline, and is nursed to health by Mrs. Pryor, who turns out to be her long-lost mother.

Shirley is visited by her uncle, Mr. Sympton, his family and his son's tutor. Moore who wants to marry her for her fortune, Shirley at length confesses to her love for the tutor, Louis Moore, brother of Robert, whom she has loved since she lived with

the Sympton family as a girl. Robert Moore, shot by a leader of the workman, is nursed to health by his friends, The Yorkers, repents his general harshness, and marries Caroline. Charlotte Bronte ends the story with the following:

The story is told. I think I now see the judicious reader putting on his spectacles to look for the moral. It would be an insult to his sagacity to offer directions. I only say, God speed him in the quest! (Shirley, 646).

Shirley is, of course, shown to have much to occupy her, but even so, a comparison of the occupations. Shirley's pursuits are quite as trivial in some ways as those of Caroline. Fundamentally, it is Shirley's nature which enables her to find such restrictions of activity not irksome.

In the novel also, Shirley is portrayed as an intelligent woman, observes men's treatment of women and recognizes the perception that underlines it. When Robert Moore does not inform her of the attack on the mill, even though he owns it, she marks that men tell women nothing and keeping them completely in the dark about subjects which involve danger. She comes to the conclusion that they perceive women to have as much capacity for thought as children, and clearly that she thinks this wrong.

In Shirley, the men generally are unwilling to accept women as equal and intelligent partners. A woman like Shirley is looked upon as a good match because of her money, Helstone prefers women who are light-headed so he can see them at his inferiors. His wife pined away almost unnoticed—he believes that people tire of one another in marriage.

Mrs. Pryor comments: ... life is an illusion... most of the cheats of existence are strong.... [the] sweetness [of love] is... transitory (Shirley, 364).

Shirley gives her opinion as to how one may judge the right mate, by observing his behavior with others, with those weaker and more helpless than himself, by observing his attitude to women. But this is a minority view in face of all the opinions raised against marriage in the novel. Set against the men are the women, seen as old maids, young girls with their sights set on marriage, housewives, either married or single. Of these, the latter are in some ways most content—Mrs. Yorke and

Hortense Moore have their household duties to occupy them. Miss Mann and Miss Ainley find their satisfaction in good works of a charitable kind, but under the dominance of male direction young girls lead idle existences hoping to marry eventually.

Shirley is an attempt on a woman's part to straddle the two groupings. She is a woman who, through birth and position, occupies many of the posts normally filled by men; she refers to herself as Captain Keeldar. But it is noticeable that she is a figure-head in her position as landowner. She has more authority, more intimacy with business concerns than Caroline, but at crucial moments in political events she must retain the passive role of a woman.

Shirley is intended to have greater insight into what is going on than everyone else, but since she does not reveal her insights until a situation has been revealed to her, she is unconvincing. The attempt to portray the Charlotte- heroine in fortunate circumstances as well as the attempt to analyze the situation of the unmarried woman is unsuccessful because both, by their nature, are dogged by lack of appropriate action.

Conclusion

Finally, Charlotte Bronte's picture of love and marriage reveal her power. But solitary obsession, while it offers equal scope to her intensity and more to her imaginative strangeness, makes no demands on her she cannot satisfy. No power of psychological penetration or accurate observation is needed to communicate the impressions of the senses in an abnormal nervous state; while to be dreamlike and unrestrained is characteristic of such impressions.

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QUANDARY OF TRADITION AND MODERNITY IN SHASHI DESHPANDE'S *THE DARK HOLDS NO TERRORS*

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Abstract

This paper searches quandary of Indian educated middle class women caught between the traditional values and modernity of their personality and awareness that has excited to their experience of the outer world and the voltage to contribute in the fast arising world around them. Tradition refers to the opinions and cultural practices that are passed down from one generation to the next generation. Modernity denotes contemporaneous behavior or way of doing things. Indian culture is intermix of traditional values and the modern spirit.

Keywords: Modernity, Tradition.

Introduction

Indian writing in English, especially fiction has entered into the world of literature in the first half of the nineteenth century. The earlier novels were based on the themes of society, special pride and also deals with the theme of social problems like the plight of young widows, familiarity and self-rule were the chief concerns of the writers. In the field of English fiction and a new era of writing, women attempts their writing in various fields. Prominent women writers are Shashi Deshpande, Mahashweta Devi, Manju Kapur, Bharti Mukherjee, Jhumpa Lahiri, Anita Desai has earned international awards and honors for their contribution to English literature. They have been written by Indian women, their plight and conflicts against the background of contemporary India. Shashi Deshpande is a history Indian woman novelist who has great sensitivity to the welfare of women. She has presented the silent and passive women offended by social conditioning, trained to fit to the mythological ideal women role models. Her deep insight into a woman's psyche and perfect understanding of Indian society brought her international recognition has created a place for herself in the literary world with writing various fictional works.

The Dark Holds no Terrors

Shashi Deshpande's novel is a journey of an individual to create space for oneself and attain selfhood. Shashi Deshpande's primary focus is to represent the world of women - their struggle in the context of the modern Indian society. Shashi Deshpande's women characters have the strength of their own hardships and hostilities to achieve a peaceful balance in life. In *The Dark Holds No Terrors*, Saru is the middle class working woman in India. She revolts against the traditions, but finally tries to compromise with the existing reality. Sarah has passed many critical situations which affect her psyche as a rebel. Her mother discrimination between her brother's Dhruva and her. This discrimination leads to hate her mother and old traditions. She marries with Manohar against her family. She becomes successful doctor. Her profession produces her married life and her sadist husband and returns to her father. She finds an opportunity to her foot prints which left behind in her past life. She confesses everything that her father and at last realizes that rejection of her family. Shashi Deshpande focuses on traditions play of dynamic role in individual development and the development of society. She writes about tradition and modernity that the human history, continuous process of change. Sometimes a

gradual transformation of swift changes takes place. Sarah is represented in the novel the growing strain of modernity, a new tradition. Her mother and Manohar represents the values and norms conventional by a patriarchal society.

Tradition and Modernity

Sarah arises against the traditions that unconsciously her playing of the same role to rebel against. The protagonist revolt against the old traditional concept of family is deeper rooted in her childhood. Sarah recalls the incidents from the past how she has been treated second to Dhruva. Saru's hatred and gets anger intensely when she attains puberty. She disapprovals the experience of her womanhood. She begrudges the traditional practice in her orthodox home when she is uninterested like an outcast during those three days. She starts to express her feeling through the acts of rebelliousness, which arouse from her mother as a young girl, and then as a child. She hated and hurt her, wound her, and make her suffer.

Kamala determines about her daughter marriage plan with Manohar, the first question she asks to Saru is approximately Manohar's cast. She surprises to know that Manohar belongs to a low caste. She does not like the Saru? Choice of Manohar as her husband. Her typical question shows deep rooted orthodox attitude. According to the traditions in Indian marriages, the bride and groom are of the same caste so she is surprised to know that Saru has decided to marry a non-Brahmin. Sarah opposes the parental pressure and feels vicious satisfaction in going against her parents will. The novel is all about her escape from reality, her frustration, submission and finally an attempt to reconcile. Saru's childhood problems with her mother directly focus on the clash between old tradition and new tradition. In Indian culture girls are being trained to be submissive, docile and silent and only these feminine traits can be judged whether the girl is suitable for the society or criticized by the society. Her journey starts from „Quest for self“ to „Quest for balance in life“ . Her traumatic childhood has directed her towards rebellious nature. As her mother's attitude was traditional, she wants to rebel against them. This novel represents that

whether tradition and modernity are two opposite polarities or they can be balanced to make the concept of family perfect and whole. Saru rebels against her family in a way; it is a revolt against her mother who represents old traditions. Being an educated woman she thinks that she will prove to her mother that even if she is a girl, she can achieve success, but her attraction towards that modern world with Manohar proved to be an illusion. In the novel Saru in first phase revolt against the family and its tradition and goes to search identity with modern concepts , though, but she achieves success; she does not find any contentment and looks to establish an understanding with her husband. Finally she returns to her father and the process of introspection took place. She realizes that at one point of time how she looks upon her family and how much wrong she was in their interpretation. Finally, she can visualize clearly, and she looks towards her dead mother as mother and consider her father as a guide with whom she had never communicated her inner self before. At the end she succeeds to take a balanced decision that she gives priority to her profession which gives her identity along with she also accepts her family and her role as mother and wife.

At the end of the novel Dark Holds no Terrors, Sarita learn to accept compromise and look for a solution in life with an open mind. How traditions and beliefs can put its impact on relationships between parents and children, brother and sister, husband and wife. Here Shashi Deshpande wonderfully explores the journey of the protagonist from rejection of traditions and attraction to modernity to her acceptance of both at the balanced level. And all their transformations affect the concept of family. But it shows how the concept of a family can exist in the battle between tradition and modernity. The social norm of giving the male child more importance than the girl child affects the mindset of Saru as a child. She hates her brother drove because he was the only center of attraction and sole receiver of mother's love and care. Her starve for attention can be seen in.

“...I must show Baba something, anything to take his attention away from Dhruva sitting on his

lap. I must make him listen to me, not to Dhruva.
I must make him ignore Dhruva”
(The Dark Holds No Terrors 220).

Saru improves her hates towards her mother who always comes in the way of her progress. Shashi Deshpande has presented the gap in the mother-daughter relationship. In other words it is a conflict between the old and the young and the tradition and the modern. Saru is transported up in traditional atmosphere but the education has changed her attitude and makes her a changed person with a rebellious attitude towards traditions. As an educated person she does not accepts anything without reason. Her mother forces her to stay within four walls of the house. She even does not like to send Saru in medical college for study. Here we can see that mother puts limits on her daughter without even thinking that the daughter is inserted between tradition and modernity.

On the other part Saru also revolts against her mother”s authority overtly but traditions in reality. Tradition and modernity can survive together and when it happens the new prospective come out on the surface. Shashi Deshpande writes about this how traditions and modernity are inevitable part of our life. The first idea that I would question is: are modernity and tradition two polarities, two distinct positions opposed to one another? If this is how we regard them, then certainly it would seem that they can never co-exist, and that a very positive effort needs to be made to bring them together.(Sree P.1) Traditions are inevitable part of human history which is given to the next generations but at the same time by observing the past, we can find that by the time each tradition changes its face sometimes gradually or sometimes swift change occurs. The whole development of the novel shows four stages: revolt against tradition, frustrations,

submission; and ultimately an attempt to reconsolidate.

Conclusion

At the end Saru stops avoiding her husband and said,

“All right. So I’m alone because there is no one else, we have to go on trying. If we can” t believe in ourselves, we are sunk”

Finally she prepared herself to face the reality of life. The family is a foundation of human history and a very little change in the role of woman seems to threaten the existence of the family which fallows certain values and traditions. Shashi Deshpande has tried to show how a person can walk on the path of modernity by holding the hand of tradition in one hand. The novel does not limit itself to woman's predicament and woman” s quest for identity and space as an individual but it also shows how contrast between tradition and modernity deals with each other and how it impacts on human relationship within the family. Shashi Deshpande has wonderfully conveyed that life is not pure acceptance or pure rejection but it is integration of both.

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DIFFICULTIES IN TEACHING ENGLISH AS A SECOND LANGUAGE TO THE RURAL STUDENTS

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Abstract

English Education is the base of the students for their future. Every year many of our students fail in the public examination and even those who pass in the existing exam system by memorizing, imitation and without achieving four skills, cannot display enough competence in English. The main purpose of this paper is to find out the difficulties in teaching English as a Second Language to the Rural Students. In addition it indicates that most of the rural schools' students are weak in English due to lack of skilled and trained teachers, using proper teaching methods and materials, limited contact hours, class size, inadequate knowledge on pedagogy and so on. Some remedies and suggestions have also been included in this paper to overcome those difficulties and challenges.

Keywords: *Second Language, Rural Students, Remedies, Challenges.*

Introduction

English has been gaining greater importance for global communication. It is no longer a library language but as a Lingua Franca and a language of opportunities. A fairly high degree of proficiency in English and excellent communication skills enhance student's employability. Keeping in view of the growing significance of English for career purposes, teaching and learning of English should focus on developing student's ability to use English accurately and fluently in their academic, social and professional situations.

It may have happened so very quickly within a few years but it has happened – English has become an international commodity, like oil and microchip! Without petrol (i.e. gas) and computers, the world will come to a halt; the English language has made the world a 'global village' by giving it a global language for communication. Salman Rushdie, the renowned novelist, says that 'the English language ceased to be the sole possession of the English some time ago' and it 'grows from many roots.' No one community can claim sole ownership over the English language, which has gone genuinely global. Its use is not restricted to one country or

continent; it is used in all the five continents of the world.

English is, beyond doubt, an international language with a relatively wider scope. It is being taught in almost all of the Indian schools. It is the effective source of communication with the foreign countries. In many countries it is taught as a second language. Native speakers learn it as a first language. Teaching is an important task. A teacher is a nation builder. He plays a model role for his pupils. A teacher is like a lamp who spreads light everywhere. So a teacher has many responsibilities. He must have grip on his subject and must be ambitious as well as a positive thinker. His personality should be flexible. He should respect others' opinions, suggestions and views. He must change his mind set up according to the needs of society. He conveys his knowledge in such a way that he may see a glimpse in the minds of the students. It would be a successful teaching. If a teacher fails to convey his ideas, concepts of knowledge in his students then his knowledge will become a stagnant pool. So teaching is a process which continuously needs vibration in the knowledge pool of a teacher. He always tries to learn more and more at every step of life. In the English teaching class room at primary,

higher and higher secondary levels, the teachers face many difficulties especially in rural areas. The reason is that in rural areas learning environment does not match English learning. Students consider English a difficult subject because it is not their mother tongue. They have to learn it as second language. To set their mind they learn second language complexity in their minds. They are unable to understand its rules because their mental level is not enough to understand or learn it easily. So they consider English a tough subject. Their family background is anti-English. In Indian rural areas the students first learn their mother tongue. In schools, they learn Hindi as a national language after this English is taught. Students' difficulties in learning English are closely related to the teaching difficulties.

English as a Second Language or Foreign Language

One image for teaching English as a second or foreign language (ESL/EFL) is that of a sculpture. The sculpture is fabricated from highly polished stainless steel so that the characteristics of the teacher, the learner and the setting blend to bring out a fine piece of art. For the sculpture to become permanent, this material is chosen for its brilliance and ease of maintenance. In second language teaching, the instructor's teaching style must fashion the leaning style of the learner, the learner must be motivated, and the setting must provide resources and values that strongly support the teaching of the language. However, if the chiseling is not carried out effectively, the sculpture appears shabby and ragged (N.S.Prasantha Kumar 2014). In other words Kumara vadivelu(2001) discusses about the need for a "post method pedagogy" that must be pedagogy of "particularly, practically, and possibility." Teaching and learning approaches must be relevant and appropriate for particular group, must be interactive with the theory and practice informing and evolving from each other, and must recognize social practices pertinent to the context and culture. So teaching English as a second language need appropriate methods and pedagogy.

The Purpose of Teaching English to Rural Students

Rural development is the main goal of the government. It should develop educationally, financially and culturally. In education the rural students are not getting proper facilities then urbanized students. Even learning and teaching English is also differs from rural to urban. So teaching and empowering the rural students' proficiency in English is the milestone of this nation. The purposes of teaching English are making the rural students to learn global knowledge and face the challenges of their day to day life. English plays a vital role in this modern world. Without learning English we cannot survive because this is technology base system of the government. So government is implementing technology in all sectors. The technology and English are incorporated. The main principle of teaching English is to develop rural students as a world brands.

Difficulties of teaching English as a second Language

English has become the language of global communication. The huge numbers of books on art, commerce, science and technology are written in English. If we are unable to know English, we can't touch even the surface of the vast sea of knowledge. Taking into account the significance of English language the universities in India have made the study of English language compulsory. But in changing educational scenario teaching English has become a challenging job for teachers. This paper highlights the difficulties in teaching English language to the school students in rural area are as following:

The system of government rules and regulation about language

The very first problem or difficulty in teaching and learning English as second and third language is the system of government rules and regulation about language. Each stage first choice their mother tongue has to teach in school from the very beginning of first standard. After some years means from fifth standard or six standards we are going to introduce this English language. Here

suddenly the students have to change his/ her mental status suddenly to the new language.

Lack of suitable environment

Proper environment for learning any language plays vital role. We learn mother tongue before going to school and we progress in it. The reason behind it is a suitable environment. We get daily practice in society. There is a combination between school experience and day to day experience. But if we consider it about English language, the situation is not in favors of English. Learning English is limited only to the class room. Though the teacher creates a suitable atmosphere in class, he/ she cannot get any response from society. We use the mother tongue more and more in life. So ample we cannot get ample practice for learning English language.

Wrong methods of Teaching

When a teacher begins to teach English, he starts from grammar. As a matter of fact, English grammar has it so we set of complex rules and regulation. Students get confused when they learn these rules and regulations. Students get confused when they learn these rules. They think that English is a tough language to conquer. Students in rural area are habitual to translation method which has failed produce students capable to know English.

Lack of psychological and linguistic approach towards English

Teachers don't have the knowledge of psychology of students. The knowledge of psychology consists in knowing firstly the intelligence which may be defined as an ability to learn, secondly resourcefulness which is defined as an ability to organize utilization of language and third creativity which is concerned with language behavior at several levels. Teacher has to be familiar with these levels. He must be acquainted with the student's innate linguistic ability.

Exam oriented attitude

Most of the students in schools study English as a subject and not as a language. Like other subjects the English subject is also prepared from the exam point of view where the test of memory

and imitation are given first prominence. The Board(school) examinations are mechanical. Answering the questions in written form has enlarged the scope for students to mug the answer up from the notes of guides available in market. Fluency in any language is examined when it is spoken. This is also true of English. The present examination system creates almost human parrots.

Lack of competence in Teacher

The students in colleges are supposed to have sufficient knowledge of English so that they may be able to express themselves clearly in English. But this does not happen. They come from the public and private school where teachers have very poor grasp of English language. Their English is compound English i.e. the mixture of Tamil with English. These fumble with the pitifully limited English vocabulary they have. They are not familiar with English and have a kind of textbook familiarity with it, something that will not helpful to anyone. Teachers in the public school particularly to be competent enough in English language to be able to teach it.

Minimum Practice in English Language

In our classes we are giving only 45 minutes teaching and learning process. In the minutes period what kind of knowledge we can put among the students per day one period for one month we will get twenty two years we are getting 264 hours for teaching English, so this is what, how can the teacher give the judgment to the students.

Lack of information

For every year numbers of words have been introduced to English language, but this information will not reach the students one who learn English as second and third language, say for example recently B.B.C has introduced the word called 'Spendy' it means one who spend like water. So this kind of information won't get by the teacher or students, so this system also makes problem for second and third level teaching and learning.

Different Types pronunciation and writing the same language

There is little bit difference between American English and British English say for example in America they use to write called 'WEL-COME' as 'WEL-KOME' and another word called COLOUR is writing as COLOR YOU CAN SEE I COMPUTER. So this word confusion through computer makes hindrance for second and third medium teacher and learners.

Misunderstanding about English

Many people think that English is a foreign language. It is language of British who ruled over India; therefore it should not be spoken. There is another group of people who thinks that mother tongue should be medium of instructions in colleges and schools. They think English as an obstacle in the way of strengthening their mother tongue. Some think that English is a language of highly educated people which makes them shy of handling the English language.

Lack of Audio-Visual Aids

Many critics pose the question against the use of audio- visual aids in teaching English language. They forget that audio- visual aids can provide models for teaching English, pronunciation of words, use words and composition of sentences. Since the classes are over- crowded personal contact between the teachers and students become impossible. Audio – visual aids can bring teacher and students near. The emergence of phenomena a like teaching and video conferencing has helped in making the link between students and teacher stronger.

Over – crowd class

Another difficulty in teaching English is the over crowd class. The teacher cannot pay individual attention to the learners : in such situations the teacher cannot do full justice to his duty and work.

No adequate research work

Teacher of English do not have a clear idea about problems and solutions regarding difficulties in teaching English. Teaching – learning process needs continuous overhauling. The drawbacks in

the teaching- learning of English must be many, but their solutions need to be thought of . Teacher of English must be research- minded. In this fast-changing age of science and technology, research on the part of the teachers is essential. But we find that the teachers are not able to carry on any research. The lack of quality research in every field of teaching – learning English is the main reason behind poor knowledge of English language. Problems will be minimized only by research. The teachers of English face problems while teaching English language.

Research work in the field of English curriculum, methodology innovative audio- visual aids, evaluation system etc. will minimize in learning every field of English curriculum, methodology innovative audio- visual aids, evaluation system etc. will minimize in learning English language.

Remedies

Teacher must adopt suitable methods of English language. He has to make student to understands, to write and speak English as naturally as his mother tongue. Teacher must remember that before speaking mother tongue he had not gone to any school of grammar. The process of teaching must move from easy to difficulty. The syllabus designers also should know this before introducing the syllabus.

The schools and universities should organize the training camps before introducing a new syllabus. Teacher of English must have a formal training in teaching practices and methods. Skills of understanding specific problems regarding to particular regions can only be acquired through a formal training.

- Teachers must tell students the importance of English as an international language.
- Teachers must be provided with audio – visual aids and ideal models for the proper pronunciation of English words.
- Teacher should arrange group discussion and conversation among students.
- Creation of favorable surrounding.

On the whole we can say that we have to produce a generation which may be capable to know English and the time will come when each

and every students of India till gain access to the world knowledge through the gates of English language.

Suggestion

Teaching is an important task. A teacher must have grip on his subject. He should be of progressive mind and ambitious and always be ready to learn something new mold himself according to the need of society. Try to learn more and more because knowledge has no limits. According to this paper, a condition under which English is taught in India is critical condition.

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ENGLISH LANGUAGE TEACHING METHODOLOGIES

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Abstract

"English Language Teaching methodologies". It is our approach to English language to simplify it and to make it easier for the teachers and also the listeners. This reflects the strength of our profession. Invention of new class room practices and approaches to designing language programs and materials reflects a commitment to finding more efficient and more effective ways of teaching language. It is a way of teaching that employs a number of holistic techniques to English grammar, English vocabulary, Spoken English, English Listening and English reading and writing. The holistic techniques prioritize the ability to use these english skills in real- world. The methods of English teaching have been vogue from time to time in different parts of the world. While discussing about the methods of English language teaching we have different approaches few methods recommend apparently strange and unfamiliar class room techniques and practices. The various approaches and methods to English language teaching that emerged mainly about decades together. However, they all share the same belief that they will bring about improvements in language teaching through the improvements in teaching methodology. There are few methods that is practiced in our day to day life.

Introduction

Here in this article I briefly review the history of language teaching methods which provides a background for discussion of contemporary methods and suggestions. From the historical perspective we are also able to see that the concerns that have prompted modern method innovations were similar to those that have always been at the center of discussions on how to teach foreign languages. Changes in language teaching methods throughout history have reflected recognition of changes in the kind of proficiency learners need, such as a move toward oral proficiency rather than reading comprehension as the goal of language study; they have also reflected changes of the nature of language and of language learning. It focuses on the communicative abilities of interpretation, expression and negotiation. Even though they are many methods of teaching language the teacher is essential to the success of the method, since the text book is able only to describe activities for the teacher to carry out in class. Here are few methodologies which has been very effective and utilized by various country.

- Direct Method
- Grammar – Translation
- Audio Lingual
- Bilingual Method
- Communicative Approach

- Suggestopedia
- Total Physical Response(TPR)
- The Silent Way

Direct Method

Teaching English methodologies started its root from the nineteenth century itself. This Direct method has started in 1850 to 1900 particularly in Europe. The Direct method The Direct Method is characterized by the use of the target language as a means of instruction and communication in the language classroom, and by the avoidance of the use of the first language and of translation as a technique (Stem 456). In a broad sense any method, which does not use the learner's mother tongue, may be said to be a direct method. Its main features are (1) The use of everyday vocabulary and structure. (2) Grammar taught by situation. (3) Use of many new items in the same lesson to make the language look sound and natural and to encourage normal conversation. (4) Oral teaching of grammar and vocabulary. (5) Concrete meanings through object lessons: abstract ones through the association of ideas. (6) Grammar illustrated through visual presentation. (7) Extensive listening and imitation until forms become automatic. (8) Most of the work is done in the class; more class hours needed for the method.

- (9) The first few weeks devoted to pronunciation.
 (10) All reading matter first presented orally.

Grammar – Translation

This method is also known as the Classical Method or the Traditional method. This has uprooted from the teaching of Latin and Greek in Europe. We can easily say this method is the translation of grammar. This method was very popular in the eighteenth century. This method is full of rules to be followed which is alike the using of stress and intonation in vocabularies to get good accent or pronunciation. This method can easily be adopted by the talented students in case of average students they have to work hard eventually the poor students case will be like the task of white elephant. The rules facilitate the learning process and there is no reason why they need not be incorporated in teaching. In India Grammar translation method has been the most widely used method of teaching English.

Audio Lingual

While grammar translation and direct method had largely developed in the European School Systems, audio-lingualism had its origin mainly in America. But it considerably influenced language education in many parts of the world. It appeared under various names. In the 1950's it was most frequently referred to as the aural-oral method. In the audio-lingual method the learning process is viewed as one of habituation and conditioning without the intervention of any intellectual analysis. The teacher should be inventive and resourceful if the audio lingual method is to be successful. The teacher should be able enough to prepare the teaching materials, which will interest the students and motivate them. He should be able to innovate new ways of presenting the materials to keep aloof boredom. This implies that the service of well-trained and well equipped teachers is very essential for the successful implementation of audio-lingual method.

Bilingual Method

The word 'BILINGUAL' explain about the method and its procedure of using it. 'BI' which means two and 'LINGUAL' which means language so using of two language is called

Bilingual. Here, we use mother tongue in order to learn English. The initiation of Bilingual Method into the teaching of second language has opened new vistas of knowledge and possibilities in regard to the use of first language in foreign language teaching. It is only possible to teach a second language by direct method technique at the expense of the first language, and it is sheer hypocrisy to claim that the final aim of such teaching philosophies is bilingualism. Every aspect of direct method teaching is directed towards keeping the two languages as far apart as possible thus destroying the bridge which the learner must continuously cross to and fro, if he wishes to be truly bilingual. It is not an independent new method with new concepts and models. Bilingual Approach was experimented by many researchers in our country. The main centre of experiments in India was the Central Institute of English, Hyderabad. H.H.L Sastri, Mr.R.V.S Murthi and Smt. Nalini Nagarguna in Kannada, Telugu, and Tamil medium schools conducted the experiments. All the three experiments concluded that BM is well suited for classroom teaching and learning in India.

Communicative Approach

In recent years, communicative language teaching has become popular as a method of teaching second/foreign language although it covers a variety of developments in the field, especially in respect of syllabus design and methodology of teaching. The origin of Communicative Language Teaching relates to the changes in the British language teaching tradition from the late 1960s. The primary goal of a communicative approach must be to facilitate the integration of these types of knowledge for the learner, on outcome that is likely to result from over emphasis on one form of competence over the others throughout a second language programme.

Suggestopedia

Suggestopedia is a teaching method developed by the Bulgarian psychotherapist Georgi Lozanov. It is used mostly to learn foreign languages. The theory applied positive suggestion in teaching when it was developed in the 1970s. However, as

the method improved, it has focused more on "desuggestive learning" and now is often called "desuggestopedia".[1] Suggestopedia is a portmanteau of the words "suggestion" and "pedagogy". A common misconception is to link "suggestion" to "hypnosis". However, Lozanov intended it in the sense of offering or proposing, emphasising student choice. Physical surroundings and atmosphere in classroom are the vital factors to make sure that "the students feel comfortable and confident", and various techniques, including art and music, are used by the trained teachers. The lesson of Suggestopedia consisted of three phases at first: deciphering, concert session (memorization séance), and elaboration.

Total Physical Response (TPR)

Language-body conversations, the basis of TPR, are the most powerful tool in the box of linguistic tools. It will not solve all problems, but it will prepare the students for a successful transition to speaking, reading and writing. This is the stress-free tool, the Total Physical Response, known worldwide as TPR. It has stood "the test of time" for over 50 years in thousands of language classrooms worldwide. TPR works by having the learner respond to simple commands such as "Stand up", "Close your book", "Go to the window and open it." The method stresses the importance of aural comprehension.

The Silent Way

It is the name of method of language teaching devised by Caleb Gattengo. In this method the teacher should be silent as much as possible in the class room and the students can speak or produce words as they wish. This is prescribed for the beginning level of students. Learning task and activities in this method encourages student to improve language. Here the teacher uses gestures, charts to elicit the student. The silent way teachers are like the complete dramatist, writers and be as the critic for the performance. It is typically followed as a standard format. At the beginning stage the teacher will model the appropriate sound after pointing to a symbols on the chart. Later, the teacher will silently point to individual symbols and combinations of symbols, and monitor students utterances.

Thus teaching methodologies vary from place to place and time. These methods appear to be based on very different views of what language is and hoe a language is learned. One can choose the methods and materials according to the needs of learners, the preferences of the teachers, and the constraints of the school or educational setting.

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QUEST FOR IDENTITY IN SELECT NOVELS OF SHASHIDESHPANDE

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Abstract

The aim of this paper is to portray the crisis of identity that a woman encounters in her life in select novels of ShashiDeshpande. Her novel 'The Dark Holds No Terror' is a story about a career woman, Sarita who is the female protagonist of this novel. She is a flourishing doctor in day time and an ensnared animal in the hands of her husband at night. This novel explores the strain of a middleclass working woman who is entrapped in the male dominated society. Though she undergoes certain sufferings and problems, she decides not to protest against the oppression openly through breaking her familial life. In the novel 'That Long Silence', Jaya's quest for her own identity was skillfully presented by author against the patriarchal structure of the society. Though she is a writer, Jaya has not achieved true self-expression. The hollowness of the life of a woman with material comforts is vividly represented in this novel. ShashiDeshpande has tried to seek a new identity for the women beings in Indian society.

Keywords: Identity, Gender Discrimination, Feminism, Familial, Patriarchal

Introduction

Indo-Anglian Literature has been greatly endowed by the literary contributions of the women novelists. The most prominent Indian women novelists are Anita Desai, Arundhati Roy, Kiran Desai, Krishna Sobti, Manju Kapur, Kamala Markandaya, Bharati Mukherjee, Nayantara Sahgal, ShashiDeshpande and Shobhaa De. They have given a new extent to the Indo-Anglian Literature. They have devised a stylized pattern in their works. These female novelists are known for their bold writings which have made them famous in the field of literature. As Elaine Showalter puts it, The second mode of feminist criticism engendered by this process is the study of women as writers, and its subjects are the history, styles, themes, genres, and structures of writing by women; the psychodynamics of female creativity (Showalter 329).

ShashiDeshpande has expressed the psychological sufferings of the women in the male subjugated society. Through her novels, she explores the undetermined female psyche in order to establish an identity. A major development in modern fiction is the growth of feminism that seeks to interpret experience from the point of a

feminine subjectivity. As Arundhati Roy says,

A feminist is a woman who negotiates herself into a position where she has choices (Arundhati Roy 32).

ShashiDeshpande:

ShashiDeshpande was born in 1938 in Dharwad, Karnataka. She is the second daughter of the famous Kannada dramatist Sriranga. She studied journalism at Bharatiya Vidya Bhavan in Mumbai and worked as a journalist for the magazine 'Onlooker'. She was awarded the Sahitya Academy award for the novel *That Long Silence* in 1990 and the Padma Shri award in 2009. Her novels include *The Dark Holds No Terror* (1980), *If I Die Today* (1982), *Roots and Shadows* (1983), *Come Up and Be Dead* (1983), *That Long Silence* (1989), *Small Remedies* (2000), *A Matter of Time* (2001), *The Binding Vine* (2002), *Moving On* (2004), and *In the Country of Deceit* (2008).

Deshpande has tried to protest against the abuses of male beings in the tradition-bound Indian society. She has prepared every woman to fight for her rights that are repressed by male hierarchy. As Simone de Beauvoir puts it, The true woman is an artificial product that

civilization makes, as formerly eunuchs were made. Her presumed 'instincts' for coquetry, docility are indoctrinated, as is phallic pride in man (*The Second Sex* 428).

Through her novels, Deshpande portrays the quandary of middle class Indian women, their conflict, their quest for identity, marriage and sex. Her novels are rooted in the culture in which she lives. With her artistic narration, ability of characterization, effective use of dialogues in different situation, Deshpande stands apart among the Indian women novelists of the modern period. Her typical novels *The Dark Holds No Terror* and *That Long Silence* are discussed in this research article.

Shashi Deshpande's renowned novel *The Dark Holds No Terror* presents the female psyche of the protagonist, Sarita who seeks her identity in the male dominated world. From the childhood, Sarita feels rejective as she is treated inferior to her brother, Dhruva by her mother. As she recollects, There was always a puja on Dhruva's birthday. A festive lunch in the afternoon and an aarti in the evening during which Dhruva, as an infant, sat solemnly on Baba's lap...My birthdays were almost the same -but there was no puja (TDHNT 168). She wanted to become a doctor and so she worked very hard. She scored first class in the intermediate exam. Though Sarita's mother opposed her to join in the college, she bitterly fought for her study and joined in the medical college.

During her college days, Sarita happened to meet Manohar many times. He was a person with leadership qualities, literary skills and a charming personality. She got married Manohar without the knowledge of her parents. Later Saru's relationship with her husband began to worse for many reasons. She is a successful doctor in day time but a trapped animal in the hands of her husband at night. As she is a doctor, she is respected by many people. It creates jealous and inferiority complex in the mind of Manohar. As her popularity increases, it starts to destroy her happy married life. He can't tolerate that his wife enjoys better social prestige and it breaks down their marital relationships. As she thinks,

"The human personality has an infinite capacity for growth. And so

the esteem with which I was surrounded made me inches taller. But

perhaps, the same thing that made me inches taller, made him inches

shorter. He had been the young man and I his bride. Now I was the

lady doctor and he was my husband." (TDHNT 42)

Saru's relation with her husband began to be tense for many reasons. Manohar literally could not understand the problems of a working woman. Her husband had not taken her coming late from work in good spirits. One day she was late, he didn't speak a single word to her. Saru decided to stop work,

"Manu, I want to stop working. I want to give it all up...my

practice, the hospital, everything." (TDHND 79)

When Saru returned home in the evening after her consulting hours, she found that Manu was quiet normal – he talked about the children and a student. They went to bed. Manu was reading, while Saru dropped off to sleep. But he became abnormal, acted wildly. She was tormented by

"the hurting hands, the savage teeth, the monstrous assault of a

horribly familiar body. And above me a face I could not recognize.

Total non-comprehension, complete bewilderment, paralysed me for a while." (TDHND 112)

In *That Long Silence*, Jaya's quest for her individual identity has been beautifully described by Deshpande. By her parents, the protagonist is named as Jaya which means 'victory'. But Mohan, her husband has given her name 'Suhasini' which means a soft, smiling, placid, motherly woman. She is a gifted writer. Mohan does not like her writing career because public will know their personal life through her writings hence he restricts her. Jaya gives up her creative aspect of writing and accepts the traditional role of an ideal wife. She has shaped her life according to the desire of her husband and loses her own self and identity. As she admits,

A woman can never be angry; she can only be neurotic, hysterical,

frustrated. There is no room for anger in my life...There's only order and routine – today I have to change the sheets; tomorrow, scrub the bathrooms; the day after clean the fridge (TLS 147).

The novel *That Long Silence* revolves around the central relationship of the protagonist Jaya and her husband, Mohan. At first Jaya is satisfied with Mohan, a man of renowned social life. But later she has started to face problems with her husband. She is compelled to follow the conventional rules of the society. Mohan does not provide much freedom to fulfill her own expectations. She has failed both mentally and physically in all matter relating to their marital life. Her husband has never tried to understand her inner desires. When a woman gets married, her husband takes complete control over her. Whether her husband follows the right path or wrong, she has to follow his footsteps. It is quite true in the life of Jaya who is reluctant to follow the trodden track.

Kamat, a lonely young widower lives above Jaya's apartment. Jaya's writings receive comments, criticism and encouragement from Kamat. Jaya enjoys her intimate friendship with Kamat by sharing her opinions and ideas about her stories which she could not do with Mohan. She admires him for treating her as his equal and only in his presence, she can be in her own self.

"It had been a revelation to me that two people, a man and a woman,

could talk this way: with this man, I had not been a woman. I had been Just myself (TLS 153).

Mohan is unaware of the facts about his mother's death. Vimala who is Mohan's sister says that her mother always remained pregnant and she did not want the last child. She describes her mother's silent sufferings as follows,

"I didn't bother until I heard her screams. I didn't even imagine it

was her screaming at first, it wasn't like her voice at all, it was a

thin, ugly voice that scared me to death. And then, as I watched, she

began hitting herself on the face.

Conclusion

This research article seeks to provide a modest study of the select novels of ShashiDeshpande, the most celebrated Indian novelist in English. Her novels bring a realistic demonstration of Indian women's status in society. They also explore the psychological problems that women encounter in hermarital life. The depiction of womanhood in relation to the changing conditions of the society has been analyzed in her novels. Her themes and issues are centered on the common lives and complexities of women beings in different environments. This paper attempts to make comprehensive critical comments on her fiction with an emphasis on quest for individuality and nuptial relationships portrayed in her novels. The study also pictures the struggles and sufferings of the protagonists in their conjugal life.

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VOICE OF A VOICELESS PROSTITUTE IN KRISHNA CHANDER'S *A PROSTITUTE'S LETTER: TO PANDIT JAWAHARLAL NEHRU AND QUID-E-AZAM JINNAH*

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Introduction

Krishna Chander was a prolific writer of satirical short stories in Hindi and Urdu, as well as a well-known screenplay writer. He also wrote over twenty novels and radio plays. His writing addresses social and political themes such as partitions of Kashmir, the Partition of India and Pakistan, and the Bengal famine, and is known for its fundamental humanism and idealistic approach.

The partition of British India in August 1947 not only created two new independent nations, India and Pakistan, but also resulted in one of the greatest forced migrations in human history. At least 12.5 million frightened people, displaced from their ancestral homes, fled across newly delineated borders depending upon their faiths. Hindus and Sikhs exited from lands demarcated as "Muslim" Pakistan into the "new" India, while Muslims departed Hindu-dominated India into the new state called Pakistan.

Amid the massive confusion and panic, up to 1 million people died; while untold numbers of women suffered a fate worse than death -- they were raped, sometimes tortured, gang-raped and murdered. Indeed, the Partition of India and Pakistan, a decision made by lawmakers far from the front-lines, unleashed an episode of brutal depravity that might be unmatched in recent history. These atrocities primarily occurred in Punjab and Bengal and involved venal criminality on the part of all parties concerned: Hindus, Muslims and Sikhs.

Women of all ages, ethnic groups and social classes were victimized, tortured and raped - some even were stripped naked and paraded down streets to intensify their trauma and humiliation. In many even more tragic cases, fathers, fearing

that their daughters would soon be raped, pressured and coerced the girls to commit suicide lest such an event "taint" their family's "honor" and standing in the community they killed their own female relatives themselves.

Stories, some unconfirmed, others proven abound of husbands, brothers, nephews and sons killing their female relatives to spare them the shame of rape and forced conversion. But some women voluntarily killed themselves as well as their female children in some cases, often by self-immolation or by throwing themselves into wells. Even women who survived these atrocities could not live with their dark realities and committed suicide.

Aside from the sheer horror of sexual violation, some rape survivors had to literally wear physical signs of their shame -- rapists frequently mutilated and disfigured the girls' skins with markings and graffiti that reflected the violators' political or religious affinities, including tattooed phrases like "Pakistan Zindabad" ("Long Live Pakistan") or "Jai Hind" ("Long Live India") or symbols like the Hindu trident or Islamic crescent moon.

Many women had their breasts chopped off, others suffered the abuse and torture of their genitals in most cases leading to death. The Indian government now estimates that 83,000 women and girls were abducted and raped during Partition, but other believed this estimate is far too conservative.

Once a girl was raped, she lost her value and place in society. She was unwanted even by her own family. In many cases, rape victims married their rapists, converted into their religion and never saw their natal families ever again. The trauma of this violence has impacted at least three

generations since 1947, as some survivors are now elderly women and only beginning to reflect on the brutality they endured. Much of this has involved unearthing hidden histories and bringing women's accounts into the mainstream of understanding partition.

There are many notions and perceptions attached to women in prostitution. Some consider that women find freedom from patriarchal structures in prostitution; that college girls prostitute themselves for the sake of consumerism to buy shoes, lipsticks, bags, and perfumes. There are some who are convinced that prostitution is a livelihood choice many women make when confronted with sweat shop work, domestic servitude and oppressive marriages.

The reality, as witnessed by Ruchira Gupta, long-time activist organising girls and women suffering from inter-generational prostitution in the red light districts, was very different. She saw very little agency in their lives, which is marred with violence, desperation and destitution. Jafri was writing these words as a preface to a searing collection of Partition stories by his progressive comrade Krishan Chander (1914-1977), titled *Hum Vehshi Hain (We Are Savages)* which came out in 1948, less than a year after the horrific events of 1947. As Jafri had also noted in the aforementioned preface, Chander was among a handful of writers who refused to be silenced by the sheer violence and brutality of the Partition; there were other notable interventions by Upendranath Ashk, Ismat Chughtai, Khwaja Ahmad Abbas, Kaifi Azmi, Yusuf Zafar and Fikr Taunsvi.

Krishan Chander's prostitute of Faras Road in '*A Prostitute's Letter to Pandit Jawaharlal Nehru and Qaid-e-Azam Jinnah*' wrote a letter to Nehru and Muhammad Ali Jinnah, the letter did not simply describe violation called prostitution but touched upon the violent, irreversible history of this subcontinent that took birth through murder, mutilation, rape and massacre embodied in two girl children, whom the prostitute bought from the market. The letter exposes the absurdities of an independent nation and the logic of family when she asks both the leaders to adopt the traumatized girls, because it would be very difficult to rehabilitate them in her world.

In *A Prostitute's Letter: To Pandit Jawaharlal Nehru and Qaid-e-Azam Jinnah* the attraction is created by the very simple title of the story, the second being the assumption of unequal power inherent when a 'prostitute' dares to address the two eminent nationalist leaders of divided India, the two leaders of the huge Indian subcontinent, partly responsible for the bloodbath and tragedy which followed in its wake. However, any inequality of power soon disappears when the pleasantries addressed to both the politicians soon give way to anguish and raw anger. This is how she addresses the two at the outset: "I hope that you have never before received a letter from a prostitute. I also hope that you have never seen my face, nor the face of any other woman of my area for that matter. I understand the degree of repulsion that you might feel at any attempt at writing a letter to you, that too, such an open letter!" (184).

The reader can be forgiven while reading this preamble for believing that a story fictionalizing a prostitute's travails in a collection on Partition would perhaps limit itself to just that, but Chander masterfully tailors the courtesan's plea to the plight of two girls Hindu and Muslim from Rawalpindi and Jalandhar respectively whose fate will be dependent on the actions of Jinnah and Nehru. The writer's fictional treatment of courtesans becomes all the more remarkable.

Chander here departs from this mainstream by depicting his heroine as someone with political agency. The story is also a parable about the contemporary plight of women in both Pakistan and India. This unnamed courtesan is easily the most powerful female character in the collection under review. The redeeming lyrical passage from the story, the final paragraph from the courtesan's address to Jinnah and Nehru:

I have said quite a lot being swept away by the river of emotion, perhaps I should not have said all this. Maybe this is akin to debasing you. Perhaps no one has yet told or narrated you more disagreeable things than these. Perhaps you cannot do all of this, not even a little bit, despite that we are free, in India and Pakistan. Perhaps it is even a courtesan's right to at least ask her leaders what will become of Bela and Batool now? (190)

Bela and Batool are two girls, two nations, two civilizations, two temples and mosques. Nowadays they live at a prostitute's in Faris Road, She conducts her business in a corner off the Chinese barber. Bela and Batool dislike this business. I have bought them. If I want, I can make them work for me, but I am thinking, I will not do what Rawalpindi and Jalandhar did to them. So far I have kept them apart from the world of Faris Road. But still when my clients begin washing up in the back room, Bela and Batool's looks tell me something, something which I cannot bear. I can't even convey their message to you properly, why don't you yourselves read it? Panditji I want that you adopt Batool as your daughter. Jinnah sahib I want that you think of Bela as your daughter. Just for once keep them in your home away from the grasp of Faris Road and listen to the dirges of thousands of those souls which are booming from Noakhali to Rawalpindi and from Bharatpur to Bombay. Can't it be heard in Government House alone, will you listen to this voice?

Yours sincerely,

A courtesan of Faris Road. (190)

The brutal tragedy which happened in the wake of the Partition of 1947, from the observations and points of view of various characters across class, gender and ideology in colonial India is depicted in *A Prostitute's Letter: To Pandit Jawaharlal Nehru And Qaid-E-Azam Jinnah*.

Chander had beautifully used creative license to tell the tale of Partition from relatively unconventional angles: a courtesan normally given to providing the pleasures of the flesh. In short, the courtesan is unromantic, unsuspecting, unsuspected, even unsavory phenomena, shunned by polite bourgeois society.

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STORY TELLING AS A STRATEGY TO IMPROVE SPEAKING SKILLS

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Abstract

This paper emphasizes the intensive need for enhancing the English Language skills. In today's competitive world, students need to improve their language proficiency to grab a good position. Especially, vernacular medium students are entering into the higher education with insufficient language knowledge. They require formal language instruction before they can be expected to become fluent readers, writers, and thinkers. Storytelling is the approach they need in order to advance their language skills. This approach to language learning enables them to express themselves more clearly. The students will also learn through storytelling that their ability to listen to others will increase, expanding their vocabulary, and sentence structure. It also keeps the student as an active player in LSRW.

Storytelling can be a powerful tool for learning language. Stories also help students to be narrative, imaginative and able to use language naturally both in academic and social environment. Narrating stories is a simple way of engaging students to communicate complex ideas. Stories when used in classroom help students practice communication and expression.

Keywords: Language, storytelling, expressive, communication.

Introduction

Language learning happens when students are engaged in meaningful or purposeful activities. Everyone loves to listen to stories. Story telling is an interesting experience and fun filled activity because listeners also participate in telling, guessing, and imagining things which could be a joyous learning experience. Every one of us had heard a story during our childhood days. This helps even vernacular medium students to narrate the stories easily and keep everyone engaged and made them feel that they are learning language in all the four aspects of LSRW. Stories provide a holistic approach to language learning and they support natural acquisition of language. Language is learnt not only in contexts and in heaps of books, also by listening the reports or stories word by word or sentence by sentence.

Narrating stories are meaningful participation that children receive as they listen to and tell stories. Logical input refers to the language just above the level of their present language competence. This helps them get engaged and motivate them to understand and find out the new words, structures and make meaning out of the input. Stories develop in students an understanding about their society, respect for others and way of life. Among the values that

storytelling instills in its participants as stated by Margaret Read Macdonald, in *The Storytellers Start-Up Book*, is that it “hones our literary and imaginative skills. We improve our ability to listen, speak, imagine, compose phrases and create stories” (101).

Story Selection

Stories help students to develop critical thinking and making a judgement about things and happening and actions of people, ideas and so on. Lots of stories are available in textbooks, supplementary readers, and even create from their imagination. Stories can be selected by their own choices that match their language level. Following points are useful in choosing stories to tell in the classroom:

- Stories with simple sentence structures.
- Stories with pictures for better understanding
- Choose stories with constructive values
- Stories should be in such a way to understand and review actions, characters, ideas, themes in them and make a judgement expressing their own opinions.
- Choose stories that relate to daily life because it kindles their thinking, curiosity and interest.

Techniques for Story telling

- Read different world folktales, fables, myths, and legends as possible.
- Watch professional storytellers and take notes about how they present it because every storyteller is different.
- Build confidence by reading by books or articles with an interesting voice.
- Make the book reading interactive. It will help you create a shared event with a story.
- Pick stories with small numbers of characters because they are easy to remember.
- Write the stories down in a notebook. Writing helps to remember a story.
- Have the book nearby to take a look at it if forgets a part.

Classroom Activities

Storytelling is an effective language learning activities. There are many ways through which we can use storytelling in our classroom. As stated by Morgan & Rinvoulcri (2003), storytelling activities range from introspective to interactive, beginner to advance, written to oral, individual to group. Stories can be designed and delivered in such a way that it achieves its objective like improving grammar with simple pattern of words and phrases or focus on vocabulary with intonations and phonetics.

- Group discussion based on various question can help the students relate to the story.
- Ask the students paraphrase the story individually and they can even write a comment on it.
- Another activity would be to write a similar story on a totally new context.
- Role playing and role taking helps the students with revision and in doing so they get familiarized with the grammatical, semantic, structural aspect and thus it helps unconsciously to learn a language.
- Making the students to narrate their story in the class often creates a receptive environment in the classroom. Tannen (1984) has stated that one person's narrative may often be taken up by one or more of the listeners who will add similar narratives of their own to create what she refers to as a "story chain".

- Using pictures and shapes, the students can create a new story to tell. Sometimes one can tell an incomplete story and other students can complete it with their own imagination.
- Taking an event from a newspaper clipping and telling it in a form of a story can also help the students to learn a language interestingly.

Merits of Storytelling

Students love to listen to stories, so, one need to begin with short sessions if they are not familiar with storytelling in the classroom like very short stories, riddles, anecdotes and tales which students like better.

- Inspires purposeful talking not only just about the story but there are many games can be played.
- Raises the enthusiasm for reading texts.
- Initiates writing because students will quickly want to write stories and tell them.
- Enhances the community in the room.
- Improves listening skills.
- Really engages the students who love the acting.
- Gives a motivating reason for English-language learners to speak and write English.

Conclusion

Stories in the classroom can be a fundamental way of making discussions more meaningful. Interjecting that human component and assimilating ideas based upon our own personal experiences, not only allows students to begin to connect all the dots, but may aid in helping students feel more confident in their understanding of the subject matter.

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DIASPORIC COGNIZANCE: SENSE OF ROOTLESSNESS IN UMA PARAMESWARAN'S ROOTLESS BUT GREEN ARE THE BOULEVARD TREES

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Abstract

The term 'Diaspora' is merely delineated as the dislocation of community from one geographical region to another geographical region. An essential characteristic of diaspora is that a strong sense of association to a homeland is upheld through cultural rehearses and ways of life. Dislodgement has no replacement and this is an authenticity of Diaspora. Diasporic literature grants information about how some of the Indian emigrants preferred to economic amalgamation than cultural absorption and some in the course of adaptation have fiddled with the culture of host country. Parameswaran attempts to discover the sense and sensibility of the diasporic people in her creative writing. This paper depicts the diasporic consciousness with reference to the sense of rootlessness, alienation and assimilation. The expatriates have to prosper in the host land though they have not all their roots the same land. They have to assimilate the land and their belief being the tenants. The boulevard tree in fact bestows the same concept to flourish wherever you live. Though it cannot get enough space to spread its roots still it prospers and nourishes in anywhere. Though the diasporic cognizance emerges in the minds of the immigrant settlers, gradually they attempt to integrate to the life of the host country.

Keywords: Rootlessness, Alienation, In betweenness, Assimilation and Diasporic Cognizance.

Introduction

The term 'Diaspora' is merely delineated as the dislocation of community from one geographical region to another geographical region, primarily used for dispersing and deportation of Jews from their homeland. In other words a space amended with possibilities of multiple changes. Dufoix outlines 'diaspora' as a "national ethnic or religious community living far from its native land – or its place of origin or reference – in several foreign territories or even an alien cultural group living in a single country" (Dufoix 54)

An essential characteristic of diaspora is that a strong sense of association to a homeland is upheld through cultural rehearses and ways of life. The experience of living in the diaspora is compactly associated to a distinctive 'diaspora or diasporic consciousness', which could be delineated as the comprehension and awareness of enduring difference to the majority of a country's citizens in terms of culture, ethnicity, social and financial advancement.

Dislodgement has no replacement and this is an authenticity of Diaspora. Diasporic literature grants information about how some of the Indian emigrants preferred to economic amalgamation than cultural absorption and some in the course of adaptation have fiddled with the culture of host country. By means of diaspora there is an interface and confluence of culture. This perception has been extensively used by numerous authors to portray the process of amendment and integration by the Indian immigrants in a foreign land. Indians have migrated to the west for various reasons such as to attain economic independence or to continue their higher studies which results in broken identities and discarded languages, amidst the basic difference between the culture of the west and the east. Because of this, the immigrant writers replicate the expatriate sensibility which is the outcome of cultural disparity and emotional integration.

The Indian Diaspora is diverse at its core. The branches of this banyan tree reached far off countries like US, Canada, Britain, Africa, Caribbean and Australia. Diasporic writing has

replicated and even played a crucial role in the changing position of Indians all over the world. Some eminent Indian Diasporic writers are Bharati Mukherjee, ShashiTharoor, Amitav Ghosh, Vikram Seth, Rohinton Mistry, M.G. Vasanji, Sadhu Binning, Uma Parameswaran, JhumpaLahiri and HariKunzru.

Uma Parameswaran was born in Chennai and was brought up in the cities of India like Nagpur and Jabalpur. In 1963 she shifted to the United States for her higher education, where she faced her firsthand experience of a diasporic individual. Being the tenant of Winnipeg and an immigrant, she attempts to discover the sense and sensibility of the diasporic people in her creative writing.

This paper depicts the diasporic consciousness with reference to the sense of rootlessness, alienation and assimilation. *Rootless but Green Are the Boulevard Trees* (1998) is divided into three acts which overt the feelings of rootlessness, alienation, search for better future and problem of assimilation in the host land. Being a domestic play, it gives emphasis on the diasporic feelings and experiences of Bhav and Moghe family. The sense of rootlessness and alienation is prevailed dominantly in both the family members.

In the very opening scene of the play, Jyoti tells her brother Jayant, that as they are expatriates they are rootless. She also conveys that they are the oddities in the novel environment of host land. Fundamentally they sense the issues of assimilation with the host culture. For any diasporic individual it is very vital that he or she have to consent the cultural ideology of the host land. So that he or she can be fit in the environment of the host land.

Sharad wholly estranged in Winnipeg due to bereavement of his earlier job and his people and environment. In India, he was a scientist at Trombay, however due to his isolation from the filthy politics in the institute he decides to move to Winnipeg. He becomes an estate broker after his migration to Winnipeg. As he is unable to integrate with the novel country completely, he discloses his estrangement as: "It upsets me profoundly to find myself in a crowd. All those alien faces staring at... who are these faceless people among whom my life is oozing away? Each

so self-contained, so complete, look at me as though I shouldn't be there" (RBGABT 82)

Vithal, the son of Moghe thinks that the whites don't allow the immigrants to assimilate with them. "They don't want to assimilate. They want us out... They've never wanted us and now we are a threat ... we have to stay separate from them that we have as much right to be here as the pissed-off whites ... We've got to stay apart, stay together" (RBGABT 98) The fundamental problem of integration makes them fidgety and unstable. They commence to create their ghetto for their security. The ghetto of Indians at South Hall in England is an ideal example of such integration and as simulation.

Parameswaran further depicts the ideas of assimilation and in betweenness in this play. Dilip's view point is to integrate entirely with the host culture. "... this is your country, the only land you know... you have to try to assimilate ... The whites would appreciate that effort" (RBGABT 97). Sharads also attempt to molt their Indianness and integrate and assimilate to the Canadian culture and lifestyle. Jayant rebukes his younger brother when he calls him Bahu. Jayant and his friends use several slang expressions or Canadian or American 'youth-speak', like 'bug off bozo', 'Howdee folks!', 'Jeesus', 'Howzzat' etc. But Parent generation still speaks their native language Marathi at home, while Jayant is conscious of the fact that he and Jyoti had switched to English, and his kid brother, Krish, didn't speak a word of Marathi. Becoming accustomed to this Canadian language and jargon disclose their acquiescence to the Canadian youth culture and thus with the identification. By these memories and thoughts Jayant exemplifies his position between two cultures.

On the other hand, they have a strong ethnic group consciousness also. Once Jyoti advises Jayant "We are different, and no matter what we do we are never going to fit in here". (RBGABT 76) Later Savithri enters home wearing 'a pantsuit' and boots but the moment she enters the house she changes to sari and adorns kumkum on her forehead. Though the Bhaves and Sharads enjoy western food, Vithal desires for good Indian meal of puris and raita. Jyoti makes matter paneer to all her brother's Indian friends, while Jayant

makes mango sundae. Thus, even in their outfit and food there is an 'in betweenness' expressed.

The diasporic fantasy is ribbed between the dual and often conflicting ideologies of the homeland and the host land. Salman Rushdie has stated the identity crisis of the Indian Diaspora in his seminal essay *Imaginary Homelands* as "Our identity is at once plural and partial. Sometimes we feel that we straddle two cultures; at other times that we fall between two stools" (Rushdie 227). The expatriates have to prosper in the host land though they have not all their roots the same land. They have to assimilate the land and their belief being the tenants. The boulevard tree in fact bestows the same concept to flourish wherever you live. Though it cannot get enough space to spread its roots still it prospers and nourishes in

anywhere. Though the diasporic cognizance merges in the minds of the immigrant settlers, gradually they attempt to integrate to the life of the host country.

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THE IDEOLOGY OF WOMEN'S EQUALITY IN CHITRA BANERJEE DIVAKURANI'S NOVEL *THE PALACE OF ILLUSIONS*

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Abstract

In the introduction to The Remembered Gate: Origins of American Feminism, Barbara Berg defines feminism as a 'broad movement embracing numerous phases of women's emancipation' (Feminism: A Paradigm Shift, 26). Feminist consciousness has certainly given a fresh odour and excitement to literary studies. A reasonably new perception of women in literature and the works by women writers have unveiled some of the prejudices at work in the traditional approaches to literature till dominated by a masculine perspective. With the rise of feminism in India, an ample of women writers have been creating a literature of their own, in which the feminine sensibility can be considered and confronted the feminine issues and experiences. This paper is going to deal with a brave attempt of Chitra Banerjee Divakurani's novel The Palace of Illusions which recasts the great epic The Mahabharat in the feministic light. The novel regenerates the ideas from Panchali's view, who is the protagonist of the novel. Chitra Banerjee Divakurani has attempted to bring out the suppressed thoughts and revolutionary spirit of the famous mythic character, Panchali. The author exemplifies the unique female way in which Panchali sees her world and her place in it and advocates women's rights on the ground of equality as the primary and universal theme of this novel. This novel is about Panchali's quest of freedom to decide her own destiny; freedom from sex-determined role; freedom from society's oppressive restrictions, freedom to express her thoughts fully and convert them freely to actions.

Introduction

There is no denying factor that in spite of gender politics, a substantial body of women's writing has emerged as a result of women's literary vision. It is of great value, as it has enabled women to create and claim attention and status through writing. The future of women depends on how we continue to redefine and implement feminist goals. *The Palace of Illusions* is a 2008 novel by award-winning novelist and poet Chitra Banerjee Divakurani. She is born in India and settled in America. *The Palace of Illusions* is a reimagining of the world-famous Indian epic, *The Mahabharat*- told from the point of view of an amazing woman Panchali. It is relevant to today's war-torn world. The novel takes us back to a time that is half history, half myth, and wholly magical. There are many versions of the great epic *The Mahabharat* but none has projected the story from the point of view of a woman. The great epic has been standing all the centuries, due to its philosophies and devotional discussions which try to educate the people and revive the human values. *The Palace of Illusions* depicts Panchali as a powerful, courageous and a practical woman who knew her way in the world of man.

The Third Wave of Feminism

The Feminist movement emerged in around the late 19th century, with the beginning of the first wave of feminism. The first wave of feminism dealt with the suffrage movement whereas the second wave dealt with the inequality of laws, as well as unofficial inequalities. Now the third wave emerged, in which the feminist writers are attempting to create more post-structuralist interpretation of gender and sexuality. It tries to bring changes in stereotypes, media portrayals, diverse identities and language to define women. Feminism as movement might have originated in the west, but with the deterioration in the status of women in India and the subsequent efforts made during the freedom struggle to pave the way for equal access to education and equal status, there arose a need for feministic studies.

These issues have been centred in the works of contemporary feminist writers to revive the right of women to freedom of choice and power to control their own lives in and outside home, and control over their bodies. Chitra Banerjee Divakurani gives an attempt to project Panchali as a strong independent woman who seeks her choices in the overwhelmingly patriarchal society.

Her desires about her life are not an ordinary one as other women do have. She is very stubborn in getting her rights, protecting her values, completing her duties as a sister, wife, mother, and as a queen at the same time she never hesitates to take revenge over her enemies. Though Draupadi is a princess born out of fire cannot obtain a remarkable position instead she too experiences the way the birth of a girl child is perceived in India, as something of a bane. Here, Divakuranimakes Panchali as a rebellion who stands to get her rights and make her own choices which even give misery to her; she faces the consequences boldly and creates her heroic identity in this novel. This novel shows the strong will of woman along with the nature and weakness of an ordinary female protagonist.

Keynote of the Novel “*The Palace of Illusions*”

In the original Mahabharata, Draupadi was not portrayed as a woman with a sense of individuality. It is in Divakurani's version that Draupadi is on a quest for her identity and individuality, amidst the patriarchal clutter around her. The novel enhances how ethics and dharma favoured men more than women in the epics. Divakurani revives Draupadi from the mythology by making her stand in the position of a subject and not as an object as in the original text. But Chitra Banerjee Divakurani attempts to regenerate the ideas from Panchali's point of view. The Indian born Divakurani grew up on tales from *The Mahabharat*. In an author's note she writes of how as a child reading the poem, she told herself, “If I ever wrote a book...I would place the women in the forefront of the action. I would uncover the story that lay invisible between the lines of men's exploits.” (*The Palace Of Illusions*, 2)

The novel projects the traces of Panchali's life, beginning with her birth in fire and lonely childhood, where her beloved brother is her only true companion and following her spirited balancing act as a woman with five husbands who have been cheated out by their cousins in a dice game. Through the novel we can expose Panchali's duties as a wife both in their palace and in the forest, her remorse and revenge over the Kauravas, her strategic duels with her mother-in-law, her complicated friendship with enigmatic

Krishna, her secret attraction towards the mysterious man Karna. It's a deeply human story about a woman born into a man's world.

Right of Freedom and Choice

Chitra Banerjee Divakurani has selected Panchali as a representative of women, to discuss her joys and doubts, her struggles and her triumphs, her heartbreaks, her achievements, the unique female way in which she sees her world and her place in it. It is her life, her voice, her questions and her vision. Banerjee has advocated women's rights on the ground of equality as the primary and universal theme of this novel. The story has started with the birth of Dhristadyumna and Draupadi, another name of Panchali. She has thought that she must be given a better name. She says, “Couldn't my father have come up with something a little less egoistic? Something more suited to a girl who was supposed to change history. But in the long run, it would not do. I needed a more heroic name” (TPI 5). She is upset with the rejection of King Drupad, who didn't expect Draupadi from the fire and never considered her birth as a special one as Dhri.

Even the women of royal court have neglected Draupadi due to her unusual birth particularly Sulochana, the other wife of Drupad on whom Panchali shows more admiration whereas they have accepted men like Dhri who were born to fulfil a destiny. Other women have not believed that woman can play the role as a changer of history. They see Draupadi as a thing that fell outside the boundaries of Custom. She says, “They could, perhaps, accept men like Dhri who were divinely born, to fulfil a destiny shaped by the Gods. But women?” (TPI32). From then, Draupadi has decided to overcome this kind of subjugation. With the suggestion of Krishna- the king of Dwarka, Drupad allows Draupadi to get education. But she is much interested in learning the arts that Dhri learns rather than go with her lessons of painting, singing, and cooking as other women do.

Whenever Dhri's tutor comments the role and place of a woman in this world, she furiously encounters him with her revolutionary spirit. Once, the tutor explains how would be the conduct of a Kshatriya woman as to subordinate

the men, Draupadi bursts, "And who decided that a woman's highest purpose was to support men? A man, I would wager! Myself, I plan on doing other things with my life" (TPI 26). Later, she depends on her education to save herself and make her rightful. After the marriage, she has to put up with the dominating woman Kunti, who has her own beliefs.

Revolutionary Spirit of Draupadi

When the marriage of Draupadi has been planned by her father, she gets excited. She wants to select her own husband. To the contrary, she has been forced to get married with five of the Pandavas by their Kunti, though Arjun has won her hands in the swayamvar. When Draupad worries about the reputation of his kingdom Panchaal, Yudhishthir is taking care of how to execute the wish of their mother Kunti. But none cares about the feelings of Panchali. Finally they have decided to pay attention over the words of Vyasa, the wisest sage. He designs a special code of martial conduct and thus she compares herself as a communal cup, passing from hand to hand without her concern. She exclaims, "Nor was I particularly delighted by the virginity boon, which seemed designed, more for my husbands' benefit than mine. That seemed to be the nature of boons given to women- they were handed to us like presents we hadn't quite wanted" (TPI120).

Even after getting the position of the queen of Indraprastha and the wife of great Pandavas, she has to face the humiliations, pain and losses. She believes the prophecy of her birth and in order to change the course of history, she undergoes all difficulties. After all she only gains the place of a queen and not the power and honour does she want. Dhuryodhan wants to retreat his cousins in his palace after the Yagna gets over in Indraprastha. So he has sent an invitation to the Pandavas. Though they hesitate to attend it, Panchali has convinced them. In spite of Kunti's disapproval, Panchali decides to attend the feast.

As the novel goes, she undergoes lots of humiliation, injustice, struggle, stress and loss due to the Pandavas (her husbands) and Kauravas (the enemies of her husbands) after the dice game. Specifically, she lost her loveable palace which has been providing the sense of belongingness to her.

Panchali is one of the strong women characters in our ethic who raises questions about what is happening and trying to defend them from the injustice. During the day of her humiliation which should have happened to any woman. When Dussanan is holding her sari and exposing her nakedness to all eyes, the desperate Panchali thinks, "Let them stare at my nakedness, I thought. Why should I care? They and not I should be ashamed for shattering the bounds of decency"(TPI193).

Panchali's humiliation in the sabha and her husband's inability teaches a lesson not to depend upon the male and to product her with what she has. Even Karna, who has the reputation of helping the destitute, makes no attempt to stop the injustice. Panchali knows the reason for Karna silence. She tells, "I knew what he wanted: for me to fall on my knees and beg him for mercy. He would have protected me then...But I wouldn't lower myself to that, not if I died"(TPI192). Thus the author enhances the values of Panchali. Though she has attraction over Karna, she doesn't want to plead for mercy by losing her principles and pride.

Quest for Individuality and Identity

As far as this world is concerned as a male constructed one, the feelings and values of women will get the subordinate place. This has been highlighted through the life of Draupadi. Though she has an attraction over Karna, she gives her best to suppress her feeling and stands by the side of her husbands. From the beginning, she needs a feeling of belongingness and only finds it in the palace which she has named as The Palace of Illusions, has been constructed by Maya at Indraprastha. As soon as she expresses her idea of the palace, Maya replies, "I give more: floors looking like rivers, waterfalls looking like walls. Doorsteps all glittery like melted ice. Only wise people see through Maya's truth. But few so wise!"(TPI145). This palace gives her an identity of a queen and opportunity to prove her talents and individuality. Here she gets along with her husband's well and they start to appreciate and ask advice from Panchali. All these days Kunti has been prohibiting this satisfaction from Panchali.

Through this quest journey, female consciousness has excavated the truth that the desire for power is very close to her heart despite perilous consequences. After the bitter experience in the Sabah, Panchali lets herself to be mastered by anger, desire and revenge. As a result, she has been looked as a bad omen by the wives of the soldiers and has been cursed for befall of the Guru dynasty. But she takes the responsibility in her hands and consoles them with motherly words. Panchali has initiated many reformative ideas to safeguard the women of Hastinapur. She says, "And even in the later years of Pariksit's reign when the world had passed into the Fourth Age of Man and Kali the dark spirit had gripped the world in his claws, Hastinapur remained one of the few cities where women could go about their daily lives without harassment" (TPI325).

This novel exerts a regal dignity and a maternal compassion, which makes Panchali the motivating force within a society or household. Because, the author has felt the need for a feminists' struggle and she introduces restraint and compassion into a male dominated society very effectively. Panchali calls herself a rebel, who longs to destruct the boundaries of society on women. That is why, even in their final journey to Himalayas instead of sitting at the palace, she accompanies her husbands though she knows it won't be an easy task. Panchali expresses her wish, "She was the only consort that dared accompany the Pandavas on this final, fearsome adventure. When she fell, she did not weep, but only raised her hand in brave farewell" (TPI344). She wants to be heroic, victorious and outstanding from other women, who never dare to cross their

limitations and seek their freedom and place in this society. Panchali can feel the individuality and importance only in front of Krishna and Dhristadyumna. She has completed her duty as a wife, a queen and at the same time worked hard to be the factor of changing the course of history.

Conclusion

Feminists believe that history was written from a male point of view and does not reflect women's role in making history and structuring society. Male-written history has created a bias in the concepts of human nature, gender potential, and social arrangements. Here, too Panchali has been exposed to these kinds of subjugations. When men make her as a victim of all the situations owing to their pride, selfishness, ego and anger, Panchali takes the role of a rebellion to question the boundaries and saves her virtues. Thus, Chitra Banerjee Divakurani exposes the typical picture of women's status and the remedies how to revive their rights in contemporary society.

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DISASTROUS MALE WORLD PROJECTED IN THE NOVEL '*THE COLOR PURPLE*' BY ALICE WALKER AND IN THE MOVIE '*DANGAL*' BY NITESHTIWARI

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Abstract

This paper focuses on the theme of literature and media through the novel "The Color Purple" by Alice Walker and the movie "Dangal" by Nitesh Tiwari. It compares and contrasts about Indian and African scenario by exploring the impairment of male domination upon Celie in the novel and Sakshi Tanwar, Geeta, Babita in the movie Dangal. It shows out the two different perspective of male dominating society. It brings out the difference of opinion as optimistic and pessimistic approach. This can be clearly visualized by negative impact on male characters projected in the novel which can be compared with the positive role of a male character in the movie. In the novel, women are in the hands of men and they are suppressed in the boundaries of male society. It was great obstacle faced by every female character in it. But in the movie, women are independent to face the world of male domination. The male character gives importance for the female roles to stand equal to the strength of male society. There is also a selfishness of male mind projected by giving importance to a woman not for the woman's freedom but for the self pride of a male. Thus through this paper I hope to bring the two dimension of male world which results only in female suppression.

Keywords: Exploitation, Disastrous, Obstacle, Oppression, Empowerment

Introduction

Woman in today's world are modernised while comparing to the older times. It is a common saying of this generation. But it is completely or may be partially wrong. This paper mainly focuses on the women's suffering and discrimination created by the male domineering society. In this paper, the researcher brings out the literature and media together to present the perspective over this society. Woman may be in any part of the world but they are facing the same domination by the male. Sometimes male are like helping source to the woman to climb the ladder but it is also absolutely a selfish purpose for their own self. The paper deals with two different genres one is the novel "The Color Purple" from Afro-American writing by the predominant writer Alice Walker and from the movie "Dangal" by Nitesh Tiwari.

The black rural South community in which Walker sets the novel is extremely patriarchal. Most of the black male characters dominate women and do so in a violent and oppressive manner. Celie is the main character and the protagonist in the novel. Celie grows from sad depressed woman into an independent woman. This novel involves rape, domestic violence, racial

and gender oppression. The novel shows the complex view into the life and world of Black culture and the dynamics of gender. The protagonist continues to lead a solemn and heart breaking life. When her mother dies, she is forced to marry a stranger, and eventually stripped away from her sister Nettie, the only person who loved her. After her marriage, Celie is sexually molested and beaten by her husband. Celie faces constant oppression, violence, and exploitation by all of the men in her life. Her first male figure takes advantage of her sexually and her husband is physically violent and controlling. Both men humiliated her and are emotionally abusive. Her father and husband both describe her using harsh words such as, "ugly", "fat", "dumb", "spoiled", "poor", and "stupid" (The Color Purple). As a result, she is forced to be subservient and submissive to her male oppressors. Celie overcomes victimization through empowerment and self-discovery.

Recent movie projected the effect and role of the woman is "Dangal" It is inspired by a real life story of Mahavir Singh Phogat who was a National Level Wrestler but could not compete at the International level due to family's pressure of finding a "real" job. The movie encapsulates the

emotional relationship between the father-daughters. It brings out the idea of woman who was encouraged and brought before the society as empowered one but there is also a hidden mode of discrimination prevails in the motive of the man in the movie. The movie prime weapon used is "Wrestling". The hero of the movie who acted as a father has emotional ways of making his two daughters (Geetha and Babita) conforms to his dream of raising his daughters to be wrestlers. It is not for the sake of making their daughters strong, bold and independent women, but for winning the gold medal for India. The superior and selfish quality of a male dominating society can be identified by this. In Indian society, woman are scheduled and confined in the boundary which the culture and traditions provide from their birth. This was framed for a woman by generation and generation but it creates an obstacle to make a woman to empower in the society. In the movie, cinematographic depiction presents that in order to be taken seriously one needs to look "like a man" too (like short hair, no jewellery, no makeup etc.) Being too "feminine" is seen as a sign of weakness and also distraction from achieving the ultimate goal of the character in the movie.

From both the concepts, it is known that the woman from the different society faces the same issues of male domination. While comparing to the novel, woman is also been helpful source to get dominated. Celia's mother is given a silent role in the midst of her daughter suffering.

The symbol of having a long hair is women's adherence. But due to the strange predicaments of history, it is also true that the act of having their hair cut off releases the girls into a new, unfamiliar world of possibilities. The girls are locked within the conventional image of femininity that has reflected in the mirror of generations. There can be no argument of liberating the girls forcibly. In the movie, mother character who acted as a typical woman who is unable to see the empowerment of her daughter as she is bounded by customs and traditions of the Indian society, by comparing both stories women have been oppressed and unable to led a word against their authorities. They are used as puppets and acted to the desires of the male world.

Being a female protagonist in the novel suffered from her childhood. She is molested by her father itself in her adolescence and it is also a great depression of a woman who is not even safeguarded by their own family. Celie is more a slave to her husband than a wife. It is not easy for Celie to learn how to verbalize her independence, and it is harder still for her to act on these new concepts, when she discovers how intentionally her husband has been so cruel to her, she rebels and throws off her role as a slave to her husband. She fights as an inner self to overcome the issues faced in her life. One of the central focuses of the novel is on Celie's mental and emotional rebirth. The movie focuses of empowering their daughters to raise before the world not only overturns gender norms, but also the idea of power. Power in wrestling, as Mahavir (father's character) knows well, comes from technique, skill, the ability to read and respond to the weaknesses of the opponent. It can transform the female body into an equal opponent and competing with the male. It shows those women are empowered by the male society. The inner notion of the words states, that as a role of woman itself we cannot see the world as strong opponent, woman should take steps to transform herself into a level of man to compete herself to the outside world. She loses her own identity and picturises the male in her to be a strong opponent. The character Geeta introduces equality through difference, by bringing the game into a very different process of negotiating with the demands made on her body. Her subjective transformation where she reluctantly learns to inhabit the body of a sportswoman faces more hurdles than any boy of her age. But in the arena, all that the audience can see is a multiple force that overcomes the opponent.

The women are portrayed as a weaker sex in both the concepts, even though women are modernised and have known the world but the typical mindset of men have been projected in the each case which can be seen in both novel and in the movie. Celie childhood incident created herself as a weaker sex who found as an impact in her and she was used by the male characters in the novel as sexual instrument or pleasure giver rather than human soul. In the movie, the daughters are projected as a strong person, core of the movie we

can see that the daughters have been abused to come for such a game. This shows her a weaker sex to compete with the male world. They are not seen as a human soul or viewed their talents but they are for the pleasure and used as dominated person in the society.

The paper projects the two different male societies, one shows out the oppression and depression to the woman directly and treated her as slave and sexual instrument. As we can see in the movie, women are projected as strong opponents and raised as empowered women. But in depth of the movie showcases that, woman acts for the desire of man. She should change herself and project into the fake personality and bury her own true self. This shows oppression of woman in indirect manner.

Finally, the paper brings out that, Celie in the novel has been oppressed at the beginning. She

empowered herself in the each and every situation which moulded her into a liberated and independent woman. In the movie, the daughters bury their own selves and desires and then they have been grown as a strong opponent and win the International Medal for her father's desire. She becomes popular and proves herself into a strong opponent to the world, but her own desire for her life has been buried inside herself. Thus male are been an obstacle or a barrier for the woman's growth and they are the result for the oppression and depression directly or indirectly.

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DEEPLY FLAWED MAN AND EMOTIONALLY ADRIFT WOMAN IN THE DRAMATIC FILM "TARAMANI" DIRECTED BY RAM

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Abstract

The image of women in South Indian Movie in general has undergone a change in recent years. The portrayal of women have moved away from traditional enduring and socially sacrificing women towards conflicted female character searching for identity. The film could be read as a satire about hero's anxiety surrounding women and figure out their problems as single woman who leads her life independently without turning to a man as her protector in their life. As stated by the Director of the movie, Ram, 'Man is always a man but he should understand that woman won't be a woman always'. The consciousness-raising film affirms the constructive power of women pushes towards the full expression of each woman's potential from depicting her solely as an epitome of suffering, womanly virtue to portraying more complex and real characters. This paper emphasizes that women are victims of abuse and more likely as an objects to be judged and evaluated.

Keywords: Identity, Satire, Anxiety, Epitomes, Victims, Abuse.

Introduction

The aim of the paper is to visualize the image of women in present world and how they suffer due to the negative portray also to hold power, from moving up in their corporate ladder which already faced with tougher critics than their male counterparts. For a long time, media has depicted women as the epitome of virtue and as those who are docile to the men of the house, thereby institutionalizing patriarchy. Women are the victims of sexualized violence, which means they're seen as innately vulnerable and un-heroic. Violence is done to them and for them. They are the erotic stimulus to someone else's story. Women are targeted for violence, that, violence is sexualized and emotionally fraught. Women are sexual objects; violence against them creates conflict between women and men, hurts women, that they must rely on men for protection, and they aren't able to be heroes on their own account.

The women's role has changed tremendously and is making its greatest impact in the society today. Many years ago, women's contribution to society was limited and controlled by men. In the last one hundred years, society has been changing its views and ideas on the place of women in society. '*Taramani*' is a film that touches upon the important issues that affect today's youth. It attempts to enlighten the multitudes on a relevant

social - a woman's right to build a career. The movie tries to blur the lines of patriarchy.

Andrea Jeremiah, a flavour of her own, invigorating yet strong, plays the role of Althea Johnson who is an Anglo-Indian independent woman working in an IT company, and Vasanth Ravi as Prabhunath-- a BPO employee in the film '*Taramani*'. The very first meeting of hero and heroine is a remarkable scene of social issue when Althea(heroine) gets reminded of the flash news we've been constantly hearing on TV --about women getting raped and assaulted by a stranger. Prabhu is a brazen male chauvinist and a compassionate sexist, whose life was perfect until his girlfriend Anjali broke him apart. Prabhu also reveals that he is guilty of stealing Rs 3 lakh from an anonymous man to help his girlfriend. '*Taramani*' itself is about the guilt of men and women.

Althea is excellent as a single working mother who despite constantly battling the prowling eyes of men around her. She walks around wearing clothes she is comfortable in. She has undergone a lot of terrible experiences in life: divorced from a man with a hidden sexual orientation. She claims to be married with a child. When she accepts the proposal of Prabhu, a jobless prick, becomes increasingly possessive of Althea. He tries to moral-police her and says, "It's

not good for the child." Althea shuts him down and says, "Even you came from a mother. What good?" when she pops cigarette. He also suspects and inquires about Facebook friends and about her attires. Thus the journey of love begins to heartbreak, self-doubt, and redemption. *"It's a more interesting story in a way because it's about the bad girl. They are judged more harshly in a way. It's almost as if people want to know more about women. They are also judged on different criteria than men, including their appearance and what they wear. For men, here is little choice when it comes to attire, and unless he's a parliamentarian who turns up to work in a pair of Speedos, the most discussion we see about a male politician's attire is John Howard's tracksuit when he's out walking. So for high-powered women, what they wear, how they dress, their grooming and appearance all have an effect on how they are viewed and judged. Women add color to a story just by their appearance"* (Templeton & Moore, 2006, p. 41).

One of the most shameful and heart wrenching challenges that women face in the working environment is sexual abuse which she is exposed to. In this novel, it is seen that the protagonist who faces such a sexual abuse in her working place. Her boss likes to flirt wither acted vulgarly towards her, forces to come for a business trip, uploading photo in social media, etc. Her boss symbolizes the male dominating power. Her bold character would make the men around her flirt with her. This shows that women are only viewed as sexual objects even though they are educated and step out the outside world. They are dumped by such cruel male society. Here the protagonist faces such a situation not as a dumb person but she overcomes such dominating situation by directly screwing off his boss with her intelligence and gives back in return what he has done for her.

Mostly women fall prey to cunning men who trap them on the pretext of love and sexually harass them. Many men have the notion that working women are compromising in nature which is the foundation for such vicious deeds. Women have to break the soft sweet image in order to succeed in their work endeavors. Being as fierce, stable and aggressive as a lioness and working towards her goals without any distraction makes a woman achieve her goal with precision. The role of working women is clearly visualized when Althea continues to be judged by the male gaze and called as a 'bitch'. Despite facing all kinds of humiliation in her own family, she hears

the word- 'Bitch' from her mother and as well as from her lover which highly affects her. It is very pathetic when she heard the word from her little son's mouth too. The film argues that the change is merely superficial or the Indian woman has been successful to discuss with and confront the patriarchal social structure.

For generations, women have surrendered to the power played by men. With the dawn of the millennium, women are ready for a tough fight. In this film, the hero who is cheated by his girlfriend confines to the vexed past life. It has made him more suspicious and possessive towards the protagonist. This ruins their peaceful life. It creates under-estimated or degrading her self-respect. She behaves submissive to an extent, once when she sees her self-respect is out of the way. She fights back the situation and she takes a bold decision and sends him out of her house and gained her self-respect in such a way. Women who stand up for their self-respect do not fail to voice out their difficulties but innocent and agitated women still need to be fed with courage and must be taught to fight back against these merciless men and show them their place. Women should know to face and win over this emotional challenge in their stride.

We live in a society where everything is predetermined for us, and where changing things at a great scale is hard. It is questionable whether, as a society, will be able to terminate this societal issue. It wouldn't be wrong to say that Indian cinema is a mirror that reflects society. Sometimes takes the form of a prism to introduce a number of new ideas. This film perfectly matches the words of Don Dellilo, *"Film is more than the twentieth-century art. It's another part of the twentieth-century mind. It's the world seen from inside. We've come to a certain point in the history of film. If a thing can be filmed, the film is implied in the thing itself. This is where we are. The twentieth century is on film. You have to ask yourself if there's anything about us more important than the fact that we're constantly on film, constantly watching ourselves."*

This paper addresses these complex and multi-layered dimensions regarding the position of women in post-colonial India through an analysis of a contemporary movie. Women are subjected to atrocities and humiliation, denied self-respect and dignity by the essentially male-dominated society. Althea plays the role of woman who does not need a male to rescue her from danger or to console her in her tears. She is a self-sufficient woman who does not forget her roots. The movies

generate thought-provoking questions about the status of woman in present India. In this film, the strong personality of the lead female character is educated, independent, realistic, self-expression; and is unapologetically herself. In an age when most Indian women are still raised to be subdued, are the compromising wives and daughters, and most Indian film heroines are pretty faces with submissive natures.

The research is to state that film makers should throw light on gender issues rather concentration on their appearances, their time spent at the hairdresser and tend to underestimate the position of power. Therefore, the media is not helping these women by concentrating on their clothing and appearances and trivializing the roles they play. The paper projects that feminist empowerment as mentally strong while dealing with the corporate world through the woman

protagonist. *Women can be a hero; men can't be anything but heroes.*

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PROJECTION OF CULTURAL CONFLICTS IN THE SELECT NOVELS BY CHITRA BANERJEE DIVAKARUNI

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Abstract

Chitra Banerjee Divakaruni was born in India and lived here until 1976. She left Calcutta and went to the United States. Her works have been translated into 29 languages, including Dutch, Hebrew, Hindi and Japanese. Divakaruni also writes for children and young adults. Her novels *One Amazing Thing*, *Oleander Girl*, *Sister of My Heart* and *Palace of Illusions* are currently in the process of being made into movies. Chitra currently teaches in the nationally ranked Creative Writing program at the University of Houston. Divakaruni's *Sister of My Heart* (1999) and *The Vine of Desire* (2002) are two novels which merely depicts both Indian and western cultures as a conflict to each other.

Divakaruni visualizes sisterhood, Womanhood and immigrant experiences through the lives of Anju and Sudha of Calcutta Chaterjee family in *Sister of My Heart*. She wants to portray Indian myths, the richness of Indianness. Divakaruni emphasizes on Indian bridal preparations and how they are trapped in religious and traditional motives. *Sister of My Heart* merely portrays the tradition, of Indian Hindu life, through the lives of Anju and Sudha. Sudha is praised for breaking traditional bonds, by taking care of her own child on her shoulders. Divakaruni emphasizes on Indian abrupt culture i.e., abortion of female child. *The Vine of Desire* explores the real sense of Indianness. Though the Indian immigrants are in America, Indians never forget their motherland and love and affection towards it. Divakaruni wants to expose the Indian style of living in abroad as a conflict to the American life style.

Keywords: Divakaruni, cultural, conflicts, *Sister of My Heart*

Introduction

Chitra Banerjee Divakaruni is an award-winning author and poet. She was born in India and lived there until 1976. She left Calcutta and came to the United States. She continued her education in the field of English by receiving a Master's degree from Wright State University in Dayton, Ohio, and a Ph.D. from the University of California, Berkeley.

Her themes include the Indian experience, contemporary America, women, immigration, history, myth, and the joys and challenges of living in a multicultural world. Her work is widely known, as she has been published in over 50 magazines, including the *Atlantic Monthly* and *The New Yorker*, and her writing has been included in over 50 anthologies. Her works have been translated into 29 languages, including Dutch, Hebrew, Hindi and Japanese. Divakaruni also writes for children and young adults. Her

novels *One Amazing Thing*, *Oleander Girl*, *Sister of My Heart* and *Palace of Illusions* are currently in the process of being made into movies.

Chitra currently teaches in the nationally ranked Creative Writing program at the Univ. of Houston. She serves on the Advisory board of Maitri in the San Francisco Bay Area and Daya in Houston. Both these are organizations that help South Asian or South Asian American women who find themselves in abusive or domestic violence situations. She is also closely involved with Pratham, an organization that helps educate children (especially those living in urban slums) in India. Divakaruni's '*Sister of My Heart*' and '*The Vine of Desire*' are two novels which merely depicts both Indian and western cultures and philosophies where, *sister of my Heart* stands for Indian Hindu life and traditional, religious perceptive. The *vine of desire* is a novel of immigrant in alien shores.

Sister of My Heart(1999)

As compared to other Asian-American writers, she's relatively unknown, but the book '**Sister of My Heart**' duly showcases her uncommon style and elegance. When one first starts reading the book, one is mildly reminded of Jhumpa Lahiri. The backgrounds are extremely similar and at the outset, so is the narrative. But as the plot unfolds, one forgets the rational brand of fiction that is Lahiri's domain.

The plot is set in a conventional Calcutta household. And although it is a typical scene, the story is unique; of a reputed household run by three women. This is the backdrop for the two protagonists of the story, Anju and Sudha Chatterjee, to be born as sisters. The story has been written from both the girls' point of view, through alternating chapters.

Anju is the daughter of an upper-caste Calcutta family; her cousin Sudha is the daughter of the black sheep of the family. Sudha is as beautiful, tender hearted, and serious as Anju is plain, whip-smart, and defiant. yet since the day they were born, Sudha and Anju have been bonded in ways even their mothers cannot comprehend. The cousins' bond is shattered, however, when Sudha learns a dark family secret. Urged into arranged marriages, their lives take sudden, opposite turns. Sudha become the dutiful daughter-in-law of a rigid small-town household, while Anju goes to America with her new husband and learns to live her own life of secrets. Then tragedy strikes them both, and the women discover that, despite the distance that has grown between them, they have only each other to turn to. Set in the two worlds of India and America, this is an exceptionally moving novel of love, friendship, and compelling courage. She highlights the-cultural conflicts in the Indian diaspora.

Cultural Conflicts

Divakaruni seems to say that if the Indian woman is to be relevant in the United States, she must ground her struggles in the heart of whiteness, rather than graft on cultural components which make no sense in the New World. They should re-invent their personality, which takes "The best of the both together" in order "to raise hell globally". She visualizes on sisterhood, Womanhood and immigrant experiences through the lives of Anju and Sudha of Calcutta Chatterjee family.

Indian mysticism

Divakaruni shows relevant issues which are of Indian mindset. The ancient epics Ramayana and

Mahabharata, myths, folk tales are sources on which Divakaruni writes Indian mysticism in *Sister of My Heart*. Divakaruni gives references in her novel on myths i.e., "The princess in the palace of snakes": "Once there was a princess, who lived in an underwater palace filled with snakes. The snakes were beautiful - green and yellow and gold and gentle. They fed her and played with her and sang her to sleep". The above resemblance of the myth is to show, how Anju loves Sudha very much. Sudha is a princess and Anju herself is a snake, to take care of Sudha. Here, Divakaruni wanted to portray how Indian myths are born and to pictures the readers, about the richness of Indianness.

Indian bridal preparations

Divakaruni emphasizes on Indian bridal preparations how they are trapped in religious and traditional motives. Bride has to undergo the beauty tips. Each morning they have to eat almonds which have been soaked overnight in milk to improve both the dispositions and the complexions. They should practice yoga daily which calms the minds. It is mandatory to apply turmeric to face and oil to hair. Nothing enhances a husband's affections like silk - soft skin',

Cultural Heritage

Indian cultural Heritage is immensely posturized in Divakaruni's novel *Sister of My Heart*, - which she narrates mythical aspects: "When a child is born, Bidhata Purush comes down to earth himself to decide. What its fate and fortune is to be religious ceremonials had a great attempt in describing Indian phenomenon.

Patriarchal Society

Sister of My Heart merely portrays the tradition, and Indian Hindu life, through the lives of Anju and Sudha, living in India and America -the cultural intermingling of their lives extracts foreign as well as Indian feelings and emotions. The Indian society or the social life of Indians is class of patriarchal and matriarchal grounds. But always male dominated society is revealed in Indian context, Sunil and Ramesh, who are dominated over their wives, [Anju and Sudha] are of Indian male egoism, on the other hand, Divakaruni speaks of Dayita, daughter of Sudha, who is orphanage with losing her father shows the new will of womanhood, fighting for the right cause to hold on matriarchal grounds. Sudha is praised for breaking traditional bonds, by taking care of her own child on her shoulders. *Sister of My Heart* spans many years and zigzags between India and

America as the cousins first grow apart and then eventually reunite. Divakaruni invests this domestic drama with poetry, as she traces her heroine's lives from infancy to motherhood. But it is Sudha and Anju which is backbone of the story. Anju might spell for both when she says,

Odd Culture of India

Divakaruni emphasizes on Indian abrupt culture i.e., abortion of female child. We witness with Sudha, forced by her in-laws to get rid of having female child. She has to pay a high price, by giving divorce to her, Divakaruni sketches the Indian odd cultures which hurts the feeling of inner most sense on humanity grounds. *Sister of My Heart* is an emotional journey of love, jealousy, frustration, fear, and anger of Anju and Sudha and the family sentiments, reputation, clash of superiority and inferiority all which faces by Indian girls Anju and Sudha. Divakaruni expertly juxtaposes the challenges, freedoms and crossness of modern-day America with the issues, both personal and cultural, each woman faces i.e. Indo-American relationships.

Indian immigrants Sudha, Anju, Sunil fight for their intention of fulfilling desired ends by helping each other, depicts the Indian phenomenon of the Humanity. Anju, who is to take care of Sudha after getting in her life of American world for her future settlement, and Sudha too, look after Anju. *Sister of My Heart* emphasizes on Indian traditional customs and duties and attitudes of Indians.

The Vine of Desire (2002)

The Vine of Desire explores the real sense of Indianness. Though the Indian immigrants are in America, Indian lives never forget their motherland and love and affection towards it. When Sunil is indulged in the party celebrated by Mr. Chopra's family, Sunil made angry of listening abusive words from American guy, he slaps the guy. Divakaruni wants to expose the Indian style of living in abroad, with their own identification, Indians and Indianness. Sunil, Anju and Sudha are involved in their own way of life to proceed for future securities in America, who are tackling the problems one another. The feel of motherland i.e., India and Indianness poses a great deal in Divakaruni's writings, where she visualize the Indian customs, traditions and even food and nature (atmosphere) of her birth place, she gives the description of Indian food, Dal, Parota, and more on pickles. Indian costumes like Sari, Kurta, Pajama, Indian flowers Jasmine and the traditional and religious symbols

i.e., wearing Bangles, Bindi and Sindhur at the levels of immigrant experience, where all these are not found in American culture. *The Vine of Desire* is a novel of extra ordinary depth and sensitivity. Through the eyes of people caught in the clash of cultures, Divakaruni reveals the rewards and the perils of breaking free from the past and the complicated often contradictory emotions that shape the women's passage to independence.

Tradition of Indian Society –The arranged marriage

Through her character, we feel as though the author had succumbed to the temptation of creating an image of India and its society, as backward, miserable, and oppressive. Through Anju, the reader has made to feel as though what happened to her was the result of centuries of tradition. The arranged marriage and the need to have child. But She feels guilty because she really didn't feel she wanted one.

But she feels guilty and beats up on herself figuratively - when she loses the baby.

She has gone wrong in that she has come from a different society -namely, western society seem as more progressively forward thinking. she would not have gone through the emotions and reactions that she went through, her own task of imagination is seen through Indo-American cultures. Divakaruni highlights the beauty and charm of Indianness and immigrant life in foreign land. Divakaruni's both novels *Sister of My Heart* and *The Vine of Desire* are the magical prose. These stories within stories, with their sights and smells and enchanted imagery transport the reader to India that is at once timeless and evocative of the present day. The blend of realism, fantasy, mysticism on Indianness is visualized through Divakaruni's writings, in one way or the other the Indian phenomenon is seen in both Indian and American literatures by immigrant writer as Divakaruni is.

Man's is not an island

In *THE VINE OF DESIRE*, devastating events in both of their lives bring them together: Anju in America has had a miscarriage, and Sudha has walked out of her in-laws' and husband's house; she has refused to give in to their command of having an abortion when the fetus was declared to be a girl. She also is escaping from the suffocating embrace of her first love and former boyfriend, who insists on taking care of her and her daughter.

Man's escapism from sufferings and pain

Sudha is alternately soothed and stifled as she assumes the role of the maid, cleaning, cooking and caring for the household, as Anju, forced to deal with

her restlessness, goes back to college and realizes that she can write. This becomes her escape from her growing dissatisfaction with her marriage.

The voiceless women of India

Hurt, aching and saddened by the events of their lives, they reach out to one another for comfort and affection when Sudha arrives in California. Complications arise when Anju's husband's Sunil discovers he is still deeply attracted to Sudha, whom he met on the night of his marriage to Anju. The tension between the wife and husband's already broken marriage and their awareness and self-consciousness of literally having a third person in the marriage create some nerve-racking moments. They do not voice their feelings, choosing instead to focus on Sudha's toddler Dayita, whom everyone adores, especially Sunil, who forms a special relationship with her. The simplicity of the plot also allows Divakaruni to more thoroughly explore themes of womanhood, such as the limits of female social and economic freedom as a wife in and outside of India. In addition, the novel focuses on female character forced to re – visit and re - frame common theories of Indian American female identity solely in terms of female - female relationships - Indian womanhood perceptive of Anju and Sudha

Modern-day American issues

Divakaruni expertly juxtaposes the challenges, freedoms and crassness of modern-day America with the issues, both personal and cultural, each woman faces. Anjou uses Sudha to help her cope with a growing restlessness as well as with dissatisfaction with her husband, Sunil. Sudha is both comforted and suffocated by her life as an escapee from her past, becoming a servant in her cousin's household. At the same time, each woman must eventually acknowledge Anjou's husband's unspoken but obvious attraction to Sudha. Divakaruni combines a gift for absorbing narrative with the artistry of a painter. Her lyrical descriptions of the characters' inner and outer worlds bring a rich emotional

chiaroscuro to an uplifting story about two women who learn to make peace with the difficult choices circumstances have forced upon them.

Conclusion

Divakaruni's women characters emerge as people of substance. They learn to make peace with the events life seems to have thrust on them, they try to correct their mistakes and they grow as they hope for some kind of happy ending and closure.

The tormenting emotions that result when the characters choose to throw the baggage of their culture and create a new identity --- the choices they make and the interaction they have with the immigrant community in America and through contact with their family --- forces them to question their existence and morality and find answers.

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INSTITUTIONALISING CORPORATES: DISABLING THE INDEGENOUS OF INDIA

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A famous novelist suggested some story plots in his death bed for the future story tellers, among them the most prominently underscored being this one “ A widely separated family inherited a house in which they have to live together” (pg 312) .In this sinerio this story line has contextual meaning in Indian social and economical systems. A paradine shift has taken place in Indian economical system which once again paved way for the ‘ We and Other’ concepts in India .In the Indian context We refers to the Corporates and the Metropolitans and the Other refers to the Poorest Tribals and the Indegenous Adivasia of Noth East Indian regions. The Indian Metropolitans admire and read more about ‘Occupy Wall Street ‘ a movement which emerged to condemn and warn people on the threats of ‘Economic Inequality’ created by the Corporates. Rober grott in his innaugral of this movement in the zuccotti park in New York ciy worried about the off shoots of the corporates which would make a seccion of society as ‘Disabled’ Colonial era has got a new dimension and anew shape through these Corporates.

Thoreau once said “Improved means to an unimproved ends”(pg154). There in no problem in resources irrespective of its form but the problem lies in human ‘idealogy’. There is an imaginary line drawn between the ‘haves and the have nots, the rich and the poor, the metropolitans and the adivasis and the ‘indegenous and the corporates’. Governments which are run by these corporates dont bother about the poorest and the economically downtrodden sections of people. Marin Luthur King once said “No individual or No Nation can be great if it does not have the concern for the leas of these”(pg 308). The question is weather the Indian government have concern for the least? A recent publication, Exploring Fourth Worls Literatures: Tribals,

Adivasis and Dalits (2011), edited by Raja Sekhar Patteti, asserted to incorporate Dalits and Tribals of India to be a part of Fourth World social and literary identity, in order to make the Fourth World concept a broader and complete phenomenon.

Fourth World literature means the writings of native people of home land that has been taken over by non-Natives. Fourth World people are the original Indigenious Inhabitants those who existed before the colonizers invaded, occupied , or otherwise conquered and settled in their homelands. Native people of America, Aborigines of Australia, Maoris of New Zealand, First Nations of Canada, Dalits/ Tribes of India are considered as peoples of Fourth World. The consciousness of the Fourth World is the result of constant efforts of aboriginal representatives. The evolution of Fourth Worth literature is its relation with the socio, economic, literary and cultural circumstances that affected the lives of Natives. The Natives are made to feel as disabled in their homelands ‘Disability’ is a commonplace term. Its meaning, at one level, is beguiling obvious not being able to do something. In lay terms referring to people with impairments as disabled signals that they belong to that group of people who cannot engage in ‘normal’, activities because of their ‘abnormal’ bodily or intellectual ‘deficit’ or ‘incapacity’. Ds proponents assert that the inability of people with impairments to undertake social activities is a consequence of the erection of barriers by the non-disabled majority. These social barriers-both physical and attitudinal – limit activity and constrain the lives of people with impairment. In short, these barriers socially exclude and work to oppress those with a socially ascribed impairment, the term ‘disability’ now refers to a type of social oppression, and disablism enters the vocabulary alongside sexism, racism

and other discriminatory practices. The 6th edition of Oxford Advanced Learners Dictionary defines the word disability, as "a physical or mental condition that limits a person's movements or activities" (248).

A democratic republic is an ideology in which our constitution is built upon, here any individual's rights should never be submerged in the collective will but should sustain in it. On this scenario the idea of republic is just an imagination for the people of north-eastern regions in India. They still remain as 'disabled', 'marginals', 'excluded' and the 'subalterns' in their motherland.. Indians got freedom may be a fact but has all Indians got freedom? is a sociological question that has to be dealt with. The daily paper Hindu had in its editorial page on Friday, August 1947 like this "other imperial powers are bound to follow in her footsteps sooner or later;" (pg12). This reveals that imperialism will take a more modern and a more powerful shape to encroach the colonies and continue the colonial era through late capitalism. In the Pre-Independence era the East-India company colonized, dehumanized and alienated mainly the middle classed and the lower middle class people. Similarly in the post Independence period the Multi-national companies (MNCs) play the same role.

The MNCs by projecting the attractive concepts like 'economic progress, Digitalization and 'commercialization' are just annihilating, displacing, dispossessing and depriving the lower middle classes and the poor tribal throughout India. Once the British used her company to enrich her economy but for the past two decades. Indian government adopts such MNCs to satisfy her corporate capitalists. A myth is strongly prevalent among Indian middle and upper middle classes regarding the relation between 'growth and jobs..' India got its new colonizers namely Tatas, Jindals, vedanta, Mittals, Infosys, Essar and Reliance industries. These corporate cast their wide net across European, American and Asian countries.

Their growth race has made them to take multi-dimensional economic programmes like over ground projects, underground projects, visible and invisible. They hold major shares in mines, gas fields, steel plants, telecommunication, cable

Tv, broad bandsl networks and run the whole townships. The corporates work with the ideology that 'the mere you have, the mere you can have' (pg148). Concepts of privatization and globalization has depicted a fake image that Indian economy is one of the fastest growing economies in world but the real picture is Indian corporate are the fastest growing destroying and demolishing the environment ,the ecosystem, and the north eastern tribals in India.

The so called fastest growing economy in the world generating an emerging middle class and a self-cenered consumer society to compete with the west has left a section of people in poverty and starvation. They are 'Legally Forcing' lakhs of people to leave their lands and give way to industries and corporate companies. An imaginary line has been drawn within Indians separating the Indian Indigenous people from the Metropolitans. These Companies have conceptualized capitalism as the key for growth and success. The indogenous people are subjected to various discriminations, exploitations, marginalization and finally they are exposed as an 'un civilized ' sections of India who have to be modernized when the economy has been opened in the 1990's there were huge expectations to change the life of masses in India but the true situation reveals there are about more than 800 millions of people in India who earn below a dollar a day. India is rich with more poor people than the poorest countries in Africa and Latin America .India is a country with milliners who have emerged within a decade. The major source of corporate wealth comes from their 'land banks'. Huge tracts of lands are amassed to corporate in the name of 'public interest' , 'special Economic Zones', 'Infrastructural projects', 'dams', 'Highways', and 'chemical hubs'.

These displaced people who were deceived by the false promises for jobs and economic growth remain as 'landless', 'homeless', 'jobless' and a 'Disabled' in their homeland. These poor indogenous are triply colonized, disabled and subverted by the 'Corporaes', the 'Government 'and the 'Metropolitan people'. They are portrayed and made to feel as socially disabled which paves way for exclusion and alienation from the main - stream life. Hence the voices of millions of landless people majority of them Dalits

& Adivasis remain unheard otherwise considered unnecessary. The idea of redistribution of land or wealth is something undemocratic or lunatic in today's scenario.

Dongria kondh are the inhabitants of flat topped hills of Orissa, long before the inhabitants of other Indian states. They live and worshipped the Niyamgiri hills as their God socially which was rich with bauxite and other mineral ores. They are people who are disabled to access with education, health care and other modernity's. They were subjected to merciless exploitations, trapped and continuously cheated by industrialists moneylenders and in addition to it their women were subjected to sexual harassment by police and forest personnel. When they expressed their discomfort and sufferings to the Judiciary they realized that Indian Courts are out of their reach and the Indian Judicial system also excludes and marginalizes them as 'Other' within their homeland.. In certain places the police behave as the servants of mining companies to uproot and displace these tribal. .

The judiciary system in India is subjected to various questions in the case "when the supreme court refuses to define the meaning of public purpose in the land acquisition act (pg14) . They worry that the government does not bother them and is not interested in resettling just 15 millions of tribal people who have been displaced in the name of developmental projects.

The forest of Dandakaranya which stretches for on west Bengal through Jharkhand, Chhattisgarh, Orissa, parts of Andhra Pradesh and Maharashtra was the homeland for millions of Indian tribal people. It is popularly called as Red Corridor on the Maoist corridor. Fifth schedule of the Indian constitution provides prohibition to alienate the lands of Tribal and protects them legally but all these are legally accepted but are practically ignored by the 'Corporate Constitution of India'.

The corporate promises to provide employment opportunities for displacement but never implements. Only a minimum amount of royalty has been received by the Government from these Corporates. Deceived by the fake promises made by the government and these Corporates these Tribal people have lost their homeland,

domestic earnings and their livelihood.. The media never focus the awful experiences of the tribal since they receive huge Sponsors from these Corporates for Reality Shows and other Programmes to divert the attention from these issues. The adivasis are not able to afford the media which is economically an obstacle to them. When activists from Orissa filed a case against Vedanta in SC citing its Human Rights violations and Environmental issues Justice Kapadia openly declared that he had shares in Vedanta a substitute for Vedanta. So he gave clearance to Vedanta to go ahead ignoring the suggestions given by the supreme court expert committee.

The Corporation finally declared "the bauxite will have to come out of the mountain if it can be done peacefully or violently " (page 17) . The corporations began to enforce their mission through police, Armed forces and Forces from parliament Hence the Tribal people in order to save their motherland were pushed to take-up arms and join hands with the Maoists .When the people are subjected to various atrocities brutalization and harassments "better thing for them to do is to fight back" (pg 15) . The only choice left for the tribal is either to commit suicide or to fight back to keep them alive and to keep their land for themselves. The people who are in war do not watch reality shows, or read books or papers or express their sufferings in twitter, they have to take arms to defend and restore the justice which were denied to them.

The adivasis are supported by the Maoists who were branded as terrorists by the so called Peoples Government. . The Prime Minister once said "the single biggest internal security challenge ever faced our country " (pg4). The Maoists are the members of the banned communist party of India. They believe that the innate structural inequality of Indian Society can be rearranged or balanced only through violence and attacks on state. The government felt if these adivasis got importance in areas rich in mineral resources then it would be a great hindrance for the Corporate investors. .. Hence government waged an invisible war on these tribal people in the name 'Operation Green Hunt' a war against the Maoist rebels headquartered in central India.

The former Finance minister Mr. P. Chidambaram the CEO of operation green Hunt also as a lawyer represented for several mining corporations. As a nonexecutive director of Vedanta he gave his first clearance for foreign direct investment. Twinstar Holdings, a Mauritius based company got its shares in Vedanta a part of Vedanta group. Hence to put down the insurrections in central India the government has to demolish these Tribal people in the name of 'Relieving the country from Maoists'. The Maoists are against the ideology of corporate fundamentalism.

The state governments of Chhattisgarh, Orissa and Jharkhand signed hundreds of Memorandum of Understanding with many Multinational corporations turning over trillions of bauxite, iron ore and other minerals into dollars. To implement the project these corporations tied up with government and inaugurated the Salwa Judum a vigilante militant. This force burned, raped and murdered hundreds of the forest villagers, evacuating more than five hundred villages and nearby 3,50,000 people were made to be displaced and desert their homelands. The government uses media as their tool to depict the insurrection and the war as just an ecological and social re-engineering of Central India. The same situation is prevailing in many other parts of India in the name of developmental schemes, Special Economic Zones, Dam constructions, Highway lanes, Railroads and Bridges.

The Kalpasar dam in Gujarat was planned across the Gulf of Khambhat as a 34 km long project but was dismissed as a bad idea. Suddenly it came back to water Dholera, a Special Economic Zone a self governed corporate dystopia of industrial parks, townships and megacities. Thus the government creates an environment suitable for corporate 'climate investment' and not for any public concern. The government and corporate are aware that coercive forces alone could not make their work easy hence the 'war against the poor' is portrayed to the middle and white collar workers as a mode of civilizing and modernizing.

The corporates with the government uses 'perception management' as a tool which means a planned news or message is delivered to a targeted audience to promote a particular theme and ideology. Hence people in cities are made to think "someone has to pay the price of progress" (pg4). The attention of common people is purposefully distracted towards arts, films, literary festivals, Reality shows & Games. The horrible encroachments and atrocities made by the corporates are forgotten and compensated under the ideology of 'Capital philanthropy'. Anna Hazare the so called Gandhian didn't breathe a word against privatisation, Globalization, Green Hunt.

In India millions of people do not have clean drinking water, or toilets, or food or money but they all must have Election cards, Aadhar cards, Bank Accounts New Rupee Notes J I O SIMS. Governments are not bothered about the living conditions of people but concentrate on vote banks, share markets, releasing new currencies, distorting culture and history. The Adivasi people should also be included in the mainstream life. The idea of modernism and civilization should be redefined and re-thought. The growth and progress should be 'inclusive'; none should be excluded and alienated. The growth rates built by taking land from the poor should be reconsidered and rethought by the Government. All are Equal in front of Law which indirectly means in the absence of Law there are Inequalities.

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