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CHAITANYA (DEEMED TO BE UNIVERSITY)

(Declared u/s 3 of UGC Act, 1956 by MHRD, Government of India)

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Editor-in-Chief

Prof G. Damodar

editorcer@chaitanya.edu.in

Associate Editors

Prof Rajeshwar Mittapalli

rajeshwar9@yahoo.com

Dr E. Ram Bhaskar Raju

rambhaskarraju@gmail.com

Dr. Adi Ramesh Babu

adirameshan@gmail.com

**DEPARTMENT OF ENGLISH
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Gandipet, Himayathnagar, Moinabad Mandal

Ranga Reddy Dist, Hyderabad - 500 075, Telangana State, India

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Department of English

Chaitanya (Deemed to be University)

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Hyderabad - 500 075, Telangana State, India

Website: www.chaitanya.edu.in

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ADVISORY BOARD

Prof C.R. Visweswara Rao , Former VC, VSU	crvrao1@yahoo.com
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EDITORIAL BOARD

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Dr Rajendra Kumar Das , Chairman, RIF	drdrajendra@gmail.com

Editor-in-Chief

Prof G. Damodar

Email: vc@cdu.ac.in

www.chaitanya.edu.in / vice-chancellor

Associate Editors

Prof Rajeshwar Mittapalli, (Retd), KU

rajeshwar9@yahoo.com

Dr E. Ram Bhaskar Raju, KGC

rambhaskarraju@yahoo.co.in

Dr. Adi Ramesh Babu, City College, Hyd

adirameshan@gmail.com

Web Assistants

Mr Aravind, CS, CDU

aravindcscdu@gmail.com

Mr K. Thirupathi Reddy, CDU

thirupathi.kandhati@gmail.com

Dr D. Vidyanath, KITS,

vijden@yahoo.com

EDITORIAL

Contemporary English literature has been influenced by a variety of factors, including cultural shifts, technological advancements, and social changes. Themes and styles have evolved to reflect modern issues and perspectives, such as globalization, identity, and the impact of technology. Additionally, diverse voices and narratives have gained prominence, enriching the literary landscape with fresh viewpoints.

The technology revolution has had a significant impact on English literature in several ways such as digital publishing, online communities, new forms of writing, global reach, research and resources, self-publishing, literary analysis, accessibility, changing reading habits, evolving genres like online fan fiction and microblogging literature. All these have emerged due to technological platforms that encourage serialized or shorter forms of writing. Overall, the technology revolution has both expanded the possibilities for literary creation and challenged traditional notions of literature and storytelling.

Diaspora literature explores the experiences, challenges, and identities of individuals or communities who have been displaced from their original homeland. Some common themes include identity and belonging, cultural hybridity, loss and nostalgia, displacement and alienation, conflict and identity crisis, language and communication, community and solidarity, adaptation and assimilation, rootlessness and ambivalence, and narratives of return. Some diaspora narratives explore characters' journeys back to their homeland, examining the complexities of reconnecting with their roots and negotiating changes that have occurred in their absence. These themes collectively capture the intricate emotional, cultural, and social dimensions of the diaspora experience, providing rich material for writers to explore and readers to engage with.

Some recent trends in English literature that were emerging currently include diverse voices and perspectives, exploration of mental health, Climate Fiction (Cli-Fi), identity and inter-sectionalist, experimental narratives, historical fiction with modern relevance, retellings and revisions, digital and online literature, globalization and transnationalism, and genre blending. Authors are breaking down genre boundaries, combining elements of different genres to create hybrid works that defy easy categorization. We should understand that literary trends are fluid and can evolve quickly. For the most current information on trends in English literature, we have to check literary publications, author interviews, and literary festivals to get the latest insights.

Task-based language teaching (TBLT) gained popularity as a student-centered approach. It emphasizes real-world tasks and problem-solving, making language learning more practical. Content and Language Integrated Learning (CLIL) programs, which integrate language learning with subject content, gained momentum. This approach helps students acquire language skills while studying other subjects like science or history. ELT materials increasingly incorporated various media, such as videos, podcasts, and interactive content, to engage learners through multiple senses. English for Specific Purposes (ESP) courses tailored to specific industries or professions (eg. Business English, Medical English) continued to be in demand as professionals sought language skills relevant to their careers.

Teaching cultural awareness and intercultural competence alongside language skills became more prominent, reflecting the importance of global communication. There was a growing emphasis on inclusive teaching practices to accommodate diverse learner needs, including learners with disabilities and different cultural backgrounds. Formative assessment and timely feedback were highlighted to facilitate students' language development effectively. Ongoing teacher training and development remained crucial, with a focus on incorporating innovative teaching methods and technologies. Now the field of ELT has become dynamic, and trends continue to evolve. To stay current, it is essential to follow the latest research, attend professional development opportunities, and connect with the ELT community.

Indian literature in English continued to showcase a diverse range of voices, representing various regions, languages, and cultures within India. Many contemporary Indian authors explored pressing social issues, such as gender equality, identity, caste, and political themes, in their works. Some writers experimented with hybrid forms of storytelling, combining traditional storytelling with modern narrative techniques. Historical fiction set in various periods of India's history remained popular, shedding light on lesser-known historical events and figures. Authors of Indian origin living abroad continued to contribute to the Indian diaspora literature genre, reflecting on the complexities of identity and belonging. Reimagining Indian myths and epics in modern contexts remained a popular theme in Indian English literature. Devdutt Pattanaik is one such writers.

Several trends were prevalent in American literature. Literary trends evolve rapidly, and new developments occur frequently. American literature continued to embrace diverse voices, including those of authors from various racial, ethnic, and cultural backgrounds. Writers explored themes of identity, belonging, and cultural heritage. Many American authors used their work to address pressing social and political issues, such as racial injustice, immigration, climate change, and gender

equality. Memoirs and autobiographical narratives remained popular, with authors sharing personal stories and reflections on their experiences. Historical fiction set in different periods of American history, often with a focus on untold or marginalized stories, gained prominence. Environmental concerns were reflected in literature, with a growing number of works exploring humanity's relationship with the natural world and environmental challenges.

Baddanna, a man of morality and virtue, attained a reputed place among the Telugu poets of the highest ranks. He adopted quatrain mode of stanzas for his composition. Comparative observation of his poetry of other Indian and English poets brings out a varied distinction. Unlike the other poets, he kept his writing fair and plain untouched with quips, quibbles and puns. His stanzas, unified with rhyming, are packed with ethical standards, personal values and sense of right and wrong. In the article, a considerable effort is made to visualize the worth of his poetry in guiding the right direction, proper view and stirring up moral thoughts in individuals; besides this attempts were made to epitomize some stanzas with their purports for individuals to lead a secured life. The main aim of this article is to bring to light the immortality of his stanzas, objectives of social reformation therein, upliftment and protection of society from moral degradation.

The current issue covers thirteen full length articles, six creative write-ups for your reading pleasure and reflections, three reviews and tributes to a literary giant, Jayanta Mahapatra.

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Multiculturalism in American Literature

— E. Nageswara Rao

ABSTRACT

American literature is multicultural right from the beginning. The oral literature of the Native Americans speaking hundreds of different tongues and spread over a vast continent are necessarily multicultural. It is an inherent characteristic of a nation of immigrants which has been evolving over centuries absorbing various cultures, customs, and mores. American literature records this process of interaction of different races, religions, and cultures. This may be illustrated by an examination of the work of two eminent American writers, Herman Melville and Ernest Hemingway. Melville's *Moby Dick* exemplifies how people of different races, religions and cultures on board the whaling ship, the *Pequod*, present a world in miniature. The crew of the ship is truly international. People of different nationalities from all over the world co-exist, observe their different religious customs and rituals and work together on board the *Pequod*. If Melville crossed the seven seas and mingled with primitive communities in far-flung islands in his dangerous voyages, Hemingway's love of adventure took him to many countries and theatres of war. His novels are filled with a spectrum of humanity. From the Ojibway Indians, to the African Americans, the Jews, several European and African people find a place in Hemingway's fictional world. The "code" hero who upholds Hemingway's cherished system of values is portrayed in Latin characters such as Count Greffi and Pedro Romero. Multiculturalism is the very basis of the American nation which translates into American literature.

Key Terms: American Literature, Native Americans, Multiculturalism, Immigrants, Code Hero.

American literature is multicultural right from the beginning. Hence, trying to find elements of multiculturalism in the literature of America is akin to missing the wood for the trees. But what is the true beginning, the real origin of American literature? When did it start? Most courses in American literature in our universities begin with Ralph Waldo Emerson and other Transcendentalists of the mid-nineteenth century. Some persons condescendingly admit that American literature had its

beginnings in the sixteenth century in the colonial period of American history. They speak of such writers as Anne Bradstreet and Edward Taylor. Even this is a misreading of the origin of the quintessential American literature. If American literature is the literature produced on the American soil by Americans, then we have to go back to several millennia to find the true origins of American literature.

The literatures of the Native Americans are the real beginnings of American literature. There were millions of people living in America long before the European migrations. These people lived in different regions of the American continent. They spoke 350 different languages which belong to twenty-five language families which are not at all related to the European, Asian, and African languages. Now there are an estimated 1.3 million Native Americans confined to Reservations scattered in different States of the United States. At present, 149 different languages are spoken by the Native American people. Incidentally, the Native Americans call themselves "Indians" and describe their tribes as "nations". Their cultures are different; their customs are different, their perceptions of the world are also rather different. Thus, America which is inhabited by millions of people over vast expanses of land and speaking numerous tongues is necessarily a multicultural mosaic from the start. The term "multiculturalism" may have originated in the 1950s and 60s during the Civil Rights Movement led by Martin Luther King Jr., but it is a fact of American life much earlier.

The Native Americans had their different literatures, but they were all oral literatures as they had no writing systems or writing tools. There are songs, poems, ritual dramas, stories, biographies, autobiographies, and formal speeches for important occasions in life such as birth, marriage, and death. From the meager samples of the oral literatures which are available in English translations now, we get an astonishing picture of the wealth and variety of Native American literatures composed a long time ago. The celebration of different customs, cultures, mores, and beliefs in their multiple native tongues is an example of a flourishing multiculturalism across America.

The cultural blending, or the co-existence of many cultures in the United States had been variously described as "melting pot", "salad bowl", "multicolored quilt", "braided tapestry", or lately, "strands in a cable". These attractive phrases largely refer to the situation after European migrations and do not seem to consider the position before the colonization. Also, these phrases have become clichés and fail to explain satisfactorily the prevailing and changing cultural make-up of the American society.

The analogy of the "salad bowl" points to the fragmentary approach to literatures produced by different ethnic groups living in the United States. Thus we have African, American, Jewish, Hispanic, Chinese American, and Indian American

literatures. These are like broken arcs, not the perfect round, as Robert Browning would say. These segments would provide only partial, isolated views at best. The work of two eminent American authors, Herman Melville and Ernest Hemingway, illustrates eloquently how multiculturalism is embedded in American literature.

Given the ground reality of American society and its continuing evolution as a vast and vibrant multicultural nation, many American writers tend to be multicultural in single works or in their total output. The mix of cultures, the points of contact, may vary from one writer to another depending on his/her experience.

How multiculturalism works in a single work of literature may be illustrated by referring to Herman Melville's *Moby Dick*. Melville travelled widely all over the world, literally crossing the seven seas; he lived among several tribes and communities. His *Moby Dick* considered the greatest American novel, and surely one of the greatest novels of the world, is a fine example of multiculturalism at work. The whaling ship in this novel, the Pequod is truly representative of many races, religions and cultures of the world. Melville specifically says: "Yes, the world is a ship on its passage out" (39). There is Queequeg, a cannibal, a savage from the Pacific Islands; there is Tashtego, "an unmixed Indian from Gay Head" (117); there is Daggoo, the giant African Negro; there is Fedallah, a Zoroastrian (a Parsee), Ishmael, the narrator is Presbyterian, Starbuck, Stubb, and Flask come from the Protestant Community of New England. There are Pagans and Christians. The crew of the *Pequod* is truly international; it is composed by the Dutch, the French, the Icelandic, the Sicilian, and men from the Azores, China, Manx, Tahiti, Portugal, Denmark, England and Spain. There is a lascar too (172). Ahab who captained the ship is described as an "ungodly god-like man" (80). He didn't seem to subscribe to the Christian faith in his vengeful pursuit of a "dumb brute". At the beginning of the novel, Father Mapple delivers an inspiring sermon which was attended by Ishmael, the narrator. The message of this deeply moving sermon is a central tenet of Christianity: "if we obey God, we must disobey ourselves; and it is in this disobeying ourselves, wherein the hardness of obeying God consists" (41).

Queequeg, the savage, hums his prayers before his little black wooden god, Yojo, and turns pages of a big tome. His companion, Ishmael, compromises his Presbyterian beliefs and follows the heathen rituals of offering a burnt biscuit, salaaming twice or thrice, and kissing the nose of the idol. Queequeg locks himself up a whole night to observe fasting. The silence and secrecy of the cannibal cause a lot of anxiety to Ishmael. Fedallah, the Parsee, worships the fire when the blacksmith forges a special harpoon for Captain Ahab. Earlier the Captain conducts a black mass on the quarter deck demanding the allegiance of all the crew to his evil design to wreak vengeance on *Moby Dick*. The Indian sailor the lascar, invokes his own gods, Brahma and "Seeva" during the midnight revelry on the forecastle.

People of different races and religions worship according to their beliefs and customs. Different cultures co-exist on board the ship. Thus the *Pequod* is a microcosm; since its crew is recruited in America, it is a miniature America. That is a manifestation of people of diverse cultures living and working together. Melville's *Moby Dick* is a good example of how multiculturalism works in American literature.

Multiculturalism informs and infuses the canon of a writer like Ernest Hemingway. The range of Hemingway's interest was so vast and varied that the whole world became a sort of stage for him. His desire to be present where the action was so that he could accurately describe "the real thing" made him visit many battle fields in Italy, Spain, and France; his fascination for the bullfight and the fiesta took him to Spain; his passion for fishing the high seas pushed him to the Gulf Stream; his love of big game hunting attracted him to the green hills of Africa. He interacted with people of different colors, creeds, and cultures. As a war correspondent, he had opportunities to meet the high and mighty in the military establishments and also the humble from different parts of the globe. Given a background such as Hemingway's, it is not surprising that he had located his novels and non-fiction works in different countries, and the settings are inseparable from the people. So the characters who appear in his books are drawn from diverse ethnic sources. There are the Americans, the American Indians, African American, British, Chinese, Cuban, Greek, Irish, Italian, Jewish, Mexican, Russian, Spanish, Swedish, Swiss, Turkish, and other people in Hemingway's fictional and real worlds. His literary work is a rich ethnic mosaic.

As a young boy who grew up in northern Michigan, Hemingway was personally and directly associated with Ojibway Indians very well. They are depicted in several stories and in the novel, *The Torrents of Spring*. Even in his juvenile stories, "Judgment of Manitou" and "Sepi Jingan" which were published in his school magazine, *Tabula*, in 1916, he describes them. In his more mature stories, such as "Indian Camp", "The Doctor and the Doctor's Wife", "Ten Indians", and "Fathers and Sons" a few Indians appear in minor roles. In the first of these, an Indian is unable to watch the birth pangs of his wife, and commits suicide by cutting his throat. For him dying violently was easier than observing the agony of his squaw at child-birth. In the other stories, the Ojibwas are shown as involved in humiliating a doctor, or falling in love, or shooting squirrels. In *The Torrents of Spring*, Hemingway ridicules Sherwood Anderson's notion (as he expresses it in his novel, *Dark Laughter*, that Black people must be nearer Nature than the Whites. Neither the Blacks nor the Red Indians, in spite of the romantic assumptions of Rousseau, Tolstoy, and Wordsworth, are children of Nature. The concept of Noble Savage is turned upside down when two Indians say to Yogi Johnson in *The Torrents of Spring*: "White Chief Nature's noble man", "White chief rough diamond" (91).

The Native Americans as portrayed in Hemingway's works are neither "noble", nor are they "savages". They are just as human as any person of any other group.

Compared to the Native Americans, the African Americans in Hemingway's works are fewer in number and they appear in very minor roles. Sam, the Negro cook in "The Killers", does not want to get involved in the gang wars. Bugs in "The Battler" saves the white boy, Nick Adams, from a crazy man called Ad Francis. He is friendly and hospitable to Nick. Although there is hardly any black character in Hemingway's novels, a few incidents involving the African Americans are reported in some novels. In *For Whom the Bell Tolls*, Robert Jordan narrates how a Negro was burnt to death at a lamp-post in Ohio by a drunken man, an incident he had witnessed as a seven-year old boy. This gruesome murder must have disturbed the young Jordan as it did the Spanish women, Pilar and Maria, his listeners. Jordan seems to have become insensitive to such things as he must have heard about such killings in his country. In *The Old Man and the Sea*, Santiago, the aged fisherman, regains his confidence by remembering how he had vanquished the great Negro from Cienfuegos in a day-long wrestling match in his younger days. The African Americans are good in athletics, notably wrestling. So some characters in Hemingway's fiction recall great wrestling matches as fond memories. To mention another example, Bill Gorton in *The Sun Also Rises* is all praise for the "noble-looking nigger" who took part in the Vienna prize-fight. But the nigger was cheated and denied the prize-money because the local white boy lost the match. Bill Gorton helps him. In another wrestling match in the story, "The Light of the World", the success of a black man, Jack Johnson, is attributed by a white woman to a stroke of luck. She is prejudiced against the blacks. However, the Blacks in Africa are portrayed rather differently by Hemingway. In the hunting expeditions in Kenya, the white hunters are accompanied by several blacks who serve as drivers, guides, skinnners and trackers. By and large these men are shown to be friendly and loyal. The Red and Black specimens of humanity, primitive and poor as they are, are generally not romanticized as Noble Savages by Hemingway. Marginalized in a predominantly white society, these two ethnic groups are marginalized in Hemingway's fiction also.

The Jew plays an important role in *The Sun Also Rises*. Robert Cohn in this novel has invited derisive comments and hostile reactions from most of the characters in the novel. Jake Barnes, the narrator, does not conceal his dislike of Cohn; he is happy at Cohn's nervousness; he felt "the impulse to devil him. I certainly did hate him" (98-99). Jake's *alter ego*, Bill Gorton, uses the hostile term, "Kike", referring to Cohn (104). Lady Brett says that Cohn "depresses" her (181). There is elaborate Jew-baiting at the fiesta at Pamplona. Cohn is not taken into the group because he displays his Jewish superiority, his boredom during the bull-fight, his sexual jealousy, and his lack of self-control. He is an unwanted and unwelcome

outsider both in Paris and in Pamplona. His unacceptable behavior is attributed by implication, if not explicitly, to his Jewishness. There is an anti-Jewish slant in *The Sun Also Rises*. When the narrator and his best friend whose general outlook and values the author seems to share, are out spoken in their comments on Cohn, it is difficult to believe that Hemingway did not share some of the prejudice. Hemingway's vicious attack on Gertrude Stein in *A Moveable Feast* and his uncharitable and mischievous suggestion that she was a Lesbian may not be entirely due to professional jealousy or rivalry.

The Red, the Black, and the Semitic which are discussed so far are racial differences. Race implies a common descent or origin. The term, 'ethnic', is much wider in its connotation as it includes such parameters as sharing a common heritage or a set of customs or traits. There is a rich ethnic variety in Hemingway's writings.

The Sun Also Rises and *A Farewell to Arms* have bi-national settings, the first one in France and Spain, and the second in Italy and Switzerland. Surprisingly, the French characters are few. The Italians are quite a few in *Across the River and into the Trees*; the Spaniards are in a large number in *The Sun Also Rises* and in *For Whom the Bell Tolls*. There are good, bad and indifferent people among the Italians and the Spaniards we come across in Hemingway's fictional world. There are the inefficient and irresponsible doctors in the military hospital, but there are also competent and sympathetic ones like Dr. Valentini who helps Frederic Henry by making his wounded leg serviceable. There are deserters, patriots, and cruel military police among the Italians. Similarly, among the Spaniards, there are great and graceful matadors like Pedro Romero, patriots like Anselmo, brave fighters like El Sordo, and also traitors like Pablo.

Unlike the women in several of Hemingway's novels, Pilar is an energetic activist on the Republican side. Robert Jordan, the hero-narrator, comments on the Spanish people: "And what wonderful people. There is no finer and no worse people in the world. No kinder people and no crueler" (355). The French people use money as the yardstick of human relationships. The narrator of *The Sun Also Rises* says: "It felt comfortable to be in a country where it is so simple to make people happy. You can never tell whether a Spanish waiter will thank you. Everything is on such a clear financial basis in France. It is the simplest country to live in. No one makes things complicated by becoming your friend for any obscure reason. If you want people to like you, you have only to spend a little money" (233). This is perhaps Hemingway's left-handed compliment to the French.

While discussing the multi-cultural tapestry in the Hemingway canon, it is interesting to note that all the code heroes who seem to embody Hemingway's own cherished system of values are non-Americans and most of them are Latin characters. Pedro Romero, the bull-fighter "gave real emotion, because he kept absolute purity of

line in his movements (168). The Greek Count has participated in seven wars and four revolutions he bears the arrow wounds as a mark of his suffering. He may be an ostentatious spend thrift but he values self-respect and quiet. Lady Brett certifies that the count is "one of us" (60). The Italian count who appears briefly in *A Farewell to Arms* is a full-fledged version of Hemingway's code hero. At ninety-four, Count Greffi loves life and lives with grace and dignity, thus setting an inspiring model to Frederic Henry who is in despair. Robert Wilson, the professional hunter, in "The Short Happy Life of Francis MaComber" another code hero, is British. He makes Francis MaComber a man by teaching him professional standards and codes of big game hunting. Santiago, the Cuban fisherman in the Gulf Stream, teaches Manolin the art of angling on the high seas. He remains undefeated in spite of diminishing physical strength and growing challenges. The placing of the code heroes, so essential in the Hemingway canon outside America is perhaps deliberate. Hemingway's cherished ideal, "grace under pressure", is exemplified in the Latin characters.

Melville and Hemingway are typical Americans who travelled a lot and got exposed to different cultures. Also, the USA is a nation of immigrants which implies a nation of multiple cultures co-existing and interacting with one another. Multiculturalism is the very basis of the American nation. Hence its literature is inescapably imbued with multiculturalism.

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Classroom Observations

— Candy D Cunha

ABSTRACT

Communication skill is the breath of life in the contemporary world. Professional success requires solid language skills. English education prioritises testing. Students in rural areas struggle. Language origins, irregular verbs, spelling standards, and geographical variation challenge students. Many kids struggle with word pronunciation, vocabulary, and grammar in varied circumstances. Children must make mistakes to learn. Encourage these mistakes for comfort. Language complexity is difficult to grasp. They understand language but cannot speak or write. Encourage music, rhymes, chants, poems, and games. English might be difficult to learn without a trusted speaking partner. This game helps students detect and grasp phrasal verbs and linguistic flow. Teaching English to unmotivated students is difficult. Thus, they worry about class discussions and failing. Another issue is English-class supply shortages. Overcrowded classes cause poor evaluation, a lack of individual attention, and class management issues. Teachers of English happen to assess Telugu-medium students' spelling problems and provide examples. Divergent linguistic roots, irregular verbs, spelling, and geography challenge students. Many pupils struggle with vocabulary, pronunciation, and situational grammar. Understanding language is unique. They understand well yet fail to communicate. Providing learners with multiple language training methods is crucial. Music, rhymes, chants, poems, and games inspire. Without conversation partners, learning English is difficult. This game helps students detect and grasp phrasal verbs and vernacular rhythms. Teaching English to unmotivated students is difficult. Taking classes and perhaps failing is a source of anxiety. Another issue is English class supply shortages. Overcrowded classrooms affect attention, evaluation, and class management. English teachers assess Telugu-medium pupils' spelling difficulties and provide examples.

Key words: communication skills in the digital era, English for rural milieu, challenges, technicalities, lack of expertise, poor motivation, inapt materials, persistent practice.

Communication skill is an integral part of any profession. A person must have good command over language in order to be successful in professional life. One cannot communicate or exchange the information properly to the receiver however one has intense language of the subject. 21st Century is the age of globalization and information technology and English is providing employment opportunities for the individual growth. But in rural areas in India, English is taught or learnt from Vth standard onwards as the second or third language and surprisingly, the learners are drawn from the society wherein their parents have no knowledge of English. English still enjoys the privilege of examination-oriented subject. Hence, the vernacular medium students suffer from a syndrome that does not permit them to do better in higher education courses. I have surveyed a group of students from High school to Undergraduate level and found to my surprise a whole lot of mistakes in their spelling, pronunciation and vocabulary.

Students face problems and challenges owing to the language's diverse roots, large number of irregular verbs, peculiar spelling rules and profound regional variation. Almost all learners encounter three types of problems challenging with pronunciation, issues with vocabulary and grammar including challenges with situational grammar. Children progress only when they make mistakes. Encouraging such errors makes them challenging and comfortable. Another challenge that they face is in the area of absorbing the nuances of language. They receive language components very well but are after unable to speak or write it.

Different techniques are required to be prepared for different types of learners. Music, rhymes, chants poems and games are examples of additional reinforcement. One of the primary challenges for learning English is about lack of a proper model for speaking. This practice sharpens student's ears to unique rhythms such as phrasal verbs and slang" (Jatin 187). Lack of learner motivation is one of the problems in teaching English language. As a result, they have even fear of failure and even in class room interaction. Another drawback is the inadequate production of resources and materials to create English class climate. The over-crowded classes create number of problems like individual attention, evaluation class room management etc. As a teacher of English, I find the problem of spelling among the Telugu medium students and present those observations in the form of examples.

Tracing the Problems of Spelling

Spelling, as we all know, is a skill to be acquired naturally. To put it simply, there is no hard and fast rule to learn and master the art of spelling. Syllable-division, sound system, silent letters, pronunciation, and, above all, careful observation and contextual usage and difference are, to a large extent, helpful in getting the word correctly spelt out. But, for second language learners, spelling continues to be an ever-growing problem. The problem is not just confined to the students at +2 and

UG levels but for the students of professional courses as well. As an English teacher at UG level, I present below the findings of spelling tests which reveal some interesting observations with regard to the problems.

Students who took the test in spelling mistake 'His' for 'is', 'to', for 'too/two', 'or' for 'are', 'one' for 'won', 'Quiet' for 'Quite', 'practice' for 'practise', 'advice' for 'advise', 'right' for 'write', 'know' for 'no', 'classment' for 'classmate', 'vilan' for 'villain', 'vampting' for 'vomitting', 'sigarete' for cigarette, kwality for quality, injection order for injunction order (legal term) varginal for original.

Further, they tend to err in words ending with the letter 'e'. Examples of this are: kerosene, envelope, engine, and epitome. They drop the final 'e'. Words like Location, Satisfaction, and Expectation which end in 'tion' are misspelt as locasion, satisfasion, expectasion. Towards the end, I find my students failed to distinguish between pronunciation and meaning of a given word, context and meaning of a word and words and silent letters. Dictation of a paragraph to students reveals that the learners are no good at taking it in the right context.

To make things simpler and easier for them, it is better that we, as teachers, make them pronounce the words and find out the context we use them in different situations so as to avoid incorrect spelling. The poor spellers have, thus, a way out in those aspects where they continue to repeat the same mistakes. Spelling is no more a difficult part of their academic life.

Teachers too face the problems in teaching English like text book and other sources, methods, approaches and techniques of teaching English and teachers training, infrastructural facilities, classroom management, developing LSRW Skills.

Though the teachers try to integrate LSRW in teaching, Students cannot communicate in English due to their inability in pronunciation, spelling, and grammar. Lack of practice skills is mainly found in vernacular schools. Teachers teaching in Telugu medium schools face the problem of poor students coming from primary schools and lack of appropriate use of techniques due to poverty.

The problems they face in teaching English are due to inability of the Students to speak and understand the language due to which they face problems in developing language skills. It is no more a problem if students in vernacular schools are properly taught, trained and made to rigorous practise.

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Transforming ELT Integrating with Literature

— *E. Ram Bhaskar Raju* and *Namratha Erra*

ABSTRACT

In the digital age, literary texts have the potential to aid students in their holistic development across multiple academic subjects, especially in respect of language acquisition. However, communication researchers and practitioners are cautious about using them in English language training. There has been an ongoing debate regarding the training of literary language. The limited perspective on language acquisition and the regrettable historical division between language and literature have contributed to the belief that literature and language study are distinct disciplines. Literature is scarce on language education in this category. In recent times, scholars have been placing significant emphasis on the advantages of incorporating literature into English Language instruction. The study examines the impact of literature on academic performance. This study emphasises the importance of using literature as a motivator to promote long-term educational growth, especially considering the declining interest in reading among students. This study explores the relationship between language and literature, as well as the rationale behind incorporating literature into education. Additionally, it encompasses literature-based English language instruction and problem-solving skills. According to the survey, literature-based English language teaching is a distinct approach that enhances language acquisition at all proficiency levels. The purpose of this text is to familiarise teachers performing ELT with the reasons and criteria for using and selecting literary works in language classrooms. It emphasises the importance of having clear objectives when incorporating literature into the curriculum. According to this study, it is suggested that language teachers require instructional materials. In addition, curriculum developers should consider incorporating literature-based language activities into language curricula. Implementing this strategy has the potential to enhance academic progress. Foreign language education prominently incorporates various literary methods to teach basic language abilities such as reading, writing, listening, and speaking. Additionally, these methods also focus on developing vocabulary, grammar, and pronunciation skills. This paper is

informed by a comprehensive review of relevant books and publications employing research infused into !

Key words: language, literature, integrating literary texts into ELT, innovative teaching methods, improvising instructional materials, review of structure and texture of curriculum.

Language teachers typically consider literature as a separate discipline unrelated to language education. A simplified notion of language for teaching underpins this idea. The statement underscores the historical split between language and literature, which has curtailed literature in language classes. Scholars Carter (1989) and Lazar (1993) endorse this view. The importance of English as a means of communication in numerous human activities drives modern English instruction. Language advocates also argue for utilising English for certain purposes. Literature is formed through language and is one of its most popular uses. Literature is written in English, and English is a medium for creating it. The link between language and literature is sensitively discussed. Language scholars have tried to divorce language from literature, separating the structure of writing from its substance. Literary inventions are the ideas and content of a text, whereas language is its structure and expression. Language is context-dependent. Language and literature are inextricably linked. It is difficult to discuss language without contemplating its purpose, and it is impossible to talk about purpose without noting the medium.

Language Vs Literature

Language communicates while literature conveys content. Language is how humans express their thoughts and feelings. Vocabulary, grammar, syntax, and semantics for spoken, written, and signed communication. Effective communication relies on language to express thoughts, feelings, and ideas. Literature is communicated through language. It provides literary creation and comprehension skills. Literature relies on language as its principal medium. Language is a tool for communication and information sharing, with many interpretations. People can easily share thoughts, ideas, and messages on social media. It can achieve utilitarian, informational, persuasive, or creative purposes. Language helps people communicate, shapes society, and promotes meaningful social interactions. Society shapes its ideals, customs, and practises. Not all languages are in literature. It encompasses everyday discussions, written texts, legal documents, scientific papers, advertising, journalism, and other mediums. Language is used for practical, informational, and expressive purposes outside literature. Linguistics studies language structure, evolution, and use. Phonetics, phonology, morphology, syntax, semantics, and pragmatics are linguistic subfields. Linguistics scientifically investigates language laws, patterns, and diversity. People can effectively express their views, beliefs, perspectives, and personal experiences through language. It fosters information sharing, social

relationships, and knowledge preservation. Language shapes cultural identity and affiliation. Language analysis studies language structure, grammar, syntax, semantics, and pragmatics. It examines language structure, meaning, and use in many circumstances. A complete study of language trends, changes, and sociolinguistics is linguistic analysis. Language is essential for efficient communication, self-expression, and meaningful social interactions. Language development in early life is crucial to human growth and learning. Language skills are developed through education, exposure, and socialisation. Language education is crucial for communication, competency, and cultural awareness. Strong language skills enable people to communicate, interact, and handle linguistic situations. Grammar, vocabulary, speaking, listening, reading, writing, and understanding are taught in several languages.

Literature is the meaningful representation of art or ideas in writing or speech. It comprises poetry, novels, dramas, essays, and short tales. Complex subjects, deep emotions, and human experiences are explored in literature. Literature creatively expresses thoughts, feelings, and experiences. Symbolism, imagery, metaphor, and narrative structure connect readers and listeners. Being subjective and interpretive, literature allows readers to connect on numerous levels and find personal meaning. It inspires critical thinking by provoking emotional and intellectual responses and fostering alternate perspectives and issues. Literature is ageless and transcends time and civilisation. Art provides vital insights into human experience by reflecting its social, cultural, and historical context. Literature may promote empathy, critical thinking, and social change. Literature has many genres, styles, and forms. The library collection includes fiction, non-fiction, poetry, drama, and subgenres. Literary movements and traditions can impact multilingual literature. Language, structure, rhythm, and melody create an engaging literary experience. Inventive storytelling, linguistic beauty, stylistic methods, and narrative approaches deserve commendation. Fiction and non-fiction allow authors to create imaginative worlds, characters, and events or present facts. The platform allows artistic expression, social commentary, cultural investigation, and self-reflection. Literary criticism examines themes, symbolism, narrative tactics, historical context, and authorial intent. Close reading, textual analysis, and literary interpretation can uncover many layers of meaning and enhance a literary work's artistic value. Authors, poets, playwrights, and novelists utilise language creatively. To tell engaging stories, create unforgettable characters, and evoke profound emotions with words, you need imagination, originality, and literary expertise. Literature shapes culture, society, and education by shaping values, viewpoints, and ideologies. The goal is to preserve cultural heritage and study human experiences throughout time and space. The academic study of literature explores cultures, historical periods, and literary movements.

Standards for the Effective Use of Literature in Language Instruction

Students learn from academics. Students must assess this data, make informed decisions, and contribute to society. Professors work hard to make learning fun and effective. This is possible with literature. Novels, short stories, poetry, and drama can boost student learning. Students can learn naturally and comfortably using these mediums. Literary writings and stories can educate many subjects. Whitin and Wilde (1995) say stories help us grasp and value reality. Combs and Beach (1994) say stories are our main source of world knowledge. Stories are easier to remember than sequenced facts. This study examines how literature affects academic performance. The study emphasises the value of literature in motivating and advancing students. It acknowledges the issues instructors encounter, especially with students' waning book interest. There are several reasons to employ literature in language instruction. Scholars argue that knowing a language requires knowledge of its literature (MacCabe, 1985,). Some feel that adding literary works to language training boosts creativity and interest. Literature may connect kids emotionally and intellectually, according to Collie and Slater. They say literature's emotional depth can make learning more meaningful and appealing by overcoming the fragmentation of many classroom texts. Carter and McRae (2001) say literature helps pupils understand language and its functioning. Literature improves children's creativity, critical thinking, and analysis, according to Custodio and Sutton (1998). Students may find English language study monotonous and repetitious. According to Huda (2012), literature books offer students variety and entertainment. Povey (1972) says literature improves language skills by using a varied vocabulary and accurate syntax.

Justifications for Teaching Languages through Literature

English competence is declining due to language teachers' practises. Our goal as teachers is to improve pupils' reading, writing, listening, and speaking. We also want to improve their vocabulary, grammar, and pronunciation so they can communicate in many contexts. Therefore, language teachers must fight for educational change to improve language learning. Learning language through literature is becoming more enticing than verbal comprehension. The value of teaching literature in academics relies on many aspects. Literature helps pupils improve their English and communication skills. It improves listening, reading, speaking, and writing. Literature improves kids' reading, comprehension, and engagement with various readings. Literature is more than just information. It helps kids read with sensitivity and enjoyment while developing critical thinking and interpreting abilities. Literature helps pupils understand and appreciate different types of literature in and out of class. It instills a lifelong love of reading and media. Literature and language have been prominent instructional materials for students and instructors in recent years. Linguists, literary critics, and practitioners

have openly discussed literature in academic curricula, which is intriguing. According to Sage (1987), many English language teachers find literature in language education appealing and worth promoting. This study rationalises the novel method of integrating literature into language courses. This study analyses how literary materials affect English language learning.

Theoretical Agenda

The study uses reader-response theory. Literary strategies for teaching English in language classrooms are vital for ongoing educational achievement because they motivate students. The reader-response theory emphasises the reader's experience with the text. Recognising and supporting students' interpretation is crucial to teaching language via literature. This involves encouraging kids to be active readers who can interpret a work rather than forcing them. As engaged readers, students can form their thoughts and arguments to interpret a text. Encourage kids to express their opinions to improve critical thinking. The reader-response theory focuses on readers' literary experiences. In contrast, Feminism, Marxism, Postcolonialism, Russian formalism, and New Criticism ignore the reader's role in re-creating literary works. Subsequent theories stressed that a document's meaning comes from its content. The author's authority, aim, and reader psychology are ignored. The reader-response theory holds that readers actively interpret works. It emphasises the necessity of readers actively creating texts rather than passively ingesting them. According to the reader-response theory, literature is a creative art form that allows each reader to conduct a distinctive text-related performance. Reader-response criticism focuses on the process of reading a literary text, which is universal to all critical styles, according to M.H. Abrams and Geoffrey Harpham (2005). Reader-response criticism focuses on reading and how readers respond to literary texts, according to Todd Davis and Kenneth Womack (2002). The readability theory positions the reader over the text. Instead of implying that the text determines meaning, it emphasises the reader's participation in reading and meaning-making. Both critics' explanations engage readers in literary evaluation. Reader-response theory can help literature-based language teachers create learner-centred lessons. Students actively develop the meaning of critical work, engaging as readers and learners. Literature-based language training complements and collaborates.

Research Methodology

The purpose of this research has been to examine new strategies for teaching language through reading. Therefore, this paper uses a qualitative desk study approach. Finding secondary sources that are useful for this study and abstracting their data is part of this process.

Factors for Integrating Literary Texts into ELT

Four factors motivate language teachers to incorporate literature into their lessons, according to Collie and Slater (1990). The authenticity of these items enriches

culture, language, and personal interaction. In addition to the four primary reasons, several more considerations make literature a valuable educational resource. Universality, non-triviality, personal relevance, variety, interest, economy, suggestive power, and ambiguity are considered.

Integrating Literary Texts in ELT

Literature in English language classes can be difficult for teachers and students. These issues include text language, length, cultural difficulty, and student interest in text selection for study. Language is the biggest challenge when employing literary literature. Literary language is unexplained because it "does not stick to more common usages, but exploits and even distorts the accepted conventions in fresh and unexpected ways" (Lazar, 1993). Text length is another issue. Shorter works may be easier to employ in class, but lengthier ones provide more background, character, and story development. While lengthier texts may seem easier, shorter ones may be more challenging due to the lack of contextual assistance and repetition (Duff and Maley, 1990). One of the biggest issues is culture. Literary writings should not be so culturally concentrated that outsiders feel excluded from comprehending vital meaning (Duff and Maley, 1990). Literary works can also bear an undesired freight of cultural meanings, according to Collie and Slater (1987). Student interest is another important aspect. Literary works should reflect students' real-life experiences, emotions, and interests. Text selection is also problematic. Literary materials should match pupils' comprehension and linguistic levels. After discussing the problems of employing literary texts in the language classroom, we will discuss how to overcome them and teach English. To reduce these issues, teachers must establish standards for selecting literary materials for their students. According to Carter and Long (1991), teachers should choose literary texts that allow pupils to respond and interact creatively, creating a memorable experience for both individuals and groups (p.3). Literary texts in language instruction must consider the following:

Language of Text

Teachers must choose literary books that match pupils' linguistic skills to encourage reading. According to Carter and Long (1991), it is recommended to select literary materials that are within pupils' reading comprehension. Hill (1992) suggests selecting literary books using vocabulary or idioms pupils are familiar with. Thus, if provided simple literary texts, kids will want more access to them and be academically enriched.

Text Length

Literary writings vary in length, thus teachers must decide if they can fit within class time. As Lazar notes, teachers should assess if there is enough time to study literary texts in class, how long pupils need to read them at home, and how much background

material they need to provide. When the text is long, teachers may give homework to help pupils finish it on time.

Cultural Competency

Literary texts should reflect teachers' and students' cultural abilities. Thus, cultures outside pupils' ability will not drive them to read. Carter and Long (1991) argue that text themes should reflect readers' countries or cultures. According to Lazar (1993), works that seem distant in time and location may nonetheless be appealing to students worldwide. This is either because they address significant subjects or human relationships and experiences that resonate with kids. (p.53) Literary novels with themes that are relevant to students' lives and whose place and culture are familiar motivate them to read.

Student Interests

The selection of literary materials should encourage student engagement and interest. Collie and Slater argue that motivating students is impossible since their views, experiences, and needs differ from what they are expected to read.

If the literary material is significant and entertaining, students will work hard to overcome linguistic challenges. According to Carter and Long (1991), teachers should select literary texts that allow students to respond and participate creatively, creating a memorable, personalised, and collective experience (p.3).

Recommendations

This paper suggests the following to improve language and literature, which could spur sustainable educational progress in the country. Here are some suggestions:

- Curriculum designers must create successful English teaching methods using literature.
- Language teachers require authentic, pedagogically-designed materials from many literary genres for classroom use.
- Open theatres in schools provide literature and literary practises to boost language development.
- National Education Policies, and rigorous syllabus evaluation by curriculum originators, promote literature-centred language activities in language teaching curriculum for academic reform and focus attention in the context of language teaching.
- National seminars and workshops highlighting literary texts as valuable Language Teaching Aids.
- Revisiting the nuances of the National Education Policy 2020 to integrate literary texts into ELT.

Conclusion

This research investigated the fundamental challenges involved in using literature to teach English in the classroom. It gave reasons for teaching and learning, solutions to overcome problems, and ways to use literature to teach language. Many researchers now see literature as an excellent instrument for teaching English because it provides abundant samples or patterns of genuine language use. Thus, literature should be central to our literacy campaigns, not an end in itself. An integrated approach to literature in the language classroom helps students develop language and communicative skills, strategies to analyse and interpret language in different contexts, critical and creative thinking skills, effective stimuli for student expression, and motivation. Literature serves both social awareness and language competence. This article concludes that adding literature to the English language classroom can improve language instruction across academic disciplines. Let's demonstrate the power of literature in ELT classroom instruction to champion the cause of the right to English !

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Existential Struggle in Ramadasu Sankirtanas: A Select Study*

— M. Rajagopalachary

ABSTRACT

Ramadasu is one of the most popular composer-singers in the Bhakti Movement. He renovated the Bhadrachalam temple of Lord Rama with the revenues collected as *Tahasildar*. As a result, he was put in prison for twelve-years and subjected to untold torture at the hands of *Tanasha*. The myth goes that *Lord Rama* came down along with his brother Lakshmana to clear the dues to Tanasha in person, and got his release. The uniqueness of his sankirtanas lies in portraying the agony and suffering of a devotee, raising issues of existential struggle.

Key words: Bhakti Movement, *Vaggeyakaras*, *Sankirtanas*, Existentialism, Angst, Suffering, Being, Supreme Soul, *Karma*, *Ananya Sharanagati*.

Kancherla Gopannais an ardent composer-singer (*vaggeyakara*) who dedicated his life to the service of Lord SriRama. He earned fame as a popular lyricist and people's poet. His *kirtanas* have become invariably a part of *sankirt anaagoshtis* and *bhajans* in Telugu states as well as their adjoining states. He carried forward the Bhakti tradition that originated in the works of Alwars and developed by Jayadeva, Chaitanya, Surdas, Mirabai, Tulasidas, Annamacharya, Kshetrayya, Purandara Das and others. Yet, their uniqueness lies in portraying the agony and suffering of a devotee, raising issues of existential struggle. His *sankirtanas* could wield great influence on the composers of successive generations like Tumu Narasimha Dasu, Varada Ramadasu, Tyagaraja and others. He has created history by renovating the Bhadrachalam temple of Lord Rama with the revenues collected as *Tahasildar*. He endures twelve-year long torture in prison under Tanashapatiently waiting for the grace of Lord SriRama with unswerving faith and a sense of absolute surrender. His intense faith wins the grace of the Lord and the Lord comes down with his brother Lakshmana to Tanasha's palace in person, as the myth goes, to pay the ransom for his release. With his unbounded faith in the Lord, he earned the title, Ramadasu. Not much historical evidence is available about the life-history of Ramadasu. We come to know about it through Yakshaganas and Harikathas. Mention may be made of works of Yadava Dasu, Tirukkadaiyur Krishna Dasu and the collaborative work of Narasimha Dasu and Vara Ramadasu. Ramadasu's life, however, is entwined with that of Bhadrachala Rama.

According to Soota Maharshi's discourse to Shaunaka and others, Lord Sri Rama rested on a sacred hill named Bhadra on the banks of Godavari in the Dandakaranya forest during his exile and on the request of Bhadra, he manifested on the hill as Moksha Rama along with Sita and Lakshmana (Rajanikanta Rao 12). The town acquired the name of Bhadrachalam ever since and continued as a political division in the Kakatiya empire during 12th and 13th centuries. After the fall of the empire, it was annexed by the Delhi Sultanate and later gifted to one Annappa Rahu Ashwarao as a jagir in around 1424 (12). Later for about two centuries, it was covered with the forest overgrowth. It appears in 17th century Lord Rama appeared to an old lady named Tammala Dammakkain her dream and informed about his whereabouts in the forest. Dammakka and her daughter retrieved the idols from an anthill and continued to worship until 1650 when Gopanna took over as Tahasildar.

At the age of 15 or 20 when his parents died, Gopanna met his maternal uncles Akkanna and Madanna in Golconda. According to the Yakshagana version, the duo must have prevailed on Tanasha to get a job for Ramadasu. But Rajanikanta Rao dismisses it as "historically not correct" (19). When Gopanna came to Hyderabad in 1650, the sixth Sultan Abdulla Qutub Shah was on the throne. He was known as Tanasha due to his strict adherence to Sufi philosophy. "Tanasha" means the king who always enjoys bliss. Madanna and Akkanna were at that time clerks in the revenue department under the Prime Ministership of Mirjumla, Mirja Mohammed Sayyed, and earned his favour with their administration. His son-in-law Prince Abul Hassan was in charge of a few aspects of administration and justice since his marriage with the Sultan's daughter in 1660. It is possible that Mirjumla must have interviewed Gopanna sympathetically and appointed him as Tahasildar of Bhadrachalam and Palvancha. At the instance of Akkanna and Madanna, Mirjumla must have prevailed on the Emperor Sultan Abdulla to issue the firman declaring Bhadrachalam and Rekapalli as jagirs to Sri Rama's shrine. It was engraved on a stone slab in the temple. Ramadasu cherishes a dream to renovate the temple of Rama since his childhood. As Tahasildar, he collects the donations for this purpose and undertakes construction of the temple. The funds get exhausted half way through the work. It is said Rama appears in the dream of Ramadasu and directs him to spend 6 lakh varahas of revenue collection for the remaining work of the temple and sanctification. Accordingly, Ramadasu uses the funds "for completing the renovation, reconstruction and sanctified installation of the main deities." For this violation, he had to pay the price of imprisonment and torture for twelve years under Tanasha (1665 to 1677).

Ramadasu refers to the word Tanasha differently in different kirtanas. While he refers to the sixth Sultan Abdulla Qutub Shah (1626 and 1672) in his kirtana "Etubrotivo Rama", he refers to the seventh and last monarch Sultan Abul Hasan Tanasha who succeeded his father-in-law with the help of Madanna and Akkanna in

the sankirtana, "Muchchatainaaadavemiraa...." (1677). In the first instance, Abul Hassan could not help Ramadasu because of the latter's insolent replies in the enquiry. In the second instance, the last Sultan was lenient towards him maybe under the guidance of Madanna and Akkanna and releases him from the jail (27). But Hewart and Martin of Dutch East India Company speak of divine intervention in the release of Ramadasu from prison: "Lord Sri Rama paid the money and got Gopanna released from the prison" (28). What a strange miracle! Yakshagana writers attest this in their accounts saying Rama and Lakshmana came in disguise and redeemed Ramadasu by paying the ransom and obtaining the receipt. After his release in 1677, Ramadasu was restored to his original position and a firman was re-issued making Bhadrachalam and Rekapalli as jagirs for Lord Sri Rama on a permanent basis. As per the Yakshaganas, Tanasha bids farewell to Ramadasu rewarding him with jewels and wealth.

In 1788 when Ibrahim Khan alias Dhansa attacked Bhadrachalam to vandalise the temple, the priests hid the idols in Santamamilla of Polavaram taluka for five years. The invaders could only deface the stone inscription containing Tanasha's original firman. Nizam later sanctioned Rs. 40,000/ again for renovation of the temple and restoration of daily worship. He reinscribed the original edifice in 1832 at the instance of Tumu Narasimha Dasu of Guntur and Varada Ramadasu of Kanchi during their visit. It appears Kshetryya also visited Bhadrachalam when Ramadasu was the Tahasildar.

There has been some difficulty in identifying Ramadasu's lyrics due to the interpolations in the Yakshaganas or Harikathas on Ramadasu. The unique mudra in each song of Ramadasu referring either to his name or Lord Rama of Bhadrachalam, however, steers clear of the problem to a great extent. In 1950 different authors like Narasimha Dasu or Singari Dasu, Yadava Dasu, Thirukkadaiyur Krishna Dasu and Adiraju Virabhadra Rao compiled different versions of Ramadasu kirtanas. Now only one book by Narasimha Dasu and Vara Ramadasu is in circulation. It is not possible to account for the exact number of Ramadasu kirtanas. One can infer from the accounts of Rajanikanta Rao, Manchala Jagannadha Rao and T.V. Nagarajani, a research scholar of MPhil in the Central University of Hyderabad, that there are around 190 and odd Ramadasu kirtanas (47). We can find a number of sankirtanas of Ramadasu in the different sources of Internet like andhrabharati.com, wikisource.org, greatertelugu.org, hithokthi.com, etc.

Comparing Ramadasu with Annamacharya and other sankirtana kars, Rajanikanta Rao comments that the kirtanas of Ramadasu "were not replete with so much literary, romantic sophistication, as those of Annamacharya" (39). Ramadasu did not compose his kirtanas for dance like Narayana Tirtha Swamy's *Krishna Lila Tarangini*, nor for abhinaya like Kshetryya's padas. Tyagaraja's *Divyanama Sankirtanas* and *Utsavasampradaya Kirtanas* seem to be modelled on Ramadasu.

While Tyagaraja excelled in the classical carnatic music, Ramadasu lacks "such sophistication and expertise" (40).

Prof P. Sambamurthy finds in Ramadasu a link between the *Kirtana* composers of earlier period like Annamacharya, Narayana Tirtha and the *Kriti* composers of the later period (48). While Tyagaraja's Kirtanas were for the classical concerts, Ramadasu's were meant for *bhajans* of common people. Ramadasu was more interested in his *aarti* and its sincere expression than in the exposition of the *raga*. Music is only subservient to it. Most of Ramadasu's *kirtanas* are in the dramatic dialogue form. I think Ramadasu's *kirtanas* need to be exposed to wider audience globally for their profound faith, existential anguish and poetic excellence. That is the reason why as many of his *kirtanas* as possible need to be translated into English.

I think Ramadasu's *sankirtanas* can be classified broadly under four categories, namely—Glory of Lord Sri Rama, Existential Struggle, *Visishthadvaita* and Encounter with Tanisha. These categories, however, are not sacrosanct. They overlap one another. The categories are fixed keeping in view the main thrust of the *sankirtanas*. What sets apart Ramadasu *sankirtanas* from others is the existential struggle they depict. Ramadasu was imprisoned under Tanasha for twelve years on the charges of misappropriation of government funds. He does not plead guilty as he had spent that amount on the renovation of Bhadrachalam temple of Rama. He was directed by the dictates of his conscience than the King in this regard. Though he was tortured dreadfully in the prison, his faith in the Lord remained unswerving. Occasionally, he loses faith and curses the Lord but regrets his audacity the next moment. Ramadasu describes this existential ordeal and struggle in many of the songs. He often demands the Lord as to why he does not respond to his pleas and come to his rescue. Sometimes, he warns that he would not let the Lord go a step forward if he does not relieve his suffering. He realises the futility of his appeals for the Lord's protection and decides to bind him imposing various kinds of vows upon him, but soon seeks the Lord's forgiveness. Thus, we find various moods of Ramadasu in his *sankirtanas*. These *sankirtanas* acquire an authenticity as they emerge from his personal suffering and *angst*. The present study seeks to analyse the existential struggle depicted in some of the *sankirtanas* of Ramadasu.

II

In the *sankirtana*, "Ayyayyo nedella yijivunaku sukhameyyeda ledugada", Ramadasu describes the existential travails of the being from birth to death through the vicious circle of birth-death, all due to the illusion concocted by the Almighty. He regrets that there is no happiness or contentment for this being in the world. The being is grief-stricken foolishly as he is unaware of the delusion created by the Lord. All his time is wasted on futile efforts and struggles. For some time, the being is drowned in the past hoard of sins and virtues and had to undergo birth in the eighty-four lakh wombs. For some time, he staggers in the sky waiting for a

body to take birth. Water and sunshine are necessary for creation and birth. So, he struggles in the midst of clouds and moves by penetrating into the sun-rays pitifully. Caught in the rain, he stays on the earth as a plant. For some time, he leaves the green crops and wanders. For some time, he remains associated with the food that man eats, maybe in the form of bacteria. Then, he enters an embryo of a woman after fertilisation of the egg and the semen, moves in the amniotic fluid and suffers the hellish torture in the womb due to the salt and sour items of food his mother ate. After the ten months duration, he takes birth through uterus, which he calls "the unmentionable passage". As an infant, he feels suffocated in the stinking laps of mothers and other women. As a child, he totters. In youth, he enjoys the company of young ladies and then is carried away by his fancy for wife and children. In the old age, he gets a wobbling gait and faltering speech having lost his teeth. He loses his vigour and vision and depends on others for help. Then, he dies and is tortured at the hands of Yama.

Then I was subjected to torture for some time

At the hands of Yama after my death.

For some time, I was wallowing in the birth-death vicious circle.

Thus, he undergoes the birth-death vicious circle. The irony is he roams about without self-knowledge. But, by a strange chance, the composer has come to be known as Ramadasu, the servant of Rama. He waits for the grace of Rama to save him.

"Abbabba debbalaku talalera" portrays the suffering of Ramadasu at the hands of Tanasha for his fault of diverting the tax collections to the renovation of SriRama temple at Bhadrachalam without the permission of the Nawab. As a great devotee of Rama, he considers it the bounden duty of the Lord to come to his rescue as he had spent the money on His temple. It is in this distressing situation that he betrays his varying moods in his sankirtanas. He pleads with or begs the Lord desperately for his instantaneous rescue from the torture as he is not able to endure the suffering in the prison.

Alas ! These blows I can't bear !

Come to my rescue at once, O Rama !

He tells the Lord that he wanted to do some good to SriRama and built a huge temple with good intentions with the generous help of all the people. Though he collected around six lakhs worth *varahas* and *moharis*, he had spent the money only on the services rendered for the divine mission. He did not misuse it for selfish ends or other purposes.

Not a single pie have I given to others !

Yet I am scourged with whips !

Yet he was arrested and subjected to untold torture. He was flogged mercilessly by Tanasha's servants in the prison. Despite the torture, his immense faith in the Lord

has not shaken a bit. He questions what happened to the Lord's valour revealed at the time of constructing a bridge to Lanka on the ocean and killing Ravana and why He does not use it now against his detractors and get his relief from the torture.

*Bracing Your bow,
You've arrested the motion of the ocean !
What has happened to that valour now ?*

It is high time that the Lord came to his rescue as he exhausted his patience and endurance. In this song, Ramadasu first justifies his selfless act of constructing the temple with public money; secondly, he recounts the unbearable suffering meted out to him in prison; thirdly he reveals his immense faith in the Lord and lastly, he questions the Lord's past valour and present indifference towards his wretched plight.

In the *sankirtana* "Abbabba debbalaku norvalenura", Ramadasu questions Rama's indifference to his plight as he is not able to stand the torture at the hands of men of Tanisha. His hands were tied and he was tortured with the whip lashes by them on the charge of misappropriation of funds.

*Tied were these hands
That worshipped you !
They've beaten me black and blue !
How can I stand it ?*

He vows on his holy feet that he has not given a single pie to any person and spent the entire money on the temple only. As a devout person, he always worshipped the Lord and chanted his holy name fondly. He requests the Lord to clear the blot that fell on him and save him without any hesitation.

In the *sankirtana*, "Elagutaludu nemisetura Rama", he praises the Lord as the destiny for the destitute. The Lord is well-known for his title as the saviour of those who seek his refuge. To vindicate the truth of the title at least, he should pity and protect him. He considers himself as the property and servant of the Lord.

*It's true I'm your property!
Relieve me of all my lapses, O SriRama !*

He has duly composed *sankirtanas* on the Lord and hopes the Lord would save him.

In the *sankirtana*, "Ennenni janmamu lettavalayuno", Ramadasu feels that he has wasted all his life on trivial pursuits without chanting the holy name of Rama. He expresses his impatience at the long wait and questions how many births he has to undergo in order to get the mercy of the Lord. He complains that it is not just on the part of the Lord to disregard him like this. He regrets that he has wasted half of his life in sleep first due to ignorance. Ten years were lost in childishness. The

youth was lost in the sensual pursuits and the old age in the worldly ties. He does not realise the transience of body and meditate upon the redemptive mantra of Rama. He had wasted his time like a destitute in begging the undeserved for the sake of food.

*I haven't realised the transience of body
And meditated upon the redemptive mantra of Rama !
Day in and day out I've begged the destitute
For the sake of this petty stomach
And turned a destitute, O Rama !*

He fails to practice the preaching of the preceptor and fix the mind on the Lord's holy feet at least for a minute. The name of Rama removes all the troubles on the earth. He prays to the Lord with the fond hope that the Lord would shower his mercy in the least and save him. That is why, he has become Ramadasu, the servant of Rama.

In "Poyyetappudu ventaraduga puchchinavakkaina" Ramadasu drives home the fact that man does neither bring anything from the other world at the time of his birth, nor does take away anything from here at the time of his death. Not even a rotten piece of areca-nut follows one while one's soul leaves the body. Ignorant of this fact, common man becomes a miser, hoards wealth in every nook and corner and does not throw a penny at others in charity. He does not realise that we get what we deserve, neither more nor less.

*You get what you deserve;
Neither can you get more on demand,
Nor can you bring anything along with you
When you're born into this world !*

He is under the illusion that his body, kith and kin, pet animals and others are permanent. None follows him after death. He is left all alone. No one knows where he is and where his people are after his death. Those who had not given anything in charity in the last birth do not realise what fate awaits them in next birth even after witnessing the beggars. They do not offer even an oblation to others. They are blinded by the arrogance of their possessions. Ramadasu regrets that they do not at least meditate upon the Lord Venkata Vithala for redemption from sins.

In the *sankirtana*, "Etubotivo Rama Etubrotuvo Rama", Ramadasu asks Lord Rama about his whereabouts and why he does not come to his rescue despite his earnest appeals. Though he wants to see him, he is not to be seen.

*I beseech you. I want to see you.
But, alas! You're not to be seen.
Where've you gone?
I'm wallowing in this pitch-dark prison.*

He prays to the Lord to wipe out his blemish, obviate his sins and drive away his disaster. He will be free if the tax dues are paid by the Lord. He confesses his crime and requests the Lord not to abandon him. The lenders are forcing him to pay off the debt, but the Lord seems to hide for fear of accepting the fault.

In the *sankirtana*, "Muchchaintaina naadavemira Kodandapani", Ramadasu asks why the Lord does not interact with him, though he has always sought refuge at his holy feet. His body has become weak with bug-bites and mosquito-bites in the prison. The hot summer of Chaitra and Vaishakha adds fuel to the fire. He appeals to the Lord to send the money he is due to Tanisha so that he will be released from prison.

*Tanisha will come and collect taxes;
Kindly send money and get my release !*

He feels lonely without anyone to accost and questions if the Lord has no soft corner for him even a bit.

*I'm alone. No soft corner for me a bit!
Where did you go
Without even informing Mother Sita about my appeal !*

He does not know where the Lord has gone. He expects the Lord to inform Mother Sita about his appeal so that at least she would come to his rescue.

In another *sankirtana*, "Paluke bangaaramaayenaa Kodandapani", Ramadasu reveals his exhaustion of spirits waiting indefinitely for the grace of the Lord. He questions the Lord if His words are so precious as gold that He would not respond to his earnest pleas for protection. He has never forgotten to chant the Lord's name even in his dream and questions His apathy.

*Are Your words so precious that
You don't respond to my call ?
Even in my dream have I ever forgotten
Chanting Your name,
O my dear Lord ?*

He then refers to two episodes that reveal the Lord's compassion and eagerness to save his devotees. The legend goes that a tiny squirrel was rolling steadily in the sand and sinking in the sea again and again to contribute its mite, even if it be a few grains of sand, to Rama's task of building the bridge across the sea to reach the shores of Lanka. Pleased by its sincerity and devotion, the Lord took it into His fold and stroked gently on the back leaving three white finger-marks on it from then onwards. Rama was also known for his miraculous act of turning a boulder into a woman. It refers to the *Ahalyaa shaapa vimochanam*. Ahalya was cursed to be a boulder by her husband Gautama for Indra's deceitful act of copulation with her. After lying like a stone for ages, she was redeemed from her curse just by the touch of Sri Rama's foot. Ramadasu was moved by these accounts of the Lord's

grace and firmly reposed his absolute faith in the Lord. He is worried that the Lord is not at all moved by his intense pleas for protection for years on end. He pleads with the Lord that his stature is too small to deserve the intransigence of the Lord.

*Whatever be my pleas and their intensity, O father !
You don't seem to be stirred by the slightest pity !
Who am I and what is my stature ?
I'm too small a being to deserve Your intransigence !*

Since the Lord is known for His title as a Saviour of Refugees, he hopes he would shower His mercy upon him and save from the torture.

In "Ikshvaakukulatilaka ikanaina palukave Ramachandra", Ramadasu lays bare the detailed expenditure he has incurred on the temple construction for Sri Rama and demands his right to be rescued by the Lord from the cruel torture. The tone varies from desperation to somewhat offensive one. He addresses him as the glorious scion of Ikshvaku dynasty and asks him to break his long silence and respond to his call. Giving the details of expenditure, he says that the imposing compound walls around the temple cost him ten thousand varahas. The towers and pavilions were constructed symmetrically. The emerald pendant for Bharata cost him ten thousand *varahas*. The golden waist string for Shatrughna cost him another ten thousand *moharis*. The marvellous medallion of pearls made for Lakshmana cost him ten thousand varahas. The golden pendant of tamarind leaf design for Mother Sita cost him ten thousand varahas.

*I got a golden pendant of tamarind leaf design
Prepared for Mother Sita !
It cost me ten thousand varahas, O Ramachandra !
O Glorious scion Ikshvaku dynasty !*

A series of carriages were made for the Lord. But he was chained for his legs in turn for this favour. Ramadasu turns sarcastic that though the Lord strolls in the streets flaunting the crest jewel offered by him, he is indifferent to his suffering.

*I got a captivating crest jewel
Done for You duly!
Don't You stroll gracefully flaunting it ?*

He becomes impatient and asks if He has bequeathed all of these from his father Dasharatha or got from His father-in-law Janaka.

*Has Your father Dasharatha donated them, O Ramachandraa ?
Or Your father-in-law Janaka bestowed them upon You ?
O Glorious scion of Ikshvaaku dynasty !*

The next moment he feels sorry for his offending remarks and seeks the Lord's forgiveness pleading that he spoke harshly only because of his inability to stand the severe punishment meted out to him.

*Yes, I've abused you, but don't feel annoyed, O Ramachandraa !
Unable to bear the blows, Alas! I had to be harsh !
O Glorious scion of Ikshvaku dynasty !*

He ultimately implores upon him to come to his rescue as Rama is known for His generosity to protect His devotees.

In the *sankirtana*, "Entapanichesitivi Rama ninnemandu? "Ramadasu is bemused at the unjust silence and passivity of the Lord at his plight. He is surprised that the Lord does not open his eyes to see him and speak to him. He is at a loss to say anything to the Lord. the Lord has flung distresses at him one after the other and snatched away his happiness of having constructed the Bhadrachalam temple for him.

*Trusted you as my God, O Rama !
But you've flung distresses many at me !*

Ramadasu feels sunken in the sea of troubles. Though he had a child, his brightness has faded away due to the torture in the prison. He addresses the Lord in many ways-Lord of holy name, Lord of all sorts of noble virtues, Lord of Bhadradi abode, Bhadra's applause and Ocean of Compassion. But the irony is the Lord has not yet come to his rescue.

In the *sankirtana*, "Sita Ramaswamee nejesinanerambemi", Ramadasu introspects if he has committed any offence against the Lord and asks him about it. He has gladly meditated upon the holy pair of His lotus feet and never entertained other thoughts. It cannot, however, be considered a lapse. He lists out a series of offensive acts and asks the Lord if he has done them, obviously to suggest the negative. He has no greed and never asked the Lord for giving him the jewellery or golden ornaments like bejewelled rings for all his fingers, golden shawls, turbans, overcoats, waist-bands, waist string, golden ear-rings, jingling bells, pearl necklaces, bracelets and golden crown bedecked with nine precious gems.

*Have I asked You
for elegant bejewelled rings for all my ten fingers ?
Have I asked
for golden shawls, turbans, overcoats and waist-bands ?*

He has not made any impudent claims for the Lord's precious garlands, chains, bracelets and anklets. He is not enamoured of any felicitation with golden shawls. He has not asked for a host of elephants and horses, administrative positions, or any such boons. He was content to have minimum two acres of land and fertile farm for his maintenance.

*Have I asked
for more than two acres of land
And fertile farm for my maintenance ?*

This shows his selflessness, sincerity of devotion and lack of greed for wealth and material possessions. In the series of questions posed to the Lord thus, he suggests that he has not done any crime and the Lord has no other go but to protect him from the torture inflicted by the Nawab's men. The repetition of the question "Have I asked..." throughout the composition brings an alliterative effect to the song.

In the *sankirtana*, "Ela dayaraado Ramayya", Ramadasu questions the indifference and apathy of Rama towards his predicament though he strove for the Lord's welfare and got a big temple built for Him. He feels frustrated that he has to face the charge of misappropriation for all the good he has done for the Lord with good intentions.

*I strove for Your welfare;
Enough of this unjust accusation in return !
Enough !!*

He cannot bear the suffering any longer. The Lord can save him from the fate writ large on his face by Brahma as He is the Supreme Soul and father of Brahma. Ramadasu feels overjoyed as he conceives the Lord as his saviour.

*Tears of joy roll down my cheeks
As I think of You as the Saviour of Ramadasu,
O blue-hued like the dark cloud !
Resident of Bhadra Hill endowed with gracious form !!*

He praises him as Resident of Bhadra Hill endowed with gracious form and blue-hued like the dark cloud.

Ramadasu takes an adamant stance and warns the Lord that he would not let him move a step further unless he comes to his rescue ("Adugudaati kadalaniyanu naakabhayamiyyaka..."). Taking liberties with the Lord, he warns the Lord that he may turn intemperate if the deadline for his rescue expires. He would not allow him to relax a while. He is not afraid of the Lord's anger.

*I won't let You relax a while; I'm not afraid of Your anger !
Keep it in Your mind; why hesitate ? Be frank !*

He can no longer stand the postponement of his rescue, nor the way the Lord plays the hide and seek with him. He is hell-bent on getting the rescue from the Lord and is ready to make the Lord his witness and win over Him with his austere vows. He would not let the Lord down whatever be the condition. He challenges that in case he violated his word, the Lord can call him by any name other than Ramadasu of Bhadrachalam.

*If I let You down purposefully
Call me by any name other than Ramadasu of Bhadrachalam !*

We find the existential anguish of Ramadasu in this composition.

Ramadasu decides to bind the Lord with his vows upon him to protect him in "Rakshinchudeenuni Rama Rama neeramanithodunannu". The first vow he imposes is upon the Lord's Consort Sita and father Dasharatha. If the Lord does not show his grace upon him, he would bind him with the vow upon his mother Kousalya. If he does not extend the helping hand that he extended to Sugriva once out of friendship and killed Vali, he would charge him with the vow upon his family preceptor Vashishtha. How can he transgress the words of his guru? If the Lord does not relieve him of his sins just as he relieved Ahalya of her curse once to restore her original form, he would impose a vow upon his brother Lakshmana. If he does not show the grace he had shown to Kabandha, he would impose a vow on his home. At last, he says he would not even spare the Lord his callousness and would impose a vow on his holy foot for his protection. It reveals the absolute self-surrender of Ramadasu.

But in the *sankirtana*, "Anabettitaniaaayaasapadavaddu Ramachandraa", Ramadasu seeks forgiveness of Lord Ramachandra for binding him with his vows. He prays to him not to feel perturbed for his foolish act.

*Don't feel perturbed that I adjured you,
I beg you to forgive me, it's my stupidity,
O Ramachandraa !*

If the Lord saves him now with abounding grace, he will be cleared of all these vows. If he showers his mercy upon him, he will be able to fulfil the vow on his parents. If he lifts him up from his confinement, he will be fulfilling the vow on his Consort Sita. If he compensates his dues, he will fulfil the vow on preceptors of his dynasty. If he comes to his rescue forever with abiding affection, he will be fulfilling the vows on Soumitri, Bharata and Shatrughna. If he takes him as a servant to tread his footsteps, the vow on his house will be fulfilled. He appeals to the Lord to treat his servant kindly without any debate.

In the *sankirtana*, "Rakshimpu midi yemora achakarya muputte Ramachandraa", Ramadasu offends the Lord by asking what kind of royal business popped up all of a sudden that crippled him from coming to his rescue. His fate has become worse than the worst as money-lenders chase him. In the *sankirtana*, "Unnaadoledo Bhadradiyandu" Ramadasu expresses his skepticism if the Lord is there in Bhadradi or not, as he does not appear before him despite his repeated pleas.

Thus, Ramadasu ventilates his varied moods, existential travails and angst in many of his *sankirtanas*. He is concerned with the human existence and its suffering in the absence of faith in God. His existentialism is not related to any ideology but concerned with the troubles and travails of existence of man in relation to the Supreme Soul. It may be termed as spiritual existentialism. The compositions of Ramadasu acquire authenticity because of his personal suffering at the hands of Tanasha.

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(*Note: All the lines from *Ramadasu sankirtanas* cited in the article are my versions of their English translation.)

Homeland in Diasporic Imaginary: Revisiting Jhumpa Lahiri's *The Namesake*

— Mary Mohanty

ABSTRACT

Merriam-Webster dictionary defines 'homeland' as a state or area set aside to be a state for a people of a particular nation, culture, or racial origin. It also implies a country or region into which people of a specified group have relocated or may relocate, regarded as their ancestral land. 'Diaspora' implies the dispersion of people from their original country to other places. According to Collin's dictionary, 'People who come from a particular nation, or whose ancestors came from it, but who now live in many different parts of the world are sometimes referred to as the diaspora'. People migrate to other countries either to find a safe haven for their lives or in search of better prospects of livelihood. This migration leads to blurring of the idea of 'homeland' — the place where one lives and feels at ease. Is the native place one's 'homeland' or the place where one lives permanently away from one's birth country? The concept of 'homeland' becomes fluid in the context of widespread migration of people from one place to another and one country to another in the globalized era. Nilanjana Sudeshna, known as Jhumpa Lahiri, is an American author of Indian origin. She is well-known for her short-stories *Interpreter of Maladies*, her novel *The Namesake* and second collection of stories *Unaccustomed Earth*. This paper would highlight how the idea of 'homeland' is losing its traditional meaning in the diasporic world and how it is presented in Jhumpa Lahiri's *The Namesake*, a diaspora novel.

Key words: homeland, migration, diaspora, blurring of idea.

Merriam-Webster dictionary defines 'homeland' as a state or area set aside to be a state for a people of a particular nation, culture, or racial origin. It also implies a country or region into which people of a specified group have relocated or may relocate, regarded as their ancestral land. Traditionally homeland is one's native land, native country or country of one's origin. It refers to the place where a person's cultural, national, or racial identity is shaped.

According to Collin's dictionary, 'People who come from a particular nation, or whose ancestors came from it, but who now live in many different parts of the

world are sometimes referred to as the diaspora'. The term 'Diaspora' is derived from Greek word 'Dia' (over, through) and 'speiro' (to sow, to scatter) which literally means 'scattering' or 'dispersion' (Cohen, 1997; Bhat and Sahoo, 2003). Originally it referred to Jewish expulsion from Palestine after the Babylonian captivity. Since the late twentieth century, the term 'Diaspora' has been used to refer to any ethnic population who resides in the countries other than its own historical homeland. Historically 'Diaspora' referred to forced exile; today in the globalised world, often migration takes place not because of any outside force, but because of the compelling desire of the person concerned for higher studies or for better income prospects. So the word 'Diaspora' has become an essential element of post modernity. As Cohen (1997) suggests, in the modern age, 'Diaspora' implies' (1) dispersal from an original homeland, (2) alternatively, the expansion from a homeland in search of work, in pursuit of trade or to further colonial ambitions, (3) a collective memory and myth about homeland, (4) an idealization of the supposed ancestral home, (5) a return movement, (6) a strong ethnic group consciousness sustained over a long time, (7) a troubled relationship with host societies, (8) a sense of solidarity with co-ethnic members in other countries, and (9) the possibility of a distinctive creative, enriching life in tolerant host countries.' In other words, 'Diaspora' implies the dispersion of people from their original country or homeland to other places. Diaspora is associated with immigration. Immigration is a natural phenomenon. Very often immigrants face problems of cross-cultural conflict, racial discrimination and identity crisis in their host country, leading to feelings of alienation, rootlessness, frustration and a longing to go back to their homeland. And this feeling is more intense for the first generation of immigrants than the second or third generation. In course of time, the idea of 'homeland' — the place where one lives and feels at ease-become blurred for immigrants.

Nilanjana Sudeshna, known as Jhumpa Lahiri (b. July 11, 1967), is an American author of Indian origin. She was born in London of Bengali parents from Calcutta, and grew up in Rhode Island, USA, married to a journalist of Guatemalan descent in 2001 and finally settled in Italy with her son and daughter. She has penned many short-stories, novels and essays both in English and Italian. She has translated some of her own writings as well as of other writers from Italian into English. She has been serving as a professor of creative writing at Princeton University since 2015. She won the 2000 Pulitzer Prize for fiction and the Hemingway Foundation / PEN Award for her debut short story collection, *Interpreter of Maladies* (1999). It was also chosen as The New Yorker's Best Debut of the year. She received the National Humanities Medal in 2014. Lahiri's *The Namesake* (2003) is her second book and first novel. It was originally a novella published in *The New Yorker* and was later expanded to a full length novel. It was adapted into the popular film of the same name by Mira Nair, starring Irfan Khan and Tabu, in 2007. Like her *Interpreter of Maladies* and *Unaccustomed Earth* (2008), this novel also explores

many of the same emotional and cultural themes. The novel covers about thirty years describing the struggles and hardships of a Bengali couple – Ashoke Ganguli and Ashima Ganguli, who relocate to the United States leaving their native place Calcutta and their homeland, India.

Jhumpa Lahiri gives sensitive portrayal of characters- immigrants from India and their American-reared children – being caught between two conflicting cultures – East and West – with their divergent religious, social and cultural ideologies. The immigrant couple and their children are pulled by two opposite cultures – their original Bengali culture and tradition of their home on the one hand and the culture and tradition of their adopted country, the United States on the other. Consequently they suffer from the feeling of rootlessness, anxiety, depression, alienation, nostalgia, despair and search for their identity in a foreign land and desperately long to return to their homeland. While Ashoke and Ashima, representing the first generation of immigrants, still identify them with their original homeland India, their son Gogol / Nikhil Ganguli, Gogol's wife, Moushumi, and his sister, Sonia, born and reared in America, representing the second generation of immigrants, do not bother about their Indian identity. Rather they identify them with the place/ country where they are born and brought up.

After an arranged marriage, Ashoke and Ashima Ganguli leave Calcutta, India and settle in Central Square in Cambridge, Massachusetts. Ashoke is a doctoral candidate in electrical engineering at MIT. In the very first chapter Lahiri depicts Ashima's first delivery and how she feels lonely and anxious in Cambridge at the time of childbirth, away from family and home in India. From the very beginning Ashima feels discomfited: 'But nothing feels normal to Ashima. For the first eighteen months, ever since she's arrived in Cambridge, nothing has felt normal at all' (5-6). Ashima draws solace by looking at the photographs of her family members. During her first delivery she longs for the presence of her family members dwelling in India, and feels sad and lonely. She has to remain satisfied with the presence of their Bengali and other foreign friends. Ashima repeatedly says that she does not 'want to raise Gogol alone in this country. It's not right. I want to go back' (33). While naming their son they wait for the arrival of a letter from her grandmother containing the name, but unfortunately, it never arrives. Following Bengali tradition, they want to give one 'pet name' and another 'good name' to their son. Finally, they register his name as 'Gogol' in the birth certificate.

Ashima is always nostalgic. Ashima and Ashoke enliven the memory of their homeland and Bengali tradition by celebrating Durga and Saraswati pujos. For their convenience, these are scheduled on two Saturdays a year. Their children, Gogol and Sonia, are 'dragged off to a high school or a Knights of Columbus hall overtaken by Bengalis, where they are required to throw marigold petals at a cardboard effigy of a goddess and eat bland vegetarian food' (64). On the contrary,

the children look forward to Thanksgiving, Easter and the birth of Christ and celebrate those with 'progressively increasing fanfare' (64). Lahiri puts very sensitively the feelings of Ashima:

For being a foreigner, Ashima is beginning to realize, is a sort of lifelong pregnancy — a perpetual wait, a constant burden, a continuous feeling out of sorts. It is an ongoing responsibility, a parenthesis in what had once been ordinary life, only to discover that that previous life has vanished, replaced by something more complicated and demanding. Like pregnancy, being a foreigner, Ashima believes, is something that elicits the same curiosity from strangers, the same combination of pity and respect (49-50).

At every step Ashima and Ashoke feel insecure. They seek safety and security, remaining attached to other Bengali families residing in the United States. All the Bengalis gather together from time to time and celebrate their traditional functions.

Throughout her life Ashima feels lonely and remembers her original home, Calcutta. But after the death of her husband, when she finally prepares to leave her adopted country USA and return to her own country India, she does not feel happy. Earlier she considered India as their homeland and longed to return to India every time. Now, when she actually gets ready to return to India after the sad demise of her husband, suddenly she feels at home in the USA where the memories of her long life with her husband and children are locked. Jumpa Lahiri gives poignant expression to the blurring image of 'homeland' in the mind of Ashima in the last chapter:

Ashima feels lonely suddenly, horribly permanently alone, and briefly, turned away from the mirror, she sobs for her husband. She feels overwhelmed by the thought of the move she is about to make, to the city that was once home and is now in its own way foreign.... For thirty-three she missed her life in India (278).

Now India, which was once her 'homeland', becomes a 'foreign country' to her as she will miss every bit of her life with her husband and children in USA if she goes to India. Ashima broods: 'She will miss the country in which she had grown to know and love her husband. Though his ashes have been scattered into the Ganges, it is here, in this house and in this town that he will continue to dwell in her mind' (279).

On the other hand, their America-born and reared children are different in the way they talk with American/ English accent and in their tastes and attitudes. They are forced to join 'Bengali language and culture lessons' which they will be glad not to join. Gogol and Sonia never feel 'close' to their relations in Calcutta as their parents do. They do not relish Indian food and crave for American food. Even Gogol cannot

understand the 'emotional' attachment of their parents to their relations in Calcutta until the death of his father. They are drawn by the attractions of the American way of life. For the children, America is their 'homeland' and India is only a dreamland about which they have heard from their parents and to which they make only short visits unwillingly. They cannot feel any emotional attachment to India which the original natives like their parents feel.

As natives of India, Indian culture and tradition is sacred to Ashoke and Ashima and other first generation Indian immigrants. Ashima cannot utter the 'name' of her husband even after his death, following native Indian culture. The Gangulis host lavish treats for their Bengali friends to celebrate special occasions and prepare mostly Indian dishes. They follow the moral code of their homeland India which does not allow pre-marital sex and laxity in behavior. Gogol knows that even a boy is not supposed to 'touch' a girl before marriage in India and so, he is cautious not to touch Maxine, his sweetheart, in presence of his mother. Ashima, for her part, 'refuses to admit to her Bengali friends' that Gogol spends his nights with Maxine. Besides, unlike American children, children of Indian immigrants are asked not to 'date', not to choose American husbands and many such things.

In sharp contrast to their Indian parents, Gogol and Sonia are born and brought up in American atmosphere America is their 'homeland'. They do not hesitate to follow American culture of 'free sex' and keep their love affairs secret from their parents for the time-being. However, despite their American attitude of 'freedom', Gogol, Sonia and Moushumi, a Bengali girl who later marries to Gogol, are never happy. In their conscious minds they feel they are Americans; but in their subconscious minds they feel India is their 'homeland'. They are made to realize it by the humiliating attitude/ behaviour of non-Indians towards them. They are torn between two conflicting cultures of the East and the West. They may not like certain aspects of Indian culture, but they feel insulted and cannot bear when foreigners laugh at Indian cultural heritage and racial manners and behaviour. It is for this reason Gogol breaks off relationship with Maxine and Moushumi throws away the engagement ring of Graham. Jhumpa Lahiri has voiced the sentiments of Indian immigrants in the words of Moushumi: 'For it was one thing for her to reject her background, to be critical of her family's heritage, another to hear it from him. She realized that he had fooled everyone, including her' (217).

Throughout the novel Gogol is in search of his identity. He hates the awkward name 'Gogol' and strives to cast it off, along with the values he has inherited. Like any young American, he has his 'dream' to realize. So he changes his name from 'Gogol' to 'Nikhil'. The name 'Gogol' appears meaningless to him until he comes to know about the accident which had nearly killed his father and which gave him his name. But he finds that his search for identity depends on much more than a name.

It is a question of the place to which he actually belongs, his 'homeland'. After the sudden demise of his father, he follows their traditional rituals and realizes the 'bond' that bound their parents to their kinsmen in Calcutta and their 'homeland' India. For ten days following his father's death, Gogol, his mother and sister forgo meat and fish. They eat only plain rice, dal and vegetables. They observe mourning following Bengali convention. When Gogol is staying alone at his father's apartment after his death and before he returns home, he realizes the sense of 'guilt' his parents must have suffered when their parents had died thousands of miles away in their 'homeland' India and they could not be there at their death-bed, even weeks and months after the sad incident. Gogol understands the nostalgia and anxiety suffered by his parents only when he himself is overwhelmed by the same feelings:

All those trips to Calcutta he had once resented – how could they have been enough? They were not enough. Gogol knows now that his parents had lived their lives in America in spite of what was missing, with a stamina he fears he does not possess himself (281).

According to William Safran, contemporary diasporas, has six basic characteristics: (1) dispersal from an original centre to at least two peripheral places; (2) maintaining memory, vision, or myth about their original homeland; (3) fear that they cannot be fully accepted by their host country; (4) longing to return to their native place at the right time; (5) commitment to the maintenance and/or restoration of the homeland; and (6) developing/constructing a consciousness and solidarity around the continued relationship with the native place. In *The Namesake*, Jhumpa Lahiri vividly depicts all these features of contemporary diasporas or immigrants. Ashima, Ashoke and their Indian friends in America desperately try to recreate their homeland, India, observing different Indian 'pujos', celebrating Indian family functions and following Indian morals and social conventions. They strongly wish to return to their homeland India. When the time finally comes to return, the real meaning of 'homeland' blurs for Ashima. Similarly Gogol's search for identity remains unresolved with the realization that it does not depend on his name; rather it is related to his 'homeland'.

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Solutions for the Problems in Teaching English Language in India

— *Vanisree Adoni*

ABSTRACT

English has become a world language, distinguished not only by communities on most continents that speak it as a mother tongue but also by its ubiquity as a second language. Since the spread of English has coincided with the growth of education, trade, and commerce and with technical and economic development, in some areas its use has become popularly associated and identified with material progress. Even though English has been introduced in educational institutions at an early stage, we Indians face many problems. One may face many reasons: such as mother tongue influence, limited vocabulary and confusing spellings and pronunciation. Therefore, it is, however, appropriate to consider in educational terms the enormous responsibility that now devolves on the teachers of English and more particularly on the trainers of such teachers.

Key Words: English Verbal Communication, School Teachers, LSRW, Educational System.

Introduction

English is an all-important language and the ability to use the language has become a necessity to an educated person but, students in India are facing myriad problems like outdated Government policies, lack of infrastructure, subject oriented textbooks, curriculum etc. The present paper offers some solutions to overcome some of these problems and to enable the pupil to communicate generously without any obstruction. As particularly verbal communication, paves a path for the remaining skills of the English language, the foremost aspect is to introduce English language at primary level. Because of two reasons English should be introduced at an early stage as the child starts learning orally during this stage at school and the ability to acquire the new language at the tender age is more compared to adult stage.

It is already scientifically proven that children at early age actually have a strong potential to acquire almost an infinite number of new information especially when foreign languages are concerned. Moreover, it has been proven that children who learn a second language at a very early age, compared to those who don't have more activated brain spheres and later usually have fewer difficulties in school

subjects other than English.¹ And the other reason is the demand of the present day to have remarkable English language communication skills, as English is a global language and plays a vital role in the development of a country. Jewet opines:

The students with impressive academic records and convincing financial capability get visas easily while those in the bottom of the academic credentials are rejected. However, there is a large chunk in the middle that consists of students with good academic record and average student. He agrees that sometimes good students lose out as they fail of communication convincingly with a visa officer about their intention of studying in U.S.A. while some average students do that.²

The above statement refers to the importance of communication in only one aspect that is further education, and is clear that qualification over dominates the certification if one can communicate English perfectly and effectively.

To a larger extent, the solution is recruiting qualified teachers. But, one can see many more solutions regarding Men, Material and Method which are discussed in the present paper.

As Gokak mentioned that, the foundation years for the teaching of English in schools are in the hands of teachers. Then the hands must be made strong by training and recruiting such a teacher who is really interested to serve, and enjoy in educating the students. Improving one's own pronunciation is not a difficult task; the constant practice in listening and speaking is required by a teacher. The sounds that are troublesome can be made the subject of intensive practice. Krishnaswamy opines that every day, teachers can learn about ten words from a pronouncing dictionary and make it a point to learn the correct pronunciation; this will help them to build up their word -bank , which can be used in the classroom too.³

Furthermore government should conduct workshops time to time so that a teacher can share ideas and discuss the problems in teaching during the training period of orientation programme and the teachers can be acquainted with the latest techniques of teaching English. As that the second language teachers needs to stimulate relevant and interesting situation for teaching various items of language. The teacher however needs to take care, so that the situations are not monotonous and repetitive. In the opinion of Krishna Swamy:

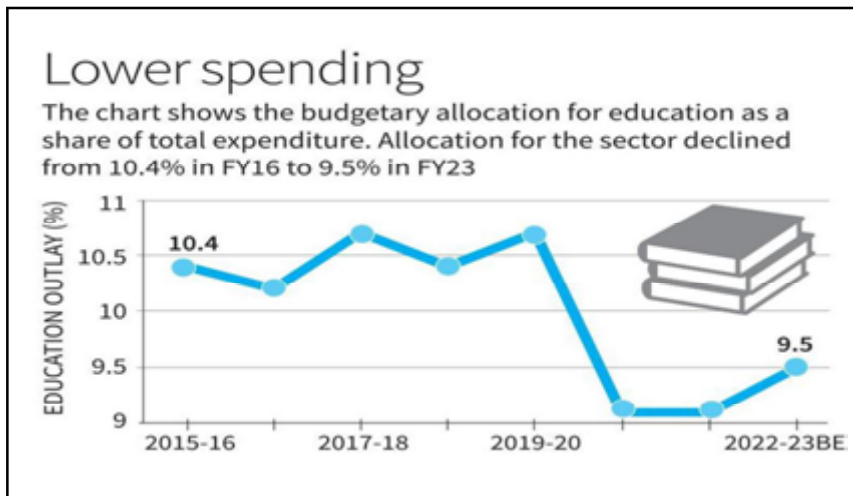
The pupil who forms most important component in teaching does not get good coaching by ill-equipped teachers and not benefited by the curriculum which was set by the curriculum Development Centre (CDC). It is strange that no committee or commission has so far asked the learner that what materials students prefer, how they want to learn, what they want to learn, how they want to be tested and so on. The experts just talk about learning centered teaching only on paper. In practice the teachers follow the same top-down colonial practice. The CDC report in English too, after talking about learners-centered teaching, has suggested the streaming.⁴

So the teachers should be trained and fully equipped to teach English language at primary level, as most of the students are from diverse background and motivating the learner adequately is even more important to teach a second language. Gosh opines that, "the most powerful kind of inspiration, therefore, can be obtained by linking the learning experience, in a direct and obvious way, to the satisfaction of a need which a learner has."⁵ So the encouragement or praise of appreciation or patting which the learner receives on achieving success constitutes the reward, even though it leads no satisfaction of primary physical needs but speeds up one's learning which can be a good sign of progress.

A clear cut official policy should be laid down on the needs of English language in India, now, in the context of rapid advancement in sciences and communication and need to teach English successfully in schools. As some states experimented with introduction of English from primary which was switched from class three and to grade five, but the number of failures in English was alarmingly high. So, lot of stress on English should be given right from the beginning with a common syllabus in vernacular medium schools too, throughout India.

To introduce English throughout India as common syllabus requires funds, infrastructure, teachers, equipments, library, course design, textbooks, and modified examination pattern and method.

As investment on education being the lowest that is to 4% of gross domestic product. For several years, Per capita budget expenditures increased from Rs 36.5 in financial year 1977 to Rs112.7 in 1986, with the highest expenditures found in the union territories. Nevertheless, total expenditure per student per year by the central and state governments declined in real terms.⁶ According to www.thehindu.com, it is evident that there is steep decrease in the budgetary allocation for education from 2016.⁷



One can notice very slow progress which led to poor infrastructure and many more problems. To overcome the myriad problems the government should strive to increase the investment on education particularly in primary schools by providing additional provisions in the existing schools than by opening new schools. And filling the vacancies regularly without delaying by well trained faculty to teach English language to overcome the burden on existing staff.

If the strength of a class exceeds forty there should be another section, but this could be done with the help of additional faculty. As the study group mentioned the shortage of teachers, the solution for this problem is to recruit teachers, but sometimes the government may be burdened, but the problem will be solved and purpose will be served. And if in case the funds are insufficient the teachers can be recruited on contract or part time bases.

If the overcrowded class is of heterogeneous, a teacher should concentrate on the weak students and not to run behind the completion of syllabus because a language once learnt can be relevant to use anywhere in one's future in the real world and for academics. And about the private schools, the government should be strict by not giving permission to schools without good infrastructure. As Elizabeth says,

The number of the students sitting in class varies from sixty to eighty. In the case of private aided schools, the number sometimes touches ninety, in such case, overcrowded classes, the teacher cannot pay individual attention. In such situation, the teacher cannot do full justice to his duty and work. So the management should recruit more teachers to teach English language but not relying on only one.⁷

English has been allotted only 6 periods per week cutting down teaching and learning time. This problem can be solved by not only extended the duration of English language periods but also by training the teachers of other subjects to have minimal basics of English language. Here the work load of the English teacher can also be reduced. So, a language teacher can work effectively. And when it comes to private schools particularly English medium, the management should make it compulsion to recruit the teachers whose English communication is up to the mark.

To make worthless libraries worth, the government should support the schools financially. The libraries should contain the books on English language communication, Pronunciation, Stories and a good number of dictionaries (regional language to English and English to regional language), etc. The language teachers should be trained to use different types of audio visual aids and should be a creative personality. A language teacher should familiarize oneself with a range of simple visual aids which would help to teach the structures and words smoothly. One should develop some skills to prepare own visual aids to use effectively. Doff presents some interesting information on the use of visual aids in the classroom:

Visual aids include pictures, objects, and things for the students to look at and talk about. Visual aids are important because showing visuals focuses attention on meaning, and helps to make the language in the class more real and alive; having something to look at keeps the students' attention, and makes the class more interesting; visuals can be used at any stage of the lesson, to help in presenting new language or introducing a topic, as part of language practice, and when reviewing language that has been presented earlier; good visual aids can be used again and again and shared by different teachers.⁸

One can use the following as visual aids in the class: the teacher, the blackboard, real objects, flash cards, pictures, and charts. The teacher can use gestures, facial expressions, and actions to help the students to show the meaning of words and to illustrate situations. One can use the blackboard to draw pictures, diagrams, maps, and the real objects – food, clothes, containers, household objects, vegetables can also be used to teach English language. The teacher should introduce the students' to e-learning to the students to improve communication skills and has to be included in the course.

As the textbooks are outmoded and are not suitable for present day situation, the communicative based teaching is difficult. And the syllabus which stipulates a lot of written rather than to oral communication should be changed. The learners should be exposed to the language outside the classroom:

As the production of language depends on the situation which makes one's use necessary, a language cannot be taught in isolation from the situation; the teacher has to introduce each new pattern of language in a meaningful situation which may not be necessary in the textbook.⁹

The teacher should be capable to explain the concept of the lesson taught. And the learners should not memorize the answers; instead put one's idea to write the answers. The sole struggle of the teacher is to strive for success, for the acquisition of knowledge but not mere passing of the examination by a student. So the textbooks should act like bridge for information between a student and teacher.

The teachers and the students should also be involved while preparing the course design to overcome the drawbacks of the course design, which was made long back. As, at present the demand is in verbal communication of the English language so the course which the stress on more written work is not suitable.

The mode of the examination is in written form, the students are tested mostly in written skill giving least or no importance to the oral form. The examination system should be improved keeping in the view the aims of teaching English language in India. Examination should discourage cramming, to have effect of real teaching, should be for testing different abilities, giving much importance to communication

that is oral proficiency. Because the purpose of a teacher in teaching English language at school level is to teach the basic skills and the range of grammar and vocabulary which one can expertise the students to master by the end of the course.

The core curriculum should be carefully planned to suit the needs of present day, because no learning is effective unless it is related to the requirements of the learners. Ghosh opines,

The teacher should think of teaching-learning process as a double edged activity in order that effective learning may take place a number of learner's requirement must be fulfilled and each such requirement for the learner involve a corresponding activity on the teachers part.¹⁰

The curriculum should not overburden the students to learn and teacher to teach with limited stipulated time by assigning a lot of written exercise. The teacher should be given full liberty to teach in the class as the teacher is supposed to reach the students' level of understanding and the sole responsibility of a teacher is to decide which areas of language should be exposed to, and the order of presentation. A good syllabus states the objectives on specifically and qualitatively and should be able also to justify the aims which are chosen.

Method is like a tool with which the teacher delivers the goods. The selection of the tactic to be adopted is generally determined by the topic, the situation and the back ground of the students. The new methods of teaching involve a lot of oral work by the teachers. But the methodology the teachers have studied may not be applicable while teaching students at primary level. So, the teacher had to assume the role of facilitator and mentor, rather than being a model for correct speech and writing. The teacher had to develop a different view of learners' errors and one's own role in facilitating language learning. As the primary responsibility of the teacher is to make the student to produce plenty of error free sentences. So, the teachers should be trained by conducting workshops. And teacher of English should have a few manual skills. Some of the aids are, match sticks drawing, preparing flash cards and soon. One should know making use computer and internet in illustrating textbook based lessons and preparing new lessons, based on some of the programmes.

In the above sections suggestions to improve the standard of English language in broader sense are discussed and the remaining part of the paper focuses on the solution on methods of teaching like pronunciation, grammar, vocabulary etcetera.

Pronunciation is a very important component of speaking skill. Without proper pronunciation, which should be somewhat similar to but not necessarily identical to native performance, second or foreign language users of English will not be able to communicate accurately. There is possibility to communicate the information

without elegant pronunciation. It is also possible to communicate one's intent without elegant pronunciation. However, such communication would be inadequate or could even lead to miscommunication. Moreover, if one allows this to happen all the time and if one do not insist on certain standards of pronunciation, Bowen opines that, "there is a danger that the students would be led to a permanent plateau of pidgin from which very few emerge."¹¹

The processes involved in the production of English consonants may be looked at from two angles: manner and places of articulations. Place or point of articulation is the point at which the air from the lungs is either interrupted totally or partly, and is modified in the vocal tract to produce a sound. Scholars identify seven places of articulation in the production of English consonants. These are labial, labiodentals, dental, alveolar, palatal, velar, and glottal. Manner of articulation refers to the manner in which the airflow in the vocal tract is modified by the speech organs in the production of a sound. Scholars identify six manners of articulation in the production of English sounds. These are as follows: Stop, Fricative, Affricate, Nasal, Liquid, and Glide. A teacher must have a little knowledge of the above so that one explains the students. But the teacher should not go deep into this particular aspect at primary level.

When one compares with Indian languages , Indians write what one speaks but one can notice with English that the interdental, /θ/ and /ð/ (the sounds written with th), which are common in English (thin, thing, etc.; and the, this, that, etc.) are relatively not in Indian languages, Some learners substitute a [t] or [d] sound, while others shift to [s] or [z], [f] or [v] and even [ts] or [dz]. For example, saying "d" instead of "t" in the word bet changes the meaning (the word becomes bed). The only solution for this problem is a rigorous practice of all the skills by the students repeatedly stressing much on oral exercise and the students should be exposed to the aural- oral method of teaching.¹²

The teacher should have a good knowledge of the processes involved in the production of vowels in English. Vowels pose a greater difficulty to the second or foreign language learners of English, especially because of certain complex relations between them, stress and the production of diphthongs. The teacher should teach syllable structure, unstressed vowels, stressing timing etcetera by following technique. One can follow drilling and miming as the techniques so as one can see, a technique is a classroom device, a trick or a stratagem adopted by the teacher to drive home a particular language point. A technique is a part of the overall methods or approach which depends for the success on the innovativeness of the teacher and the kind of pupil involved in the classroom. A teacher should adopt many different techniques to achieve the objective.

Grammar is the system of a language. People sometimes describe grammar as the "rules" of a language; but in fact no language has rules. If we use the word "rules",

we suggest that somebody created the rules first and then spoke the language, like a new game. But languages did not start like that. Languages started by people making sounds which evolved into words, phrases and sentences. No commonly-spoken language is fixed. All languages change over time. What we call "grammar" is simply a reflection of a language at a particular time.¹³

As a teacher of English language one has to pose questions to oneself as, Do one need to study grammar to learn a language? The short answer is "no". Very many people in the world speak one's own, native language without having studied the grammar. As parents teach mother tongue at home, a teacher has to teach the students at school, because children start to speak even before one knows the word grammar. But if one is serious about learning a foreign language, the long answer is yes, grammar can help one to learn a language more quickly and more efficiently. The importance to think of grammar as something which can help, like a friend to understand the grammar (or system) of a language and can understand many things, without having to ask a teacher or look in a book. So the direct method can be applied to teach grammar in the classroom by a teacher as a parent does at home by selected and graded vocabulary, with particular limited number of words to be used at a single stretch.

So the necessity to think of grammar as something good, something positive, and something that one can use to find a way - like a signpost or a map. Except invented languages like Esperanto.² and if Esperanto were widely spoken, its rules would soon be very different. In Esperanto one learns rules first and then language.

A teacher of English language should be very careful while teaching grammar because, in today's curriculum, grammar is separated from the composition and the teacher merely provides the rules for correct writing, putting away the text and confines oneself to explanation and illustration which may help to write the examination and pass out. The student may face difficulty to use grammar which is significant to improve one's receptive and productive language skills.

So the teachers must emerge the learners out of the language material which is being used to teach other skills. The course book or text, which is of vocabulary, should also form the basis of the grammar lesson. More stress should be on use of text-based grammar. A separate grammar class has one of the disadvantages: the examples given to illustrate a grammatical point are uncontextualized, and unrealistic. An awareness of grammatical phenomena develops only when language is used in proper context.

Furthermore, the language material used to illustrate a grammatical principle should be related to the students' experience of language and in Indian situation, the students may have no other experience of the English language except that provided by

one's textbook and the teacher .So the teacher should make use of the reading text for introducing grammatical explanations.

A teacher of English language has to know the 3 roots and meanings of the words, before teaching. If one knows the meanings of the roots, one should be able to make an educated guess on the definition of a new word, and also recall vocabulary words from past studies, buried somewhere in one's memory.

A teacher should lay a solid foundation of roots which may take a year to learn about 100 common roots and master them⁷. Then, with the fundamental tools in place, a teacher should move on to vocabulary study. All future years of vocabulary study will be easier because one has taught the right tools - roots. During the course, the students will certainly learn a little of the vocabulary. But mostly the teacher lays the groundwork in one's subject, and then one moves on to the other. Janet in WA says,

The only way to ensure that a student retains the vocabulary he's exposed to is to see it in his reading and/or hear it used in conversation — over and over and over. Tests do not ensure retention. Even cumulative reviews won't do that. They just slightly extend the amount of time it will take before the word is forgotten. While I don't believe a completely independent, out-of-context vocabulary study does much to improve a child's vocabulary, I do believe that addressing the vocabulary in a child's reading is helpful. So if a student is reading a science text, it is helpful if the meanings of the terms are addressed. If a child is reading a novel, it's helpful if the meanings of unfamiliar words are addressed. I think this enhances his opportunity to learn the vocabulary that he reads.¹⁴

Knowledge of roots will give one a richer understanding of known words, clues to decipher unknown words, hints to help one learn new words quickly, memory joggers to recall nearly-forgotten words, and a grasp of how words are built, as a foundation for learning technical vocabulary. Besides, the roots are fun to play around with.Charlotte Vesel shares her experience as,

I just focus on developing their vocabulary through the books I read aloud to them. When I get to a word I think is interesting for its difficulty, I say, "Synonyms", and if they start rattling some off, I know that they are familiar with the word. If not, I might reread the sentence again if I think they should be able to get it from the context. If they still can't get it, I give them two or more options to choose from, one of them is the correct meaning of the word. Then I reread the sentence again, just to reinforce the sound and meaning of the new word. When I ask for synonyms of a word, I use that opportunity to add onto the list they give me, to broaden their vocabulary even though they might know the original word. I try to be efficient.¹⁵

Also, if children use a great new word in one's conversation, one can stop everything and comment on what a great word choice the word was, or might say, "You hit the jackpot with that word," or "What a great word (!)" Or some such gloriously gushing comment. Because kids love to use new words, because of the pat up of appreciation one gets and really do get excited and feel rewarded when a student uses a great new word that have learned a day or a week earlier. So when a teacher reads aloud and encounters an unfamiliar word, let the child see, to be remembered as better if one sees as well as hears it. Particularly, when, the child does not follow the normal spelling rules.

Conclusion

Above all, the motivation and willingness of a teacher to teach and the student's zeal to learn are the most important components for the solution of language learning problem.

Notes

1. E-learning comprises all forms of electronically supported learning and teaching. The information and communication systems, whether networked learning or not, serves as specific media to implement the learning process. [1] The term will still most likely be utilized for reference out-of-classroom and in-classroom educational experiences via technology, even as advances continue in regard to devices and curriculum.
2. Esperanto is the most widely spoken constructed international auxiliary language. Its name derives from Doktoro Esperanto (Esperanto translates as 'one who hopes'), the pseudonym under which L. L. Zamenhof published the first book detailing Esperanto, the *Unua Libro*, in 1887.
3. It will also help to explain some of the less obvious areas of the structure and lexis of the language and may even help learners to notice affinities between their first language(s) and English.

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Feminism in the 21st Century: A Literature Perspective

— P. Rajitha

ABSTRACT

In terms of quite a lot of concerns, challenges, and impediments to becoming an important part of society, women are more mature. In the past, girls lacked a wide range of rights and experienced isolation, neglect, and misinterpretation by men. The profile of the girl has completely transformed as a result of the feminist movement. Being a slave in man's hands at first, she develops into a queen, president, creative individual, and teacher to pass on knowledge to society. This essay addresses a girl's goals, dreams, and consequently her capacity to change her social position—not even as a female offspring, adult female, or mother—but rather as a classic national citizen with typical rights and obligations. This examination yields many important conclusions, including contemporary research and figures that show significant growth in the engagement of girls in a range of spheres, including the economic process, cultural upheavals, in addition to political and social structures. The key finding from this analysis is that feminist initiatives were effective in many respects, leading to a significant change in the status and, consequently, the function of a girl. They succeeded in eradicating most if not all, of the stereotypical images and elevating her social status by granting her political, social, and economic rights.

Key words: Feminism, Influence on Women, Profile of Women's Status, Different Cultural and Educational Aspects, Elevation of Women's Social Status.

It is useful to distinguish between feminist concepts or beliefs and feminist political movements because even in periods where there hasn't been a significant political policy around women's subordination, people are involved with and theorize about justice for women. The term "feminism" has a history in English connected with women's policy from the late nineteenth century to the present. After years of prejudice and struggling to find a marginalised place in society, the woman is now playing an important part as an officer, socialist, and economic expert. These developments were brought about by the rise of feminism, which gave women's rights.

Origin of Feminism:

Feminism is seen as a social movement or group that focuses exclusively and largely on the experiences of women in terms of the standard of living to which they are exposed in society. Feminists are fully convinced of what it means to be a "woman" in patriarchal civilizations because they are collectively capable of feeling and understanding the anguish and suffering of women.

Thus, feminists demand the removal of all obstacles standing in the way of girls having equal access to social, political, and economic possibilities. They also reject the idea that a woman's value is primarily determined by her gender and that she is a socially and intellectually inferior being by virtue of her gender.

Varieties of Feminism:

Feminism is an attitude that is linked to intellectual commitment and a social movement that works to eradicate discrimination against women in all its forms and to achieve justice for them.

There is a collection of several feminisms, and all of them propose general guidelines and criteria for granting women rights. Understanding societal ideals through women's participation in various decision-making contexts and creation of prominent roles in crucial societal advancement is important.

Liberal Feminism:

An explicit strategy to attain gender equality may be liberal feminism. It emphasises the power of an individual to end discrimination against women. It is regarded as one of the most important forms of feminism since it seeks to incorporate women into society's institutions. Its origins can be traced back to the American Revolutionary War's agreement conception of state. Liberal feminism's main tenet is that a girl should be able to affirm her social role alongside men and should enjoy good freedom in addition to her individuality as a human.

Thus, it was necessary for feminism to abolish the old patriarchal legal system that denied women's civic rights. The main focus is on achieving equality for women and men before the law, in educational and professional opportunities, in marriage laws, in property rights, in unjust divorce, in equal pay for equal work, in protection from rape, in eradicating adult female domestic violence, and in freedom from all oppressive forces. In other words, it should not call into question the fundamental reasons for women's subordination but rather work for transparent equality between men and women within the confines of the present social systems. Liberal feminism is particularly focused on the labour market, where it emphasises gender-specific job markets, discriminatory pay scales, and opposes the inclusion of women in positions of high authority. In terms of politics, the civil rights movement has received

increasing attention in an effort to use it as a tool or weapon in the fight against gender inequality.

Radical Feminism:

Radical feminism's guiding principles include a number of attention-grabbing assertions, such as physiological states and childbirth, which they view as the most gruelling and unattractive processes that no one pays attention to. They hold the opinion that technology should be used to considerably reduce all forms of pain from the fundamental differences in childbirth and childrearing. Men feel that the core of women's subjugation is their childbearing and childrearing, hence this should be the basic activity.

Radical feminists contend that the source of women's suffering and oppression is the masculine scientific field of biology. They may need secession and independence from men for this reason. Because the response to radical feminists ignores the categorical differences that expected women as a whole to have constant interests, there has been a daring movement connected to the broad sisterhood. They generally downplay the significance of the struggle against racism and the similarities that exist between women and men of colour. They tend to disregard issues if they don't include narrowly defined feminine expertise.

Socialist Feminism:

According to socialist feminism, the capitalist economy strengthens and upholds gender norms since it is a unit of males that supports other men. Any organisation you choose now in the world has a lot of strength, wealth, and support from men unintentionally. Additionally, as a group, those males are willing to use their influence and wealth exclusively for men, meaning that women have less prospects and financial resources. They therefore sought to abolish capitalism and replace it with socialism, which equally distributes the wealth produced by labour and has no financial incentive to continue exploitation.

Low labour earnings are a drawback of socialist feminism, which also elevates men as physically capable of carrying out labor-intensive tasks. Discrimination benefits the capitalist system by offering businesses access to cheap workforce. In a group of women, there may be no paid job or low-paying work. It suggests that socialist feminists disagree with the idea that women's freedom requires the end of procreation. They ask for an investigation into how women are treated in relation to other forms of oppression and propose to combine the socialist and feminist movements.

Generations of Feminists:

In their publications, "first wave" feminists generally attempt to address concerns brought up by the women's liberation movement, such as equal opportunity, the institutions of power, and both love and marriage. In addition, the feminist viewpoint

increasingly concentrated on the kinds of essential issues that had been unimportant and being dealt with for a long time. Beyond the first push for political rights, the second wave of feminism sought to persuade. They have made the decision to strive for more equality in all spheres of life, including the job, household work, and education.

These new generations of feminists believed that the best way to make this third wave more successful than the previous ones was to adjust the choices made by the earlier generation of feminists. How active their practises are, and how effective are their attempts to secure women's rights? Instead of using vocal communication, they began by abusing simple, strong words. In recent decades, when the world has seen significant advancements in science and technology, women have raised their voices to emphasise the relevance of feminism to the younger generation. They started putting together certain events and gatherings centred around women's and young girls' interests in clothing and fashion. By doing so, they hoped to establish an environment or platform in which women would value themselves and recognise their capacity to positively impact the world. They used to be impressed by phrases like "Do it yourself" and "Do it for your benefit," but on the other hand, not all women understood those words correctly, which prevented them from achieving the objectives of this wave, such as the advancement of women and, consequently, the development of society. There has been a lot of emphasis on improving women's position to be on par with men's in all of these perspectives, but each perspective also has its own strengths and weaknesses. Over the years, feminist concepts have evolved as new concepts address the shortcomings of earlier concepts. The reasons why there was inequality between men and women and how to fix it were always being discussed.

Feminism in Different Cultural Aspects:

At the close of the twentieth century, feminism began to emerge from all Western and Eastern cultural traditions, including analytical, Continental, and classical thought. It should be acknowledged that the themes and issues raised by all of these traditions frequently influenced the thematic focus of their work.

When discussing women's rights, equality, and suffering, we often automatically attribute the problem on the segregation of Black women. Feminism made claims to the equality of all women from all racial and social backgrounds in its symbols and ideals, but it neglected to give Black women's struggles any weight. Feminism actually focused on the needs of upper-class white women in the United States and Great Britain, while also acting as a global movement for women's rights. The goal of this movement was to develop a theory that could appropriately address how race, gender, and class interacted in daily activities and to attempt to take action to abolish prejudice based on race, colour, and gender.

It is clear that black women are subjected to rigid gender norms. Black women were complicit in the continued dominance of men in the black community at the same time as dominant society's women were supposed to accept gender inequality rather than challenge it.

Conclusion:

Women continued to experience various difficulties as they made progress, and they continued to search for their rights and identify with feminism as a strategy, a philosophy, and a movement. It deals with a number of distinct ideas and is related to this notion, concentrating especially on the development of feminism throughout history and its various forms. It illuminates some feminism experiences, such as those of Black women. It gives a comprehensive overview of the lives of women who endured great suffering, including being raped, slain, and imprisoned. They were able to make themselves and all women in the world proud, but not because they were successful in giving the girl access to social, economic, and political rights, but rather because they made her believe that she created the world. The World Health Organisation has stated that a woman has the right to live, marry with the person she chooses, vote, and enter into contracts-but only when she needs to. More importantly, those female activists were able to inspire women to believe in the significance of their contribution to the creation of mankind and to stand as steadfastly as a man.

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Scott Fitzgerald's Nihilistic Tragic Vision of Life - A Critical Assessment of *The Great Gatsby*

— B. Sangeetha Rao

ABSTRACT

The paper critically analyzes Scott Fitzgerald's world of *The Great Gatsby* as a feared by the tradition of American moralists. The novel deals with the pervading sense of nihilistic circle of the twenties, broken relationships and false relationships; money and success rather than of social responsibility. F Scott Fitzgerald's *The Great Gatsby* gave the Twenties what now seems its inevitable nihilistic tragic hero in James Gatsby, the brilliant hedonist whose tragic flaw is an outdated idealism. Had he loved money for its own sake, and not as a means to win Daisy Buchanan, Gatsby would have been a success, like Daisy's husband Tom, a racist, moneyed brute. But Gatsby must pay for his surreal nihilistic glitter by a dark contract with the underworld of bootlegging and crooked stock deals. The rich world of suburban West Egg, with its fluttering women in white dresses and the 'green light of Daisy's dock, is liked with the money and excitement by a waste land of cinders and cars, where the god-like face of Dr Eckleburg gazes balefully down from an advertising boster upon Tom's sexy, vulgar mistress Myrtle, who lives below. At this symbolic crossing-point between getting and spending, image and fact, Daisy crushes Myrtle while driving Gatsby's car, and he takes the blame, believing to the end in his inner image of an absolute love. Yet Daisy, like Twenties America, is simultaneously infinitely artificial and utterly, carelessly corrupt; the object of hopeless desire also for sale to the strongest bidder.

Key words: Nihilism, Jaaz Age, Failure of American Dream, Reality, Tragedy, Societal and Moral Standards

New critical debates in Scott Fitzgerald's studies during the millennium must rather be attributed to the growing interest of Indian scholars with wide-ranging concerns on man woman relationships in his fictional works. In the 21st Century, Indian research scholars as a whole seemed interested in Fitzgerald studies. His revival of interest can be ascribed in part to a literary theories of Structuralism, Post-modernism and Deconstruction, which were much in vogue and relevant to the period's valuable

obsession with "meaningful discourse" on Fitzgerald's Nihilistic tragic vision of life. The paper, therefore, sheds more light on these aspects with reference to his critically acclaimed great novel *The Great Gatsby*. As a nihilist Fitzgerald judges the world as it is that it ought not to be, and of the world as it ought to be that it does not exist. According to this view Fitzgerald's view of human existence has no meaning in the context of the gloomy picture of the Jazz Age. The spirit of nihilism indicates denial of any objective basis for truth, especially moral truth and constitutes Fitzgerald's tragic vision of life. In his view, the human condition was essentially tragic: defeat and frustration were built into the very structure of life. He pointed out in his works that the impact of the great depression had created an atmosphere of economic bankruptcy and emotional vacuum and thus human existence had become meaningless and untenable. Their heroes generally never recover from disillusionment and drift towards pessimistic blind alley from where they could be no hope for where there is no hope survival.

Attempting to bring within the reach of the Indian teachers, researchers and students of modern American literature some of the best articles written on Fitzgerald during the last two decades have all delved deep into the various facets of the writer's literary oeuvre. These range from general assessment of his female characters, studies of his manuscripts, posthumous publications, film adaptations of his novels, new interpretations of individual fiction, and a comprehensive biographical overview on the Indian critical reception of the writer.

Fitzgerald's *The Great Gatsby* is an American classic that continues to evoke enormous popularity and critical interest even today. Because of its cultural and historical significance, the novel is an example of twenties literature, which portrays the themes of moral ambiguity, failure of the American Dream, consequences of believing in romantic destiny, and the effect of chaotic modern industrialization on cultural identity of the times. *The Great Gatsby* portrays the twenties era and evokes a haunting mood of glamorous and tumultuous times of the Jazz Age. The novel depicts the loss of an ideal, disillusionment, promiscuity, the breakdown of American Dream, the quest for material prosperity, the criminal politics of the underworld, the vehicle as a symbol of destruction, and countless other equally essential features. The novel captures both the romance and the tragedy of the unusual and exciting era of the twenties. From William James to John Dewey, American moralists loathed the new social milieu depicted in *The Great Gatsby's* society. Broken relationships, love, bootlegging outlaws, and pervasive corruption are the norm in this world of shattered relationships favouring money and achievement over communal duty. A world in which people have too much freedom to select their moral path is a dangerous one.

Few characters in Fitzgerald's literature, such as Jay Gatsby, are nihilistic enough to struggle with their ambition to possess wealth and his dream girl Daisy whom

he offered to marry in the past. He cannot admit defeat or recognise that his aspirations are illusory. He believed in total, unquestionable supremacy of his stature and had strong conviction that he had the "qualities that allowed him to see clearer than the huge multitude, that made him decide more firmly and able to influence and follow his own will" (Brucoli 77). It takes a while for him to come to terms with the fact that he is no longer in the position he was in before he discovers that the only way to make up for the loss he has suffered is to transform it into something positive. It's no coincidence that "the terms 'loss', 'lost,' and 'losing'" repeatedly appear throughout the story, ever preoccupied with loss as Fitzgerald suffered from emotional bankruptcy: 'I talk with the authority of failure,' he says of his early days of poverty, contrasting his sad disposition with Hemingway's blustering 'authority of triumph'" (Notebooks 318). Hemingway complained in 1934 that Fitzgerald was "immature, misunderstanding, and wailing for squandered opportunities in life" because he "suffered so without knowing why." Fitzgerald's almost self-conscious pursuit of grief has led to allegations of "maundering" defeatism. Some of Fitzgerald's most ardent followers concede that his laments are occasionally overblown - yet what constitutes an "acceptable" nihilistic sense of mourning is open for fair appraisal.

Several patterns emerge in the novel. The novel's first three chapters portray a dinner party at Tom Buchanan's house, a bar brawl with his mistress Myrtle in her apartment, and a party at Gatsby's mansion. "Neo-Nazism" is Fitzgerald's way of drawing attention to this movement, "Reading over what I have written so far, I see I have given the impression that the events of three nights several weeks apart were all that absorbed me" (56). Another way Fitzgerald emphasises the true nature of man woman's nihilistic relationships by portraying about a pair of very different individuals as cuckolded husbands: George Wilson and Tom Buchanan: "I stared at him and then at Tom, who had made a parallel discovery less than an hour before" (*The Great Gatsby* 124). Fitzgerald is fully aware of these nihilistic tendencies, and shows to what extent marriage as a social institution had failed. Nihilism also plays a significant role in the novel's character development, moulding the reader's perspective on events and themes and generating and enforcing the novel's cohesiveness. The repetition of phrases, gestures, and detail are examples of these nihilistic patternings that affect characterization.

There is disagreement about whether Nick Carraway, the narrator, is merely a bystander or a key participant in the action, even among detractors.

In his essay, Ernest Lockridge says: "F Scott Fitzgerald's *The Great Gatsby's* Buried Plot goes as far as to suggest that Nick misses or misinterprets every major event in the novel and this aspect is discussed in detail separately from failing to realize that Daisy, knowing her to be Tom's wife, killed Myrtle Wilson deliberately, to failing to recognize that Meyer Wolfsheim was behind Gatsby's death because of

his lack of discretion in his relationship with Daisy" (84). Nick, according to Caren J Town, delivers an emotional realism rather than a factual one: "the question is not whether Nick means what he says: Nick means to be reliable, but his language is unreliable, and the question becomes one of metaphorical instead of psychological reliability". (42) Frederick J Hoffman, on the other hand comments "if we cannot accept Carraway, the novel is a chaos; that is the chaos of Gatsby's world requires some kind of judgement from a set of standards we can accept or the novel is meaningless" (27). There is a substantial discrepancy between the plot and narration of the work, which each of Fitzgerald's critics are striving to reconcile: Nick's narrative voice is judged problematic, which goes beyond labelling him as a sceptic. According to several critics, Fitzgerald's failure to properly control the first person narrative approach he employs is the basis of this conundrum. Fitzgerald's lack of technique, according to Gary J Scrimgeour, is the problem: "In *The Great Gatsby*, the situation of Carraway is the same as that of Marlow, but I believe that Fitzgerald, never a great critical theorist, did not realize the dual nature of his narrator and therefore handled him very clumsily - and very revealingly."(29). Joseph Conrad was well aware of the problems of using a narrator Nick Carraway who was also a participant in the story's events, according to Scrimgeour. Fitzgerald's use of the first-person narrator is inferior to Conrad's. According to Scrimgeour, the reader is forced to "doubt the authenticity of the narrator's story. He goes on to say, when he [the narrator/participator] makes judgments, we have to decide whether his special interests betray the truth and whether the meaning of each particular event and the whole fable differs from the interpretation he offers" (71).

According to De Beauvoir, just as children who have had their lives turned out differently than they expected, they can grow up to become serious people; serious people who have had their lives turned out differently can regress even more and become nihilists. According to him:

"this failure of the serious sometimes brings about a radical disorder. Conscious of being unable to be anything, Fitzgerald heroes decide to be nothing". (137)

They people affected by nihilistic tendencies and usually they conceive their destruction as an essential event instead of recognising their negative trait as a living activity. They want to be nothing, and the emptiness they imagine is a different form of being, the Hegelian antithesis of being, a stable datum. Dissatisfied earnestness is turned on its head in nihilism. It manifests itself either during adolescence, when the individual feels a void in his heart as he watches his child's universe fade away, or later, after previous attempts to fulfil himself as a person have failed; in any event, among men who seek to be free of the tension of their freedom by denying the world and themselves.

Gatsby's nihilism is defined as "disappointed seriousness turned back against himself," as an "attitude," as "annihilation" of oneself, and as a way to get rid of

"anxiety" by "denying" existence, all of which is summarised by defining his nihilism as "disappointed seriousness turned back against himself." As a successful millionaire living a lavish lifestyle, he sought proof that life is meaningful but was unable to establish social equality among the rich and powerful, and as a result of his disillusionment, he came to reject the very purpose of life.

Only Yesterday: A Concise History of the Twenties, by Frederick Lewis Allen, was released just as the twenties decade closed. It depicts a dynamic convergence of trends and achievements abruptly rendered distant by the Great Depression. Which is Fitzgerald's "Echoes of the Jazz Age" (1931), judgement of the era, is more nostalgically recalled as "an age of excess" during which "a whole race went hedonistic, deciding on pleasure." The "1920s are remembered as a time of naive excess when affluence seemed endless, desires had no consequences, and recklessness was a birthright, as this phrase shows. The reality, as usual, was more complicated. The period was a tornado of change, with everyday existence struggling to keep up with the rapid pace of modern life" (Curnutt 28).

To a significant extent, Fitzgerald's characters remind us that there is only one choice in his nihilistic image of society: mindless horrors or tragic follies. Tom Buchanan's wife, Daisy is affluent, an unrepentant deceiver, but he is a hypocrite, and a bullying bully. Only his folly and idiocy, as well as his "hard hostility," match his circumstances. He exemplifies the upper-class Fascist who sees himself as "on the last barrier of civilization," terrified that the black races will overturn "Nordic Supremacy." His keen sense of wit sharpens his devious nature, and his social standing allows him to put it to good use. He not only lies and cheats Myrtle Wilson, but he also treats her with utter disrespect. He frequently attacks and exploits her husband, George, to retaliate against Gatsby who was killed by a man named Tom, not George.

Daisy, conjures up images of the lovely high society matron's carefree irresponsibility. She is eager to have some fun with Gatsby because of her fond memories of their adolescent love affairs, partly to chastise Tom for his adulterous relationships with women, but mostly out of boredom. "What do people plan?" "She inquires, her question symbolizing her emptiness"; "she is like Eliot's lady in *The Waste Land*," who cries out, "What shall we do tomorrow?" "What are we going to do?" It is Gatsby, rather than anybody else, who can discern the sound of her voice in the end. In a split second, he adds, "Her voice is full of money"; A "King's Daughter... The Golden Girl," as she is referred to. The absurd irony surrounding the imprecise use of the word "golden" is finally resolved when we understand that the so-called golden girl is made of bronze. Even though she doesn't love him, she sympathizes with Tom's callous self-centeredness. She is a co-conspirator in the final crime, conspiring to have Jay Gatsby sacrificed for her safety.

Due to his infinite capacity for love, Gatsby perceives the chase of money as a substitute for love in the sterile society in which he lives. He is self-aware enough to realize that his desire for material wealth is inextricably linked to his feelings for Daisy. Gatsby's money and love should be self-created lending his description of her voice authority and profundity. On the other hand, Gatsby's is new money, money in the process of being acquired. This newness gives the money "some purpose and vitality, what Gatsby buys he buys for a purpose: to win Daisy". (Lewis 51) For Gatsby, this redeeming purposefulness poses a risk. When he buys his dream home, he doesn't just buy a house; he buys a dream. Taking this course will lead Gatsby on a path of self-destruction and believes anything an advertiser says since he has no concept of the boundaries of what money can buy. Daisy even recognizes this: "You resemble the man's advertisement" (*The Great Gatsby* 142).

Most of the time Gatsby lives in a fantasy world but: "On the banality level, *The Great Gatsby* documents the truism that money cannot buy you love, or at least not the tainted money Gatsby acquires in his campaign to take Daisy away from her husband" (Curmutt 127). In the same way, it is impossible to tell if Gatsby is smitten with Daisy or her mansion. However, Gatsby has his mansion when they meet again years later. The green light across the bay, which Gatsby longs to reach, is the most recognisable colour symbol in the novel.

In order to understand the trajectory of the nihilistic course, it is essential to discuss how Gatsby, Daisy Tom, Myrtle, and George Wilson are all trapped in a vicious circle from which they cannot escape tragic consequences. Dreams of the frontier have been associated with those of Gatsby, who was influenced by Daisy's dreams. According to this interpretation, Gatsby's past is a record of a hopeless endeavour to recapture and maintain a moment of visionary intensity and promise. In order to stay ahead of the curve, one must always push oneself to the limit., "we have tried to recapture that original sense of wonder evoked when the whole continent was a frontier – that original sense of wonder which soured because its evocation was essentially meretricious" (Moyer 220).

The novel's nihilistic outlook on the loss of the frontier and the promise of the virgin country made it inevitable that American materialism would eventually become just that simple, spiritless materialism, unregenerated and omnivorous as the frontier went. This is where Gatsby will inevitably end up as well. Near the end of the narrative, Carraway speculated that Gatsby no longer cared about Daisy's phone call, which never arrived:

I can only imagine how hard it must have been for him to lose it all, having lived so long with one ambition. He must have trembled as he saw the foreign sky through the frightful leaves. What a grotesque thing a rose is and how raw the sunlight was upon the scarcely created grass. A new world material without being real ... (*The Great Gatsby* 162)

As a modernist work, Nick's narrative does not allow for a straightforward interpretation of either events or characters, which is indicative of the book's tendency toward self-contradiction. Multiple stories and multiple different interpretations are left in the reader's mind. Gatsby is a romantic emblem of America, a loyal lover, a fantasist, a liar, and a narcissist in the midst of this. In this novel, Fitzgerald creates a paradox that is also logical. The novel is a modernist work to use Marianne De Koven's concept of modernism. "Constitutes itself as self-contradictory, though not incoherent". (De Koven 24) Thus, the novel contains several different "versions," all found in the same text.

The American dream in Gatsby might be seen as a critique of the Anti-Calvinistic image. America may have begun as a place where friends constantly look out for each other. On the other hand, there are backstabbing crackers in America, making Gatsby's romantic vision implausible. Due to his involvement in the criminal underworld, Gatsby finds it difficult to live up to his American ideals. He experienced hallucinations of Daisy's future. Gatsby believes he can relive the past, but he is mistaken; no one can relive the past in reality. Fitzgerald reflected this through small elements like Many of Gatsby's novels, which he has not yet read. He merely wants to come across as well educated, cultured, and well-off. As soon as we hear about the green light symbol, which represents Gatsby's diminishing hopes, nothing further is known of him. At the beginning of the book, the green light has a piercing effect that gets Gatsby excited about hooking up with Daisy.

In the end, it's just another standard green light, however. Like invented dreams and phoney personalities, it is unremarkable. Desire, greed, and hope are all themes in *The Great Gatsby*. There is also a portrayal of greed as a never-ending nihilistic human condition, although Nick admires Gatsby for his particular sense of hope.

In addition, Gatsby's feeling of hope serves as an inspiration to him, distinguishing him from the other characters. To put it another way: Gatsby is a product of his time's consumerist and money-driven culture. *The Great Gatsby* is all about it when it comes to "the external and the battle of one's true identity," The novel is about chasing an empty dream with nihilistic consequences and one cannot recreate the romance of the past in the present. Gatsby believed that Daisy will leave her husband Tom and marry him. He believed in something that is impossible to happen but he does not realize that nothing of that sort will ever become true. Desperate actions have nihilistic repercussions and Gatsby is murdered by George Wilson believing he killed his wife while driving his car. The novel stresses that all actions which end up is nothing and reaffirm nihilism as an ideology of nothingness and that would mean not that one adheres to a dissemble system of beliefs, dreams and ambitious which eventually lead to nihilistic tragic consequences. Gatsby paid too heavy a price for pursuing a false dream to recreate the past.

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Ethical Values in Sumati Satakam

— *Katta Rajamouly*

ABSTRACT

Sumati Shatakam, composed by Baddena Bhupaludu (1220-1280 CE), has been extremely popular for a long time with parents and teachers who try to teach the right conduct and social values to young children. Baddena Bhupaludu was a Chola prince and vassal under the Kakatiya Empress Rani Rudrama Devi during the thirteenth century. The language used is very simple. The poems have the musical quality of classical meters. Most of the words are simple Telugu. The use of Sanskrit words is minimal. There are hardly any words unfamiliar to modern readers. The poems look nothing like the sophisticated compositions using highly cultivated language. Since the Telugu used by the author is so close to what ordinary people use, the poems look surprisingly familiar to the users of Telugu. The poems have an astonishing communication power. All the poems are in Kanda Padyam meter. Being in short meter and being unconnected to each other, the poems are easy to remember. Even if one does not recognise the entire poem, quoting some gem-like statements from the Satakam is commonplace. Each generation of school children learns some during elementary and high school. Intended originally for children, the Telugu Classic Sumati Shatakam deals with ethics. People, irrespective of age, appreciate and relish the poems, getting them by heart. Many verse lines of the classic have become Indian household proverbs, echoing even today.

Key words: Sumati Shatakam, right conduct, moral, social and ethical values, simple diction, gem like statements, household proverbs, must for students in schools.

Growing exuberantly for its verdant objectives, the plant of poetry has bloomed into a rich variety of flowers for the fragrance of wisdom in the garden of Telugu literature so far. Some are still fresh in mind especially in that of a common man as their essence is universal and substance is essential in the attainment of worldly wisdom. The essence of poetry should not be a sort of fragrance or substance to be enjoyed once and forgotten next. It should be still prevalent to be morally instructive and relevant to be universally informative to him. It should aim at imparting wisdom by delighting him with the essence of its message. This is very applicable to the poets like Baddena for his every 'poem begins in delight and ends in wisdom' as Robert Frost defines it. His poem reflects reality as Dylan Thomas defines 'a good

poem is a contribution of reality.' His poetic output, *Sumati Satakam* is a rich treasure-trove of wisdom to enlighten its readers in respect of the infinite realities related to society.

The real essence of poetry, as per Baddena, must be appealing to good poets: *Sukavishwarulun / mechchunade kaita* (11). It means that they must be good poets. Good poets are in fact popular poets. To be popular poets, their writings must be within the reach of a common man. They should therefore have poetic perfection to write appealing poetry. To give life to poetry, they should have insightful ability and missionary responsibility to write poetry. Especially in the stories of plays or dramas, they should maintain nava rasas to reflect aesthetic senses:

Kavigaani vaani vraatayu

Navarasabhaavamulu leni naataka kathhayun...

33

As per the noted fact, one who writes *kandam*, a type of stanza with four lines is a poet. Baddena preferred it to other literary forms with unrivalled dexterity. His main focus is on man and morality in the welfare of society that is the most essential concept of poetry. He, therefore, became very popular in portraying a rich variety of literary merits in *Sumati Satakam*.

Like Milton who starts his epic, *Paradise Lost*, Baddena starts *Sumati Satakam* with an invocation to Sri Rama, a human god of mercifulness. He presents kaleidoscopic picture of life realities in a pleasing manner to enlighten the man of understanding:

Sriraamuni daya chetanu

Naarudhiga sakala janulu nouraa yanaga

Dhaaraalamaina neetulu

Norooraga javulu putta nudiveda sumati !

1

A poem by Baddena is like folk-poetry that is learnt by word-of-mouth like that of Vemana. It is more accessible to a common man than that of Nannaya, Thikkana, Yerrana, Timmana, Somana or Peddana. It is more comprehensible and lucid than that of Bammara Potana too. It is within the reach of a common man to fulfill the purpose of poetry as per Philip Larkin. The poets like T.S, Eliot are contrary to this opinion as they feel that poetry must be accessible to scholars and intellectuals. Baddena was contrary to the approach of Eliot as his poetic mission is for a common man. Even the children in their schools can understand the message enshrined in his poems. His poetry reflects the open truths and ground realities. He felicitously expresses the most acceptable truths like the one that a father is really glad when his son does good things, gets good name and becomes a public character:

Putrotsaaham tandriki

Putrudu janminchinapude puttadu, janulaa

Putruni ganugoni pogadaga

Butrotsaahambunaadu puttunu sumati !

83

Baddena's *Sumati Satakam* is like Vemana's *Vemana Satakam* aims at its readers for their easy comprehension. Both of them are accessible to a common man by virtue of their lucidity, simplicity and comprehensibility. Their readers understand the facts by means of their quite familiar allusions and living examples. They employ simple language and native idiom as a sign of their poetic dexterity. They are unrivalled in the felicity of expressions for the facility of clear comprehension.

Baddena is not a prolific writer but he occupies a good position by his *Sumati Satakam*, the collection of a hundred and eight poems or stanzas that aims at an ideal purpose for the ethical message to mankind. The signature line ends with ...sumati (to mean a man of understanding) at the closure of the last line. In just three lines and odd of his every poem, he conveys a deep thought with apt allusions and comparisons for a moralistic message as a sign his dexterity. His poetry mainly aims at morality and wisdom. For his colloquial style, simple language and familiar idiom in it, it became very popular to attract the attention of many people for the admiration of his work. It has been translated into English over the years as it has treasures of wisdom to be known to the world of readers.

As a poet and man, Baddena points out the falsities of people solely to reform them, keeping in view the welfare of society by his various moralistic approaches and ethical values. He never resorts to satirical approaches by means of mockery like Alexander Pope but holds mirror to the social ills and evils; artificialities and falsities; absurdities and oddities of his age as he has deep insight into the society of values.

Sumati Satakam is a wealth of lessons on human values and sermons on humanistic virtues to reflect his didactic approaches for an idealistic society. He has poetic dreams born out of his keen social consciousness and wishes them translated into realities. His rich variety themes solely focus on the amelioration of society that is the nucleus of his poetry.

What Baddena hates are social evils. He is against those evils. He impressively and convincingly tells the people by means of soft skills. He also exhorts them to tell in a soft way so that they will follow his instructions. The tongue is responsible for all kinds of talks—harsh and smooth: Nore rasabharithamaina nuduvulu kiravun (67). All his ethical representations with literary values have become famous, as they are proverbial expressions, noted sayings and quotable lines in bounty like those of Vemana. In one hundred and eight stanzas, he stated many in *Sumati Satakam* like the rich variety of flowers in a garland but I would like to cite a selected few of them:

The value of food is known to a hungry man. He treats it as nectar or *amrit*: *aakonna goode yamritamu* (9). Guests in thousands visit a person with all wealth like the frogs in thousands that come to tanks when they are full:

Eppudu sampada galigina
Nappudu bandhuvulu vattu radi yetlannan
Deppaluga cheruvu nindina
Gappalu padivelu cheru gadara sumati !

20

To make friendship with a vicious man is not good in life. The gold stored is stolen by thieves. Anger is an enemy. Happiness is heaven. A vicious man has poison throughout his body. Though your people are rich, their riches are not useful to you in the way Kubera's wealth does not come to the rescue of Shiva in times of his adversity. Truth is the life of a word or promise, *Maataku braanamu satyamu* (91). For a letter or a document the signature is very important, *Cheetiki praanambu vraalu* (91). Excess in anything is very bad. Wealth comes in for the possession of a person like the sweet water in the coconut when he is fated well, and goes out or disappears like the pulp of a wood apple when it is swallowed by an elephant,

Siridaa vachchina vachchunu
Sarasambagu narikalasalilamu bhangin
Siridaa boyina bovunu
Karimringina velagapandu karanini sumati !

107

The greatest offering of education is to teach the good that that is distinguishable from the bad, *Shubhamulu nondani chaduvunu* (105). Bravery to be exhibited in the battle-field is a sign of masculinity: *Ichchunade vidya, ranambuna jochchunade magatanambu* (11). Boats do not run on road and carts do not sail in water. Once we get fame, we enjoy it for ever. Laughter without a cause goes waste and leads to complications. Past is past. Honey collected by bees, gold stored and treasures hidden by people are owned by others. A wise man enjoys aesthetics, good poetry and sonorous songs (65). Water is the source for life (67). Like these, innumerable facts are realistically presented by Baddena.

Baddena exhorts his readers in various ways to be honest and trustworthy; loving and helpful; civilized and cultured; pleasing and cheerful; friendly and cooperative, human and humanistic and so on as not to be ill-wishing and harmful; lusty and deceptive to mankind. He mainly focuses on the vicious and advises them not to make friendship with them: *Kaadu sumi dussangati* (34). They should be given up, or else there will be troubles, *Konchepu naru sangatichei* (39) *Nollani chelikani* (23). *Vengalito jelimi valadu* (87). They are further advised not to dine in the house of their enemy (61). The vicious are the poisonous with whom friendship is dangerous: *baamulato Jelimi* (42). So is the case with non-cooperative wives, unwilling husbands who are to be given up or they cause troubles: *Ollani sati, nollani pati* (23). He further counsels his readers not to tell secrets, *Parulaku marmamu cheppaku* (98). One should not be in a hurry to respond or react when you listen to anyone. One should find out the fact, *Gani kalla nijamu lerigina / Manujudei po* (100). It is like Polonius' advice to his son 'to give thy ear.' He advises man not to virtues or good qualities, *Meilaina gunamu viduvaku*. (108)

As a poet, Baddena realistically delineates social problems, evils, ills, etc., that are the contributions of selfish, vicious, brutal people. He instructs them to be free from their evils and live ethically for the welfare of society. He describes clashes between various opposing realities: truth and falsehood; pretence and reality, virtues and vices; values and evils; facts and dreams; practice and idleness; softness and harshness and so on. He exhorts people not to resort to false ways and pollute human atmosphere as he is in quest of essential values and primal virtues for a humanistic and moralistic society.

The nucleus theme of Baddena is man since man has a special place and plays a distinctive role since he is unrivalled among all living beings for his insightfulness to be free from evils. He should set an example by his distinctive role to be human, humanistic and humanitarian. For other women, he is a brother, and he is a well-wisher, man of patience, simpleton and man with no tinge of revenge. He must not be proud though he is very strong because the evil trait of pride goes before destruction and is surely vulnerable. All demons are killed to put an end to their demonic and diabolic acts. In the same way a snake with all prided strength is killed by a brigade of ants. He who harms others perishes one day and so he must not have the sense of cruelty and barbarity in him. He should have flawless character and helpful nature to be called or appreciated as a great soul, *paramudu* or *Mahatma*:

Paranaari sodarudai

Paradhanamula kaasapadaka, parulaku hitudai

Parulu danubogada negadaka

Parulaligina naluganatanu paramudu sumati !

71

Baddena opines that how long one lives is not important. The iguana lives a hundred years; a snake lives a thousand years; a crane or stork lives permanently but what is the use of their birth and existence. Man should rise above all of them by being all good and all righteous or else his birth is of no use:

Udumundade noorendlunu

Badi yundeda permi baamu patinurendlun

Madupuna gokkera yundade

Kadu nila burushardaparudu kaavale sumati !

13

Here Baddena indirectly conveys the sense of a famous saying that it is enough to live for four years as the bull instead of living for ten years as the pig. He pleads for man's possession of goodness and sacredness and so man marks a clear-cut distinction by having virtues but not vices. The man of vices can never become a man of virtues as brass never becomes gold even after melting it and treating it as gold:

Uttama gunamulu neechuna

Ketteraguna galuganerchu? neyyadalanda

Nettechchi karuga bosina

Nittadi bangaramagune yilalo sumati!

14

As a poet and man, Baddena discovers the fact that there is a hiatus between the good and the bad and so one should have wisdom in distinguishing the good from the bad though they are similar in appearance. All that glitters is not gold. Disposition or nature differs from person to person and from the ordinary to the extraordinary and the great as brass is different from gold in glitter. Similarly good people and bad people are different in nature though they are similar in appearance. He cites a suitable example of milk and water. When water is mixed with milk, it looks milky and tastes watery milk as milk loses its taste when mixed with water. In the same way, friendship with a vicious man with virtuous looks spoils a virtuous man:

*Paalanu galisina jalamulu
Bala vidhambunane yundu barikimpangaa
Baala chavi jerachu gaavuna
Baalasudaguvaani pondu valadura sumati !*

79

The virtuous should not allow the vicious to make friendship with them. If the virtuous fail to know their evil nature like the water to spoil the taste of milk, they will be spoiled. Then it is crying over split milk.

Though the bad are given a chance for doing good, they cannot do so. They instead do bad as per their disposition. The evil or the brute makes them do bad only. Baddena gives an excellent example to tell the unopposed fact that though the dog is made to sit in a golden throne on an auspicious occasion for its coronation it does not forget the acts of its class:

*Kankapu Simhaasanamuna
Shunakamu gurchundabetti shubhalagnamunan
Donaraga battamu gattina
Venukati guna melamaanu ? vinuraa sumati !*

26

So is the case with the vicious. The vicious are treacherous and dubious and are so dangerous and poisonous that they always harm others. Baddena has used a very good allusion to make the fact crystal clear. The cobra has poison in its head and the scorpion has poison in the tail but a vicious man has poison throughout his body. He has poison in every vein:

*Talanundu vishamu phanikini
Velayangaa dokanundu vrischikamunakun
Talatoka yanaka yundunu
Khalunaku niluvella vishamu gadaraa sumati !*

54

Baddena believes in the principle that man is in need and the need should be fulfilled. The people living in society fulfill the needs in their mutual cooperation as a sign of their smooth coordination and harmonious coexistence. A relative without fulfilling the need, a god without showering boons even after he is being offered

prayers or a horse without its cooperation in the battle-field by its run is to be given up mercilessly. He exhorts his readers:

Akkaraku raani chuttamu
Mokkina varameeyani velpu. moharamuna daa
Nekkina barani gurramu
Grakkuna viduvangavalayu gadara sumati !

2

If any one is not for the fulfillment of his relative's needs, he is not a human being. He does not know what a need is and how it is fulfilled for harmonious coexistence. He talks of the need that is to be fulfilled by his fellow beings, fellow livings or celestial beings. A man in need is a man indeed as a human being for human beings for man-for-man relation. So is the case with living beings like birds and animals, and celestial beings like gods and goddesses.

Baddena goes further to advise the people not to blame their relatives, *doorakumi bandhujanula doshamu summi*. They are further not to run panic-stricken in the battle-field. *Parakumee ranamanduna*. He talked about the reverence given to their teacher. They are advised not to disobey the orders of their teachers or elders, *Meerakumee guruvulaagya* (21)

Baddena talks of the sense of need and its fulfillment on the part of people. He opines that we should live in a village where all our needs are met. Sicknes is to be cured by a doctor; financial needs are to be fulfilled by a money lender or a well wisher; thirst is to be quenched by drinking water from a river flowing nearby and mantras are to be chanted by a Brahmin on occasions. He, therefore, advises people not to enter the village where they do not find such facilities and professionals:

Appichchuvaadu, vaidyudu
Neppudu nedategaka paru nerun dwijudun
Choppadina yooru nundumu
Choppadakunnatti yooru chorakumu sumati !

7

There must be suitable persons or the persons concerned to fulfill our needs or our lives will know no safe and happy living. The poet goes further to say that it is mere waste on the part of anyone to serve his master who does not pay salary or due wages. In such forced circumstances, it is better to plough the field with the help of strong oxen and live on his own than to serve a merciless master:

Adigina jeetam biyyani
Midimmelupu doranu golichi midukutakanten
Vadigala yeddula gattuka
Madidunnuka bratukavachchu mahilo sumati !

3

In the next stanza, Baddena, advises his readers not to serve anyone thinking that they will get something in return in their service, *Adiyasa goluvu goluvaku* (4). If

the manager ignores your good and points out faults for ever, you should not regard him as it is like your living under the shade of a hood that is dangerous:

Eppudu dappulu vedikedu
Satpurushuni golvaguda dadi yetlannan
Sappambu padaga needanu
Gappavasinchadi vidhambu gadaraa sumati !

19

The need of hunger is to be fulfilled at the need of hour. He who is really hungry knows the value of food. He feels that the food he eats is like nectar or *amrith* for him. Those who satiate their hunger, practice charity and face hardships with all patience are really complete men, models of their clan and benefactors of mankind on earth.

Aakonna goode yamrutamu
Taakonkaka yichchuvade data dharitrin
So korchuvade manujudu
Tekuvagalavade vamshatilakudu sumati !

9

Human relations and family relations are very essential in the lives of human beings. Certain qualities are essential to have harmonious relations and unbroken ties to get the machine of life oiled. First of all, man should not have the sense of wrath as his wrath or anger is his enemy, his tolerance is his protection, his kindness is his kinsman, his happiness is his heaven and his sadness is his hell:

Tana kopame tana shatruvu
Tana shaantame tanaku raksha, daya chuttambou
Dana santoshame swargamu
Tana dukhamu narakamandru, tathhyamu sumati !

49

To help the helpful people is common; it is not a great thing. To help those harming people with all excuses is a great thing:

Upakaariki nupakaaramu
Vipareetamu gadu seya ,vivarimpangaa
Napakaariki nupakaaramu
Nepamennaka cheyuvaadu nerpari sumati !

16

Friendship is the best human relation. Everything is right during friendship. '*Koorimi gala dinamulalo / Neramu lennadunu kaluga neravu*'. If it is broken or disturbed, it will be different: *mari yaa / koorimi virasabainanu / Neramulo tochuchundu nikkamu sumati*' (38)

Reciprocal understanding and mutual cooperation are very essential to continue friendship. For example, the lily enjoys its friendship or love with the sun as long as it is on water in the pond. The lily that blooms at the sight of solar rays wilts and withers by the same rays when it is removed out of water in the pond. They have to

be in their respective places, positions and dispositions i.e. unchanged circumstances to enjoy their love, friendship or relation:

Kamalamulu neeti basina

Kamalaaptmuni rashmi soki kamalia bhangin

Damatama nelavulu tappina

Tama mitrulu shatrulauta tadhyamu sumati !

28

When Baddena talks of familial relations: man and his son, he and his son-in-law, he and his wife and so on, he feels that life is futile if man does not live with his wife and children happily as his life is like a pond without lilies:

Pramadalato sukhamuleni bratukunu, dharalo

Kamalamulu leni kolanulu...

53

By virtue of his social consciousness, Baddena has studied the society he lived in. He authentically rules out the prevalence of familial relations and professional commitments in the people.

Familial relations are important for the progress of a family. Baddena talks of a useless son who spoils the virtues of his father:

Koragaani koduku puttina

Goragamiyekadu tandri gunamulu jerachun...

41

Baddena points out faults with the class of sons-in-law as they are never fair. Goodness is never expected from them:

Alluni manchitanambunu

Gollani sahitya vidya, komali nijamun

Bolluna danchina biyyamu

Dellani kakulunu levvu teliyumu sumati !

8

Man should be humble. He should not surpass his limits. He should successfully deal with other people. Baddena talks of man's relation with all elders like teachers. He obeys their orders as per the principles of society.

Woman as wife has infinite roles to be model to mankind. To her husband, woman renders her selfless services as his wife. To her husband she serves as a servant-maid in work, counsels him, following the truth as a minister, in patience like the earth; the Rambha in conjugal life and in serving food like mother. Wife renders her invaluable services for the well-being of her husband:

Panicheyu nedala daasiyu,

Nanubhavamuna rambha, mantri yaalochanalan

Dhanabhukkti yedala dalliyu

Nanadagu kulakaantha lokamanduna sumati!

70

It is similar to that of the noted saying: *Kaaryeshu daasi, karaneshu manthri, rupecha Lakshmi, kshamayaa dharithri, bhojyoshu maata, sharaneshu rambha, shaddhamayuktaa kulaadharmam patni.*

For a woman, chastity is important. It is the most precious ornament of hers: *Natiki mananambu todavu* (47). Character is the most important one for woman, *Botiki praanambu maanamu* (91). A woman who has lost her character will never have or regain chastity despite her readiness to buy it by spending lavishly in the sense that if character is lost, everything is lost. Though she herself vows to be chaste in the future, her words are not to be believed:

Tala podugudhanam posina

Velayaali ni jamu ledu, vivarimpangaa

Tala dadavi basachesina

Velayalini nammaraadu, vinaraa sumati !

55

The poet opines that woman should not be told secrets, as they cannot keep them confidential, *maguvaku mansivva valadu* (68) and *Nantah purakantalalot/mantanamulu maanu* (44). He at the same time talks of women devoid of love and affection: *Leidusumi satulavalapu leishamu sumat'* (34) Woman's faith and confidence, *komali vishwasambunu'* cannot be won. Love of other women *anyabhaamala valapun* (42) cannot be commanded:

Baddena further says that woman respects the husband of high income but woman mocks at her husband of no income. She treats him as a moving corpse or dead body:

Gadana gala magani joochina

Adu gaduguna madugulidugu rativalu dharalo

Gadanudugu magani joochina

Nadapeenugu vachchenanuchu nagaduru sumati!

43

Further Baddena goes to depict the role of a woman in a family. He presents man's bounden responsibility as she is responsible for the wealth to be accumulated, *Sirikini pranammu maguva* (82). He, therefore, advises men not to quarrel with wives, *Sthreela yeda vadulaadaku* (108) for any reason and mind that where there are wives shedding tears, there will not be Goddess Lakshmi, the goddess of wealth:

Kulakaantala toda neppudu

Kalahimpaku, vattitappu ghatiyimpakumee

Kalakanthakanthi kannee

Rolikina siriyinta nunda nolladu sumati !

37

Baddena certifies that woman is the jewel of human beings, *Naare narulaku ratnamu* (67). In some other stanzas, he underrates woman saying that there is no love in

her, *leidusumi satulavalapu leishamu sumati !* (34). There is an inconsistency in the portrayal of woman's character. Once he says that she is the jewel of the family or all human beings. Next he underrates her nature. The poet says that man should not believe that she love him, *Kintulu valaturani nammakentayu madilo* (44).

In one of the contexts, Baddena says that we should help a man of harmful nature. Then we are considered to be good and perfect. He further says that we should not have mercy on the vicious and help them to escape perils or troubles. He employs an apt allusion that they are like the scorpion when we try to help it not to fall into the fire, does it recognize our help? It more over bites us:

Paalasunakaina yaapada
Jalimbadi teerpadagadu sarvajnunakun
Dei lagni badaka battina
Meilerugune meetu gaka meidini sumati !

80

In a famous stanza, the poet opines that we should think in right manner and treat others in a suitable manner in talk and walk as not to hurt them. Then we are considered to be wise. We cannot escape when we are wise:

Eppati keyyadi prastuta
Mappati kaa maatalaadi yanyula manamul
Noppinchaka ta novvaka
Tappinchuka tiruguvadu dhanyudu sumati!

18

When we escape, we are escapists but not wise men. The use of phrase, *tappinchuka tiruguvaadu* to mean 'one to escape and roam' is not proper. Baddena would have used *meppinchuka meduluvaadu* to mean 'one to behave convincingly'.

Baddena portrays different kinds of professionals especially *karanam* (village officers). He also portrays shepherds, farmers, merchants, prostitutes, kings, ministers, masters, relatives and others to reflect its cross-section with apt similes in support of his opinions.

According to Baddena, merchants are the life of a city. He further says that they are not to be believed. Prostitutes are not chaste. Kings have to keep up their promises. Ministers help them to rule well. He says that some professionals are not to be believed. To generalize all the people of a profession shows inconsistency on his part. He has a special regard for the teacher. He advises his readers not to disobey their teacher.

The poet is against certain professionals. He opines that the village officer, *karanam patwari* is not fair as he is ready to be a murderer to replace one's head with the one of the other. He is very cruel. To deal with him is vey complicated. He is a man of complexities and intricacies. The farmers who live under his auspices have to please him to be away from his cruel acts.

The shepherd rarely attains genuine scholarship and linguistic proficiency. He further doubts whether he becomes unwise only when he is born in the shepherd's community: *Gollandunu golladouna gunamuna* (23). Woman has no quality of speaking truths. These are as real as we cannot get rice from husk and find white crows on earth. These are the well-known facts:

Baddena expresses over authenticity about certain professionals in certain aspects but his statements lead to controversies as they tend to be too factual to accept completely about them. Some sons-in-law may be good and shepherds may be scholarly, *Gollani Saahitya vidya* (8). There is a possibility. He himself goes contrary to his comment. Though he was born in a shepherd's family, he would not be made ignorant.

Sumati Satakam holds mirror to society as Baddena talks of many professionals including prostitutes. He paints the nature of prostitutes in brothel houses. Whoever he may be with her and whatever his status may be, she never allows him without taking money from him. For him, it is a fact:

Mikkili rokkamu neeyaka

Chikkaduraa vaarakantha siddhamu sumati !

40

Baddena states the fact that it is never possible to have friendship with a prostitute, *Velayaalivalana goorimi kalugadu* (102). To suit his opinion, he gives apt simile that grass is not seen growing in the path trodden often by many people, *Paluvuru nadachedu teruvuna/Bulu moluvadu* (102). To rise very high is only to fall, *Peruguta viruguta korakei* (106). The soaring of prices is for falling of prices and it is true, *Dhara hechchuta taggukorake tadhyamu sumati !* (106). Today's inflation shows the fact that the rate of any thing today is not equivalent to that in the past or to that in the future.

Baddena voices his keen concern over man and his role, the day-to-day needs to be fulfilled, social and familial relations and various dire realities delineated in the language of a common man. He is a preacher of character building and personality development. Most of the lines of his poetry to reflect realities are quotable. He deals at length with the vices of man in the society he lived in and tries to reform them in the welfare of man in general. All he preaches is akin to the substance of the Vedas for an idealistic society. He lives on the Telugu soil as his poetry has extensive wisdom and universal appeal.

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Using Language Games as a Technique in Teaching Vocabulary to the Engineering Students

— *Pabbuleti Prasad* and *K. Ratna Shiela Mani*

ABSTRACT

Vocabulary plays a predominant role in one's communication. Teaching vocabulary to the ESL learners is important, and yet challenging. Students are not eager to learn vocabulary due to its complexity and would perceive that vocabulary lessons as dull and unexciting. The current study aims at finding out the effectiveness of using language games in teaching vocabulary to the engineering students in Prakasam district, Andhra Pradesh, India. The study was conducted on a sample of 20 first year engineering students whose second language is English, studying in Rise Krishna Sai Group of Institutions with ECE branch, Ongole. They were randomly divided into two groups of 10 learners functioning as control and experimental groups. The data was collected quantitatively using Pre-test and Post-test questions and it was analyzed through a statistical tool, Student T-test. Results of the data significantly showed that using language games in teaching vocabulary helped to increase the students' motivation to learn vocabulary while improving their ability to memorize the new words learned. The study's findings highlighted that use of language games was effective during lessons as the games attracted them to the learning process and simultaneously heightened their interest to learn the language.

Introduction

Vocabulary has been viewed as the primary way to learning a new language (Carter, 2001). Vocabulary is a term where students are losing the meaning and they feel bored in learning it. Since the importance of the meanings of vocabulary account for almost 80% of comprehension, teachers need to find different techniques and ways that can connect new vocabulary to build future learning (Bromley, 2007). Craik and Lockhart's study (as cited in Carter & Nunan, 2001) proposed that language teachers teach vocabulary through creative and diverse activities in which learners acquire meaning and imagery for those words. Similarly, Bell and Cook (as cited in Bell, 2005) advocated vocabulary acquisition through activities such as games to help in the deeper processing of words. Games provide students

with stimulus and opportunity to actively participate in their own learning (Claxton, 2008). Through games, students practice and develop vocabulary in a way that reinforces meaning and retention (Peregoy & Boyle, 1993). Therefore, teachers could use language games to teach the students as it could attract the students and their understanding in more detail. Some students may prefer a different learning style, because different students have different levels of understanding and learning styles. To make it precise, games can be considered a useful and effective technique that may be applied in vocabulary classes. The use of games in learning vocabulary is a way to make the lessons more interesting, enjoyable and effective. For these reasons, this study investigated whether language games really help students to memorize words effectively and more simply than the usual way, such as reading, listening or repeating the words after the teacher.

Review of Literature

Vocabulary is one of the most important language elements that support the four language skills of listening, speaking, reading and writing. Vocabulary learning strategies are the actions, set of techniques or language learning behaviours that learners take to help themselves to discover the meaning of new words and retain them in long-term memory (Cameron, 2001; Intraprasert, 2004; Hamzah, et.al, 2009). Many studies have been carried out about the effect of using language games in learning vocabulary. For example, Ayesha Perveen, Muhammad Asif and Sidra Mehmood (2016) conducted a study on game-enhanced second language vocabulary acquisition strategies and the study revealed that games could acquaint students with new words or phrases and facilitate deep learning of vocabulary in a better and faster way in comparison to memorization; and games also help develop students' communicative competence. Similarly, *Tri Ramadhaniarti (2016) carried out a study on using games in teaching vocabulary in Junior High School level in Indonesian context* and concluded that *students were with positive attitude towards games and activities that might show that they really enjoy the activity with the game. Likewise, Ali Derakhshan & Elham Davoodi Khatir (2015) researched on the effects of using games on enhancing vocabulary learning in an English as second language context and indicated that games can be applied in the classroom in order to teach and learn new vocabulary more effectively. Marzieh Taheri (2014) investigated the effect of using language games on elementary students' vocabulary retention and the study indicated that the effect of the games was more significant on the learners in the delayed time than the immediate one. Ms. Ilhem Darfilal's study (2014) on the effectiveness of using language games in teaching vocabulary of third year middle school learners revealed that using language games improved the knowledge of vocabulary of EFL middle school students and the results also showed that the students learned all the unknown words they came across in the first phase. Regarding the numerous evidences*

related to the importance and benefit of using language games in vocabulary acquisition in the related literature, the main purpose of this study is aiming at using language games in improving the knowledge of vocabulary of engineering students.

Need and Purpose of the Study

The review of related research gave an idea to the researcher that substantial research has been done in using language games in learning vocabulary with different levels of students. Since no research seems to be available doing a study by using language games to teach academic vocabulary for engineering students in Andhra Pradesh, the researcher felt the need to conduct a study to enhance the knowledge of academic vocabulary by using language games for engineering students of Rise Krishna Sai Group of Institutions. As a teacher of English, the researcher realized the need for enhancing the knowledge of vocabulary to make the students learning English Language feel at ease as well as to get a good score in English subject in the semester end examinations. The primary purpose of the present study is to find out how language games help to enhance academic vocabulary knowledge for engineering students.

Statement of the Problem

Jawaharlal Nehru Technological University, Kakinada (JNTU-K) introduces English as one of the subjects in the first year Engineering course for the first two semesters. Engineering students confront some obstacles like medium and social background in learning English as a second language. The researcher has found that the prescribed text book of English is overloaded with much academic vocabulary which has become another major hindrance to the students in learning English Language. In order to learn English, it is a well known fact that, one should have good knowledge of vocabulary. Therefore, the purpose of this study is to examine whether language games can improve motivation to learn and foster a deeper processing of vocabulary for engineering students.

Objectives

The objectives framed for this research are:

1. To find out if there is any enhancement in students' knowledge of vocabulary through using language games in comparison with conventional method.
2. To know the impact of using language games in comparison with conventional method with regard to experimental group and control group.

Methodology

The study was a qualitative and quantitative quasi-experimental study, in which a Pre-test, Post-test Control group design (Hatch and Farhady, 1982:22) was used.

For the present study, a sample of 20 students was taken randomly from Rise Krishna Sai Group of Institutions, studying first year engineering course with ECE branch. Out of 20 students, 10 students were taken from Rise Krishna Sai Prakasam Group of Institutions into the experimental group. And the other 10 students were selected from Rise Krishna Sai Gandhi Group of institutions and treated them as control group.

Pre-test: Both the experiment and the control group were administered a pre-test initially to test the basic knowledge of the vocabulary of the students. The test contained 30 questions with 6 segments and each segment was given equal weightage of marks and the duration of the test was 50 minutes.

Post-test: A post-test was conducted to both groups after teaching intervention where the experimental group students were instructed vocabulary through language games and the control group students were taught vocabulary through conventional method for six weeks during teaching intervention. The pattern of the test and the number of questions were the same here as in the pre-test. The pattern of the pre-test, including the maximum marks and number of questions, was retained for the post-test.

Procedure

After the pre-test, the students were divided into two groups - experiment and control groups. The researcher used conventional method like text, lists, worksheets, dictionaries, drill, and writing activities to teach vocabulary to the participants of control group. Meanwhile, the students of experiment group were instructed vocabulary through language games during teaching intervention. The language games used in the study were taken from the eminent linguist Thornbury (2004:102). The names of the games used in the study are:

1. Taboo Words
2. Simple List
3. Erase a Word
4. Back to Board
5. Word Race
6. Mini Game Show

Prior to conducting the language games in the classroom, the researcher explained the rules of the game and demonstrated the same with the help of a few learners. Afterwards, the students were made to play the game.

To examine the effect of the teaching intervention, a post-test was conducted to both groups. The means of both groups in the pre-test and the post-test were calculated, and the differential analysis was conducted through a statistical tool, Student t-test.

Analysis and Data Interpretation

Students' Scores: The pre-test and the post-test were administered separately for 30 marks. The present study adopted a scoring criteria basing on the marks obtained

in the pre-test and the post-test. The scores obtained by the participants in each test are presented in the following tables.

TABLE-1

The Scores of experiment group in pre-test and post-test

Student	Pre-test	Post-test
S1	10	19
S2	14	18
S3	13	18
S4	14	16
S5	14	23
S6	14	17
S7	09	12
S8	14	20
S9	10	16
S10	13	24

TABLE-2

The Scores of control group in pre-test and post-test

Student	Pre-test	Post-test
S1	11	10
S2	11	14
S3	10	13
S4	16	14
S5	09	16
S6	11	13
S7	12	13
S8	12	14
S9	09	14
S10	12	14

Statistical Analysis: The researcher employed Student t-test to analyze the mean values of the students in the pre-test and the post-test and they are presented in the following tables.

TABLE-3

The Pre-test and post-test mean values of experimental group

Group	Pre-test Mean	Post-test Mean	Mean Difference	P value
Experimental group	12.5 ± 2.01	18.3 ± 3.49	5.8 ± 3.01	<0.01*

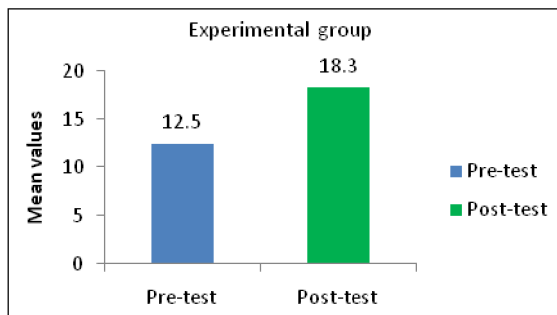


Fig.1: The mean values of experimental group

The table 3 and its bar graph 1 indicate the mean values of experiment group in pre-test and post-test. Student t-test was used to find out the significance of the study parameters on a continuous scale on experiment group. The mean values of experiment group are 12.5 + 2.01 and 18.3 + 3.49 in pre-test and post-test

respectively with the mean difference of $5.8 + 3.01$. The p-value in the paired sample t-test is 0.01 which is lower than 0.05. Hence it is proved that there is statistically significant difference found in the performance of experiment group from the pre-test to the post test. The significant probability value is 0.01 ($p < 0.05$).

Interpretation

From the above statistical analysis of the data, it is evident that the mean values of the experiment group in the post-test are higher than that of the pre-test. The results reveal that a substantial change is found in the mean values from the pre-test to the post-test. As the participants of experiment group were instructed vocabulary through language games, it is reflected in the mean values of experiment group in the post-test.

TABLE-4
The Pre-test and post-test mean values of control group

Group	Pre-test Mean	Post-test Mean	Mean Difference	P value
Control group	11.3 ± 2.00	13.5 ± 1.5	2.2 ± 2.61	0.026

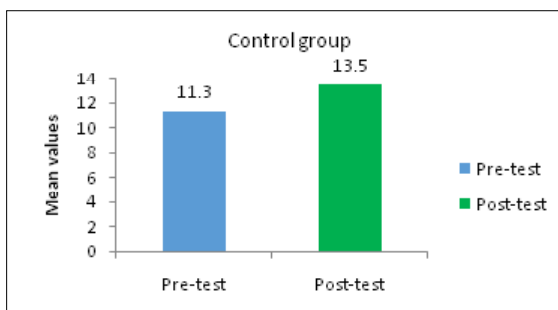


Fig.1: The mean values of experimental group

The table-4 and its bar graph 2 reveal the mean values of control group in pre-test and post-test. Student t-test was used to find the significance of the study parameters on a continuous scale on control group. The mean values of control group are 11.3 ± 2.00 and 13.5 ± 1.5 in the pre-test and the post-test sequentially with the mean difference of 2.2 ± 2.61 . The p-value in the paired sample t-test is 0.026 which is higher than 0.05. Hence it is proved statistically that there is no significant difference found in the performance of control group from the pre-test to the post-test.

Interpretation

From the above statistical analysis of the data, it is evident that the mean values of the control group in the post-test is slightly higher than that of the pre-test. The results indicate that a marginal difference is found in the mean values of both tests. The control group was taught vocabulary through conventional method and it is reflected in the mean value in the post-test.

Conclusions and Recommendations

The results of the study reveal that there is significant difference found in the mean values of experiment group from the pre-test to the post-test. From the statistical analysis of the data, it is evident that the mean values of the post-test of experiment group are higher than that of the pre-test. The participants of experiment group were taught vocabulary through language games; thus the mean values of experiment group improved considerably in the post-test. The results also indicate that there is no substantial difference in the mean values of control group from the pre-test to the post-test. The analysis of the data shows that the mean values of the post-test of control group are marginally higher than that of the pre-test. The participants of control group were taught through conventional method; thus the post-test mean values of control group could not improve much. It can be concluded that using language games is more effective than conventional method to improve the knowledge of vocabulary of the first year engineering students.

Our research suggests that teachers need to change their traditional way of teaching vocabulary. It is also suggested that teachers should opt for different strategies and techniques to engage their students in a creative language use. By using language games, students can use language more communicative. Based on the findings of the present study, it is recommended that the curriculum designers should include language games in the syllabus and to allocate enough time to conduct these activities for all types of learners.

Limitations of the Study

The present study was limited to only two Engineering colleges, located in a rural area called Valluru in Prakasam District of Andhra Pradesh and further restricted to the first year engineering students of Rise Krishna Sai Prakasam Group of Institutions and Rise Krishna Sai Gandhi Group of Institutions. There are plenty of language games to strengthen the vocabulary of students but the current study was confined to six games only which suit the context of teaching. Another limitation of the study was the number of participants as the present study was confined to 20 participants. Besides, the study was confined to only six weeks due to hectic schedule of the university (JNTU-K).

Scope for further Research

The future researchers can explore the following areas - studies using language games can be replicated with traditional degree college students in order to create interest in learning English language vocabulary; similar studies can be conducted on students of other engineering colleges in other districts. For further studies, more testing instruments can be considered, since for this research, pre-test and post-test can be considered. A longer intervention is suggested to allow the students to spend much time to engage with the vocabulary, since the current study has taken only six weeks.

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How Can We Enjoy Life ?

— *Sarat Babu Manchi*

ABSTRACT

We suffer from psycho-somatic diseases all over the world. Psychology studies human mind and behaviour so it got divided into behaviourism and mental disorder. Freud concentrated on human mind. He was followed by Adler, Jung, Anna Freud, his daughter and Eric Berne. Freud divided our mind into Unconscious, Preconscious and Conscious. Our suppression leads our feelings to our Unconscious which we find in our dreams. Our behaviour is managed by 3 parts: ID, Ego and Super Ego. ID knows our internal reality while Ego knows external reality and Super Ego wants us to follow morals and ideals. We cannot accept all so we suffer from mental illness all over the world: neurosis and psychosis. Most of us suffer from neurosis and some from psychosis. It is called Psychoanalysis. Freud gave importance to ID while Adler did it to Ego (Individual Psychology) and Jung to Super Ego (Analytical Psychology). Anna wished to improve children. Eric Berne could not get trained in Psychoanalysis by Freud so he started a new one: Transactional Analysis. He brought Child, Adult and Parent. Our unhealthy culture and civilization lead to artificial gender differences and it guided women to weakness. What do we appreciate others: for existence, ability or property? TA asks us to appreciate ourselves and others for being but not for our profession or property. Psychology improves as time passes.

Unconscious: we do not know what is in it.

Preconscious: we can know it when it comes to our conscious.

ID: it shows our sex and violence which (internal reality) we suppress so suffer from mental illness.

Ego: it knows external reality so it fights with ID and Super Ego.

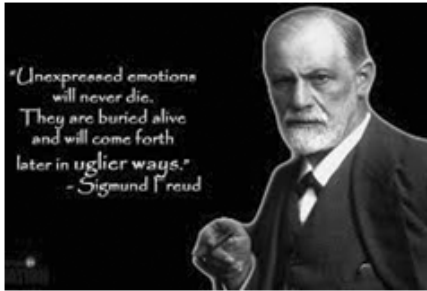
Super Ego: it wishes us to be moral and ideal so it fights with ID and Ego.

Child: it (a part of mind) is again divided into Natural Child (suppressed by Adapted Child.), Little Professor (strong in women but weak in men) and Adapted Child (accustomed to culture).

Adult: it (a part of mind) improves Science (facts) which is strong in men but weak in women.

Super Ego: it demands us to follow morals and ideals which fights with ID and Ego.

Almost all of us want to enjoy life. But most of us fail to do so. There can be many reasons. Let me confine to our mental state.



Psychology studies human mind all over the world. There are two major kinds: internal mind and external behaviour. Pavlov, a Russian Psychologist, observes our external behaviour. It is important but not discussed here. Sigmund Freud studied human mind internally. All tried to be scientific in their study. Yet there are certain aspects that help us a lot to

improve our way of life. So let us understand internal psychology. Freud called it Psychoanalysis. Then we try to understand deviations from it. Let us use all to the possible extent and improve the enjoyment of our lives.

Freud was born on 6 May 1856 in Germany and died on 23 September 1939 in Britain. Hitler started getting Judaists killed. So Freud, like Albert Einstein, a great Physicist, had to escape from it. So he went to Britain. He was a Judaist like Karl Marx, a Communist and Einstein, but became an atheist. He spent greater part in Paris. He studied MD (Neurology). Jean Charcot, a French Neurologist, used hypnotism in treating mental patients. It impressed Freud so much that he did some experiments in it. It failed to cure illness completely. So he started his experiments which led him to invent Psychoanalysis. He observed Josef Breuer treating hysterical patients by using the patient lying on bed and talking and dreaming. He liked it and started using it in his analysis.

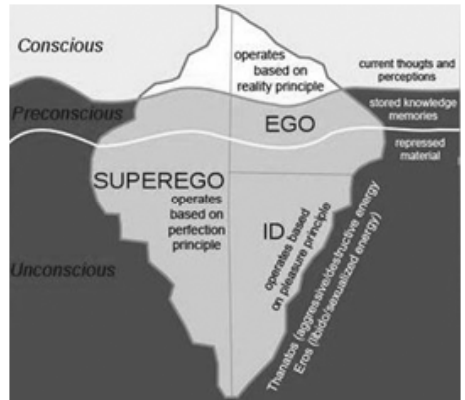
Freud smoked cigars and it was a bad habit to spoil his health and the health of passive smokers. Smoking and drinking alcohol damage our health so much. He suffered from leukoplakia, a kind of Cancer in blood because of his smoking and died on 23 September 1939. He married Martha Bernays and gave birth to six children: Mathilde, Jean-Martin, Oliver, Ernst, Sophie, and Anna. His last daughter was Anna Freud who improved Psychoanalysis. Freud was patriarchal but Anna was a feminist and like Adler gave more importance to Ego. Let us understand Psychoanalysis and then see improvements.



Psychoanalysis divides our mind into three parts: Unconscious, Preconscious and Conscious. Unconscious is more powerful than other types. We remember various things in it. Conscious is clearly known. We get certain permitted things from Unconscious to Preconscious and from Preconscious to Conscious. We dream what we cannot satisfy in our Conscious. We know these things if various functions are known. The ID, Ego and Super Ego do different activities. The ID is completely unconscious. Ego and Super Ego are on all aspects of our mind.

The ID knows our physical needs. ID means 'it'. It functions on Pleasure Principle. The ID has Life Impulses (Libido/Eros) and Death Impulses (Mortido/Thanotos). Libido has two kinds impulses: Life and Sex. Life impulses are satisfied through eating food, drinking water, sleeping and so on. Sex is not satisfied completely. Mortido leads to violence on oneself or others. It encourages disputes and wars. Both start when we are born. We fail to satisfy them naturally and feel sick. Freud felt upset to see the First World War. Vijay Tendulkar, a Marathi dramatist, said that violence would be there as long as humans exist. Literature and films show sex and violence.

The Ego sees the External Reality. Ego means 'I'. It functions on Reality Principle. What is it? Is it what we see or what it really is? It leads to mental illness. Society shows certain things which we try to follow. The ID is not satisfied completely because of it. Religions and castes prevent us from enjoying our life completely. Super Ego wishes us to follow morals and values. It prevents the ID and Ego from enjoying life properly. Every human has it as the ID and Ego. Different people



have different morals and ideals. Super Ego functions on Moral Principle.

There are various conflicts among the ID, Ego and Super Ego. The ID does not bother about external reality while Ego ignores internal reality. We can

► Freud's Psychosexual Stages of Development

The diagram illustrates Freud's psychosexual stages of development. It is divided into four quadrants, each with an illustration and a description:

- ORAL 0-2**: Infant achieves gratification through oral activities such as feeding, thumb sucking and babbling. (Illustration: A baby sucking its thumb.)
- ANAL 2-3**: The child learns to respond to some of the demands of society (such as bowel and bladder control). (Illustration: A child sitting on a toilet.)
- PHALLIC 3-7**: The child learns to realize the differences between males and females and becomes aware of sexuality. (Illustration: A boy and a girl looking at each other.)
- LATENCY 7-11**: The child continues his or her development but sexual urges are relatively quiet. (Illustration: A girl playing with a ball.)

GENITAL 11-Adult: The growing adolescent shakes off old dependencies and learns to deal maturely with the opposite sex. (Illustration: A young man and woman embracing.)

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not live happily. We face these conflicts and feel unhappy. We fail to keep unity among them because of these conflicts. We do not find these among plants and animals. We increase our population so much which led to enormous decrease of plants and animals. Science learns various aspects from them as it imitated birds in designing aeroplanes. Yet our unwise selfishness brought various problems. We need to unite ourselves and various aspects of life to be happy and harmonious.

Freud uses various aspects of our lives. Various people differ in various ways to enjoy life. But it denies their enjoyment in various ways depending on their parents. Some of them are Anxiety, Obsession, Compulsion, Depression and Hysteria. We fail to enjoy life completely so we dream during sleep. Our dream tries to satisfy sex and violence unconsciously. We remember some but forget many. Freud uses the dreams of his patients to diagnose their ailment and cure it properly. He then uses how they are refused to enjoy life completely.



Freud treated mental patients in a different way. He asked his patient to lie on a sofa and tell him what he or she suffered. Dreams try to satisfy our sex and violence according to Freud. He requests him or her to dream and describe it to him. He used Greek mythology to describe various

symptoms of mental disease: Narcissus complex and Oedipus complex. Each uses both sex and violence. Narcissus, a prince, went for hunting. He got tired and takes rest at a pond. He sees his own picture on the water but mistakes it for a woman. He loves her, waits for her and gets killed by fasting there. It shows his autoerotic and suicidal disease in him. Oedipus is a prince. He kills his own father and marries his own mother without knowing it. In Electra complex by Jung, Electra did the reversal things of Oedipus.

12 Defense Mechanisms: Sigmund Freud	
1	Compensation: Strengthen one to hide another.
2	Denial: Refuse to face a negative behavior.
3	Displacement: Take it out on someone else.
4	Identification: Attach to something positive.
5	Introjection: Conform feelings for approval.
6	Projection: See your faults & foibles in others.
7	Rationalization: Excuse and justify mistakes.
8	Reaction Formation: Pretend you are different.
9	Regression: Act much younger to feel better.
10	Repression: Putting things into darkness.
11	Ritual & Undoing: Override negative with habit.
12	Sublimation: Divert negative into acceptable.

We face many problems in life as we lack freedom to enjoy sex and violence. Our parents disarm us as our ID, Ego and Super Ego fight against each other. We face various mental ailments. We go for Defence Mechanism to liberate ourselves from them but in vain. So we bring certain aspects of life to do so. But we fail to improve our mental health. We

compensate our mistakes in a way but fail to be happy relevantly. We read what we do in the table. We suffer from anxiety, suppression, and hysteria and so on.

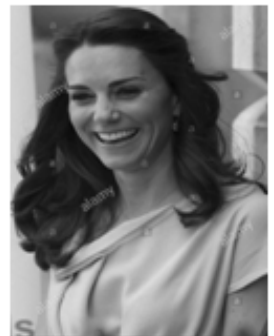
Freud introduced Totem and Taboo to understand neurosis and religions all over the world. He wrote a book with the same title. Incest is not permitted and so children are not allowed to know the truth about their parents and how they were born. Religions and Gods help all humans to follow culture and civilization. There are 4500 religions all over the world. Dravidian religion had female goddesses while Aryans had both male gods and female goddesses. Judaism had male gods only and Eve was taken from Adam's left rib. Tribal religions are different.

We need not agree with Freud in all aspects. Norman O Brown supports Psychoanalysis in his book, *Life against Death*. He adopts Greek mythology in making Psychoanalysis understood properly. Apollo and Dionysus are Greek gods. Apollo, Sun God, makes our body and mind separated which we follow all over the world. Dionysus unites both our body and mind together which we need to live happily. He discusses various ideas of Psychoanalysis in his book.

Alan Dundes was an American Folklorist who applies Psychoanalysis to understand Folklore. Higher Hindu castes use Ayurvedic medicines while common people use Folkloric drugs for various diseases. Most of us ignore Folklore. There are various kinds of treatment: Allopathy, Ayurveda, Unani, Homoeopathy and other types. Allopathy improved scientifically as sixteenth century divided Science and religions. Ayurveda has not yet improved scientifically. Both say: LIKE CURES UNLIKE while Homoeopathy says: LIKE CURES LIKE. No type of treatment cures all kinds of diseases. Business dominates the world and defeats Science so we suffer from Corona and natural disasters.

Jane Austin and other women authors have to give male names to get their books published and see how patriarchy dominated the world. Virginia Woolf, a feminist, and other feminists supported women so much. Marxists did not give enough importance to women. BadalCircar exposed exploitation and suppression but he did not touch women. GirishKarnad and Vijay Tendulkar gave importance to women also. Three dramatists like communism so much and were atheists. Karand showed how humans destroy plants so much that it leads to enormous danger in his Chelluvi which was shown on DD in 1992.

Anna, Freud's youngest daughter (3 December 1895 - 9 October 1982), improved Psychoanalysis. She left Vienna because of Hitler who started Nazism and went to London. She applied Psychoanalysis to children and it was called Child Psychoanalysis. So she concentrated on Ego as Adler did. She applied it to children while he applied to adults. She analyzed Defence Mechanism. She got great reputation in the world about her intense contribution to Psychoanalysis.

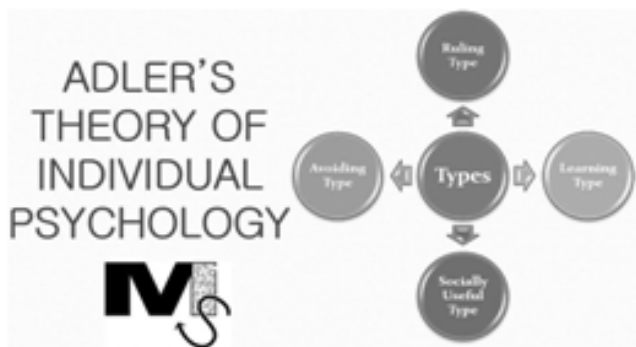


Anna described how unconscious helped defence mechanism by showing repression. The Ego develops when a child grows a little and it brings defence mechanism. It is the leader to work between the ID and the Super Ego. The therapist starts the treatment after understanding how much defence

mechanism used by the patient. We can see it in children so clearly. Many clinical psychologists use the concept of defence mechanism to treat their patients. Anna thus improved Psychoanalysis.

Adler and Jung did not agree with Freud completely. Adler brought Individual Psychology giving importance to Ego while Jung cared for Super Ego and gave Analytical Psychology. Eric Berne failed to be associated with Psychoanalysis and so he started Transactional Analysis.

Alfred Adler (1870-1937) followed Freud in the beginning but later he deviated from him. He started Individual Psychology. He told us that every human always



tries to be perfect and achieve self actualization. He was influenced by Marxism to some extent. He divided human mind into four divisions: Ruling Type, Avoiding Type, Learning Type and Socially Useful Type. We develop either

Inferiority Complex or Superiority Complex. We think that some are superior to us and that others are inferior to us. Self confidence is healthy but we are mentally ill. So he wanted to treat us from it in six phases:

1. Establishing the Therapeutic Relationship between the therapist and the client concerned. He or she need to understand the client's condition empathetically.
2. Assessment: The therapist needs to understand his / her client's position: inferiority or superiority and how he or she thinks about life and society.
3. Encouragement and Clarification: The therapist encourages the client to understand his or her wrong feelings of inferiority or superiority and overcome them.
4. Interpretation: The therapist knows the progress of the client and explains what he or she has to understand his or her condition and how he or she gets treated.
5. Style of Redirection: The therapist understands the sick understanding of life style and shows the healthy way of looking at life positively.
6. Meta-Therapy: The therapy is almost over and the therapist asks the client how he or she sees life and how he or she understands the reality of the truth, the beauty and the vigour.

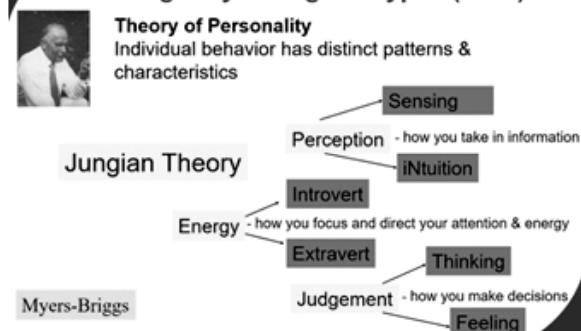
Adler is excellent in his progress but some blamed him to be unscientific. It gained relevant importance as time passes. His Individual Psychology became relevant.



Carl Gustav Jung (26 July 1875 - 6 June 1961) followed Freud in the beginning. Later he began Analytical Psychology. He added the collective unconscious. So we have personal unconscious and collective unconscious. We have four parts of our mind: the persona, the shadow, the anima / animus and the self. The Persona perceives the society and changes according to the situation. We adapt to norms and get the approval of various people. So we lose our own personality to some extent. The self is our dark mind. We follow our sex and life in it. It always tries to reach a potential. It resembles Freudian ID to some extent. We criticize others by applying it to them.

The Anima is a female present in men while the Animus is a male part present in

Carl Jung: Psychological Types (1922)



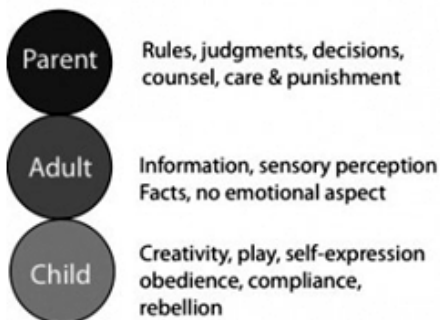
women. It is our true self rather than what we present to others. If women and men get united in it, it is called Syzygy: completion, unification and totality. We cannot get it properly. The Self is both conscious and unconscious as Freudian Ego. It tries to achieve complete cohesiveness, unity. We follow these

things in observing the roles of father, mother, child, wise old man, rescuer, innocent maiden and deceiver.

There are different types of our personality: introversion vs extroversion, sensation vs intuition, thinking vs feeling and judging vs perceiving. We do wrong things as we suffer from various kinds of mental ailments. It leads to various kinds of people suffering differently. We need to be aware of these things to be mentally healthy.

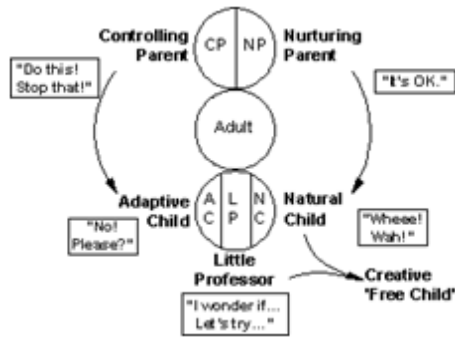
Eric Berne smoked like Freud. He failed to undergo the training in Psychoanalysis. He was a theist. He started analysing human mind and brought certain aspects of Psychoanalysis. He used five stages of treatment: Structural Analysis, Transactional Analysis, Stroke Analysis,

TA - the structural model of the psyche



Psychological Games and Scripts. He divides human mind into Child, Adult and Parent which resemble the ID, Ego and Super Ego of Psychoanalysis. We do not have them completely.

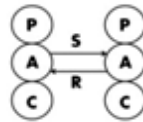
Humans do not exist as we divide ourselves into women and men. Women use certain more completely than others and men do the same differently. Both weaken their Natural Child but strengthen their Adapted Child as we weaken the ID in Psychoanalysis. Little Professor functions more strongly in women than in men. Adult is stronger in men than in women. Nurturing Parent is stronger in women than in men while Controlling Parent is stronger in men than in women. So a woman cannot understand a man



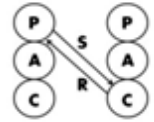
completely while a man fails to understand a woman fully. So marriages, both arranged or love, fail all over the world. The transactions between them fail to succeed all the time. Freud cannot understand his wife completely so they suffered from it like other couples all over the world.

Complementary transactions

Complementary transaction is the one in which the transactional vectors are parallel and the ego state addressed is the one which responds

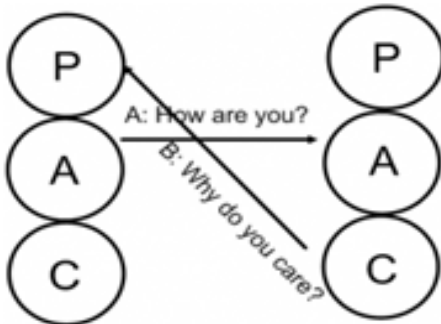


Adult-Adult complementary transaction



Parent-Child complementary transaction

Transactions (conversation: verbal and non-verbal) are three types: Complementary, Crossed and Ulterior. Complementary Transactions are healthy.

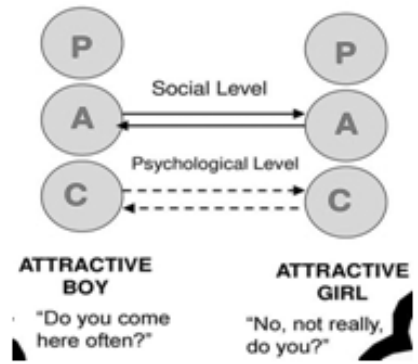


We talk to each other. Do you know how we talk? If it is real, our transactions are complementary. If it is not real, our transactions get crossed. Sometimes we pretend in it, our talk becomes Ulterior.

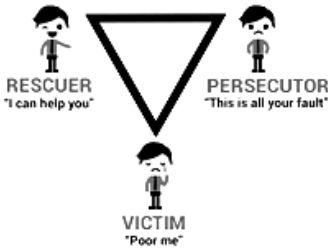
How do we recognize others: positive or negative / conditional or unconditional? We give others some strokes for their BEING, HAVING and DOING. We need strokes to live happily. But we do not get them properly. We need to give strokes to a person without any merit in property or performance. We need to love ourselves as we are. It is an unconditional and positive recognition. It makes us live longer and happily. It makes DEMOCRACY alive. If our recognition is conditioned, we give strokes to a person

depending on his property or performance. Conditional stroking supports exploitation, suppression, artificial gender differences and untouchability. It makes the world democratic.

We see "I am OK and you are OK" in democracy where we love one another unconditionally. But we live an unhealthy world where we find Rescuers, Persecutors and Victims. A Rescuer feels "I am NOT OK but you are OK" and tries to rescue the Victim who feels hopeless. A Persecutor feels "I am OK but you are NOT OK" so tries to punish the Victim. A Victim feels "I am NOT OK but you are NOT OK" so we play psychological games. We lose our joy in life and play various games such as: 'I am only trying to help you.' 'It is only your fault' 'Poor me'. We need to liberate ourselves from these games and feel happy.



DRAMA AT WORK



Hindus believe that their fate has been written by Brahma, God of Creation. But Transactional Analysis believes that our Adapted Child writes our fate. If we are able to understand it, we start living happily.

Psychoanalysis really helped many to understand themselves completely. It is patriarchal so various criticisms tried to improve it in various ways. Most people are mentally ill and feel unhappy and depressed. We need to liberate ourselves from these negative things and feel positively. We need to improve and protect Nature. We need to prohibit tobacco, alcohol and sedatives all over the world. We need to cancel nuclear weapons, more industries and vehicles with petrol or diesel which spoiled the entire world. We need to unify our ID, our Ego and Super Ego or our Child, Adult and Parent to achieve ecstasy in our life. We need to avoid unnecessary conflicts among various parts of our mind. We need to understand it and improve our way of life. We need to unite different types of our mind and feel very happy.

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The Eco-friendly Voice from Meghalaya: An Exploration of the Advocacy of Environmental Conservation for Earth's Balanced Ecology in Kynpham Sing Nongkrnih's Poem, *A Day in Sohra*

— Alok Chandra

ABSTRACT

Meghalaya is one of the states of the North-East India. It is a land of elephants, caves, forests, orchards, lakes, waterfalls, etc. It is very much recognized for its khasi hill which encompasses various varieties of plants, trees, animals, bees, etc. Kynpham Sing Nongkrnih is an esteemed Khasi poet, writer and academician who belongs to Sohra/Cherrapunji, Meghalaya, India. At present, he lives in Shillong and is actively rendering his services at North-Eastern Hill University (NEHU). He is a person of prolific personality and writes in both Khasi (tribal language) and English. Meghalaya is blessed with natural landscapes which attract the tourists to a great extent. As far as the domain of Ecocriticism in English literature is concerned, it unravels/addresses the environmental concerns or issues in both poetical and prose works. Cheryl Glotfelty, a world-famous professor of literature and environment at the University of Nevada, says that it is the study of the relationship between literature and the physical environment. The present paper explores the poet's profound love for his birthplace which is manifested in his poem, "A Day in Sohra," through his eco-friendly concerns which is not only relevant to the ecology of Cherrapunji, but also to the entire Earth's ecology and ecosystems.

Key words: Landscape, Ecocriticism, Ecology, Hill, Environment, Concerns, Conservation.

Ecocriticism is an intentionally broad approach that is known by a number of other designations, including "green (cultural) studies", "ecopoetics", and "environmental literary criticism". Ecocritics investigate things underlying ecological values and the examination of "place" as a distinctive category, much like class, gender or race. They also examine human perception of wilderness, and how it has changed throughout history and whether or not current environmental issues are accurately represented or even mentioned in popular culture and modern literature. Other

disciplines, such as history, philosophy, ethics, and psychology, are also considered by ecocritics to be possible contributors to ecocriticism.

The study of literature and environment from an interdisciplinary point of view is where all sciences come together to analyze the environment and brainstorm possible solutions for the correction of the contemporary environmental situation. This study gave rise to 'Ecocriticism' which came into being with the publication of two seminal works, both published in the mid-1990s: *The Ecocriticism Reader*, edited by Cheryl Glotfelty and Harold Fromm, and *The Environmental Imagination*, by Lawrence Buell.

Lawrence Buell is the current Professor of American Literature at Harvard University, specialist on antebellum American literature and a pioneer of Ecocriticism. He is the 2007 recipient of the Jay Hubbell Medal for Lifetime Achievement in American Literary studies, the highest professional award that the American Literature Section of the MLA can give. He won the 2003 Warren-Brooks Award for outstanding literary criticism for his 2003 book on Ralph Waldo Emerson. His *Writing for an Endangered World* won the 2001 John G. Cawelti Award for the best book in the field of American Culture Studies. He is widely considered a pioneer of Ecocriticism, although his 2005 book *The Future of Environmental Criticism* uses "Environmental Criticism" in lieu of ecocriticism in both the title and preface to the book, claiming his usage as a "strategic ambiguity" which distances his work from a "cartoon image" of the field "no longer applicable today, if indeed it ever really was.

In the United States, Ecocriticism is often associated with the Association for the Study of Literature and Environment (ASLE), which hosts biennial meetings for scholars who deal with environmental matters in literature. ASLE has an official journal-*Interdisciplinary Studies in Literature and Environment* (ISLE)-in which much of the most current American scholarship in the rapidly evolving field of ecocriticism can be found.

William Rueckert might be the first person to use the term ecocriticism (Barry 240). In 1978, Rueckert published an essay titled "Literature and Ecology: An Experiment in Ecocriticism". His intent was to focus on "the application of ecology and ecological concepts to the study of literature." (Reprinted in *The Ecocriticism Reader* p. 107)

Ecologically minded individuals, scholars and associations have been publishing progressive works of ecotheory and criticism since the explosion of environmentalism in the late 1960s. Initially, there was no organized movement to study the ecological side of literature, and the works were scattered and categorized under a litany of different subject headings such as pastoralism, human ecology, regionalism, cultural materialism, etc. British Marxist critic Raymond Williams, for example, wrote a seminal critique of pastoral literature in 1973, *The Country*

and the City, which spawned two decades of leftist suspicion of the ideological evasions of the genre and its habit of making the work of rural labour disappear even though Williams himself observed that the losses lamented in pastoral might be genuine ones, and went on to profess a decidedly green socialism.

Raymond Henry Williams was a Welsh academic, novelist and critic. He was an influential figure within the New Left and in wider culture. His writings on politics, culture, the mass media and literature are a significant contribution to the Marxistcritique of culture and the arts. Some 750,000 copies of his books have sold in UK editions alone, and there are many translations available. His work laid the foundations for the field of cultural studies and the cultural materialist approach in the 1980s, Williams made important links with debates in feminism, peace, and ecologysocial movements, and extended his position beyond what might be recognized as Marxism. He concluded that because there were many different societies in the world, there would be not one, but many socialisms.

Another early ecocritical text, Joseph Meeker's *The Comedy of Survival* (1974), proposed a version of an argument that was later to dominate ecocriticism and environmental philosophy. Environmental crisis is caused primarily by a cultural tradition in the West of separation of culture from nature, and elevation of the former to moral predominance. Such 'anthropocentrism' is identified in the tragic conception of a hero whose moral struggles are more important than mere biological survival, whereas the science of animal ethology, Meeker asserts, shows that a "comic mode" of muddling through and "making love not war" has superior ecological value. In the later, "second wave" ecocriticism, Meeker's adoption of an ecophilosophical position with apparent scientific sanction as a measure of literary value tended to prevail over Williams's ideological and historical critique of the shifts in a literary genre's representation of nature.

As Glotfelty noted in *The Ecocriticism Reader*, "One indication of the disunity of the early efforts is that these critics rarely cited one another's work; they didn't know that it existed...Each was a single voice howling in the wilderness." Nevertheless, ecocriticism-unlike feminist and Marxist criticisms-failed to crystallize into a coherent movement in the late 1970s, and indeed only did so in the USA in the 1990s.

In the mid 1980s, scholars began to work collectively to establish ecocriticism as a genre, primarily through the work of the Western Literature Association in which the revaluation of nature writing as a non-fictional literary genre could function. In 1990, at the University of Nevada in Reno, Glotfelty became the first person to hold an academic position as a professor of Literature and the Environment, and UNR has retained the position it established at that time as the intellectual home of ecocriticism even as ASLE has burgeoned into an organization with thousands of

members in the US alone. From the late 1990s, new branches of ASLE and affiliated organizations were started in the UK, Japan, Korea, Australia and New Zealand (ASLEC-ANZ), India (OSLE-India), Taiwan, Canada and Europe.

In comparison with other 'political' forms of criticism, there has been relatively little dispute about the moral and philosophical aims of ecocriticism, although its scope has broadened rapidly from nature writing, Romantic poetry, and canonical literature to take in film, TV, theatre, animal stories, architectures, scientific narratives and an extraordinary range of literary texts. At the same time, ecocriticism has borrowed methodologies and theoretically-informed approaches liberally from other fields of literary, social and scientific study.

Glotfelty's working definition in *The Ecocriticism Reader* is that "ecocriticism is the study of the relationship between literature and the physical environment" (xviii), and one of the implicit goals of the approach is to recoup professional dignity for what Glotfelty calls the "undervalued genre of nature writing" (xxxix). Lawrence Buell defines "'ecocriticism' . . . as [a] study of the relationship between literature and the environment conducted in a spirit of commitment to environmentalist praxis" (430, n.20).

Simon Estok noted in 2001 that "ecocriticism has distinguished itself, debates notwithstanding, firstly by the ethical stand it takes, its commitment to the natural world as an important thing rather than simply as an object of thematic study, and, secondly, by its commitment to making connections" ("*A Report Card on Ecocriticism*," p. 220).

More recently, in an article that extends ecocriticism to Shakespearean studies, Estok argues that ecocriticism is more than "simply the study of Nature or natural things in literature; rather, it is any theory that is committed to effecting change by analyzing the function-thematic, artistic, social, historical, ideological, theoretical, or otherwise-of the natural environment, or aspects of it, represented in documents (literary or other) that contribute to material practices in material worlds" ("*Shakespeare and Ecocriticism*" pp. 16-17). This echoes the functional approach of the cultural ecology branch of ecocriticism, which analyzes the analogies between ecosystems and imaginative texts and posits that such texts potentially have an ecological (regenerative, revitalizing) function in the cultural system (Zapf, "*Literary Ecology*").

As Michael P. Cohen has observed, "if you want to be an ecocritic, be prepared to explain what you do and be criticized, if not satirized." Certainly, Cohen adds his voice to such critique, noting that one of the problems of ecocriticism has been what he calls its "praise-song school" of criticism. All ecocritics share an environmentalist motivation of some sort, but whereas the majority are 'nature endorsing' (as Kate Soper puts it in "*What is Nature?*" (1998)), some are 'nature

sceptical'. In part this entails a shared sense of the ways in which 'nature' has been used to legitimise gender, sexual and racial norms (so homosexuality has been seen as 'unnatural', for example), but it also involves scepticism about the uses to which 'ecological' language is put in ecocriticism; it can also involve a critique of the ways cultural norms of nature and the environment contribute to environmental degradation. Greg Garrard has dubbed 'pastoral ecology' the notion that nature undisturbed is balanced and harmonious ("Ecocriticism" 56-58), while Dana Phillips has criticised the literary quality and scientific accuracy of nature writing in "The Truth of Ecology". Similarly, there has been a call to recognize the place of the Environmental Justice movement in redefining ecocritical discourse (see Buell, "Toxic Discourse").

Environmental justice (EJ) is "the fair treatment and meaningful involvement of all people regardless of race, color, sex, national origin, or income with respect to the development, implementation and enforcement of environmental laws, regulations, and policies." In the words of Bunyan Bryant, "Environmental justice is served when people can realize their highest potential."

In response to the question of what ecocriticism is or should be, CamiloGomides has offered an operational definition that is both broad and discriminating: "The field of enquiry that analyzes and promotes works of art which raise moral questions about human interactions with nature, while also motivating audiences to live within a limit that will be binding over generations" (16). He tests it for a film (mal) adaptation about Amazonian deforestation. Implementing the Gomides definition, Joseph Henry Vogel makes the case that ecocriticism constitutes an "economic school of thought" as it engages audiences to debate issues of resource allocation that have no technical solution.

Environmental justice emerged as a concept in the United States in the early 1980s; its proponents generally view the environment as encompassing "where we live, work, and play" (sometimes "pray" and "learn" are also included) and seek to redress inequitable distributions of environmental burdens (pollution, industrial facilities, crime, etc.). Root causes of environmental injustices include institutionalized racism; the co-modification of land, water, energy and air; unresponsive, unaccountable government policies and regulation; and lack of resources and power in affected communities.

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Teaching and Learning Ecosystems in Higher Education: A Comprehensive Analysis

— D. Vasundhara

ABSTRACT

The present study examines the relationship between classroom instruction and student performance in higher education. It explores different aspects of the educational ecosystem, such as learning resources, assessment methods, instructional strategies, and the impact of technology. It examines the effects of certain attributes on learning outcomes, academic achievement, and student engagement by thoroughly analyzing existing literature and empirical data to enhance our understanding of intricate mechanisms.

The need to redefine the teaching and learning system in higher education has gained recognition in recent years. The advancement of technology and the changing needs of students are posing challenges to traditional education models. To adapt to a fast-paced world, we must reconsider our approach to education, particularly in light of the modern era of advanced technology. This text discusses the contemporary flow of information, which starts with individuals and moves to machines, then to books, and finally to technological platforms: government agencies and academic institutions. Professional organizations are crucial in higher education as they provide students with a relevant and current curriculum. They prepare them to tackle future challenges effectively, ensuring equal access to knowledge across diverse backgrounds, which is crucial for the stability and effectiveness of educational systems. The article discusses promoting and assisting higher education, emphasizing the need to preserve the environment and the need for knowledge sharing to preserve our educational ecosystem.

Key words: Teaching, learning, technology, academic institutions, educational ecosystem.

The study on classroom instruction and student performance in higher education looks at the various components of the ecosystem, including learning resources, assessment techniques, instructional tactics, and the influence of technology. By

carefully reviewing the literature and empirical data, the study explores how these attributes affect learning outcomes, academic achievement, and student engagement. The findings of this study contribute to our comprehension of the complex mechanisms within.

In recent years, there has been an increasing acknowledgment of the necessity to redefine the teaching and learning system in higher education. As technology advances and students' needs evolve, traditional education models are being challenged. To meet the demands of the changing world, we must rethink how we approach teaching and learning—one of the critical aspects of re-conceptualizing and aligning with the contemporary era of advanced technology. The modern landscape sees the flow of information from individuals to machines, subsequently to books, and ultimately to technological platforms. Government agencies, academic institutions, and professional organizations play a vital role in higher education by furnishing pupils with a curriculum that is both up-to-date and pertinent, equipping them to confront forthcoming obstacles effectively. Knowledge must be readily available to individuals from all backgrounds to maintain the intricate equilibrium of educational systems. The present discourse encompasses the advocacy and endorsement of academic endeavors at an advanced level, explicitly focusing on initiatives that aim to conserve and safeguard our natural surroundings. The dissemination of knowledge plays a crucial role in promoting the enduring viability of our ecosystem.

The present study emphasizes the significance of the collaborative efforts made by all stakeholders involved in the teaching-learning ecosystem, encompassing individuals both within and outside the confines of the classroom. The educational system in India demonstrates promising prospects for improvement at two distinct levels. In the context of level one education, it is proposed that students should eschew traditional textbooks and instead immerse themselves directly in real-world experiences. The efficacy of conventional examinations to assess one's knowledge and abilities has been debated in educational circles. Some argue that practical experience and the demonstration of skills in real-world settings can provide a more comprehensive evaluation of an individual's capabilities. This perspective challenges the conventional reliance on exams as the primary assessment method, shifting the focus towards practical experience. For example, Extracurricular activities serve as a platform for transformative experiences, where academic performance assumes a secondary role, while experiential learning takes a primary position. The present discourse aims to advocate for the active engagement of aspiring scholars in practical experiences, emphasizing the significance of hands-on learning as a catalyst for genuine education. A more profound understanding of academic concepts can be achieved by encouraging students to immerse themselves in practical tasks. This article underscores the importance of experiential learning as a fundamental to the educational process. Integrating Environmental Studies

into traditional academic programs infuses a sense of "Env-spiration" into the educational landscape. It fosters a more holistic understanding of the environment and its interconnectedness with human activities. The potential benefits and challenges highlight the importance of interdisciplinary approaches in addressing complex Higher Education issues. Furthermore, it emphasizes the need for universities and educational institutions to adapt their curricula to reflect the growing urgency of integrating multiple disciplines and eco-friendly skills into higher education as a novel approach.

The higher education system in India encompasses a range of academic qualifications, including diplomas, master's degrees, and doctorates, which are often regarded as valuable assets within the educational landscape. The study emphasizes the significance of prestigious qualifications in the Indian education system, acknowledging their value and promoting global recognition. It seeks to dispel the misconception that Indian education is solely associated with culinary delights and vibrant festivities by highlighting its capacity to nurture exceptional intellectual abilities. We are bridging the Divide between Intellectuals and environmental activists to effectively educate the general public about the alarming condition of our ecosystem. By fostering a partnership between these two groups, we can bridge the gap between those with specialized knowledge and those actively engaged in environmental advocacy in a comprehensive and accessible manner; we can empower individuals to take informed actions toward ecological conservation.

1. Introduction: The sorry state of our ecosystem demands urgent attention and concerted efforts from various stakeholders. Also, it can shed light on the untapped potential of transforming environmental initiatives into lucrative enterprises. Strategic planning, innovative business models, and practical marketing help capitalize on the opportunities. The success of this movement hinges upon the involvement of individuals who possess significant influence and recognition in society.

An ecosystem can be likened to a dynamic social interaction platform akin to a get-together party, where various living organisms coexist and engage with their surrounding environment. The platform can be associated with a comprehensive network encompassing elements such as flora, fauna, landscape, and academia. Academic professionals can be compared to pioneers, fearlessly exploring novel frontiers within higher education, driven by an unwavering aspiration to transform the conventional concept of a learning milieu. The individuals in question exhibit a profound level of interest and an overwhelming sense of enthusiasm in their pursuit to revolutionize the field of education, aiming to create an indelible impact on learners' experiences. The college campus, a remarkable and vibrant ecosystem, serves as a hub for disseminating knowledge and cultivating students' intellectual growth. Within this unique environment, the presence and activities of students contribute significantly to the overall fabric and essence of the campus.

Educators and teachers who actively participate in a practical teaching and learning framework demonstrate a commitment to motivating and inspiring their students by utilizing state-of-the-art educational technologies, innovative ideas, abundant resources, and practical strategies, including the potential impact on students' educational attainment and employment prospects. Specifically, the focus is on completing education and enhancing the accessibility of student employment opportunities. The study examines potential educational and occupational outcomes implications by looking at this factor. The efficacy of the learning model or ecosystem in the 21st century depends upon educators' integration of technology and digital tools. The notion of a learning ecosystem presents a comprehensive framework encompassing the multifaceted components of education to Ss. In the context of a learning ecosystem, the collaborative efforts of teachers, students, and parents are akin to the interdependent relationships observed in natural ecosystems. Like the interactions among organisms in an ecosystem, these stakeholders can form groups and engage in effective communication to foster a harmonious and productive learning environment.

The contemporary landscape of higher education places considerable emphasis on the pivotal role that technological aids play in facilitating the educational process. Cultivating a hospitable, inclusive, and impartial environment within educational establishments is imperative. This approach has been observed to yield significant benefits for private institutions. In the present era, individuals from diverse backgrounds must engage in meaningful interactions with their peers and employ various informative devices, resources, and data within an environment that fosters knowledge acquisition. The simplification of delivering high-quality goods and services to stakeholders by widely accepted standards has been identified as a crucial aspect.

The COVID-19 epidemic has had a detrimental impact on higher education, thereby necessitating the establishment of a comprehensive ecosystem to address the resulting challenges. The closure of educational institutions, the implementation of social distancing measures, and the shift toward remote learning have posed unprecedented challenges for students, educators, and institutions alike. The sudden transition to online platforms has highlighted the need for a comprehensive ecosystem that can effectively support and enhance the quality of education in this new paradigm. The contemporary landscape is characterized by remarkable technological progress; machines' ability to perceive and understand human language has become increasingly imperative.

The acquisition and transmission of knowledge in previous eras relied heavily on written texts as the primary medium. This method allowed individuals to access information and disseminate it to future generations. In the contemporary era, information dissemination has become increasingly intricate, necessitating the

sequential transfer of data from individuals to various tools, subsequently to printed materials, and ultimately to diverse technological platforms. The higher education ecosystem encompasses many heterogeneous entities, each playing a distinct role in the comprehensive system. The entities contained within this category consist of various governmental agencies, educational institutions, esteemed faculty members, subject matter experts, and professional associations. A collective endeavor is necessary to guarantee a modernized education that effectively empowers individuals with the requisite competencies to address the forthcoming challenges.

It is essential to carry out this phase to disseminate information to a larger population, including the collaborators of varied and other relevant organizations. So, a learning environment includes teachers, students, and parents' participation in a positive learning environment, being open to new ideas, keeping careful track of the results, and share knowledge. In light of what has been stated thus far, it is of the utmost importance to examine every aspect of the educational environment in great depth. All people who work in or with academic institutions-professionals, educators, students, teachers, managers, or human resources specialists-have a stake in finding a solution to this challenge.

The purpose of re-conceptualizing the teaching and learning ecosystem is to provide individuals with all the information necessary to perform their jobs successfully. The realm of education comprises many distinct types of knowledge, including webcasts, videos, articles, digital tools, guidelines, electronic books, and films. In addition, we need the appropriate technology for Ss to develop and express their abilities and behaviours in unique ways. Digital learning tools use various forms of media and technology to compile and arrange information beneficially. In addition to this, they make it much simpler to plot out courses of study and career trajectories.

In the 21st century, access to the internet, computers, tablets, mobile devices, and locations to utilise them are now required for higher education. A learning ecosystem has the potential to make the learning environment better by providing educators, teachers, and employers with access to a variety of learning methods, incentives, technical resources, and tools. Therefore, students can participate in a more beneficial educational system. It is envisaged that higher education institutions will create a teaching-learning ecosystem. Everyone interested in education-including students, teachers, and school administrators-should be equipped with the information and skills necessary to use educational resources effectively. It includes both students and teachers.

Establishing face-to-face interactions between teachers and students is crucial in fostering a conducive learning environment, enhancing academic outcomes, and effectively addressing pertinent concerns, including the efficacy of instructional

approaches and data protection. Furthermore, it is imperative for educational institutions to continuously evaluate the learning ecosystem and harmonize their strategic endeavours by employing efficient leadership, management, and communication strategies to attain the desired goals of the ecosystem and uphold its equilibrium.

To achieve optimal results, it is imperative to integrate students' perspectives throughout all phases of the planning process. The establishment of a conducive learning environment within the realm of higher education necessitates the presence of several key components. These components include individuals, such as educators and students, who are committed to pursuing knowledge and disseminating information. Additionally, the availability of high-quality instructional materials is crucial in facilitating effective teaching and learning. Furthermore, integrating data-driven approaches allows for evidence-based decision-making and the implementation of targeted interventions. The utilization of modern technologies, such as digital platforms and online resources, enhances the accessibility and engagement of learners. Moreover, the allocation of a substantial amount of resources, both financial and infrastructural, is imperative to support the diverse needs of the learning community. Lastly, establishing effective governance systems ensures the efficient management and coordination of educational institutions, fostering an environment conducive to success. In conclusion, attaining objectives can be effectively realized through integrating digital knowledge about the functioning of diverse commodities and systems, alongside the expert guidance of education specialists and establishing strategic alliances.

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Barsat
(RAIN)
(Mirgasri)

— *Khaja Nizamuddin*

On looking
The clouds thundering,
Virgin girls bunched up like militia.
With their shimmering dresses,
They ablaze the earth.
The newly puberted amateur girls,
Have moistened their jackets
And oscillate sitting in the swing.
With love fervour wine glasses,
Beacon of ogling eyes,
Voluptuous youth they luxuriate.
Burgeoning breasts, of cavalier girls
 bumped out of the arrests of their buoys.
The wine of love oozes from their body
And they are seducing with their croquettes.
In their scintillessent clothes
 they are glistening every moment
Embracing the king
And diddling in craze.
One excels the other.
Their bounteousness
Can tempt even the wittiest on the earth.
When they are frenzy
They can embarrass
Even the well shaped pearls,
By the grace of Nabi,
These pure lasses
Stay with Qutb Shah day and night
And quench their thirst.

Women's Empowerment

— *Ch. Avani*

We are the women of the world,
We have the power to change it.
We are the makers of our destiny,
We have the courage to claim it
We are the dreamers of the future,
We have the vision to shape it,
We are the builders of our society,
We have the skills to create it.
We are the fighters of injustice,
We have the passion to resist it.
We are the champions of our rights,
We have the voice to assert it.
We are the leaders of our generation,
We have the wisdom to guide it.
We are the inspirers of our peers,
We have the spirit to ignite it.
We are the women of the world,
We have the power to change it.
We are empowered by ourselves,
And we empower each other with it.

One Day

— *Kamjula Venkat*

One day when we are no longer on this earth,
There is every chance
No one will remember
Our names, however popular;
Or our faces however handsome or beautiful,
Our assets however huge
Or, however far and wide our fame
And however influential we might have been.
But, if we had led a life of true meaning,
We would have left a legacy
That will reverberate through generations to come.
But, to achieve such an end
We need to choose a worthy purpose or a significant life-goal.
We need to have sufficient understanding of
What modern life demands of us
And how we can play a significant role in life.

My Musings

— *M. Harinath*

1. My agony and anguish
Shall not always flourish
They will perish
But I continue to cherish
My indelible impressions
They haunt my movements
I don't have fear
I never shed a tear
No one shares my pain
But everybody wants to gain
I forget and forgive
Unpardonable things
I may not like irresponsibility
Issues may come and go
I strive and struggle
To reach lofty ideals
My vision is my strength
I am confident of victory
It will not be a story
Without my glory.
2. Leaders are everywhere
Real leaders are rare
To win the people's hearts
And steal their souls
They are dream sellers
Real leaders are plenty
Masters of words Jugglery
Fond of distributing Jaggery
Pretend to be struggling
Showcasing the nature of sacrificing
They rise to the occasion
To play with people's aspirations
Polarising the emotions
They convert the winds
To take maximum mileage
Their priorities are primary
- People's needs are secondary
Adept in showering the freebies
Adopt innovative methods
Attempt in mesmerizing moods
Leaders are everywhere
Real leaders are rare.
3. We are happy
When others are unhappy
We are gloomy
When others are merry.
4. I will lend my hand
Who needs in our land
Without any sand
To withstand.
5. This is an era of competition
That does not mean confrontation
Let us rise to the occasion
Let us not make comparison
Update and upskill for elevation
Let us enrich with information
Success and failure go in combination
Stress will have complication
Change the strategy with innovation
One should have passion
To succeed we need coordination
There should be cooperation
There may be opposition
We can have discussion
Every problem has a solution
We may have compulsion
Have space for compassion
Let us try for ego elimination
This is an era of competition
Let us rise to the occasion

Insights

— P. Krishnama Chary

1. Insights enable us to evolve our lives.
Foresights provide directions to reach the destinations.
Bright sides are surrounded in apt abundance.
Crossroads are conquered with confidence and competence.
2. ISRO scientists engineered the VIKRAM.
Indian heads are at the commanding heights.
Landing on the moon is a legendary act.
Standing in the forefront is a major twist and Indians fest.
3. Nalanda, Thakshasila are knowledgeable Tanks.
Ramayana, Mahabharata, Bhagavadgita are triangle treasures.
ISRO is the pride of India.
India became wonderland of the world.
4. Peace is the prince of human life.
War and peace are vice-Versa.
Peace is pre requisite for progress and prosperity.
Peace determines the fate of universe.
5. RakshaBandan is an indication of love and affection.
A powerful tool for expressing sentiments and attachments.
It remains evergreen in ensuring perfection in relations.
It is a solution to solace and peace for healthy and wealthy society.
6. Promoting discussion and avoiding argument is desirable.
Commenting on others with preconceived notions is not desirable.
Lamenting on others' development is a sign of jealousy.
Demonstrating altruism is the best and utmost in human dealings.
7. Teachers are lighthouses.
Teachers are Thought leaders.
Teachers are nation builders.
Teachers are generation shapers.
8. Books are knowledge reservoirs.
Teachers are knowledge transferers
Pens are knowledge instruments.
Children are knowledge beneficiaries.
9. Intentions decide contentions
Contentions decide conversations.
Conversations decide relations.
Relations decide occasions.

Implementation decides compliment.

10. Will must be stronger than skill
Good will should prevail over ill-will.
Thrill must be dominated over dullness.
Cruel must be defeated over jovial.
11. Thoughtless situation is Dhyaanam.
Body,mind culmination is Yogam.
Selfless donation is Thyaagam.
Joyful recreation is Gyaanam.
12. Even if you are not a Socratic.
Don't be hypocritic.
Even if you are not a reformer
Don't stop your performance.
Even if you are not an ideal person.
Don't become a centre for criticism.
13. Poetry is a powerful tool for expression.
Poetry is a significant ventilator for description.
Poetry captures the essence of anything.
Poetry pictures the galaxy of everything.
14. Simple living and high thinking are truly desirable.
Serious search of opportunities is always preferable.
Round the clock working will unravel positive outcomes.
Mindful of marching will take to the desired destinations.
15. Turning adversities into advantages is an art of living.
Learning lessons from failures is a sign of realisation.
Thriving in the face of uncertainty is a bold step in the field of life.
Embracing wins and guns is the testimony of wizards.
16. Pull and push are the forces to be rockened with.
Will and wish are the thrills to be fulfilled.
17. Psych fancy has become a success mantra for majority.
Materialistic outlook has become the main aim of human kind.
Power of pragmatic thinking is to be realised and practiced.
18. Favouritism and nepotism will lead to punishment.
Humanism and altruism will attract honour and respect.
Vandalism and vanity will vanish the future.
Curiosity and generosity will lead to creativity and probity.
19. Education creates responsibility.
Modernisation multiplies productivity.
Specialisation enhances the efficiency.
Socialisation strengthens interpersonal relations.

20. Leadership provides direction.
Mentorship moulds perception
Friendship gives protection.
Entrepreneurship results into production.
21. Ill-will invariably be a cause for irritation and frustration.
Well-thought will certainly find a way out for a solution.
Skillness will surely enable to become efficient and effective.
Dullness will undoubtedly dampen the future prospects.
22. Culture reflects the style and mode of living.
Work culture manifests the volume of output.
Quality culture paves the way for embodiment of excellence.
Cross-culture ventilates the diverse nature of functions.
23. Binary thinking implies dichotomy.
Divergent thinking leads to creativity.
Pragmatic thinking solves problems in practical way.
Positive thinking helps others in an altruistic way.
24. Whether you are a post master.
Whether you are a station master.
Whether you are a head master.
You must be a task master.
25. Million ways are there for excuses.
Billion ways are there for execution.
Trillion ways are there for transformation.
Quadrillion ways are there for conquering.
26. Whether you are an inspector.
Whether you are doctor.
Whether you are a collector.
You must be a proctor.
27. Whether you are an industrialist.
Whether you are a journalist.
Whether you are a jurist.
You must be a rationalist
Whether you are a monopolist.
Whether you are a duopolist.
Whether you are an oligopolist
You must be a philanthropist.
28. Whether you are a capitalist.
Whether you are a communist.
Whether you are a socialist.
You must be a humanist.

29. Whether you are an engineer.
Whether you are a manager.
Whether you are a professor.
You must be a nation builder.
30. Whether you are a musician.
Whether you are magician.
Whether you are a mimicrisian.
You must be a great entertainer.
31. Swaminathan is a renowned scientist.
Besides being a great academician.
He left indelible impressions on green revolution.
He shifted his research towards agriculture.
He bagged many awards and rewards for his contribution.
He made his own mark on the food grains and made India self-sufficient.
Generations remember him for his invaluable commitment and contribution.
Indians are indebted to Swaminathan for his first rate intelligence.
Entire nation is saluting him for his enriched, eternal contribution
32. Be as a poet even in prose.
Be in bliss even in stress.
Be as a crown even in down fall.
Be as a model even in trouble.
33. When leaders do not care about people.
When soldiers do not care about borders.
When teachers do not care about students.
When preachers do not care about followers.
- Then the resultant consequences are protest, unrest, unemployment and unfaithfulness.
34. Opening our eyes, mind, and heart is always desirable.
Peeping into others affairs is always dangerous.
Coping with sudden developments is testimony of abilities.
Shaping the future prospects of life is the indication of vision.
35. Possessing insight and foresight is important.
Imbibing intuition and instinct is significant.
Combining decision making and problem solving is appropriate.
Championing success mantra is for long run survival.
36. Punch lines for proper motivation.
Bench marks for better judgement.
Orientations for overall upgradation.
Skill development for sky level performance.
37. Ramayana tells how to live.
Mahabharat states how to fulfill.

- Bhagavatham informs how to get into bliss.
Vedas and Ithihasas guide how to reorient our lives.
38. Vision gives projections.
Mission gives directions.
Purpose enables to proceed.
Passion energises the speed.
It is success realisation mode.
39. Inactive management invites problems.
Active management understands problems.
Reactive management resolves problems.
Proactive management prevents problems.
40. It is not the narrow mind.
It is not the stereotype.
It is the lofty vision.
It is the driving ambition to innovate and pioneer.
It is the pragmatic thinking coupled with managerial excellence.
That makes individuals, organisations and societies to flourish.
41. Humility is the first in life.
Quality is the best in life.
Morality is the must in life.
Tranquility is the fest in life.
42. Goal clarity is need of the hour.
Role clarity is the burning desire.
Capability comes from qualifications and caliber.
Copability stems from personal qualities and values.
Four variables act as forces of success.
43. It is not the style.
It is not the profile.
It is purity in thoughts.
It is dignity in behaviour.
It is the integrity in the dealings.
That manifests the model personality.
44. Innovation for nations.
Transformation for organisations.
Introspection for individuals.
Perfection in performance levels.
Undoubtedly help to flourish and prosper.
45. One who knows how to think understands what to think.
One who knows what to do understands how to do.
One who knows why to help understands how to help.
One who knows why to live understands how to live.

46. Holistic development of a nation depends upon three Happiness Indices.
Human development index is mostly desirable.
Honesty index is utmostly awaited.
Happiness index is urgently needed.
Achieving three indices has become almost a dream.
47. It is not what the person has.
It is what the person is.
It is the character and contribution.
It is the vision and innovation.
It is the quality and humility.
It is the empathy and magnanimity.
It is the perseverance and balance.
This is what is known as Everyday Greatness.
48. Keeping the objectives is important.
Mapping the competences is inevitable.
Tapping the resources is indispensable.
Shaping the state of affairs is desirable.
Reaping the fruits of development is ultimate.
49. Professionalisation is need of the hour.
Specialisation is order of the day.
Modernisation is mode of the operation.
Systematisation is a successful preparation.
Standardisation is a sustainable attraction.
50. It is not the direction.
It is not the coercion.
It is the introspection.
It is the perfection.
It is the satisfaction.
That makes a person to get a feeling of sense of delightment in doing a job.
51. Making prioritisation of oneself now and then is not a selfish one.
Taking opinion of others for improvement is not an ignorant one.
Making people happy with our involvement is simply a bastion.
Rocking with original ideas and suggestions is an awesome turnstile.
52. Accepting, altering, and avoiding are the alternatives for problem solving.
Self-confidence, courage are bedrocks for effective achievement.
Learning messages from flying birds, floating rivers nature roots and fruits is a way forward.
Understanding problems and prospects with concentration and will power is a road to success.

I Will Be Born Again

(Phir Main Paida Hongi)

— *Rafat Farzana*

Mother's womb was like an infinite universe. A bit of blood, moving fast in the light and darkness, halted suddenly.

"Be" (kun)

And that bit of blood became "I"

"I...I...I..."

Now this drop of blood has its own identity.

"Be..." And with a single gesture of God, I blossomed like a flower.

The whole universe was rocked by a halo of divine sparks spread everywhere.

Gods in the sky and the sculptors on the earth were on high alert.

They were looking at the beautiful and alluring things of the universe.

She is seeing...

Hearing...

Now she walks...

Now she halts...

The player above, who amuses with the colourful toy, now seems to stand holding the string of a new puppet.

I was an image, and the whole world was a mirror... I was restless to see the mysterious spectacles of the world...

Growing every moment, tenacious, adamant, self-reliant... I was determined to establish my identity. I refused to connect my heart beat with that of my mother.

I...I...I... The echo was from every side. One day, when my mother felt my fluttering and restless existence, she was bemused out of joy... She ran hither and thither...

This is an unexpected happening for every mother when a drop of her blood becomes a separate identity...

Embracing the pride of a very big artist, she lay on the bed humming a lullaby. Do the world's prophets and saints consider God in manly form?

Had they seen my mother's face at that moment, they would have visualised a new manifestation of God. She was occupying the seat of a great saint and ordering a new way of decorating the world. God only knows how many works she remembered; everywhere she looked there were a number of works for me in this world and my mother was all alone... empty handed...

It seemed to her as if her shadow grew bigger than herself and a cool shade spread above her. Every inkling of the outer world alarmed me.

When my father came near my mother like a thief at midnight she burst laughing. It awakened me too.

"I don't know what is happening to me. Something is vibrating in my womb."

"Okay .What about are you babbling...?"

In the darkness of midnight, when he used to come sneaking, he never imagined that one day a drop of his blood would become a separate entity. My ears were listening to my father's voice.

"Kill her" he said in a hateful tone.

"No...No...Don't do this..." This was my voice, which came from my mother's lips. My mother hid my palpitating heart with both her hands.

"I fold my hands before you. Give me my child; I shall spend my life with its support."

My mother bent over the feet of that man, who was my father.

"What do you want? It is my duty to think of this."

The mother was frightened to hear these words. The world's gods, saints, and husbands say these words to a woman...How beautiful it would be to acquire the form of God if worshippers bow down, and it is a sin to change the decision of God.

"How do you know that he is a boy... and then my child...? In this hut...? In your lap?"

He kicked my mother in the waist, which hurt my heart.

"Listen to me! Meet me at the hospital gate on Sunday morning."

He got down from the cot and went away.

All the joys slipped from my mother's hands, and their splinters made her blood stained.

It will be a boy...

The whole night, mother was swinging in the cradle of colourful dreams of being the mother of a son. The whole night she was moulding me in the shape of her favourite young man...

She cut her unkind, superior, and selfish attitude by means of the hammer of her desire and carved the shape of a man under whose protection she wanted to hide herself.

At the midnight, when she opened the door of her hut, the moon and the stars gleamed at her.

The next morning, she lay on a big table in the hospital.

The doctor kept an iron plate on my mother's abdomen; I grew restless due to the heat.

My image was seen on the screen. For the first time, I saw my mother's tearful eyes. "Mother, I am here."

"It's a girl child."

It was as if the doctor's voice dipped my mother in the boiling water.

The mother was still looking at the screen and felt as though she was the mother of a grown up daughter. She was looking now.... She was laughing ...she was crying.... Why did she get in...?Why did she go out..? She might sit brooding over...then she might be killed.

She would be in a dark hut like me, where someone might come at the midnight to hide him and would deny recognising her in the daylight. The doctor came near my mother, noticing her pain.

"Doesn't your man like a girl child...?" It doesn't matter. I will convince him."

"He will not come here," the mother replied, crying.

On Sunday, he took the mother to the hospital and pushed her towards the doctor.

"Why are you crying so much, mad woman?"

An old nurse was forcibly making her lie down on the table.

"She would get salvation from all the grief, she would tolerate in her life."

The Mother became peaceful for a while, listening to the words of a nurse. She probably remembered all the trouble she got as a punishment for being born as a woman.

"My child is alive. Will you kill her? You are going to break her."

The Mother was screaming loudly.

"We will only give an injection. She will melt like some wax." The doctor tried to console my mother.

They surrounded my mother from all sides. They hid their faces with masks of their expedencies, and they covered their hands with gloves that would not leave any evidence of murder.

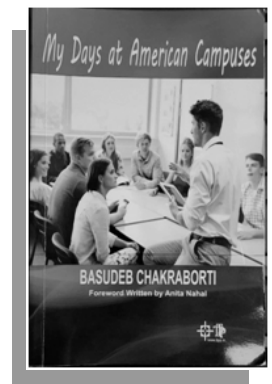
My mother was looking at them, trembling with fear. They knew the art of melting me like wax.

They will remove and throw away my heart and brain, which they don't need.

I will be born again.

My Days at American Campuses

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Ph: 23242621, 23241021, Fax 23242621
Email: ttpindia@gmail.com; info@tpp.in
Web: www.tpp.in
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This book by Prof Basudeb Chakraborti is a creative memoir. It is absorbing from beginning to end. Anita Nahal gave her Foreword to this book. One can find in this heartthrob a comparative analysis among Indian, American and Italian campuses of Basudeb's stay there in 1970s during early phase of his academic career. His concluding remarks reveal his "psychological quandary of the American diaspora of Indian origin" (140).

Anita Nahal, daughter of celebrated novelist, Chaman Nahal, is right when she says in her Foreword that Basudeb's self-depreciation, self-admonition and self-realization found throughout in this memoir-novel are reminiscent of one find's in Chaman Nahal's memoir, *The Silent Life*.

Basudeb's account is vividly narrated and replete with keen observations and assessments without any generalizations.

We find his open and honest descriptions with pulls of immigration and Indian values of marriage without becoming a victim of easy love in America. We also find Basudeb's exhaustive reading of several literary texts in America and Italy for completing his thesis.

The book makes us ponder over several issues of Basudeb's personal and academic life abroad, and guess what is next in store like in Jhumpa Lahiri.

His opening sentence, "It was in 1977....." took me to my days of post-graduation at Kakatiya University. Basudeb is lucky to get pocket money from his grandfather. I didn't have that opportunity. I had to earn my living expenses by giving private tuitions. It makes us laugh when Basudeb wants to inherit all his grandfather's money. As he had soft feelings for Jeanie, I had similar feelings for a classmate.

He talks about his dichotomies. He has made a reference to digital mode of teaching that makes a man dehumanized. In 1979, most of the American universities introduced Literature and American History as a compulsory paper for the students of Science and Technology. Robots cannot make a man perfect.

Basudeb is right when he says we cannot impart education of values and ethics through online education. Though robots make our life more comfortable, human beings cannot be neglected.

Basudeb makes an interesting comparison between America and India covering daily anecdotes of farming, social drinking, individuality, examination system, dignity of labor, begging, working culture, weekend activities, teaching and learning methods, standard of living, directness of Americans and hypocrisy of Indians, racism, classicism, gender bias, social values without any judgements. We can see his admiration for America and criticism for India. However, he has not spared American life in certain aspects. We are left guessing whether he feels happy or sorry for leaving America for settlement in India. Yet his nostalgia for America is unmistakable. His efforts of imbibing the best from both cultures are evident. Seth Schwartz becomes a leader of acculturation. Eventually, we are left with a doubt whether the book is a novel or a memoir. It is difficult to decide what a fact is and what fiction is.

Anita Nahal recommends the book as an extremely charming, relatable, and readable novel-memoir.

Though Basudeb states in his acknowledgment that the book is neither an autobiographical nor a memoir, it becomes a judicious combination of both and a creative blend of several things resulting in a campus novel. We sometimes find Basudeb's mismatch of between his thoughts and expressions. As a dear friend of Basudeb, I can understand his thought-world and his affectionate love for Sandhya madam, who is the springboard for his creative and professional career.

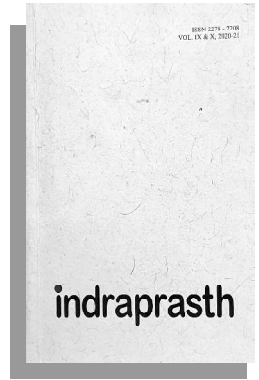
Chapter 1 begins with Basudeb's life at Calcutta University Campus, chapters 2 to 9 cover his life at Houston University Campus in eight parts, chapters 10 to 12, life in Houston, chapters 13 to 15, social life in Houston, chapters 16 and 17 his days in Rome and Arezzo in Italy, chapters 18 to 22 deal with life at Arezzo, chapter 23, his last days at Arezzo, concluding chapter takes him back to Houston and his permanent return to India, all together in 140 pages.

Basudeb is not only an astute autobiographer but also a smart memoirist, revealing the things that arouse our curiosity to know more about him. We find his creative depiction of the relationship between the teacher and the taught, staff room politics, free activities of the youth that we find in the present generation, problems of frequent divorces, unwed mothers of a single parent child, and other related problems. We find interesting comparisons between American cultural scenarios vis-a-vis our time tested traditions. One can happily try reading this refreshing book of Basudeb's *Days at American Campuses*.

— G. Damodar

Review of *Indraprasth*, Vol IX & X, 2020-21

When I was in Delhi on October 9, 2022 on some work, I received a copy of *Indraprasth* from Prof Manpreet Kaur Kang, Editor-in-Chief of the journal. This International Journal of Culture and Communication Studies, double blind peer reviewed academic journal, with ISSN 2278-7208 comes from Guru Gobind Singh Indraprastha University, New Delhi. It has got two editors, six on editorial board and eleven as assistant editors. This volume covers 18 articles.



Prof. M.L. Raina's "Convergences: Reflections on Auden and Brodsky" looks at Auden as a poet of the common man and his poetry catalogues the value of everyman amidst the dominant unease of his times.

"Writing Revolution: Depiction of Caste and Class in Lal Sing Dil's Poetry" written by Suresh Kumar highlights Dil's attempts of initiating revolution to fight against casteism and class differentiation.

Keteki Datta's "Love in D.H Lawrence's *Women in Love*: Different Levels of Manifestation" gives a psychological analysis of various characters and deals with a variety of human relationships. It basically explores the ideas of love and its meaning for all characters.

"Rhetoric and Rhetorical Studies: The Diversity and Ecticism of Scholarship" by Hem Raj Kafle introduces the concept of Rhetoric at three levels.

"Interrogating Queerness and Patriarchal Politics in Abhishek Chaubey's "Dedh Ishqiya" written by Sneha Dar Chaudhari explores the representation of the politics of subversive lesbian bonding in Abhishek Chaubey's Bollywood film, "Dedh Ishqiya". The paper highlights as to how the film successfully portrays the engagement with soothing and meaningful big-screen representations of female bonding.

Prakhar Srivastava's "The Body and Beyond: The Posthuman Horrors of Soma." examines the extent of the influence of technology over human existence by analyzing the various aspects of a single player video game Soma.

Priti Das has focused on observing the various delicacies in Hanna More's poetry through her work, "Dismal Picture of Human Trade in Hannah Mores' Salvery: A Poem."

Geeta Rani Bindal's "An Artist in Making: A Critical Analysis of Alice Walker's First Novel, *The Third Life of Grange Copeland*" takes into account the three different experiences of racial and economic oppression through the characters of Grange, Brownfield, and Ruth.

Harpreet Kaur Vohra's "Sexual Metaphor in the Poetry of Robin S. Ngangom: Interpretation through the Triangulation of Discontent, Regret, and Discovery" studies the distinct dimensions of Robin Ngangom's poetry.

Sudipta Gupta's "The Taste(s) of Bengal: A Culinary Journey from the Home(s) to the World as a Global Brand" makes an endeavour to show the journey of Bengali cuisine and culinary practices from the private households to a global brand.

Rajnish Dhawan and Sumera Saleem's "Dissent and Consent in Sitthanis: The Public Sphere in Folkloric Tradition of the Punjab" focuses on how the folkloric of Sitthanis alludes to dissent as an act of performance that contributes to reclaiming the agentive potential of voicing which can be referred to as an act of speaking against the social inequities.

Hasan Nassour's "The Link between Ideology and Power in Naomi Alderman's *The Power*" looks at Alderman's *The Power* as a feminist dystopian that deals with how society might change if women were to hold more power than men and also examines how a new ideology is bound to be born out of this new change.

Ruchi Kaushik's "Why can't most Indian college students speak English effectively? A brief diagnosis" strives to study the lack of English language skills amongst college students through proper surveys and statistical findings.

Jaya Mishra's "Impact of Disability Related Policies on Hindi Movies" Looks at the interconnection between society and cinema, and talks about changing the conception of disability as a direct or indirect representation of the state's disability policy.

Yuying Liang's "On the Motif of Predicament in Joyce Carol Oates's *Wonderland*" analyses the protagonist Jesse's predicament, his life-long arduous journey searching for security, protection and love.

"Dharma, Complicit Narrator and Decent Meaning Formation: A Subversive Reading of the *Mahabharata*" by Asima Ranjan Parhi elucidates upon the epic of the *Mahabharata* by throwing light on the various ways in which its subtext is significant along with indicating how it offers contradictory forces that either could have been suppressed or deliberately demonstrated in a poor light.

"Towards a Humane Realization of the Child: A Study through Bira Kishore Parhi's Poems in Translation" by Madhumita Nayak deals with Bira Kishore Parhi's in Translation and attempts to vindicate the idea of social, communal harmony and secularism by exploring a few Odia poems written initially for children.

Finally, Roshan Lal Sharma and Prakash Kumar Meher's paper titled "Diverse Strands of Resistance in Laxman Mane's *Upara*" attempts to deal with meaning and theorization of resistance followed by a brief discussion of resistance in life writings along with typology of resistance.

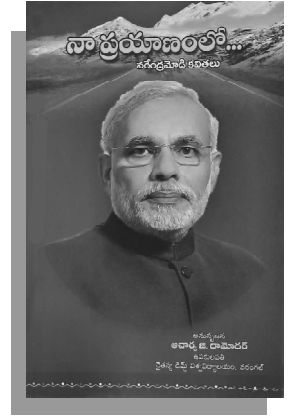
Serious researchers will definitely enjoy reading all these papers.

— G. Damodar

Sustaining the Rhythms:

Review of Prof. G. Damodar's Translation of Shri Narendra Modi's Poetry Collection into Telugu as *Naa Prayaanam lo*

A poet is autonomous unlike a politician who has to cope with and perform under many compulsions and constraints. A poet's imaginative wings have no boundaries while a politician functions within a fixed circumference. A politician-poet, therefore, is rare to find especially in the Indian context as the political field is a tough, ruthless terrain. We may find a number of politician-scholars in our political scenario, but we find very few politicians who have given expression to their creative bent. Of the rare breed, Nayantara Sahgal and Shashi Tharoor readily come to our mind. At the same time, it is remarkable to note that India could also boast of quite a few Prime Ministers with a creative bent: Jawaharlal Nehru, PV Narasimha Rao, and Vajpayee.



But Narendra Modi!? Perhaps the least expected in that august group. Because, as is well known, he gives the impression of being a politician to the core, tailor made for it. There are not many who will give him the benefit of poetic sensibility. This sense of disbelief is shared by Bhairon Singh Shekawat when he was invited for Modi's Gujarati book launch in 2007 as Modi had enjoyed a close association with Shekawat. He said Modi, the poet, surprised him:

"When Narendra Modi asked me for the release of the book, I thought he was joking. I could not believe that he can write poetry too. I am sorry Modi ji, I did not expect that you had such a soft side. Today I realize that his personality is a perfect harmony between his soft and tough natures" ("A Tale of Enduring Camaraderie", *First India*, November 9, 2023, p.4).

But here he is, with a collection of poems in Gujarati translated into English (by Ravi Mantha, 2014) now ably translated by Prof. G. Damodar into Telugu. In fact, it is said that Modi has 18 literary works to his credit. Modi affirms in his 'Foreword' to the English translation that these are "streams of thoughts, like a spring of fresh water of things I have witnessed, experienced and sometimes imagined."

In his Introduction to the English translation, *A Journey*, Ravi Mantha says that he was an ardent admirer of Modi, and his translation attempted to capture Modi's "thoughts and feelings on nature, his devout Hindu faith, his patriotism and his love for fellow men. There are poems that show an ascetic side to him, that of a spiritual seeker..." He wanted to show to the world a facet of Modi, "not only of

strength but also vulnerability that we can relate to." ("Introduction," *A Journey*, Rupa Publications, 2014, p. xi-xii).

Prof. G. Damodar has a penchant for doing what he likes most, and most of these are not profit-seeking. In fact, his life and career over the years present a professional who has been busy at work, following his vocation of and/or preoccupation with language/literature pursuits. Nearly fifty years ago, he had translated Shakespeare's *Two Gentlemen of Verona* into Telugu, a labour of love as all translation is. People undertake that enterprise called translation because it is rewarding to the soul, and they wish to pass it on to the public: A selfless, even thankless, job.

Later, Prof. Damodar translated some poems of Kaloji, Dr T Srirangaswamy and Prof K. Veera Reddy into English, two books, *Sri Rama Chandrudu* and *Andaalu* into English from Telugu for the Project by TTD, Tirupati, and the second chapter of *Telangana: History of Movements and State Formation 3* by V. Prakash. Now, he came out with his best in the form of rendering Modi's *A Journey* into Telugu as "Naa Prayaanam lo." His admiration for Modi is made palpable in his Preface. He says: "In these 67 poems, we find Modi's ... humane approach, and his inward journey that a yogi generally undertakes." Prof. G. Damodar takes recourse to free translation of the poems avoiding literal translation as is suggested in the title itself. In the title poem, first one in the collection, he takes liberties and leaves out the expression "And each face I see, unfolds a memory". Instead, he opts for the clarity in expression: "I visualise every aspect of my memory-recesses.

The poem "Bliss" (translated as "Uniki") is a complicated one as the poet here speaks of a companion whose identity is not made clear. The Telugu translation runs smoothly throughout but the ambiguous 'companion' becomes 'sahacharudu' (male companion) in Telugu. Whoever that companion is, female or co-traveller in life's course, the poet celebrates the bliss of journeying together, whatever the world thinks of them.

An interesting poem in the collection is a love poem, in fact, it is aptly titled, "Ode to Love" in English. But somehow in Telugu translation, the title is changed as "Bhavana Sugandham." The poet deals with love in union and love in separation: "The full moon sits on the far bank/Relentlessly cold, gazing at my plight." The cadences have been captured well in Telugu. The next poem, "Awakening" marks a shift in the poet's outlook: "The old path of my life's journey came to an end And the whole world/Enveloped in my embrace" (p.7). This poem has also been translated with utmost care and diligence. In this awakened state, the poet-as-idealist envisages a world devoid of animosity, enmity, hence cruelty: "A time of great celebration/A victory for all, come let us cheer/The burial of enmities past/In a fragrance of understanding, of friendship." Loving, sensitive emotions are enveloped in evocative, inspiring lines in English translation. ("To Wake, and to Shape our

Destiny", p.15). The essence is captured in Telugu but one feels that the fluency is not sustained here. It must have something to do with the tense the translator has taken liberties with or the idiom he has chosen! Similarly, the last two lines in the poem, "Kriyasheelata" ("Verb") do not fit into the scheme of the poem in English: "I keep the verb in the centre,/And then I draw one endless circle, resolute" (p.23).

However, in poems such as "Proudly Seeking the Truth" "Song of New Direction", and "In the Song", Prof. Damodar has expertly translocated in Telugu the rhythm and fluency of the idiom in English. A culture-specific poem one finds here is "Garbha, the Dance." It is a celebration of the Gujarati dance form that the poet takes pride. He is eloquent in his praise of their cultural art form: "The sun, the moon, the seasons themselves are Garbha .../Our culture, our nature is all a show of Garbha." In translating this poem and other sensitive renderings, the seasoned translator in Prof. Damodar comes to the fore with his own poetic touches and imaginative flashes.

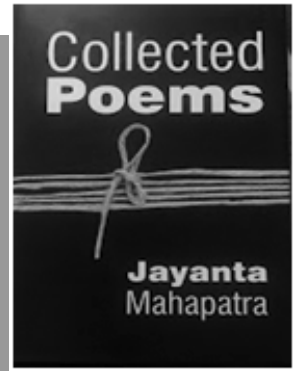
Modi, the politician, invites responses of extremes. But the persona that emerges from these Telugu poems is an endearing one primarily because of his subjects and themes and partly because of the readers' curiosity as how he has dealt with them. Insofar as sustaining the interest and fascination of the readers is concerned, Prof. Damodar has done a commendable job in his translation enterprise from English to Telugu. He deserves congratulations for undertaking the job of his own volition, and for doing justice to it with gusto.

— *K. Damodar Rao*
Adjunct Faculty
Department of English
Kakatiya University

Tribute to a True Literary Giant

A legendary poet, eminent litterateur of Odisha and poet of international acclaim, Jayanta Mahapatra (October 22, 1928 - August 27, 2023) passed away while undergoing treatment at SCB Medical College and Hospital in Cuttack. He was 95. The living legend of Indian poetry is gone. His passing away has saddened us all. A stanza from 'Ash' by Jayanta Mahapatra:

*Now the world passes into my eye:
the birds flutter toward rest around the tree,
the clock jerks each memory towards
the present to become a past, floating away
like ash, over the bank.*



The poignant stanza shows the truth about the ending of life which often remains hidden in isolated facts. His noble personality and harmonious serenity is reflected through his intense poetic expression. May his noble soul rest in peace, and he be a source of inspiration for all of us.

As, a bilingual poet, he published over 40 volumes of poetry in English and Odia, translations, short stories, essays, and memoirs, and has been featured in numerous anthologies. His first two volumes of poetry in English, *Close the Sky* (Calcutta, Dialogue Publication) and *Svayamvara and Other Poems* (Calcutta, Writers Workshop), were published in 1971. In the late seventies, he founded and edited *Chandrabhaga*, a literary magazine dedicated to Indian writing.

He is the first Indian poet writing in English to be awarded the Sahitya Akademi Award for Poetry in 1981. He is also the recipient of the Jacob Glatstein Memorial Award for Poetry in 1975, the Allen Tate Poetry Prize from *The Sewanee Review*, and the SAARC Literary Award, both in 2009. He has been a Visiting Writer at the International Writing Program, Iowa City during 1976-77, and the Resident Writer at the Centre Culturaledella Fondazione Rockefeller, Bellagio, Italy in 1986. In 2009, he was awarded the Padmashri by the President of India. However, he returned the award in 2015 as a mark of protest against the growing 'moral asymmetry' in the country. In 2017, he was awarded the Kanhaiyalal Lifetime Poetry Award at the Jaipur Literature Festival.



He authored poems such as *Indian Summer* and *Hunger*, which are regarded as classics in modern Indian English literature. His poetry, rooted in the ethos of Odisha, served as a bridge between Indian culture and English verse. His evocative reflections on life, love, and loss will resonate for generations. A true literary giant. I was glad to meet him in his residence on November 1, 2019 (Photo). He presented me a copy of his *Collected Poems*.

— G. Damodar

CONTRIBUTORS

1. **Prof. E. Nageswara Rao** taught English at several Indian and overseas universities. He authored scholarly books on Shaw, Hemingway, Criticism and ELT. He was thrice President of the Indian Association for American Studies.
2. **Dr. Candy D Cunha** is Professor of English at Andhra Loyola Institute of Engineering and Technology, Vijayawada.
3. **Dr. E. Ram Bhaskar Raju** is Asst. Professor of English at Kakatiya Govt. College, Hanamkonda, Telangana, India, *rambhaskarraju@gmail.com*, M: 9849169320
4. **Namratha Erra** is Lecturer in English at Government City College, Nayapul, Hyderabad, *namrathaerra@gmail.com* M: 8130594460
5. **B. Sangeetha Rao** is the Head, Department of English (RTD) and Academic Associate of Osmania University Railway Degree College, Hyderabad.
6. **Prof M. Rajagopalachary** is Professor of English (Retd) from Kakatiya University. He was the Recipient of UGC Emeritus Fellowship (2015-17), State Best Teacher Award from AP (2009), Best Teacher-Researcher Award from KU (2006), and UGC Career Award (1986-89). Widely published.
7. **Dr. Mary Mohanty** is Associate Professor and Head, P.G. Dept of English, SCS (A) College, Puri-752001, *mary.mohanty@yahoo.co.in*, M: 9437497222. Mary Mohanty has translated five Odia classic novels, one anthology of poetry, many stories and an autobiography into English. Her translations of novels and poetry have been published by Central Sahitya Akademi.
8. **Dr. Vanisree Adoni** is Assistant Professor of English at Kamala Institute of Technology and Science, Singapur, Huzurabad, Karimnagar, Telangana *vanimbnr@gmail.com*.
9. **Dr. P. Rajitha** is an Associate Professor of English at Geethanjali College of Engineering and Technology, Hyderabad, Telangana, *pazhavara.rajitha@gmail.com*, 80996 72980.
10. **Prof P. Krishnamachary** is a retired Professor of C&BM from Kakatiya University (KU), Warangal. He is known for his wit and creativity Currently, he is an Adjunct Professor at Kakatiya University.

11. **Rafat Farzana** is a retired Vice-Principal of Lal Bahadur Degree College, Warangal. She is presently translating short stories of Urdu fictionists of Hyderabad, Telangana, into English. Her two published books are: *The Wax Statue and Other Stories* and *Highway*. M: 98491 17317
12. **Dr. Katta Rajamouly** has more than twenty books published to his credit. His poems, short stories and articles featured in several books and journals. *rajamoulykatta@gmail.com*, 98497 77654
13. **Kamjula Venkat** works for Parivarthana: Society for Humanism & Social Change Madanapalle AP. He is formerly Professor of English & Principal, S. K. University, Anantapur. M: 9866670956
14. **Prof. K. Ratna Shiela Mani** retired from the Department of English, Acharya Nagarjuna University, Guntur. She has several publications to her credit besides which administrative experience. *rathnashiela@gmail.com*
15. **Pabbuleti Prasad** is a Ph.D. Research Scholar in the Department of English, Acharya Nagarjuna University, Guntur, under the supervision of Prof. K. Ratna Shiela Mani.
16. **Dr. Alok Chandra** is an editor, author, and poet, who hails from Bargaon, Nalanda, Bihar. His research interests include ecocriticism and its ecocritical theories. He has published seven books on core domains of English literature including anthologies.
17. **Manchala Harinath** is a retired Lecturer in English and Principal of GJC, Rebbana. Currently, he is the Correspondent of Sai Teja Degree College, Kaghaznagar. *principal@gmail.com*, 81213 55572
18. **Dr. Sarat Babu Manchi** worked at Jawahar Bharati, Kavali, later as a Lecturer in English at GDC, Bukkapatnam, and Sunnipenta. He retired as a Principal at GDC, Banaganapalle. He has published eleven books and several papers.
19. **C. Avani** has twenty years of teaching experience. She was an examiner at Sri Krishna Arts & Science College, Coimbatore. Had experience of teaching Communication Skills classes for JKC enrolled students.
20. **Khaja Nizamuddin** taught English at Islamia College, Warangal, and Shadan College of Engineering and Pharmacy Hyderabad. He has been translating Urdu short stories and poems by Deccan writers. His book, *Fourteen Pomegranate Seeds*, has recently been published. *khajanimamuddin1818@gmail.com*, 98493 06918.
21. **Dr. D. Vasundhara**, retd. Principal from a Government Degree College, has served as a faculty member for 35 years in the Department of English in Higher Education. Her Ph.D is on "Designing Materials to Teach Spoken English for Undergraduates". *saketh.vasu@gmail.com* 98490 65364

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