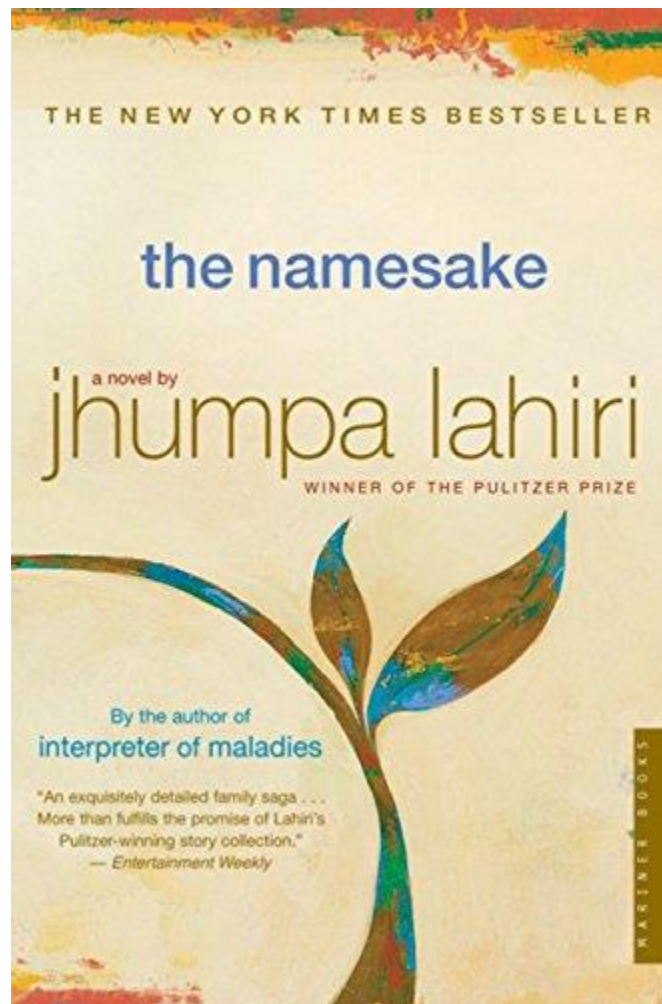


**Immigrant Experiences in Jhumpa Lahiri's *The Namesake* and
Kiran Desai's *The Inheritance of Loss***

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Abstract

Jhumpa Lahiri and Kiran Desai belong to the second-generation expatriate writers and deal with the manifestations and consequences of different aspects of diaspora. Jhumpa Lahiri is

an Indian American author. *The Namesake* deals with the issues of adaptation, adjustment and accommodation in a world where the boundaries are thinned or often blurred. Her novel brings to the fore many of the issues that Indians, settled in the promising land of opportunities, face in America. The narratives revolve around the problems faced by a couple in a different country- the clash of cultures, the relationship between parents and children, the generation gap and identity crisis, etc. Kiran Desai being a modern expatriate Indian novelist had herself experienced displacement, dislocation and cultural clash. In her novel *The Inheritance of Loss*, she writes of the cultural hybridity of the post-colonial migrant and the expatriate condition of hybridity. This novel deals with Desai's own situation of migration, expatriation and alienation from the mother country.

Key words: Jhumpa Lahiri, *The Namesake*, Kiran Desai, *The Inheritance of Loss*, alienation, cultural dilemma, identity crisis, nostalgia

Expressing Indian Consciousness

Generally Indian immigrant writers in America express Indian consciousness. It refers to the group of writers in America who write about Indian culture, tradition and social changes. Most of the Indian writers in America are expatriates and their experience on hand is almost authentic. This fact is luckily not affecting the quality of Indianness presented by them in their novels. The writers are varied in dimensions but writing under the label of Indian immigrant writers. Jhumpa Lahiri and Kiran Desai are both diasporic writers who have had to balance their identity between two countries. This experience is reflected in their writings and is thus, an inevitable byproduct of their common history. Both the writers Lahiri and Desai depict the immigrant experiences in *The Namesake* and *The Inheritance of Loss*.

Jhumpa Lahiri's *The Namesake*

Jhumpa Lahiri's stories and her novel are set in India and America and establish a certain Indo-American cultural link. *The Namesake* continues to develop further the themes of cultural alienation and loss of identity depicted in the *Interpreter of Maladies*. In her debut novel Lahiri tries to capture the experiences and cultural dilemmas of thirty-years struggle of the Ganguly family, for their integration and assimilation into alien culture. She follows the story of Gogol,

born to an Indian immigrant couple who have come to create a new life of opportunities for themselves in the university suburbs of Boston. The name Gogol is taken from his father's obsession with reading Russian novels, especially the author Nikolai Gogol. His father's miraculous escape in an Indian train crash is credited to a bulky copy of a Nikolai Gogol's work so that the parents decide that Gogol is the perfect name for their first born boy. The seeds of cultural dilemma start germinating as Gogol grows older and becomes more eager to fit in with his peers, he begins to hate his name- it isn't American, it isn't even Bengali. It is one more thing he hates that sets him apart from his American friends. So when he is old enough Gogol changes his name to his formal name, Nikhil, which sounds far more sophisticated and most importantly, could pass as a Western name.

An Ill-Fated Marriage

After graduating and going through a number of relationships with American girls, it is his father's sudden death which forces Gogol to look back his own culture that he had earlier dismissed. In order to please his mother and friends, he attempts an ill-fated marriage to a Bengali childhood friend. It ends in disaster as he struggles to try and balance the American and Bengali cultural backgrounds of his life. Lahiri's focus is on the hidden layers of the psyche and the inner turmoil of the characters who find them entrapped in the midst of two cultures. The displacement and its consequences can be seen at two levels, first, from the point of view of the parents, Ashima and Ashoke, and second, from that of the children, Gogol and his sister Sonia, the American born second generation Indian-Americans.

Ashima

Ashima feels upset, homesick and alone in their apartment that is too hot in summer and too cold in the winter, far removed from the descriptions of houses in the English novels she had read. She feels emotionally dislocated from the comfortable home of her father. She spends her time re-reading Bengali short stories, poems and articles from the Bengali magazines she had brought with her. After the birth of her son Gogol, she longs to go back to Calcutta and raise her child there in the company of the caring and loving family members but decides to stay back for Ashoke's sake. Later two years, like immigrants of other communities, Ashima and Ashoke make

their circle of Bengali acquaintances. They become friends with other Bengali's only for the reason that they all come from Calcutta. These Bengali families gather on different occasions like the 'rice and name' ceremonies of their children, their birthdays, marriages, deaths and Bengali festivals. They try to preserve their culture in a new land. Although the immigrants try their best to preserve their heritage and culture, they cannot help but imbibe the social and cultural traditions of the host country. Though initially Ashoke does not like the celebration of Christmas and Thanksgiving yet as Gogol recalls that it was for him and for Sonia, that his parents had gone to the trouble of learning these customs.

Training Children

In order to preserve their culture in the foreign land, the first-generation immigrants train their children in the Bengali language, literature and history expose them to their religious customs, traditions, beliefs, food habits and social mannerisms. Along with this, they also train them in the ways of the new land and its social customs. In the novel, Ashima teaches Gogol to memorize a child poem by Tagore and the names of deities adorning the ten-headed Durga. Every afternoon, before going to sleep, Ashima switches on the television and makes Gogol watch "Sesame Street" and "The Electric Company" in order to make him get used the American way of speaking language.

Cultural Dilemma

The cultural dilemma in language begins when the doctor asks her questions in a language with which she is not comfortable. "She is told that she is still in early labor three centimeters dilated, beginning to efface. "What does it mean dilated?" She asks," (N 3). At the American Departmental Store, Gogol's parents are not properly attended and the cashier's smirk at his parents' English accents and the salesman prefers to talk to Gogol, as if his parents were either incompetent or deaf.

The Bengali families retain their culture by wearing the Bengali dresses. Though the natives wear jeans and sweaters because of cold Ashima likes to wear sari. On puja and marriage occasions, Bengali women wear Banarasi sari, gold jewellery and men wear dhoti and topi.

Some sari clad Bengali women become Gogol's honorary aunts and dhoti clad Bengali men become his honorary uncles in Gogol's annaprasan, the rice ceremony.

There is no baptism for Bengali babies. Instead, the first formal ceremony of their lives centers on the consumption of solid food. During Gogol's rice ceremony, he is "dressed as an infant Bengali groom. He is in pale pajama-panjabi from his grandmother in Calcutta (N 39). In Gogol and Moushoumi's wedding, the groom wears a parchment-colored Punjabi top that had once belonged to his father, apleated dhoti with a drawstring waist, a pair of nagrai slippers with curling toes. Though Moushumi belongs to a Bengali background she lives in the Western country and suffered through silently in a sari.

Create a Mini Calcutta

Ashima tries to create a mini Calcutta in America with the help of Bengali friends. She continues to prepare the Bengali snack 'Jhalmudi' sold in the streets of Calcutta with the American ingredients like rice krispies and planter peanuts but always finds something missing in the dish as well in life. Though the first generation likes the Indian food their children relish the American food than the Indian food.

The problems such as longing, rootlessness, estrangement are experienced by Ashima, who at a young age has migrated to a country where she is related to no one. As she is in the hospital, admitted for labour, she finds herself placed amidst a group of women who are strangers to her, also in a sense that they are Americans. She feels a stranger among these women. It is the 'American seconds' that tick as she endures the labor pain, but she calculates the Indian time on her hands, visualizing her home in Calcutta and assuming the events that would be unfolding at that moment as she lays in a hospital, thousands of miles away from home. There is a deliberate, constant comparison of the India ways with that of the American. For instance, in the beginning of the novel, Ashima compares the atmosphere that would persist when a child is brought into this world. The child's birth was a lonesome celebration and the realization that his entry in the world was, unaccompanied and deprived laid the foundation of that predicament that small child had to experience throughout his life. Ashima's struggle to adjust in a foreign country, to become accustomed herself to the newly found atmosphere is the

struggle of every immigrant to expose their self-identity in an alien land. Feeling lonely and displaced in a foreign land, Ashima begins to feel that: “Being a foreigner is a sort of life-long pregnancy- A perpetual wait, a constant burden, a continuous feeling out of sorts. It is an on-going responsibility, a parenthesis in what had once been ordinary life, only to discover that previous life has vanished, replaced by something more complicated and demanding like pregnancy being a foreigner Ashima believes, is something that elicit the same curiosity from strangers, the same combination of pity and respect” (N 49-50).

Sense of Nostalgia

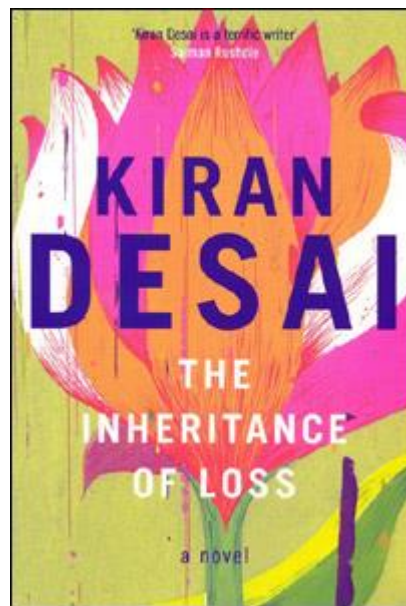
This sense of nostalgia stays with her throughout the novel. This feeling is so deep that she retains the Indian magazine, *Desh* for a very long time and the letters printed in Bengali become her source of comfort. Ashima maintains address books in which she has recorded the names and addresses of every Indian whom she comes across. She feels proud on each entry and feels fortunate to have the fortune to share rice with them in a foreign land. Her discomfort with the life around her represents the incomprehensible world of American immigrants who are born in one country but squander their life either gracefully engrossed or completely drowning in the civilization of another people. The anxiety, the fear of losing one’s identity in an entirely foreign land, is passed on to the next generation also.

Ashima carefully titles the envelopes of greeting cards from the address book that has all the addresses of Bengali residing in India and America. She is extremely conscious of her accent, as in the beginning she uses incorrect plural forms and feels embarrassed. This pain of embarrassment is so severe that she compares it to the pain of her last contraction during pregnancy labour. Language becomes her first means of hindrance as she finds it hard to communicate with the natives. She feels ashamed of herself and feels embarrassed in many circumstances. In fact, the title *The Namesake* reflects the struggle of Gogol Ganguli who goes through identity with his unusual name. His struggle for establishing his individuality becomes a burden for him. It does not give him an identity but puts him in a dilemma, regarding his original identity. Secondly, as a child of immigrants in America, he persistently has to fight with conflicts arising due to his sense of belongingness and loss of identity. Gogol who hates his name, for the first time in his life, takes an independent choice and decides to get it changed to Nikhil. It is as

Nikhil, Gogol faces the predicament of establishing his real identity. He finds it complicated to acknowledge that Gogol and Nikhil are both a part of his own individual self and torn between this struggles. He is having two aspects regarding his change of name in fact Gogol, the son of Indian parents behave and act according to Indian culture and values, Nikhil on the other hand, is the free open minded person, who has left his past behind and has nothing to do with Gogol.

Gogol spends his immigrant life feeling as if he is on a river with a foot in two different boats. Each boat wants to pull him in separate direction and he is always torn between the two cultures. It is while living these two lives, that Gogol realizes the need of an identity, which is not based on his roots. The predicament that Gogol experiences is the symbol of that wretchedness which every immigrant experiences when he has to respond any query based on his identity. Though he is born and brought up in America yet to Americans he is still an Indian. And so when he comes back to the country of his native, he is referred as an NRI.

Kiran Desai's *The Inheritance of Loss*



Kiran Desai's best-known works are *Hullabaloo in the Guava Orchard* and *The Inheritance of Loss*. In *The Inheritance of Loss*, Biju is an illegal Indian immigrant living in the United States, son of a cook who works for Sai's grandfather. Sai is a girl living in mountains Kalimpong with her maternal grandfather Jemubhai, the cook and a dog named Mutt. The major

theme running throughout the novel is the loss of identity and the way it travels through generations as a sense of loss. The retired judge Jemubhai Patel is a man disgusted at Indian ways and customs, so much so, that he eats chapattis with a knife and fork, hates all Indians including his father whom he breaks ties and wife who he abandons at his father's place after torturing her and is never accepted by the British in spite of his education and adopted mannerisms.

Desai captures the vivid culture of India and depicts the lifestyle of Indian in foreign land. She touches upon many different issues throughout the novel. The judge Jemubhai has been living a peaceful life in Kalimpong, with the cook and his granddaughter Sai, to spend the rest of his day alone. His only companion is Mutt, his beloved dog. Sai becomes an orphan, when her parents died in an accident. She falls in love with her maths tutor Gyan who is a Nepali later he withdraws Sai's love and fights for his motherland. The cook has his hopes on his only son, Biju, who is an illegal immigrant trying to find work and a better life in America. Biju fails his American dream and returns India. Throughout the novel there is no peace among the individuals and their lives are not fulfilled. The sense of alienation caught in the lives of her characters and their sense of not belonging to the martial world is the core of the novel.

When Jemu was in England he tried to speak in English. If he makes a mistake in the English pronunciation, his friend Bose would correct his mistakes. Bose who showed Jemubhai what records to buy for his new gramophone and recommends Caruso and Gigli. He also corrected his pronunciation that includes Jheele, not Giggly, Yorksher, Edinburrah and Jane Aae not Jane Aiyer like a South Indian.

When Jemubhai came to England, he studied very hard to become a member of ICS. He studies hard only and only to get more acquainted with western culture and tries to adopt the British standards in his daily life. He takes afternoon tea everyday and tries to speak English in a natural way of a native speaker, covers his brown skin colour with the powder puff but he is always in a dilemma, a struggle of identity. He clears the written test, cannot impress in Viva voce because of his Indian race. His examiner chuckles at his peculiar native accent and pronunciation. Jemu's student days in Cambridge, England where he faces struggle, confusions, embarrassments, loneliness and solitude show degradation in his character. Forty-two are selected for the ICS. New list Indianize the service, Jemubhai finds his name at the very bottom

of the page. He runs home with arms folded, gets immediately into bed, and soaks his pillow with his weeping. He lies there cry for three days and three nights. Jemubhai weeps because he can impress one only through his pen and not through his face. As a result of Jemubhai's cultural dilemmas and his own inefficiency, he attempted to hide himself and so for the entire day nobody spoke to him at all. His throat jammed without uttering words and his heart and mind turned into aching things. Jemubhai forgot how to laugh.

Treated Like a Stranger

Jemubhai is treated like a stranger who do not belong to their own world and community. Jemubhai cannot protest the image of his race and ethnicity that figures in the mind of the Europeans. He works hard to prove his skill and occupy a recognizable place among his classmates. He retreats into solitude, the solitude habit, the habit becomes the man and it crushes him into a shadow. Everywhere Jemubhai finds disgust and hated by almost all the persons. He grows stranger to himself than to others around him.

Biju, the cook's son finds a job in the Gandhi Café but it seems that the conflicts appear everywhere. He is now confronted with hypocrisy as Desai clearly demonstrates it when describing Biju's employer. Toward his staff Harish-Harry was avuncular, jocular, but he could suddenly become angry and disciplinary. But when an American patron walked through the door, his manner changed instantly and drastically into another thing and a panic seemed to overcome him. One can see that Desai points out the two-facedness of Harish- Harry. He pretends to be someone else and want to leave good impression on the American people.

Illegal Immigration

Through the character of Biju, it is shown how Americans treat immigrants and what leads to illegal immigration. Biju leaves his village to realize his dreams with the hope of winning. It is true that the most Indians crave for US permanent job and residency for very good reasons. Biju leaves to fulfill his father's long dream. Consequently he faces all sorts of troubles in America and his life is even more than that of a prisoner of his own conscience. He faces not only the sense of not belonging but also food, culture, language, poverty and racial discrimination.

Though he lives in New York he has no time to see the country, lives in poverty where he has to sleep in shifts, or on the floor of the hotel he works. When Biju is working in restaurants at New York, he writes to his father: “Angreezikhana only, no Indian food, and the owner is not from India. He is from America itself” (IL 14)

In America, Biju struggles hard to attain his Green card but the card remains unattainable. He finds everything new, and everything looks strange to him. He encounters with a number of hurdles while in America. But he does not share his anxieties with his father and he does not like to destroy the old man’s peace of mind and the old man writes to him every now and then.

He works at various restaurants to fulfill his father’s long-cherished dream, but fails and then realizes that there is a whole world in the basement kitchens of New York. He hates the people who give up Indian culture and tradition, he is amazed to see when Indian girls are trying to adapt themselves to the hostculture, language, and food.

As a representative of illegal immigrants’ problems, Biju displays various social issues but one of the most common problems of these illegal immigrants is racial discrimination. In America, Biju has to bear the racial discrimination.

The word immigrant is most often associated with minorities, the poor, the unemployed, and other groups who have limited power to bring about changes in society and other groups who have nothing to contribute to the society. They feel themselves alienated from the society, and they feel meaningless in their existence.

Biju belongs to the shadow class of illegal immigrants in New York and spends much of his time dodging the authorities, moving from one ill paid job to another in the hope of getting the all-elusive green card working in hotels and living with groups of other immigrant men, working all days of the month to chase his dreams. He finds that he has not made any friends here and he is new to this land as an illegal immigrant. He is not willing to make friends but shares his thoughts with his father through letters. The cook too warns him to beware of others.

Biju suffers from the pangs of alienation since he comes to America but he is not disheartened. He has hopes that he will manage to survive. When he meets Nandu his father's friend, Nandu advises him that he has to return to his homeland.

Unwanted Existence

Everyone knows that human existence in an alien land is better than the unwanted existence in their homeland. When Biju succeeds in getting visa, he is called the luckiest boy in the whole world, but he remains unlucky one in U.S. He sees groups of persons thronging in the basement of the bakery, all are outsiders trying hard to make money in the richest country but humiliated. He faces the same situation, earning nothing only humiliation. He understands the meaningless existence and finally he is affected by nostalgia.

After a long period of pain and humiliation Biju books his return ticket, he determines that nothing but his own soil can make him happy in an alien land. Through the life of Biju, Desai presents the status of the illegal immigrants and the feeling of alienation often experienced by expatriates. Desai being an Indian might have experienced the same anxiety as a foreigner. In her novel there is a constant effort to establish identity.

Biju realizes the unpleasant reality and unwanted existence in an alien land. He fails to fulfill his father's desires and achieves nothing. He is a symbol of the dispossessed soul, when reaches the homeland he has the feeling of the sense of belonging and has his own roots.

To Conclude

Thus, this paper with title "Immigrant Experiences in Jhumpa Lahiri's *The Namesake* and Kiran Desai's *The Inheritance of Loss*" has attempted to bring out the diasporic experiences of the immigrant people. People go to the foreign country for studies and also get a well paid job. The journey towards the foreign country perhaps is successful for some people who adopt the culture, but some people struggle to find their identity in the foreign land. Some women might go to the foreign country for the sake of marriage and struggles to cope up with the culture. This is evident through the character Ashima in the novel *The Namesake*. And the poor parents in some family want their children to work in abroad. So the young generations go to the country like the

United States and want to get a luxurious life. This has been shown through the character Biju in *The Inheritance of Loss*. But Biju fails. Thus the essay gives the idea of the immigrant life in the foreign country and they are getting tried to get their identity.

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Virtual Teaching of English Language in India

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Abstract

English Language Teaching is the indispensable need of time to run the corporate and in turn to beat the world economy. This reason has instigated the corporate to make their employees proficient in English language. Therefore, the corporate confides in training their professionals through virtual learning ambience during their screening period. Amazing growth of technology aids blended learning through effective strategies combining face-to-face teaching and online learning modes. Technology plays an indispensable role in teaching English. Teachers can blend their course material with useful games, activities, LSRW exercises, grammar exercises, online exercises etc. This helps in running a classroom effectively and enhances the self-study process and group study. This research article is an effort to explore the widely trusted strategies of technology based virtual teaching of English language.

1.1 Introduction

English has become a global language in the multilingual society. Through the language skills and thinking skills trained by the ELT teachers, the basis of a child's spontaneous knowledge of language is built. Also, it gives lot of practice to the students. This is an ultimate goal of language education emphasis to build the language efficiency within stipulated durations. This includes the basic literacy level of reading and writing. To the fact, languages are learned by comprehending and communication messages either by listening or reading, i.e., receptive skills. ELT paves way to connect the productive skills and receptive skills. Prabhu (1987), Krashen (1985) and Elley and Mangubhai (1983) have stressed that language is acquired when attention is focused not on language form, but on the meaning of messages. Moving specifically into the area of literacy acquisition, a number of researchers have stressed the need for a balance of explicit skills instruction and a strongly meaningful language-learning environment (Adams 1990; Snow, Burns and Griffin 1998; Stanovich 2000). ELT concentrates to make it easy and help to bridge the gap between the burden of acquiring the language and comprehension.

1.2 Online Classrooms

Virtual Learning Environment (VLE) is the major growth point in the change of English Teaching methodology. And for the practical learning environment, the contents like web course tools, open source Moodle and, course managed learning platforms are necessary; they help teachers design material for effective classrooms. Advancement in technology has made students to enroll in online classes in order to gain knowledge and enhance their learning.

1.3 ELT in India

English language occupies an important place in the educational system of India. It is a language that continues to dominate other languages. ELT makes the learners understand the lexical as well as the grammatical meaning of a structure with the help of meaningful situations. To acquire the English language, grammar skills are more important for the basic foundation. In the study of Farjana (2014) *“In language teaching, the most important aspect is grammar teaching.”* It is true that without the knowledge of grammar, nobody can communicate in a foreign language, but it will be only for the sake of communication. ELT helps the English classroom to gain mastery in the language and helps the students in expressing themselves correctly on the matters of everyday life. *“Today, English language plays a vital role in higher education, media and administration of private and government organizations. English has become a powerful agent for change in India.”* (Graddol, 2010).

1.4 The Scope of ELT In Indian Curriculum

English language occupies a significant place in Indian educational system. It is the commercial language of the nation. The proficiency of language fetches well-paying job opportunities. Company sectors expect the candidates to have command over the language skills. It is in the hands of facilitators to shape the understanding level of the learners. In such a situation, ELT provides the helping hand to all the English Faculty to solve the problem with ease. The various methodologies in the ELT, support the facilitators as well as the learners to master the structures of the language. ELT through curriculum concentrates on developing presentation skills, acquiring lexical terms, and mastering the grammar, and, ultimately it adds on to the growth in learning. It is a big challenge for the English language teachers to cater to the practical needs of learners to make them competent enough to interact with one another. It is necessary for every teacher to shape the students accordingly to meet the demands of the day. Setting proper curriculum according to the requirement of the students, institutions pave way to enhance the level of communication skills of the young learners.

1.5 The Role of ELT in Engineering Curriculum

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Virtual Teaching of English Language in India

In the present scenario, many engineering graduates in India are found to be unemployable due to the poor language, fear of public speaking and lack of confidence. The career progress of the students is often hindered by the lack of expression of their ideas. Generally, students feel bored when sitting for and listening to long lectures. This is because, they want different environment to acquire language like listening to podcasts, watching videos, etc. Therefore, it is essential to create an atmosphere for students to enrich their knowledge and acquire the language during their class through proper channels like CALL and MALL. Recently, the number of engineering colleges has increased rapidly. This increase has created serious problems in the job market as well as in producing quality engineers. Consequently, the employability has become the core issue in the industry sectors. Candidates are highly expected to voice their ideas in English without any guidance. Engineering graduates are expected to write in English accurately as well as to speak fluently. All over the engineering colleges, English is taught only for two semesters. The prime aim of this course is to improve the language proficiency among the students. The fact is that most of them are not trained in ELT methodologies. *“Research in ELT methodologies is a new phenomenon in India as British Council has introduced professional development programs for English teachers working in schools”*, (Padwad & Dixit, 2011). This paper emphasizes on enhancing LSRW skills of the students through Virtual Language Learning tools which automatically improve their communication and make them successful.

1.6 The Varied Branches of ELT

The branches of English Language Teaching can be categorized into many levels, but there are two main branches; they are verbal and nonverbal communication. Verbal and nonverbal language is helpful in the process of effective communication. As English language is indispensable for all the factors, the essence of its usage avoids the misunderstandings in social interactions. ELT teachers could teach these branches through different activities and tasks. Crystal (1997) believes that English has become a truly global language and it has kept its privileged position among other world languages towards the end of the 20th century. Verbal communication can be categorized as Listening, Writing, Speaking and Reading, whereas the nonverbal communication includes body language, eye contact, gestures, postures, pause, intonation, smile, etc. ELT teachers can focus on these areas and develop the skills among the learners by using various methodologies.

1.7 Advantages of Virtual Learning of English

Virtual learning happens with Computer Assisted Language Learning (CALL). CALL practices offer practical knowledge and enhance the computer skills of the students. Computer offer many possibilities to improve the skills individually; teachers at times fail to do this. It also focuses on the time consideration because computers measure the accurate timings and make the learners complete the task within the time. Consequently, it also enhances the reading and writing skills. Reading speed would be enhanced ultimately. Time measurement stimulates the learning efficiency of the students. Since computers have large storage capacity, the stored study materials would support the classes in an organized way. It is also very fast in calculating the marks with different and clear parameters. Computers help the listening comprehension also to gain authenticity. It is easy to use audio and video files through computers. It also fascinates the students to sit in front of computers and learn the usage of language positively. *“the pundits in the field of language assessment and testing to contemplate on the possible ways in which this technology can be put to work for the advancements in the profession. Such constant contemplation and research on the issue of possible use of computer technology, in the field of language assessment and testing, has resulted in many fruitful developments which have reshaped the age-old practices in the field of language testing and helped in overcoming most of the prevailing problems associated with the field”* (Reid (1986), Neu & Scarcella, (1991) and Phinney (1991)).

The English language facilitators have started using not only the computers, but also various types of laptops, tablets, smart phones, I-phones, and I-pads for assessing and testing purposes. English teaching is *“an integrated procedure in which language performance is elicited and assessed with the help of a computer.”* (José Noijons, 1994). The use of technology for listening to audios, videos, radio and television shows have provided access to authentic speech samples. The espousal of audio-lingual theory in the 1950s brought the widespread use of the language laboratory in educational settings (Salaberry, 2001).

1.8 Mobile Assisted Language Learning

Mobile learning environment is increasing day by day. Beatty (2003) offers a further caveat that *“teachers need to be concerned about investing time and money in unproven technology”*. (P 72). There are many common features in Mobile Assisted Language Learning that include voice recording, listening to audio and video file, app installation, reading books, authentic content etc. In language learning, all these features enable communicative language practice. Pinter (1988) used telephones to provide distant language learners with feedback and assistance and Dickey (2001) utilized

teleconferencing to teach an English conversation course in South Korea. *“There are umpteen number of English teaching apps ready for a free download from the plays store in any android mobile phone irrespective of its brand. Indeed, this circumstance of abundant apps actually invites the challenging predicament of downloading the best tutorial for learning English”* (Malathy. P., 2016)

1.9 Conclusion

Innovations need to be sustained in all the stages of teaching and learning process. *“Innovation demands concentration on process; it demands that we pay as much attention to how we teach or train as to which topics get covered along the way or the tools that we employ.”* (Mann, 2013). Enabling the learners with conducive virtual learning atmosphere in the classrooms shall certainly show progress in the ELT class rooms. *“Mastery over English language rapidly turns to be a fruitful dream with the help of English teaching android apps in this electronic era”* (Malathy. P., 2016). Innovation is as ‘an object or practice perceived as new by an individual or individuals, which seeks to introduce improvements in relation to the desired goals, and that is planned and deliberate’. (Nicholls, 1983). *“Mobile phones have an indispensable role in the wide extensive growth of communication. The advent of the mobile operating system called Android, currently developed by Google, plays god for myriad conducive communication in the fields of commerce, medicine, engineering, technology and education. To state its role in education, there are umpteen teaching learning apps existing in the Google play store for a free download to our android mobiles”* (Malathy. P., 2016). Precisely stating the virtual language learning helps the faculty to plan and implement programmes in the best progressive way.

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Social Criticism in T.S. Eliot's *The Wasteland*

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Abstract

The Wasteland addresses modernity and the lost connection to high culture and refined life. It explores the interplay between emotional sufferings, portrayal of madness in pleasure, contemporary psychiatry and offers solutions from the Indian Upanishad. Words such as *Datta*, *Dayavadham*, and *Damyatta* proffer a wonderful solution to break free from the madness of sensual and materialistic life. The poem is an outlet for Eliot's anxieties around the loss of cultural and moral identity in the modern world, a world that "lacks traditional structures of authority and belief" thus only containing "soil that may not be conducive to new growth" (Lewis). The theme of the poem is relative and meaningful and also is prophetic of the modern times.

Keywords: T.S. Eliot, *The Wasteland*, social criticism, contemporary psychiatry, moral identity

Social Criticism

The term *social criticism* often refers to a mode of criticism that locates the reasons for malicious conditions prevalent in a society considered to be in a flawed social structure. It examines the literature in the cultural, economic and social context in which the literary pieces written or received. Social commentary is the act of using rhetorical means to provide commentary on issues in a society. This is often done with the idea of implementing or promoting change by informing the general populace of the crisis in the society. The theme of the poem is the spiritual and emotional sterility of the modern world. Man has lost his passion. He has lost his faith in God and religion.

Man Forgot Spirituality, Humanity and Morality

In the title “The Waste Land” the poet feels about the life of the 20th century British people. Their life is barren and outdated. In the words of Cleanth Brooks, the living death of the English is described in the lines of “The Waste Land”. People were spiritually dead and but highly materialistic. Man forgot spirituality, humanity and morality. He focused on the pleasures of the world and lusted after money and cheap desires. Their life was turning into an insignificant one according to T.S. Eliot. He feels the degradation of the human race and the dilapidation of human values will eventually affect the humanity. He feels disheartened by the turn of events in the early part of the twentieth century. This dispirited sense is evident in “The Wasteland”.

Olden Days

In the first section of “The waste land”, he describes the behavior of the people. In the olden days, at the final stroke of nine, people stood for fraction of second as a mark of spirituality. However, during the twentieth century, the attitude and behavior of the people had changed considerably as they didn’t revere the sound of the church bell. The indifferent attitude of the modern people is highly apathetic. The crucifixion of Christ or the symbol of the cross did not have the same resemblance. The first section deals with the social degradation as is seen in the barren and bleak nature of the four seasons. The seasons are dry, or there is no land or there is no water and every season is a caricature of all that is dead and lifeless.

The description of the lady about her land tells about the strife that the poet experienced during post-war days. The moral degradation is clearly foreseen by the poet and he visualizes the total squalor of the future generations. In the reading of the tarot he prophesies the dilapidation of the human mind and the disintegration of the society as a whole. He uses the fragmented forms deliberately to convince the reader about the utopian conditions foretold by the modernists and pioneers of the industrial revolution. He uses the reading of the tarot by Madame Sosostris as a metaphor to show the destruction of morality and religious values.

Manipulation of the Society

In the second section, “A Game of Chess” he implies the manipulation of the society and the dictates of the level of the society. From the description of the sexual encounters he illustrates

the way in which the norms of the society and the life style of the people have taken a great change or make over. He emphasizes the crumbling social hierarchy and the high standards of life. The disillusionment of the perverted mind is candidly expressed in his lines. The low life of the people as is evident in the way they had sexual encounters in all the public places categories the period. It is the genesis of a new era where the mind, body and soul are assumed to be free and liberal but the poet sees a certain kind of setback for the modern age. The sensual pleasures and the immoral activities reach a high during the twentieth century. T.S. Eliot acts as the messiah and forewarns them of the impending disaster. He fears that too much of all this pandemonium will lead to the end of the world. He requests the reader to repent and this he says through the characters Lil, Mrs. Equitone, Phlebas, a drowned Phoenician sailor indicating natural disaster as an indictment for the sins of man. T.S. Eliot had his source from various texts and he was influenced by the Bible in writing about the holocaust kind of end to this world if mankind does not be penitent.

Harbinger of Worse News?

As in “Animal Farm”, T.S. Eliot is the harbinger of the worse news to the new world. The changing political scenario, the altercation of the mind and the soul and the desire to accept everything and anything shows the desperation of the times. T.S. Eliot brings in the chaos and the eerie feeling to highlight the pathos of the future world. The development of science and the after effects of the war were influential in the people questioning the existence of God. Charles Darwin’s “Origin of Species” puzzled and perplexed human beings. Science started proving everything it claimed whereas religion was based on assumptions and beliefs. This disillusionment angered the poet who could not shy away from religious or moral principles. He felt that the supreme power had to intervene and remove them away. The spiritualist called “O! Lord thou pluckest me out” as they could not be in a world full of desires and pleasure. The materialistic and high-handed life was actually seen as a deterioration of the simple and moral life of the people.

Solution for the Maladies

The poet offers solution for the maladies of the world. He feels a course on the Indian Upanishad, may hold a permanent solution to all the problems of the world. He assures that people need self-control, self-realization and self-introspection. To have *shanthi* or peace one can follow

the ways of Yoga and meditate for inner peace. He wants peace and quiet in England. He feels that the people are not worried about their future. He wants a nation without corruption. He likes to see a spiritualistic world without any corruption and maintain the dignity of culture and tradition.

Lament over Man's Fallen Nature

The Waste Land goes beyond a mere diagnosis of the spiritual distemper of the age. It is a lament over man's fallen nature, a prophecy and a promise. Mrs. Equitone, an imaginary character is a modern vulgarized version of the Egyptian diviners and practices magic. The forecast of the rise and fall of the waters of the Nile through the Tarot cards is symbolic of the period. In the "Fire Sermon" there is a world of loveless loving, the myth emerges with the figure of the fisherman and the modern world begins to be merge with the other worlds. The figures of Tiresias and the coiling serpents are superimposed upon the typist and her young man. The characters Elizabeth and Leicester and the girl in her canoe and her sisters are not sung as the rivers have gone dry.

There is no assurance of redemption or there seems to be no hope. It indicates the anxiety, despair, neurosis, boredom and mental vacuity of the modern age. Lack of the spiritual arises from degeneration of values, vulgarization of the coitus and commercialization of all basic values. In this poem, the poet describes "London bridge is falling down", "Unreal city" to reveal the ruin of London and its people. It suggests as a transition and the different behavior of the people when they hear the song of the nightingale that they mention, "Jug, Jug to dirty ears. And other withered stumps of time, were told upon the walls; staring forms"

A Philosopher, Statesmen, Prophet, and Seer

The poet acts as a philosopher, statesmen, prophet, and seer. He explicates the futuristic views to change the modern society. Due to the growing tide of materialism and a mechanical life of the people, disintegration of family, relationship and authority has set in. Non- ethic, culture and realism were long forgotten. Service to society was a thing of the past. Destroying and degrading of the self was in vogue. Even middle class people like the typist and the clerk in the "Fire sermon" were moving towards a society that offered them sexual and cheap pleasures of the

world. Tarot packs are symbolic of the infertility of the land. They reveal the inability of the generation to accept the pitfalls of the social and moral distortion.

The poem functions as an outlet for Eliot's anxieties around the loss of cultural and moral identity in the modern society. The text is truly supercilious. The poet uses this technique in the literary canon to symbolize the downfall of culture and tradition in the materialistic world. People give importance to their pleasure, and are highly egoistical, self-centered and are morally corrupt. "The handful of Dust" is symbolic of death.

A Game of Chess

"A Game of Chess" -- in this the poet employs the Philomel myth in order to show the sufferings of women from the ancient time to modern time. The people have become barren in thought, mind and soul due to the lacunae in spirituality. Spirituality is a tool to reach God and attain a fearless life in the earthly world. The poet feels that the people have to be aware of poverty, suffering of another human being and practice humanity. He advocates that quality of life is achieved through such acts instead of anger, unnecessary emotions and meaningless sex particularly mono-sex.

He mentions in his poetic lines "CIF" word,
"Mr. Eugenides, the Smyrna merchant
Unshaven, with a pocket full of currants
CIF London, documents at sight
Asked me in demotic French.

CIF means "C" for cost, "I" for Insurance, "F" for freight in London. The merchant already has paid the currency and has received permission to trade in the country. He has come there to corrupt the culture. In the word itself he suggests that "Demotic means vulgar". Whether in England or France people were living dead according to the poet due to the low moral standards.

The World War had eroded the richness of culture, hope and tradition. In all the five parts of Waste land, the theme is exemplified. The dissolution of life and the lament of fertility are attributed to the waste of the land and reveal the lifelessness of the period.

An Allegorical Application

The Waste Land is an allegorical application of modern society and religion. Our civilization will be the Waste Land. We can obtain youth and life only by journeying far, questioning our condition and learning a hard lesson. The theme of redemption and rebirth is quite clear in Eliot's poems and the possibility of spiritual rebirth. Basically, it is not different from the Christian conception of sin, atonement, redemption and spiritual resurrection. It is equally applied to the rationalistic idea of science that nothing material is subject to utter destruction. Everything undergoes a transformation under the influence of time.

The Waste Land is a voice of the twentieth century, heralding the destruction of life if mankind does not repent. It is a criticism of the vile of the society and the denigration of moral values. Even now the prophetic words of T.S. Eliot hold true for generations. Human beings have been wayward and corruption and death has been accepted as a normal life. He reveals pessimism and undergoes psychiatric disturbances due to the total dishevel of the world. He ropes in the mantle of cleansing. He wants the society purged and free of sin, corruption and enmity. He needed the quiet and calm of a peaceful living.

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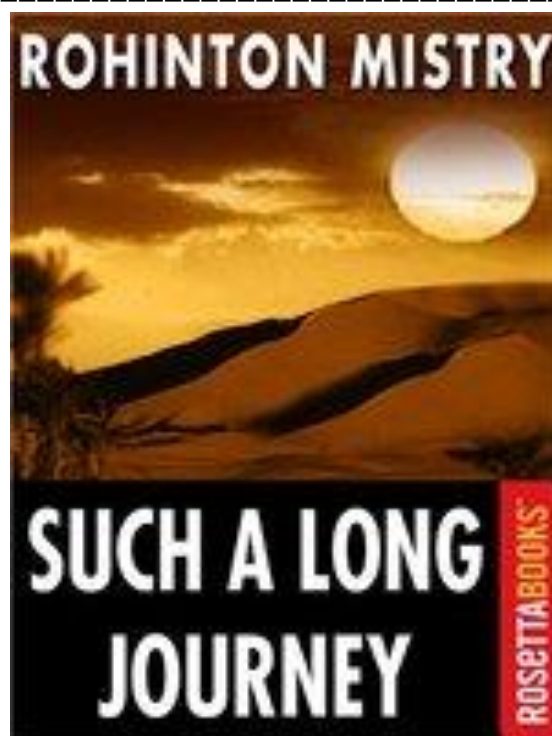


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Cultural Ethos in Rohinton Mistry's *Such a Long Journey*

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Abstract

Such a Long Journey examines the life of a Parsi community and development of post-colonialism in India. It describes the life style of Parsi people. Mistry is exceptionally individualistic, but he also finds around him a huge web of Parsi Indians and his development as an entity is the result of conscious and unconscious reaction to the Parsi life around him.

Mistry belongs to the Parsi Zoroastrian religious minority. Mistry's first novel, *Such a Long Journey* (1991), brought him national and international recognition. Mistry's subsequent novels have achieved the same level of recognition as his first.

The Background Setting

Bombay is the setting of Mistry's first novel, *Such a Long Journey* (1991). However, the social conditions that provided a distant backdrop to the short stories now bear upon a particular Bombay family. The protagonist, Gustad Noble, finds his life unraveling as his son rejects filial piety, his best friend involves him in political intrigue and his own rationality and morality confront a world in change. In *Such a Long Journey*, the clerk's daughter's illness and his son's refusal to go to college, are events that we are encouraged to read symptomatically. When Gustad receives a parcel and a request to launder money for an old friend, the events ramifications are at once personal and political.

Parsi People in Turbulent Times

Such a Long Journey examines the life of a handful of Parsi Indians in the turbulent early 1940's. When Britain withdrew from the subcontinent in 1948, two states were created. Muslims form one state, Pakistan. Pakistan's two parts are widely separated by its massive southern neighbour, India. In India, Hindus predominate, although society is officially secular. Parsis are a tiny, secretive religious minority.

Pious Gustad Noble and Sohrab

The inhabitants of Khodadad building north of Bombay are all Parsis. The most pious of them is Gustad Noble, the novel's protagonist. He works in a Parsi dominated bank downtown. Gustad intends that his eldest son, Sohrab, who excelled in secondary and college studies, attend the Indian Institute of Technology (IIT) and find a career more lucrative and prestigious than his own. Gustad bears many grudges from the past, which have limited his possibilities. Sohrab, an artist at heart, rejects the plan.

The Family and the Parsi Neighbours

The hardheaded father and son clash and turn their backs on each other. Gustad's middle child, a son named Darius, causes only minor problems. Gustad's nine-year old daughter, Roshan, chronically ill, though the illness brings Gustad into contact with a politically active Doctor. Gustad's superstitious wife, Dilnavaz, falls under the sway of an upstairs neighbour who practices black magic. A Parsi mystic advises Gustad's sworn enemy. Another eccentric old Parsi rages out his window at the unfairness of the almighty. A tragic and mentally deficient young man wanders about, delivering messages and playing. His mind was destroyed after falling from the neem tree at the center of the compound.

Although Gustad's war hero best friend, Major Jimmy 'Billi Boy' Billimoria, has vanished from the apartment complex, he writes to Gustad to ask a favour. Gustad follows his friend's instructions and receives a very large amount of cash. Gustad is forced into depositing it gradually into a false bank account. Then he is compelled to withdraw it even more rapidly. It is clear Gustad is dealing with terrorists. Gustad is forced to involve another friend, the cancer-riddled, lecherous Dinshawji. Dinshawji's hospitalization, death and funeral force Gustad to complete on the mysteries of life.

Sordid Political Story

Jimmy Billimoria reveals the sordid political story behind the money laundering, during a heartbreaking visit Gustad makes to his friend's prison hospital bedside. The shadowy lieutenant who serves as intermediary between Jimmy and Gustad makes clear Major Billimoria's natural death in prison was a murder. The novel's climax comes when the denizens of an especially depressed neighbourhood, march to the municipal buildings to demand essential services.

On the way, they pause at the wall outside Gustad's business, which a street artist has covered with depictions of the gods and holy people of all the religions of India. The municipality has decreed it will be demolished to widen the road. In a violent street fight, Tehmul, the tragic cripple into whom Dilnavaz drew her son's evil demons, dies while trying to catch a brick. Gustad's life time of frustrations and anger is felt as he prays over the victim's body. Sohrab and Gustad embrace. Although the sacred wall is demolished, so too is the limiting, bleak past.

Cultural Ethos and Fear of Dim Future

Ethos defines the characteristic spirit or attitudes of a community. When the subject under consideration moves into the realms of the social, cultural and political. There is a set of fixed external truths that increasingly come into play. These objective truths come out of what is called cultural ethos.

This sets the tone of the novel as it tries to express fears and anxieties of Parsi community. As a community, it has not only lived peacefully in the vast sprawling forest of Indian culture but has also accepted the land and contributed to its development in its own way. Now the whole atmosphere only has been spoiled, ever since Indira Gandhi nationalized the banks. Gustad, the Parsi protagonist, feels that minorities have no future in India: "No future for minorities, with all these fascist Shiv Sena politics and Marathi language nonsense. It was going to be like the black people in America twice as good as the white men get half as much. How could he make Sohrab understand this?"

Changing Pattern of Communal Relationship – Rohinton Mistry’s Insight

The novel has various other characters belonging to the Parsi community who express their anguish at the changing pattern of communal relationship in society, that simmers beneath the narrative structure of the novel. Parsi culture as depicted by Rohinton Mistry in the novel is intensely conscious of its distinctive identity. They are fully aware of Indian national identity, which is evident from their concerns for and involvement with the national cause in the moments of national crises.

Gustad Noble, the central character in the novel, is an individual depicted as a classical tragic hero, who is passing from “happiness to misery” and is pitted against heavy odds, which he faces in a calm manner. Side by side there are many other things which do not escape the novelist’s serious concern. Here Mistry cherishes the values of friendship, condemns the courage of war, and denounces and unscrupulous, corrupt and hypocritical political leaders who have becoming a political propagandist so that his work does not become a political mouth piece. He frankly exposes the social and political ills of India which is due to that he has no political axe to grind. Furthermore, as in the words of Meitei “Mistry’s strong opposition to social and class distinctions and his anguish over the environmental pollution have widened the spectrum of the contemporary gamut of reality the novel conveys” (102).

At this significant moment, Gustad comes out of himself to be one with death and one with life. He prays for all, cries for all. It is at this moment that he accepts the return of prodigal son, who comes to him; it is incomplete surrender that the father and the son lose their personalities and exercise their hatred of each other. Now they reach out to each other. The novel deals with the Parsi community’s certain customs and rituals. It is as clear from the account of the ceremonies related to the last rites. Of course, this is nothing unexpected in a novelist who himself is a Parsi. The entire novel is steeped in Indian sensibility and flavored with Parsi customs and manners.

Religion and Ritual in the Construction of Human Identity

Mistry is aware of significance of religion and ritual in the construction of human identity. He, therefore uses religion, ritual and the responses to these as a central theme in his fiction. In fact, rituals and religious beliefs become the markers of ethnic, rational and communitarian identities; they highlight difference. Mistry’s fiction can be read within this framework as the predicament of an individual as he/she seeks to cope with the contradictions of the past and the present community and

self, family and community. Each of these ‘contexts’ of individual contradictions and dilemmas is an emotionally charged event in his work.

Changes Forced Upon the Community

At the centre of *Such a Long Journey*, Mistry has described Parsi community’s religious rituals, especially those of death and burial. They are presented from the highly emotional perspective of the otherwise ‘rational’ Gustad, as he buries Dinshawji and Billimoria and later Tehmul-lungraa. Mistry, as a Parsi writer, chooses to tackle religion and rituals in the context of the changes forced upon the community. Here Mistry also addresses the question of the adaptation of the Parsi rituals to contemporary life through the funeral and the debate about disposal of the body. Mistry presents three different approaches in his portrayal of the three funerals.

To Conclude

To conclude, in *Such a Long Journey*, Rohinton Mistry comes out as a critical realist so far as the treatment of social reality is concerned. Through this method his ideology comes out to project the kind of society (parisi) he wants to be a part of. Through this novel Mistry emerges as a progressive writer in his consciousness of the social and political aspects of a particular historical period.

Rohinton Mistry conveys his message for shunning exploitation of people to the world through his novels. He doesn’t stop with attacking the social evils in their respective society. Mistry also conveys better solution to those social inequalities and evils through his works. His novels made some tremendous changes in their respective society. It enables the readers to respect the feeling of other man as they do to their own. It will pave way for the peaceful life on the earth. By affirming his faith in humanity, Mistry has successfully demonstrated that “hope springs eternal in the human heart”. Everyone must feel that the human beings are all equal, liberal, and belong to one fraternity.

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**Literature into Film:
Questioning Sexual Myths in Rituparno Ghosh's Adaptation of
Tagore's *Chitrangada***

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Rituparno Ghosh (1963-2013)
Courtesy: www.Currentbooks.com

Abstract

Rabindranath Tagore's literary creations are always appealing to readers and thus these literary sources often provide interesting plot for filmmakers too. Rituparno Ghosh, a Bengali filmmaker from West Bengal, is often considered to be a fan of Tagore, as time and again he has chosen Tagore's literary masterpieces for his films. *Chitrangada* is his last cinematic adaptation, which is again an adaptation of Tagore's Dance drama with the same name. In the adaptation of Tagore's *Chitrangada*, he has cinematized the possibility of human desires entrapped in the confinement of body. In this adaptation, Ghosh has thoroughly dealt with the necessity of rethinking the already identified and accepted norms of the society. Through his crafted

cinematic venture in *Chitrangada*, Ghosh has questioned and explored sexual myths that are still prevailing in our society to relook into the cornered existence of those who live against heterosexuality. Homosexuality which is often considered to be a Taboo in our society is being negated by him in this film while redefining the meaning of body and then of Self. Thus “What is called into question here is the distinction between the naturally given, normative self of heterosexuality and the rejected other of homosexuality.” (Peter Barry, *Beginning Theory*, p-139).

Key Words: Aesthetics, Heterosexuality, Homosexuals, Taboo, Adaptation.

Adaptation

Ronald Perrier writes, “The study of literature casts light on the meanings in the film, and the study of the film can illuminate the full value of the literature.” *From Fiction to Film*

Adaptation can be understood as transformation or conversion. In the process of adaptation, this transformation may occur between two ends -one which is the source and the other where the ideas from the source is transmuted. Here it should be said that literary adaptations can be traced in many other genre – from videogames to films. In this context, adaptations appear to be mainly of two types – one where simply the story line is maintained and the other where we can see the replica of the original text. In both of these cases of adaptation the question of fidelity to the original source remains. Specifically in the adaptation of literary texts into films, the film in which the literary text is adapted is often considered to be inferior compared to the literary text. In another perspective, it is argued that film itself is a separate art form where an artist, an auteur takes up his liberty to paint his own canvass with his desired colour. In doing so the auteur takes help of two separate tools one is of *mise-en Scene* – where the filmmaker will work on the development in space and the other is Montage which guarantees modification in time while putting one scene after the other.

Interestingly these specific aspects of filmmaking process and that of adaptation is handled by Rituparno Ghosh in his tribute to Tagore in a documentary called *Jiban Smriti*. Justifying his position as an auteur in the adaptation process, he opts to begin *Jiban Smriti* with

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Literature into Film: Questioning Sexual Myths in Rituparno Ghosh’s Adaptation of Tagore’s *Chitrangada*

the following line from Tagore's autobiography " who paints these pictures on the canvas of our memories? But whoever it is , it is pictures that he paints . He doesn't wait brush in hand to record every exact detail. He is selective , dropping some changing others, moving backward and forwards in time with ease. In fact he is an artist not a historian". (Subtitle, Jiban Smriti-selective memories)

Through the following table adaptation can simply be explained-

ADAPTED	ADDED	EXCLUDED
Events and details from the book which are changed for the movie.	Events and details projected in the film that are not in the book	Events and details from the book which are not included in the movie.

Rituparno Ghosh

Rituparno Ghosh is an eminent filmmaker from Bengal. His career as a filmmaker began with *Hirer Angthi*, an adaptation of Shirshendu Mukhopadhyaya's novel. His creative talent came to the forefront with the release of his most acclaimed film *Unishe April*. With this film he came up with his brilliant understanding of the facade of human relationship and women's position within a structured and accepted norm of the society. In most of his films he is seen to be propagating a feminine perspective. His understanding of the world of women and his portrayal of his female protagonists justify each other. In most of his films he has dealt with gender issues. He has handled gender issues with such ease that he got easily accepted in an industry, which had directors like Satyajit Ray and Ritwik Ghatak . The strong ground on which Rituparno Ghosh is celebrated is in his capacity to understand human feelings, suffering, and loneliness.

His ability to understand human emotion and dilemma of human identity is somehow the result of his conscious effort to understand his own self which is trapped inside his body. It is the feminine self hidden within his body which helped him to understand the world in which women in Indian society live. His inability to draw a link between his 'body' and his 'self' provided him

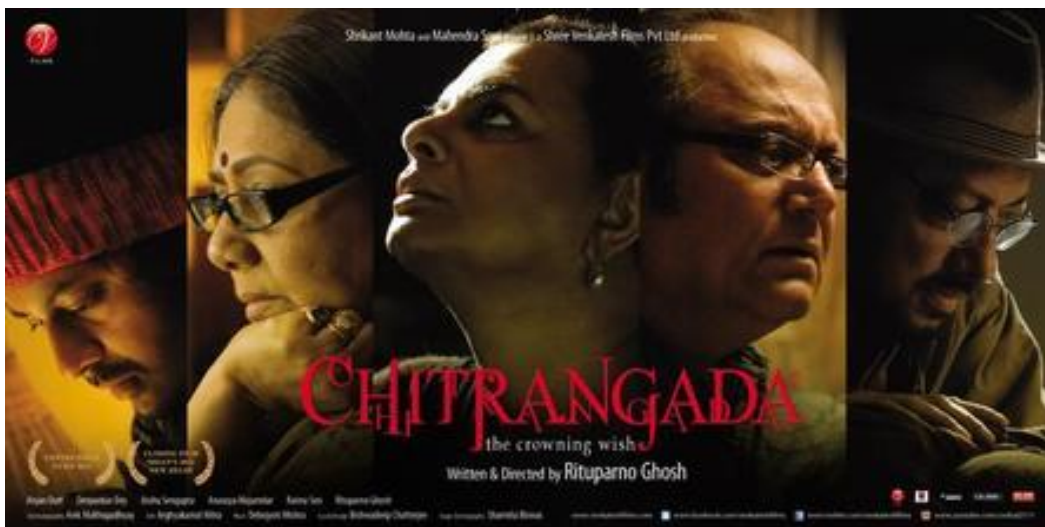
the opportunity to reconstruct his ideas on every layer of life”. Going against the norm, the myth of heterosexuality influenced him to effeminate and to stamp himself as a Third Gender. Eve Kosofsky Sedgwick writes in her essay in *Queer Performativity: Henry James’s The Art Of The Novel* “I want to say that at least for certain, (“queer”) people , shame is simply the first , and remains a permanent, structuring fact of identity : one that has its own, powerfully productive and powerfully social metamorphic possibilities.”

Chitrangada: The Crowning Wish



Breaking the boundary of such shame Rituparno Ghosh comes up with the most challenging project *Chitrangada: The Crowning Wish*, a semi-autobiographical film.

In the case of Rituparno Ghosh's adaptation of Tagore's *Chitrangada*, to develop his own points in the film, he has beautifully amalgamated Tagore's dance drama with that of his own visualized narrative. In this adaptation *Chitrangada: The Crowning Wish*, the auteur hankers after the possibility of acknowledging the feminine self inside the body of a man. He has problematised many issues of sex and gender placing himself in the third category - "Third Gender". Rituparno Ghosh, in this ambitious project "Chitrangada" has cinematized the dilemma of homosexuals living in a society which often cannot understand the self – body dichotomy. Through this semiautobiographical film he has envisaged the need of a transformation in our outlook to understand an individuated identity of homosexuals beyond sexual myths. Rituparno Ghosh's approach can be equated with that of Adrienne Rich who opposed "compulsory heterosexuality" while asking for a space for "lesbian existence". Like Rich many creative minds oppose the traditionally sanctioned space of heterosexuality to create a totally new space for homosexuals.



Rituparno Ghosh's film like that of Tagore's novel is a story of wish and definitely of change. Tagore in his dance drama had chosen an episode from the Hindu epic Mahabharata where Chitrangada is the wife of Arjuna . Chitrangada who is brought up like a soldier and as a

man by his father, the ruler of Manipur, a mystic kingdom, has lost her feminine self. At one point of time Chitrangada meets Arjuna in the jungle of Manipur known for its natural beauty. It is only after meeting Arjuna, Chitrangada starts searching for the lost self inside her Body. After meeting Arjuna she meets her original self and transforms her identity as a woman, shading her image of a man. In the later part of the story Chitrangada gives birth to Babrubahan, the sole heir of Manipur. Arjuna leaves both Chitrangada and Babrubahan in Manipura accepting the norm of a matrilineal kingdom. Based on this story from Mahabharata, Tagore has elaborated the character of Chitrangada and has given it a new dimension. After him Rituporno Ghosh has dealt with the same story with a new perspective. Using film as a medium of presentation he has asked too many questions to his viewers regarding the never ending effort of those who live against the sexual myth “heterosexuality”.

Rudra and Chitrangada

Chitrangada, the crowning wish is a film about one choreographer Rudra who is willing to stage Tagore's dance drama Chitrangada. Rudra being in an intense relationship with the percussionist of his theatre group tries to shed his image of a gay for adopting a baby just like Chitrangada who also changed her manly image after meeting Arjuna. Here it is visible that both the characters of Rudra and Chitrangada are trying to go against the set pattern of nature and society but they fail in their effort. Here Arjuna is the catalytic agent for Chitrangada who forced her to rethink about her hidden desire of a woman and for Rudra it is Partho. With this parallel presentation of the character of Rudra and that of Chitrangada, Ghosh has effortlessly presented the suffering of an encaptured self within an unwanted body. Using techniques like play within a play Ghosh has elaborated the struggle of Rudra, a gay, in getting a desired identity which can relate his body with that of his self. Living in a society where people are already prejudiced with sexual myths, it is not easy for Rudra to lead a life with self dignity, despite of being a creative genius. Rudra's aesthetic qualities are often overshadowed by his identity as a homosexual, even Rudra's father fails to understand his son and his activities, just like the king of Manipur who failed to understand the need of his daughter Chitrangada. Here self and body comes in a warzone as self negates the body and this creates problem in the society where heterosexuality is an essential criteria of living.

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Barnali Sikder

Literature into Film: Questioning Sexual Myths in Rituparno Ghosh's Adaptation of Tagore's *Chitrangada*

Understanding a Gay Man's Psyche

Rituparno through this film comes up with the understanding of a gay man's psyche which clearly portrays the dilemma of Rudra's life where he consoles himself to go under the knife of a surgeon in a critical process of sex change to adopt a baby and to reach out to the person of his love. This film also talks about the questions of a mother who is also a part of the society which teaches her about the validity of heterosexual relations. Rudra's mother's expressions negate the feminine self of Rudra within the body of a man. Affirming her authority on Rudra's body she says "I gave birth to this body, which is yours... I have a right to know, whatever goes on in this body. I have a right to know, if it is changing, transforming...". This change and transformation of Rudra's body is beyond the understanding of his mother as she can never feel the suffering of a gay who faces rejection and humiliation when he wants to be in a relation or wants to have children. As a female she is only educated about the feminine sensibilities of a female body and masculinity of a man. Rudra's dilemma asks for a new, educated and learned understanding in his mother.

Crushed Identity

There is a need to understand life in terms of reality not of myth. The identity which is always crushed or invalidated in our society depending on sexual difference often leave behind them unfulfilled wish and desire. So there is a need to understand the reason behind such crushed identity, behind all those invalidated dreams and desires. Rituparno Ghosh's film *Chitrangada: The Crowning Wish* asks lot many questions on such issues revealing the truth that self and body dichotomy still prevails in our society holding the thread of the sexual myth "compulsory heterosexuality". Rituparno dreams for the transformation in our outlook which can break this myth.

For Rituparno Ghosh, "The film is about acceptance of a person's identity... It isn't just about sexuality or one's image with which he is identified,". It is for sure that Ghosh has set a benchmark for all. The parallel existence of reality and myth in our society will be better understood with concentrated look on both these terms 'reality' and that of 'myth'. All in all it

may be said that Rituparno Ghosh's adaptation of Tagore's *Chitrangada* is worth appreciating as it has enabled us to think about a different way to see life and people who are a part of it.

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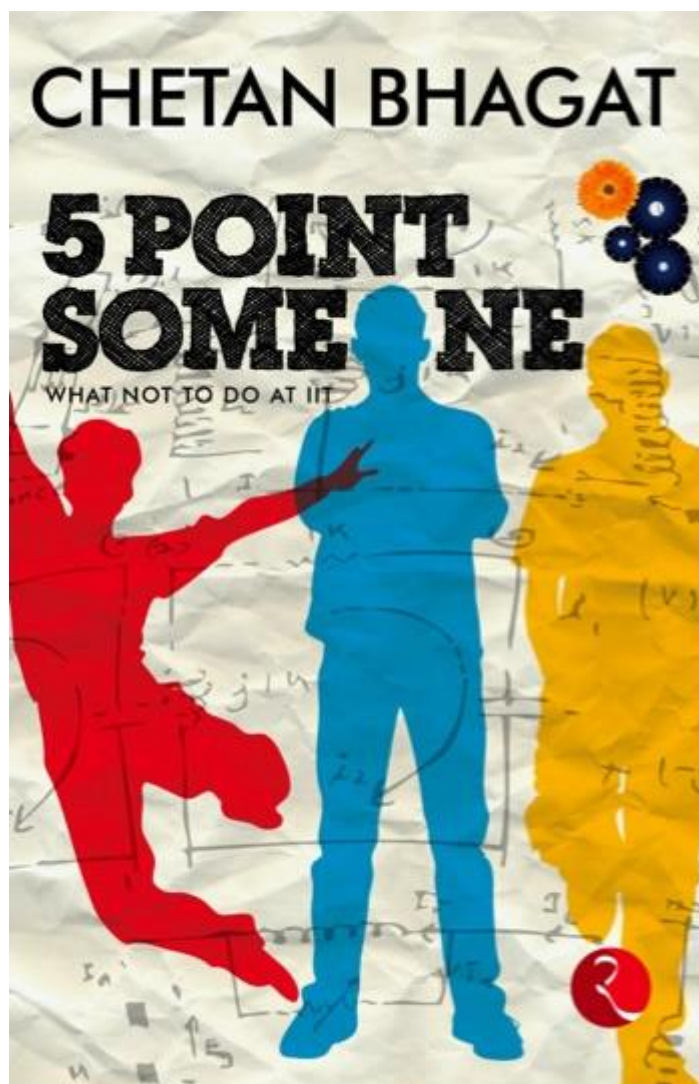
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Indian Educational System Deciphered from Chetan Bhagat's Novels

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Abstract

Indian Writing in English Literature is the best medium to ponder on the societal, political, agricultural, technical and educational setup of the entire India. This paper is an effort to explore the productivity of Indian education system with respect to Chetan Bhagat's novels. Chetan Bhagat exerts significant impact on the Indian education system which is connected to the professional growth of the people. Chetan Bhagat's fiction comprises adequate room for conceptualizing the existing educational system.

There has been a stunning progress in the writing of Chetan Bhagat even though he is not considered on par with litterateurs of Indian English like Amitav Ghosh, Arun dharshi Roy, Aravind Adhiga, Bharathi Mukherjee, Geetha Hariharan, Sashi Deshpande Vikram Seth and so on. It is not an exaggeration to state that Indian English writers, in a way, have been desirably contributing to world Literature. Indian English fiction becomes a unit of World literature. Even it has faced so many struggles and obstacles, finally Indian English writers are accepted as a vanquisher in all over the world.

1.1 Introduction

Indian writers have formulated words and dialectal expressions in their works. They express their English language with good superfluities in their writing. Recently, reading becomes popular among the people. Simultaneously the quality of writing is also improved among the English writers in their works. Even they are not belonging to native speakers of English; they use English as a primary language in their works. In the list of modern writers of Indian English, Chetan Bhagat is undoubtedly the best seller. And he is popular amongst the young readers. He has given a new shape to Indian English novels. Chetan Bhagat expresses the originality of reader's views in his works. He has wide audience when compared to other Indian English writers. When one reads his novels, one gets the feel of seeing one's own self in that story. His works always touched everyone's life. Even though, Chetan Bhagat's works are considered pulp fictions, "These Indian pulp fictions in English exhibit typical Indian scenario and style. While Indian literature in English has a commendable global projection, these pulp fictions are deciphered for only coffee shop discussions, on the other facet. But the fact is the commercial perspectives of such Indian

pulp fiction have taken the novels of Chetan Bhagat and Ravinder Singh to the consecutive silver screen phase” (Malathy. P, 2017)

“Many writers are successful at expressing what’s in their hearts or articulating a particular point of view. Chetan Bhagat's books do both and more” (Rahman, Year)

1.2 Chetan Bhagat’s Works

Chetan Bhagat’s works include Five Point Someone (2004), One Night @ the Call Center (2005), The 3 Mistakes of My Life (2008), 2 States (2009), Revolution 2020 (2011), What Young India Wants (2012) (speeches and columns), Half Girlfriend (2014), Making India Awesome (2015) and One Indian Girl (2016). Among these novels five have inspired Bollywood films. They are Kai Po Che!, 2 States, 3 Idiots, Half Girlfriend and Hello. *The New York Times* cited Bhagat as “the biggest selling English language novelist in Indian history”. Bhagat has received wide appreciation in multilingual and diversified Indian society.

1.3 What Is Knowledge?

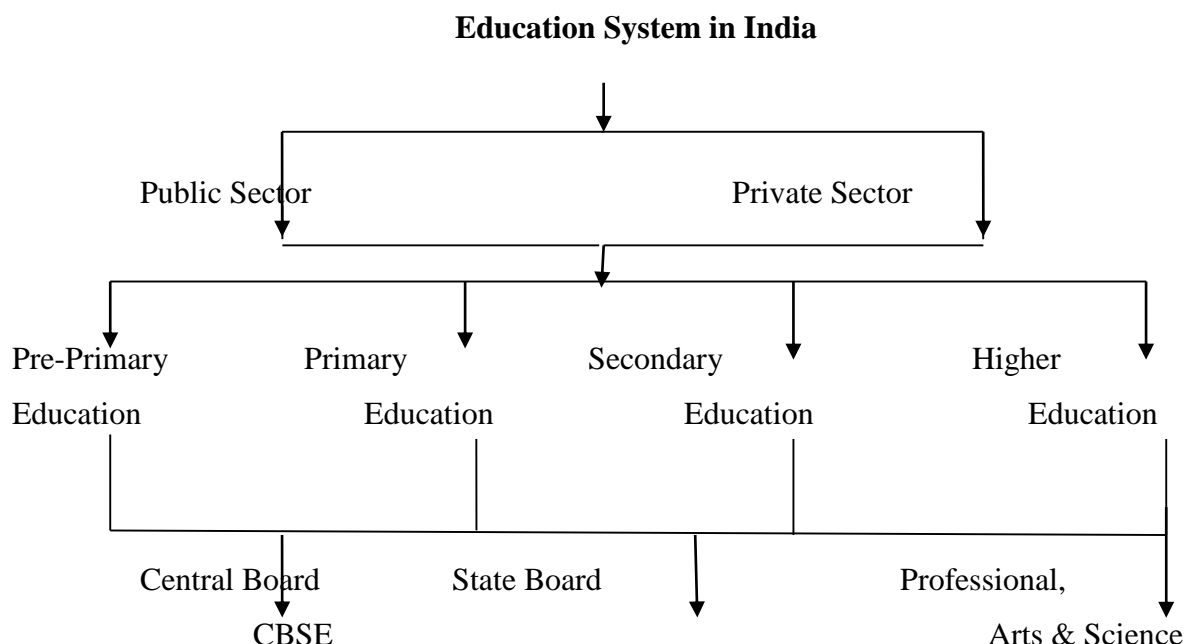
Knowledge with respect to *Merriam Webster Dictionary* is “the fact or condition of knowing something with familiarity gained through experience or association”. *Dictionary.com* states knowledge as “familiarity or conversance, as with a particular subject or a branch of learning”. Collins English Dictionary declares it as what a “person has, or which all people have.” To quote Dr. A. P. J. Abdul Kalam, Learning gives creativity, Creativity leads to thinking, Thinking provides knowledge, Knowledge makes you great. (*Wings of Fire*, p.no.17) Francis Bacon considered Knowledge as power. In short, Knowledge shall be deciphered as, a tool or skill, to utter the ideas or views and it helps to prove one’s capability in a particular field. It is acquired through learning and experience.

1.4 Present Educational System in India

Education system in India is often cited as one of the main contributors to economic development of the country. The central and state boards uniformly follow the 10th, +2, +3 patterns of education. Education in India is provided by the public sector as well as the private sector. Free

and compulsory education is provided as a fundamental right to children. The first ten years of education is divided into four years of primary education, 6 years of high school education, followed by 2 years of junior colleges. This pattern was initiated by Education Commission of 1964-66.

Commonly, there are four divisions of education system followed in India.



Pre-Primary education is the underpinning of children's knowledge, ability and manners. But, Pre-Primary education is not fundamental rights in India. Even though, there are so many demands for pre-schools in cities and big towns.

In 1994, the District Education Revitalization programme was launched with a vision to generalize primary education system in India. The Indian government put forward priority on primary education to children aged 6 to 14 years old, to ban child labour. The Primary education system becomes the largest provider of education in the country.

After Primary education is over, children can enter in to Secondary education system which covers age group from 12 to 18. The final two years of secondary is also known as Higher Secondary. Passing higher secondary education is the minimum qualification to enter higher education (collegiate education).

The higher education system in India is the largest system in the world, after the United States and China. University Grant Commission (UGC) is the governing body of higher education system in India. After completing the higher secondary examination students may enter into general degree (arts or science) or engineering or medical.

1.5. Views on Educational System in Chetan Bhagat's Novels

Five Point Someone (2004) is the first prominent novel of Chetan Bhagat. The writer focuses on the lives of three friends who studied in IIT Delhi. These trio friends suffer derision of the teachers as well as classmates. They desire to reform the present system of education of IITs. Their abhorrence for the teaching strategy is well presented with an enigmatic question on productivity of teaching and learning. In the present educational system, the students are compelled to cram the entire books without adequate comprehension. Gaining high marks and getting admission into a reputed educational institution appear mandatory in the Indian societies. Bhagat in fact overtly reprimands rote memory and the educational institutions that inculcate only that into the brains of the youth. Bhagat voices his disapproval of the system.

“What is wrong with system,” Ryan denounced soundly, Blame the whole damn system. But Ryan had more to say. “This system of relative grading and overburdening the students. I mean it kills the best fun years of your life. Where is the room for original thought? Where is the time for creativity?” (Five Point Someone, p. 35)

Chetan Bhagat emphasizes observational teaching in Educational system. He believes that this type of teaching method helps the students in getting rid of mugging the whole subject without understanding. It makes platform to students to understand the things in a natural way. He says,

“See I am not saying stop mugging. We just draw the line. This is a kind of decentralization of education” (Five Point Someone, p. 40)

Chetan Bhagat expresses his regrets for the unfruitful discrimination of the educational system. He states the professor’s narrow mindedness to not permit to any prolific change in the system. All the staff and students treated these trio friends as bonkers, idiots and losers. Because they get only grade five point something in their examinations. But naturally they are free thinkers, not muggers. Like Poets, they are true lovers of life and nature. They are forerunners of innovative ideas and representation of liberty. They are outrider of youth calling approach.

Ryan said, his IIT system is nothing but a mice race., It is not a rat race. Rats are shrewd and clever. It is about mindlessly running race for four years like mice ... I mean what have IITs given to this country? Name one invention in the last three decades? So we “By living on our own terms. By being rats, not mice, work together and beat the system. I will not give up my friends for this system. In fact, my friendship will beat the system.” (Five Point Someone, P.101)

They never lose confidence. They exhibit their hard work on the lube project and finally their project was approved and they achieved big fame and name.

“You, Ryan Oberoi, I thought was one of the most brilliant students we had ever had. Your lube project was the best work I have ever seen come out of the student. I don’t care about your grades at all” (Five Point Someone, p.198).

In another novel of Chetan Bhagat’s **Half a girlfriend** (2014) writer he narrates how the educational system is very poor in rural area. In this novel the character Madhav Ja, is quite bad at English. He could not able to speak in English continuously. Even he could not able to answer the questions in English during college admission. He answered all the questions only his mother tongue. But he was selected in that college only through sports quota.

“I faced the first interview of my life. Three old men sat in front of me....

Good Morning sir...

“sports quota, eh?.....

.....

So ...why do you want to study at St. Stephen’s?

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I want good college., I said

I switched to Hindi?

Can you please answer in English?” (Half-a-girl friend, p.9 & 10).

And in the same novel, the writer delightfully narrates the poor conditions of schools in Bihar. Due to lack of financial assistance, Madhav Ja and his mother Rani Sahiba struggled to run the school successfully. So Madhav decides to invite Bill Gates to his school function and convince him to fund his school's development. Through this example we can come to know that how Chetan Bhagat gives more importance to Education issues of India. And more over in this same novel, Madhav Ja, due to lack of speak in English, he needs help from his girlfriend Riya to present a speech in English in front of Bill Gates.

“I took the mic in my hand. It slipped a little in my palm, which was sweaty with nervousness...

Distinguished guests of the Bill Gates foundation...respected dignitaries, my dear students and parents, welcome to the Dumaron Royal school”

I paused to consult my notes. I looked up and spoke again...

Today, I speak to you in English. I didn't know this language well.....

I had conquered one of my biggest demons- English. I folded my hands and left the stage...Thunderous applause...” (Half-a-girl friend, p.183 & 184)

After his speech in English, Bill Gates granted huge fund for his School development. So, the writer proves the primary role of English in our Indian Educational System.

1.6 Current Employability Scenario in India

In India, engineering education has always been preferred by the society. It is also a primary factor in the development of nation's resources. Nowadays, engineering education buildups graduates as innovators, leaders and decision makers. But, with the mushroom growth of engineering colleges and substantial number of students graduating, students are not reaching the expectations level of Industries. The fact is that they are not technically skilled. They need to be involved in various training like Soft skills, Communication English, and Presentation skills which would make them employable. Profit hungry management, lack of skill education, Corruption in the field of education, learning without understanding and shortage of faculty (both quality and

quantity) are major issues of higher education. Students are collecting their degrees without being skilled enough in their respective subjects.

1.7 Conclusion

Chetan Bhagat believes that life is more valuable than anything else. “Therefore, instead of misinterpreting the commercial approach of the best-selling Indian English pulp fiction for its assumed lapse of literary standards, a positive approach by creating an avenue for this new genre shall be a right discretion at this point. While, the pulp fictions of Chetan Bhagat and Ravinder Singh climb to the next level of producing box office hits as feature films, why not a space be created for this genre of pulp fiction with elevated literary norms? Consideration of the pulp fiction as an additional genre in Indian English literature undoubtedly shall extend the hope and scope of the emerging Indian English writers all over the nation” (Malathy, P. 2017). The perspectives of Chetan Bhagat have always exhibited the true picture of younger generations brimming with all their ideas and thoughts. Bhagat’s words and narration techniques lucidly enable his readers to decipher the existing educational system prevalently witnessed in India. Chetan Bhagat noticeably explains the today’s educational method in *Five Point Someone* where Professor Cherian states “And I realized that GPA makes good student, but not a good person... This is my message to all you students... there is more to life than these things. It is great to get in to IIT... but it is not the end of the world... (Five Point Someone, p.261). Chetan Bhagat has purposefully focused on the life of youth, mainly from the Indian societal and educational perspectives. His writings display the ambition of youth, mixed with fears and tinged with tears.

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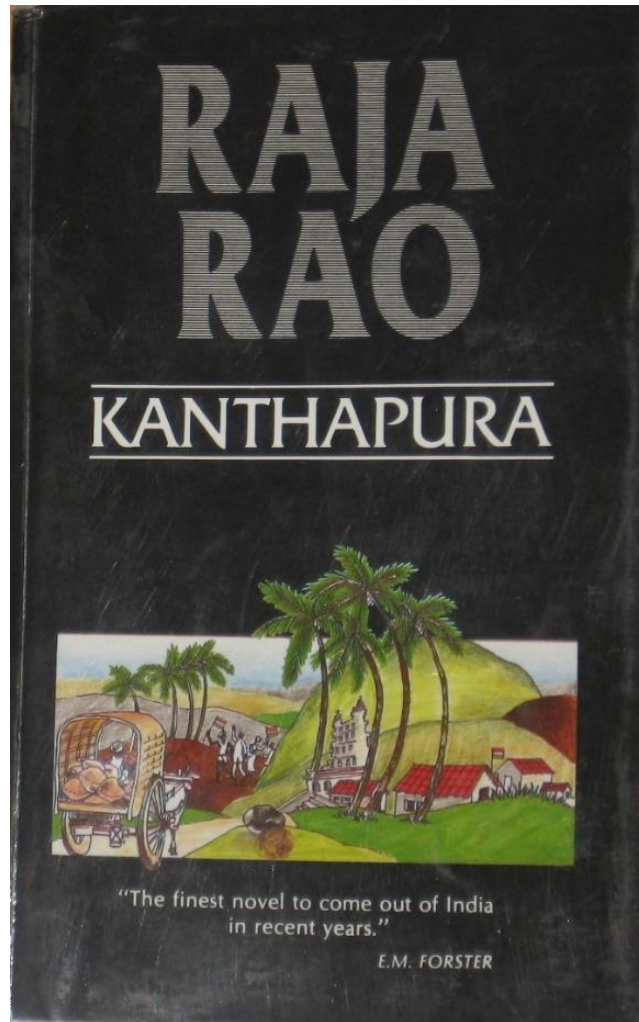
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The Gandhian Era and Gandhian Ideology in Indo-Anglian Fiction
Kanthapura and Waiting for the Mahatma

Dr. S. Chelliah, M.A., Ph.D.

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Abstract

This research paper analyses the emergence of the Independence movement not only as a political struggle but also an all pervasive emotional experience for all Indians in the nineteen twenties and thirties with a focus on the ideology of Gandhiji as the moving force behind the

national upsurge, making it a point that the Gandhian ideology became not only a philosophy of life but a way of life that made the whole country acutely conscious of its present and its past out and out stirring it with new hopes for the future. It examines how Raja Rao's *Kanthapura* is a tale showing Gandhi's charismatic effect on a small obscure village, Kanthapura which responds wonderfully to Gandhi's call for non-cooperation and non-violence.

Key Words: Gandhian ideology, charismatic effect, idealized character, political consciousness, genuine nationalism, Truth, silent communion, permeating influence.

Not Merely a Political Struggle

What is universally understood and accepted is that the Independence movement in India “was not merely a political struggle, but an all pervasive emotional experience for all Indians in the nineteen twenties and thirties.... That was an experience that was national in nature” (Mukherjee 14). No Indian writer could avoid this national upsurge. The ideology of Gandhiji was the moving force behind the national upsurge and the Gandhian ideology no doubt, became not only a philosophy of life but a way of life that made the whole country acutely conscious of its present and its past out and out stirring it with new hopes for the future. A society undergoing resurrection and transformation provided a fertile soil for fiction. The dawn of self-awareness in a society long surpassed under the British rule provided variety of themes to the novelists and compelled them to think a new over the numerous social and national problems. It was in fact, that during this Gandhian Era that “Indian English novel discussed some of its most significant themes – freedom struggle, East-West relationship, quest of identity, the exploitation of the underdog, the search for justice and fair play, the treatment of the rural life etc.” (Kumar 25)

Gandhian Ideology and the Indian English Writer

Truly speaking, the Indian English writer basked in the broad and radiant sunshine of Gandhian ideology. No discussion of Indian English fiction would be complete without the assessment of the all pervasive influence of M. K. Gandhi. Meenakshi Mukherjee rightly comments thus:

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“The most potent force behind the whole movement, the Mahatma is a recurring presence in these novels, and he is used in different ways to suit the design of each writer. He has been treated variously as an idea, a myth, a symbol, a tangible reality, and a benevolent human being. In a few novels, he appears in person, in most others his is an invisible presence” (P 61).

Two-fold Influence

The influence of Gandhi on Indian literature during this period was two-fold. First, as a writer, he evolved chaste, lucid and simple style which influenced contemporary writing. Secondly, he influenced the thematic content and structure of Indian English fiction. K.R.S. Iyengar holds:

“As regards the choice of themes and the portrayal of character, the Gandhian influence has been no less marked. There has been a more or less conscious shift of emphasis from the city to the village, or there is implied a contrast between the two – urban luxury and sophistication on the one hand and rural modes and manners on the other” (P 278).

In Raja Rao’s *Kanthapura*, the Mahatma never appears in person but his presence is felt everywhere. A local figure appears here so as to represent the Mahatma who stands for compassion, gentleness and ability. In R. K. Narayan’s *Waiting for the Mahatma*, the Mahatma appears as a warm human being. In Anand’s *Untouchable*, Mahatma Gandhi appears as a crusader of the evil of untouchability.

Gandhi’s Arrival

When Gandhi came on the literary scene, Indian social system badly needed change and reform. Gandhiji very exhaustively dealt not only with the economic or political problems but also with the social problems of the Indian society. Social reformation failed to clear the society of its deep-rooted evils. The image of India outside its national borders had been damaged and for a foreigner, India was a land of superstitions. Indian society was blotted with the evils of child-marriage and untouchability. Widow re-marriage was resisted in so-called upper castes and female education was not greatly encouraged. Poverty further had deteriorated the social conditions. It was in these circumstances that as a karma-yogi, Gandhi tried to pin-point these

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social evils and reform the Indian society. The Mahatma was against the various superstitions found among the Indian people. He also strongly and forcefully condemned untouchability. He wrote in *Young India* in 1920:

“Hindus will certainly never deserve freedom,
nor get it if they allow their noble religion
to be disregarded by the retention of
taint of untouchability” (Mukhi 60)

Creative Writers Carrying the Message of the Mahatma

Gandhi suggested that social reformers should take steps for allowing the untouchables to enter temples and worship there. He was pained to see communities being denounced as untouchables and Shudras. He condemned the caste system and supported inter-caste marriages. The Mahatma also felt that ban on widow re-marriage was another social evil. Gandhiji's words of non-violence, of inter-caste co-operation and the abolition of untouchability have found a notable place in the fictional world of Raja Rao, Mulk Raj Anand and Venkataramani which carried in all respects the message of the Mahatma. The Gandhian ideology found a strong and genuine expression rather profoundly in Indian English Fiction. In the western world there is a controversy among learned people whether Gandhi's teachings have any immediate relevance to the present civilization and whether Gandhism is a live force in Indian today. Whatever may be the fact, it has to be accepted that, though the impact of Gandhiji at deeper levels has not been effective enough to produce lasting results, Gandhi literature is already vast and rapidly growing. His influence on the whole field of Indo-Anglian literature has been very extensive indeed.

Emerging Schools of Fiction

Before the nineteen-thirties, there was no proper school of Indian fiction and Bengali novels got translated into English. In some sense, these novels did not legitimately belong to the history of Indian Writing in English. And then “... there came a sudden flowering of Indian fiction in English in the nineteen thirties – a period during which the star of Gandhiji attained its meridian on the Indian horizon” (Naik 361). Mahatma Gandhi loomed large in Indo-Anglian Fiction during and after his life time. The inspiration and influence which the literatures in India have imbibed from Gandhiji are of immense value.

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Gandhism and Indian Writing in English

Gandhism as a distinct influence on Indian Writing in English has been felt with the publication of Mulk Raj Anand's *Untouchable*, Raja Rao's *Kanthapura*, Kamala Markandaya's *Some Inner Fury*, K.Nagarajan's *Chronicles of Kedaram*, Anand Lal's *The House at Adampur*, Nayantara Sahgal's *A Time to Be Happy*, Manohar Malgonkar's *A Bend in the Ganges* and R.K.Narayan's *Waiting for the Mahatma*.

Almost all these novelists are said to have been greatly influenced by Gandhi and his philosophy and so in their novels their sole intention was to project the image of Gandhi and the value of Gandhism. They all felt that they were "partaking in the patriotic duty of spreading the 'gospel' which would eventually lead India and all Indians to Swaraj" (Nicholson, 123). Gandhi and Gandhism have been viewed by these novelists according to their perspective or understanding drawing individual conclusions through the exploration of the various facets of Gandhism like Truth, Non-violence, non-cooperation, Ends and means, emancipation of women, eradication of untouchability and love for the downtrodden and the poor. By placing the ideology of the Mahatma in the forefront, the novelists have attempted to bring Gandhiji's teachings directly to the reading public. Of all those above-mentioned novels, only two novels namely *Kanthapura* by Raja Rao and *Waiting for the Mahatma* by R. K. Narayan have been taken up for analysis. In both these novels, the impact of Gandhi reigns supreme, for Gandhi is the dominant character, though he appears in person only in Narayan's novel. All the characters in both novels talk of Gandhiji and his teachings.

Kanthapura

Raja Rao's *Kanthapura* is the story of the impact of Gandhi's name and ideas on an obscure Indian village. Raja Rao, a child of the Gandhian Era, is keen on showing how even in the remote villages, the new patriotic feeling fused with traditional religious faith results in the re-discovery of the Indian soul and how the Gandhian impact transforms an entire community. Gandhiji does not appear as a character in the novel, but his spirit pervades the whole story. His very name has magic in it, for it brings to life a whole village out of its age-old somnolence. The

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villagers take an active part in the political events. The novelist gives us an insight into the appalling social conditions of our villages during the course of his narrative. He discloses how “Gandhi tapped the deeply religious and spiritual resources of our people living in the remotest parts of India and built up a national movement in one lifetime” (Narasimhaiah 235). At a crucial moment, he came on the Indian scene and proved to be a savior to India’s destitute millions. His advent was described by Nehru rather evocatively in his *The Discovery of India* as:

“He was like a powerful current of fresh air that made us stretch ourselves and take deep breaths, like a beam of light that pierced the darkness and removed the scales from our eyes.... he did not descend from the top, he seemed to emerge from the millions of India, speaking their language and incessantly drawing attention to them and their appalling condition.... The essence of his teaching was fearlessness and truth ... always keeping the welfare of the masses in view. But fear of the landlord’s agent, fear of the money-lender, fear of unemployment and starvation, which were always on the threshold. It was against this all-pervading fear that Gandhi’s quiet and determined voice was raised...” (P. 299).

Gandhi’s Leadership

Gandhiji was born on 2 October 1869 in Porbandar a town in Gujarat. His father was the Prime Minister of the place and his mother was a very religious lady who imprinted into the mind of her son at an early age that Truth was the greatest virtue and any deviation from it would be ‘a human falling’. At the age of sixty-two, Gandhiji recalled:

“Whatever purity you see in me is derived from my mother, not from my father” (Nanda 17).

After studying Law in London, Gandhiji went to South Africa and soon got involved in the struggle for the rights of the Indians residing there against the oppressive Government of General Smuts. During the struggle, he developed his political and social theories which were based on the works of Ruskin, Tolstoy and the Gita. His political and social theories comprised of Ahimsa – non-violence, Swadeshi self-reliance and Satyagraha – Truth Force. He did embark on the epic struggle: the freedom for all Indians, with the aid of these weapons. He soon became the leader of the Congress Party and many of the political leaders like Nehru and Patel accepted

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the Gandhian way of freedom. Tagore went to the extent of bestowing on Gandhiji the name “the Mahatma meaning the ‘Great Soul’:

“To the Mahatma elevation of India’s dignity
did not only comprise of political liberty;
he was bent on the improvement of rural
structure of society... he fought for the abolition
of the stigma of untouchability which cursed the
lives of millions” (P 13).

Throughout his life, Gandhiji worked for the removal of many social and moral evils like untouchability, casteism, communalism, dowry system, etc. Ultimately, he became a martyr for the noble cause of religious amity when Godse shot him dead on 30 January 1948. Though Gandhiji was dead, his disciples felt that the life and teachings of Gandhiji have acted as a leaven on their lives and that the Indians have been raised out of dust by the Mahatma. Gandhiji believed that each human being should be guided by some principles and ideals. People respect Gandhi even today, many years after his death, for he exemplified in his life what a true leader should be. Though the Mahatma himself remarked that he did not claim to have brought out any new principle or doctrine, Gandhi as a distinct influence on the Indian Intellectual can be discerned in the works of numerous journalists, political thinkers, social reformers, philosophers, educationalists as well as literary artists. In the words of I. Sundaram, “Gandhi’s philosophy is largely based on morality and religion and his philosophy and political technique were only corollaries of his religious and moral principles” (P. 6). To him, political freedom was not an end but only a means for the emergence of a better type of individual and for a better ordering of society. K.R.S. Iyengar comments:

“The Gandhian theory and practice of Satyagraha directly issued from his acute sense of personal moral responsibility for our day to day actions, irrespective of the distant goals” (P. 225).

The Mahatma not only wanted everyone to become a Satyagrahi but also wanted to reconstruct society on the basis of Satyagraha, of Truth and non-violence. His unremitting, untiring crusade against social inequality and the humiliating conditions to which backward

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sections and untouchables were exposed is epoch-making. He stood up as a great prophet of human equality and regarded women as the incarnation of Ahimsa and personification of self-sacrifice thereby improving the status of women in Indian society.

***Kanthapura* as a “Gandhipurana”**

Such a Great Soul – the Mahatma has become the subject matter of several of the Indo-Anglian novels. He is shown to be recurring presence in Indian English fiction and he is used in different way to suit the design of each writer. As Prof. N. N. Banerji has put it, “the Indo-Anglian novelists have been profoundly influenced by Gandhi and his ideas, but I have not come across his own personal presence as in R.K.Narayan’s *Waiting for the Mahatma*, Mulk Raj Anand’s *Untouchable* and Raja Rao’s *Kanthapura*” (P 7). The whole gamut of Gandhian revolution is described in a microscopic way in *Kanthapura*. The novel is nothing but “an unforgettable picture of the impact of Gandhian ideology of non-violence, non-co-operation on an obscure village in South India” (Naik 40). It is set in the 1930’s when the spark of genuine nationalism and awakening swept throughout the country, wiping out all barriers – communal, religious and intellectual. K.R.S. Iyengar describes *Kanthapura* as a “Gandhipurana” for though Gandhi’s god-like presence is not visible anywhere, he operates behind everybody’s thoughts and ideas. His spirit pervades the whole story.

The novel *Kanthapura* is a tale showing Gandhi’s charismatic effect on a small obscure village, Kanthapura which responds wonderfully to his call for non-co-operation. The Mahatma is not directly presented as one of the characters in the novel but the entire action is sustained by his spirit. The author Raja Rao creates an idealized character Moorthy, after the image of Gandhiji. Moorthy puts in practice whatever is said by the Mahatma and that induces the Kanthapurians to regard him as the Mahatma himself. He is considered as an “avatar”. He awakens the social and political consciousness of the villagers. The villagers organize a volunteer corps and celebrate religious festivals which aimed at “creating a spirit of service to community and a sense of commitment to the achievement of India’s political freedom” (Cawasjee 35). Like Gandhiji, Moorthy abandons riches for Gandhiji had said:

“don’t be attached to riches, for riches

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create passion, and passions create attachment
and attachment hides the face of Truth”

(Kanthapura 22)

Moorthy remained unmarried and even Ratna’s presence does not affect him in any way. Thus, he is referred to by the Kanthapurians as the “saint of our village”. Like the Mahatma, he lives for Truth and Ahimsa. He is imbued with all the humanitarian qualities that Sankar, the advocate says, “I have found no better Gandhist” (P 135). In one instance, when Moorthy is arrested, advocates and barristers want to defend him. But Moorthy firmly says, “Between Truth and me no one shall come... I shall speak that which Truth prompteth and Truth needeth no defence” (P125). At some other instance, Moorthy addresses the villagers and request them to “remember always the path we follow is the path of the spirit and with truth and non-violence and love shall we add to the harmony of the world” (181). How Moorthy has been impressed by Gandhiji forms an interesting anecdote of the novel.” One day he seen a vision, a vision of the Mahatma, mighty and God-beaming, and stealing between the volunteers Moorthy had got on to the platform, and he stood by the Mahatma... and stood by one of the fanners and whispered, ‘Brother, the next is me’. And the fanner fanned on and the Mahatma spoke on and Moorthy looked from the audience to the Mahatma and from the Mahatma to the audience and he said to himself, ‘There is in it something of the silent communion of the ancient books’ (52).

Moorthy took the fan from one of the volunteers and fanned Gandhiji, “... and beneath the fan came a voice deep and stirring that went out to the hearts of those men and women and came streaming back through the thrumming air, and went through the fan and the hair and the nails of Moorthy into the very limbs and Moorthy shivered... “(52). Moorthy listened attentively to Gandhi’s speech: “There is but one force in life and that is Truth and there is but one love in life and that is the love of mankind and there is but one God in life and that is the God of all... “(53). Moorthy was much impressed and he cried and with creeping came peace in his heart. He saw the sandal and the foot of the Mahatma and he decided that that was his place. He put forth his hands and shouted, “Mahatma Gandhi Kijai” and then he jumped on to the platform, fell at the feet of the Mahatma saying. “I am your slave”. He promised the Mahatma that he would

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throw away his foreign clothes and stop going to foreign universities. The Mahatma commanded him to help his country by “going and working among the dumb millions of the villages”. Moorthy carries out the Mahatma’s words and walks out of college “a Gandhi’s man”. In Kanthapura, he rouses the people to take part in the National movement. Instead of regular religious functions, Gandhi bhajans, talks of Swaraj and Hindu-Muslim unity and Khaddar take place in the Kanthapurishwari Temple.

The villagers came to know Gandhiji, not as a political leader, not as one standing against foreign rule but as a Krishna or a Rama. “They say the Mahatma will go to the Red-man’s country and he will get us Swaraj. He will bring as Swaraj, the Mahatma” (257), says the narrator. Thus, to the villagers, Gandhiji is their Krishna, the demon killer or Rama, the slayer of Ravana. They look upon the Mahatma as “a savior come to restore their self-respect and a radicalist come to destroy their age-old caste system and pollute their religion” (Jain 22). They, men and women, dared baton charges, bayonet charges, gunfire, court arrest and suffer imprisonment under the spell of those cries which has a magic effect on them – “Mahatma Gandhi Ki-jai” and “Vande Madaram”. Such is the influence of Gandhiji over the villagers.

The impact of Gandhi on the villages is felt throughout the story of the novel. All the major political activities of the Congress during the time of Gandhi are given in *Kanthapura*, for example, the Dandi march of Gandhi and his followers in 1930 to inaugurate the Civil Disobedience Movement; the response of the villagers to the movement by way of launching Satyagraha, observing non-cooperation by not paying taxes and showing disloyalty to the Government; the formation of the Congress Committee in remote villages and their constructive programmes; the decision of Gandhi to attend the Second Round Table Conference and above all, the Mahatma’s all pervading, permeating influence on the nation which runs through the entire story. The Gandhian ideals not only revitalize the spiritual springs within the Kanthapurians but also teach the peasants to depend on their own inner strength and courage and inner resources. Though Gandhi is believed to be an incarnation of Siva and looked upon as Sri Rama who will save Sita (India) from the evil clutches of Ravana (The English), there is a group of people in Kanthapura who pass disparaging remarks about the great national leader. Bhatta,

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the money – lender would have nothing to do with Gandhi bhajans. “What is all this city-chatter about?” he would ask. He dismisses the national movement as “this Gandhi Vagabondage” and “this Gandhi business”. He joins hands with the Swami in excommunicating Moorthy, the miniature Gandhi of the village. Moorthy’s mother Narsamma curses Gandhiji bitterly. Among the women of the village, it is waterfall Venkamma who speaks vehemently against Moorthy and Gandhi.

The presence of the Mahatma is always felt throughout the novel. Range Gowda tells Moorthy “You are our Gandhi.” When Patel Range Gowda speaks fiercely against Bade Khan, the policeman, Moorthy reminds him of the Mahatma’s words to love even one’s enemies. Moorthy explains to him Gandhi’s principles of Ahimsa. Moorthy makes Range Gowda promise Ahimsa, and to speak Truth if he wanted to become a member of the Congress. In Range Gowda’s reply, too, he talks of the Mahatma, “... All I know is that what you told me about the Mahatma is very fine, and the Mahatma is a holy man, and if the Mahatma says what you say, let the Mahatma’s words be the word of God” (Kanthapura 103).

Again, when the policeman arrest Moorthy, the villagers get wild and try to resist the policemen from doing so. Moorthy comes forward and says,

“Brothers, in the name of Mahatma,
Let there be peace and love and order...
if these gentlemen want to arrest us, let them
Give yourself upto them. That is the true spirit
of the Satyagrahi” (P 122).

When Moorthy relates to them the Mahatma’s Salt Satyagraha, instantly the Kanthapurians ask,

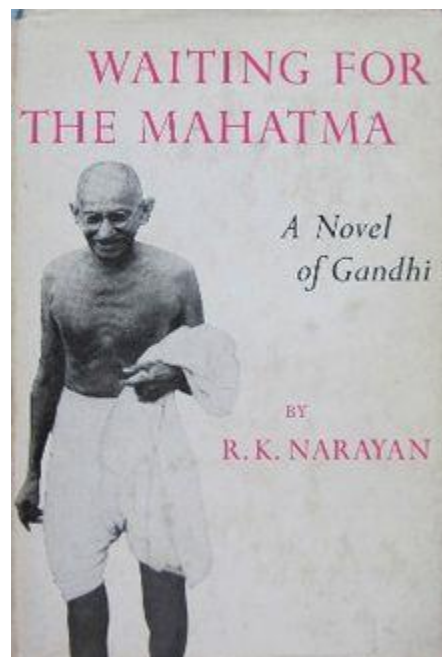
“And when shall we start to march like
the Mahatma?”

Nanjamma says,

“.... I do not imagine the Mahatma like
a man or a god, but like the Sahyadri
mountains, blue, high, inde....” (176).

When the villagers picket the toddy shops, they plead with the coolies not to enter the toddy shops “in the name of the Mahatma”. The name of the Mahatma has a magic in it and encourages them to face difficulties bravely. “Gandhi Mahatma ki jai” and “Vande Mataram” are the vital war cries of the non-violent soldiers of the Congress Movement. At the end of the novel when Gandhiji is said to have gone to attend the Round Table Conference prior to the Gandhi-Irvin Pact, the tale of Sri Ram’s exile, the invasion of Lanka to bring back Sita, after killing Ravana, is invoked in comparison. “Thus, Mahatma Gandhi is the invisible hero of *Kanthapura* and the Gandhian image is convincingly integrated into the main action, conferring on it the status of a myth” (Rao 42).

Waiting for the Mahatma



Waiting for the Mahatma is R. K. Narayan's only novel dealing directly with Gandhiji's Satyagraha and his assassination. Unlike in *Kanthapura* the Mahatma is one of the characters in *Waiting for the Mahatma*. He makes his appearance only at two brief instances – one earlier when Sriram the hero starts out as a freedom fighter and later when he blesses Sriram's impending marriage before going to his death. The moment chosen for the novel is “the eve of the world war with a tremendous destructive potentiality; the milieu is the placid Malgudi society; the nation at large is seething with discontent and frustration; and the hero is a pampered youth, unrefined and ignorant. Such is the stuff waiting for the magical touch of the Mahatma whose only means are spiritual Truth and non-violence” (Rao 85). More than depicting the Mahatma as a holy man, R. K. Narayan is interested in exposing and satirizing the section of the followers of Gandhiji who pretend to follow his ways and seek to please him as a contrivance only for assuming power and amassing wealth. In the portrayal of Bharati, too, there is irony for she is shown as a blind follower of Gandhi. She courts arrest without flinching and is imbued with the Gandhian fearlessness.

Emphasis on Gandhi Himself

R. K. Narayan's emphasis in the novel is not on the Gandhian influence but on Gandhi himself and his relation to small things in life. As a person, he rings true in the novel. He is a humane, kind and benevolent person capable of giving affection and care even during the gravest preoccupation. He is “Bapu” to Sriram, Bharati and to many of his disciples. It is proper to conclude with Prof. P. N. Bhatt's words that R. K. Narayan considered the Gandhian impact sufficient to bring out the love and romance of Sriram and Bharati.

Thus, Raja Rao's *Kanthapura* and R. K. Narayan's *Waiting for the Mahatma* mirror the social temper of the Gandhian Era and Gandhian ideology.

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One India – Two Preambles for the Constitution of India?

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Abstract

Almost in every Constitution there is a preamble, which provides the objectives, purposes, nature, scope of the Constitution, etc. The preamble of the Indian constitution is nothing but an introduction of the Indian constitution in short and therefore it is treated as a part of the Constitution.

The Constitution of India was finalized by the Constituent Assembly on November 26, 1949 and came into force on January 26, 1950. The Indian Constitution is a very long and elaborate document. It originally contained 395 articles arranged in twenty-two parts and twelve schedules. Since then, additions have been made by numerous amendments and some provisions have been repealed.

Keywords: Constitutional Day, Constitution of India, Preamble, B. R. Ambedkar, Dr. Rajendra Prasad, Prime Ministers Jawaharlal Nehru, Indira Gandhi, and Narendra Modi.

Introduction

The Government of India declared **26 November** as “**Constitution Day** ^(1,2)” on 19 November 2015 by a Gazette notification. The Prime Minister of India Narendra Modi made the declaration on 11 October 2015 while laying the foundation stone of the B. R. Ambedkar Memorial in Mumbai. On 26th November 2017 a full page advertisement was published, which had an image of the Constitution's preamble with the words,

**“WE, THE PEOPLE OF INDIA,
have solemnly resolved to constitute India into a
SOVEREIGN SOCIALIST
SECULAR DEMOCRATIC REPUBLIC ...”**

Chief Minister Siddharamaiah.

Many of us were wondering why this one full page Preamble advertisement was released on 26th November 2017. Is it because he belongs to the Congress Party? For this question let us go to the history, significance and Court of Law about the Preamble of the Constitution.

Preamble

Almost in each and every Constitution there is a preamble, which provides the objectives, purposes, nature, scope of the Constitution, etc. The preamble of the Indian Constitution is nothing but an introduction of the Indian Constitution in short and therefore it is treated as a part of the Constitution.

American Constitution was the first to begin with a Preamble. Preamble refers to the introduction or preface to the Constitution. The Preamble to Indian constitution is based on the “*Objective Resolution*” of Jawaharlal Nehru ^(1,2). The “Objective Resolution” was introduced on December 13, 1947 by Jawaharlal Nehru and it was adopted by the Constituent Assembly on 22 January 1947.

The Constitution of India was finalized by the Constituent Assembly on November 26, 1949 and came into force on January 26, 1950. The Indian Constitution is a very long and elaborate document. It originally contained 395 articles arranged in twenty-two parts and twelve schedules. Since then additions have been made by numerous amendments and some provisions have been repealed.



**Jawaharlal Nehru moving the resolution for and Independent
Soverian Republic in Constituent Assembly**

Courtesy: Images- Jawaharlal Nehru in the Constituent Assembly of India.

Constitution of India

The **Constitution of India** ^(1,3-6) is the supreme law of India. A Constitution of a Country may be Unitary or Federal. Unitary Constitution gives all the powers to Central Government. E.g., British Constitution. In the Federal Constitution, the powers are distributed between central and state governments. E.g. American Constitution. The **Constitution of India** is neither purely Federal nor purely Unitary but it is a combination of both ^(5,6). The Constitution of India is almost quasi-federal according to Prof. Wheare. The Constitution of India lays down the framework defining fundamental political principles, establishes the structure, procedures, powers and duties of government institutions and sets out fundamental rights, directive principles and the duties of citizens. It is the longest written constitution of any sovereign country in the world. B. R. Ambedkar, the Chairman of the Drafting Committee, is widely considered to be its chief architect.

Preamble

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The term *Preamble* means the introduction to a statute. It is the introductory part of the constitution. A preamble may also be used to introduce a particular section or group of sections. According to *Chambers Twentieth Century Dictionary*, a preamble means preface, introduction, especially that of an act of Parliament, giving its reasons and purpose – a prelude. The preamble can be referred to as the preface which highlights the entire Constitution. It was adopted on 26 November 1949 by the Constituent Assembly and came into effect on 26th January 1950.

The 26th January 1950 Preamble declares India to be a sovereign, democratic republic assuring liberty of thought, expression and belief to all its citizens, and equality and justice to all the citizens. These words constitute the cornerstone of the Constitution. The main body of the Constitution is an evocation of the beliefs and ideals enshrined in the Preamble.

The 1950 text of the Preamble, which we should know, is given below:

PREAMBLE

“WE, THE PEOPLE OF INDIA,

have solemnly resolved to constitute India into a

SOVEREIGN DEMOCRATIC REPUBLIC

and to secure to all its citizens:

JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity;

and to promote among them all

FRATERNITY assuring the dignity of the

individual and the unity of the Nation;

IN OUR CONSTITUENT ASSEMBLY

this twenty-sixth day of November, 1949, do

HEREBY ADOPT, ENACT AND GIVE TO

OURSELVES THIS CONSTITUTION.”

Jawaharlal Nehru: Architect of Modern India

Jawaharlal Nehru began steering the ship of the nation in tempestuous times, when India had been partitioned and the division was accompanied by communal killings, destruction, and trans-border migration on a horrendous scale. He led the process of building new institutions of democratic governance, a new culture of parliamentary democracy, also a new policy platform for the reconstruction of a poor and backward economy wholly incapable of meeting the aspirations of a newly liberated nation. He was also the paramount guide to establishing independent India's relations with the rest of the world on the principles of peace and universal brotherhood, because of which India's prestige in the comity of nations rose enormously. All this earned him the honorific of 'Architect of Modern India' ⁽²¹⁾. Jawaharlal Nehru was a remarkable man who will not be forgotten not only by the people of India, but also by the world. He has left an indelible mark, which includes his kindness, generosity, vision, and love for children.



Rajendra Prasad, the President of the Constituent Assembly of India, signing a copy of the new Constitution at the Constituent Assembly Hall in New Delhi in November 1949.

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Dr. B. R. Ambedkar Sitting Opposite to him.

Courtesy: Images – The Hindu Archives, FrontLine, Volume 28 - Issue 17, 2011

Preamble is Not a Part of the Constitution

There have been numerous debates in the Supreme Court on whether the Preamble is a part of the Constitution or not. In *Berubari case* ^(8,9) and *Golaknath case* ⁽¹⁰⁾ the court held that the Preamble is not a part of the Constitution. The *Berubari case* was based on **Dr. Rajendra Prasad's** Presidential Reference “under Article 143(1) of the Constitution of India on the implementation of the Indo-Pakistan Agreement relating to *Berubari Union and Exchange of Enclaves* which came up for consideration by a Bench consisting of **Eight judges headed by the Chief Justice B.P. Singh**. Justice Gajendragadkar delivered the unanimous opinion of the Court. The court ruled out that the Preamble to the Constitution, containing the declaration made by the people of India in exercise of their sovereign will, no doubt is “a key to open the mind of the makers” which may show the general purposes for which they made the several provisions in the Constitution but nevertheless the Preamble is not a part of the Constitution, therefore it is not enforceable in a court of law. Similar judgment was given by **11 Judges Bench in Golaknath case** ⁽¹⁰⁾, **1967**. The Supreme Court of India originally stated in the *Berubari case* presidential reference that **the Preamble is not an integral part of the Indian Constitution** ^(9,10), and therefore it is not enforceable in a court of law.

Preamble is a Part of the Constitution

The *Kesavanandha Bharati case* ^(4,13-16) as called in the annals of Indian judicial history, got its name from **His Holiness Keshvananda Bharati, a Pontiff** of the mutt. On **24 April, 1973** the case was decided, which has been playing a great role between Judiciary and Parliament from then till today. The *Kesavananda Bharati case* was the culmination of a serious conflict between the judiciary and the government, then headed by Mrs. Indira Gandhi. **The story begins with Golaknath Case, 1967** ⁽⁵⁾, in which the petitioner challenged the **7th Constitutional Amendment Act, 1964** under Article 32 for violation of his fundamental rights. The Apex Court ruled, “Parliament cannot take away or abridge and amend any of the

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fundamental rights, even cannot touch, because these are sacrosanct in nature”. Parliament passed the **24th and 25th Amendments Act** in **1971** and overruled the verdict of Golaknath Case, and expressed that, “we, the Parliament can Amend Anything in the Constitution, and Judiciary have no power to review ”. Between the conflicts, Supreme Court got an opportunity to review the Amendment Acts in 1973, when the famous case of [Kesavananda Bharati v. State of Kerala](#) came before the Apex Court, where the petitioner challenged these Amendments. **First Time in the Indian Judiciary, 13 judges** gathered to hear this case, on 24 April, 1973. A very divided Judgement was passed by the majority of seven judges, including **Chief Justice S.M. Sikiri**, and was decided by a thin margin of **7–6** ⁽¹⁶⁻²⁰⁾. The Supreme Court Bench held that Preamble is the integral part of the Constitution. In Kesavanada Bharati Case (1973), the Supreme Court gave an elaborate verdict which *inter alia* said that Preamble is Part of Constitution and is subject to the amending power of the Parliament as any other provisions of the Constitution, provided the basic structure of the constitution is not destroyed.

Important Points for Consideration

In the light of Kesavanada Bharti as well as other judgments, the following points about the Constitution must be noted. Preamble is an integral Part of Constitution and Preamble indicates “**Basic Structure of the Constitution** ^(4,13)” (in S.R. Bommai Case also). The Preamble can be amended by Parliament using its amendment powers as per Article 368 ⁽¹⁴⁾.

The words *Secular, Socialist and Integrity* were added to the Constitution by 42nd Amendment:

The preamble has been amended only once so far. On 18 December 1976, during the National Emergency in India, the Indira Gandhi government pushed through several changes in the 42nd Amendment of the Constitution. A committee under the chairmanship of Sardar Swaran Singh recommended that this amendment be enacted after being constituted to study the question of amending the constitution in the light of past experience. Through this amendment the words "socialist" and "secular" were added between the words "Sovereign" and "democratic" and the words "unity of the Nation" were changed to "unity and integrity of the Nation". From 1977 onwards the 3 words **Secular, Socialist and Integrity** were added to the constitution.

From 26th January 1977 onwards the Preamble of the Constitution changed the description of India from “**Sovereign Democratic Republic**” to a “**Sovereign, Socialist Secular, Democratic Republic** ⁽¹⁴⁾”, and also changed the words "unity of the nation" to "unity and integrity of the nation".

Indira Gandhi Accepted the 44th Amendment

Interestingly, in the final vote on the 44th Amendment on December 7, 1978, Desai and Indira Gandhi voted on the same side. She was re-elected to the Lok Sabha a month earlier and was expelled and briefly imprisoned a few days later!



Indira Gandhi. (1917 – 1984)

Courtesy: <http://www.culturalindia.net/leaders/indira-gandhi.html>

The question whether the Constitution, as it had emerged from 42nd and 44th Amendments, was in consonance with the basic structure doctrine was still open. The famous *Minerva Mills* case settled it. This case had reached the Supreme Court when Charan Singh was the Caretaker Prime Minister. The apex court delivered its judgment in May 1980 when Indira Gandhi was back in power. The court endorsed the basic structure doctrine yet again, and threw out some of the surviving features of the 42nd Amendment. Indira Gandhi did nothing to oppose the verdict that was widely welcomed by the country ⁽¹⁵⁾. This is the reason why she lives in the hearts of Indians forever, particularly in the poor people's heart.

Remove Secular and Socialist from Preamble to the Constitution, Says Shiv Sena

The government on Republic Day in 2015 ^(19,20) published an advertisement where the Preamble was without the words "secular" and "socialist" across the country. The words were removed from the preamble of the Constitution in an advertisement issued by the Narendra Modi government to commemorate 66th Republic Day. Shiv Sena - a key constituent in the ruling National Democratic Alliance (NDA) - sought to retain the "mistake" of omission of two vital words - "secular" and "socialist" - from the preamble to the Indian Constitution. Even as the government defended the act as it came under attack over the Republic Day advertisement, senior Shiv Sena leader Sanjay Raut ⁽¹⁸⁾ said, "If printing old preamble is by mistake then it should happen regularly. India is never a secular country. It is a Hindu rashtra." Controversy began as opposition slammed the BJP led government of its "Hindutva promotion ideology" and, to make it worse, their ally, Shiv Sena stated that these words should be deleted from the constitution. Indian constitution when constituted in 1947, Ambedkar said that entire constitution is based on secularism and hence there is no need for adding these words in the preamble and he refused to add socialistic as that's not Indian way.

Rajnath Singh Sparks '*secular*' debate

New Delhi, November 26, 2015: Union Home Minister Rajnath Singh ⁽²⁵⁾ sparked the debate on word 'secular' in the Preamble of the Indian Constitution. Speaking in the Lok Sabha on the Constitution Day, Rajnath Singh ⁽²⁵⁾ said that Dr. B. R. Ambedkar didn't find the word 'secular' and 'socialist' in the Preamble of the Constitution. The Home Minister Rajnath

Singh attacked the Congress saying that B. R. Ambedkar had never thought the necessity to incorporate it in the Preamble as these two words were part of the Constitution. It is inbuilt in the Indian system. He also said that the two words were the most misused terms of the Indian Constitution and that there have been instances of tension in the society. However, the change from "**sovereign, democratic republic**" to "**sovereign socialist secular democratic republic**", is one of the most controversial changes made to the Indian Constitution.

The advertisement drew a lot of ire from the opposition. The Minister of State for Information and Broadcasting Rajyavardhan Singh Rathore then defended the move stating that they advertised the picture of the first Preamble used during the adoption of the Constitution. The Union Law Minister Ravi Shankar Prasad ^(27,28) had also called for a **debate** on whether "secularism" and "socialism" should be included in the Preamble.

Parliamentary Affairs Minister M. Venkaiah Naidu ^(30,31), however, said the government has nothing to do with these statements concerning the Preamble of the Constitution. "There is no proposal from the government. There is no question of any change to what has been brought about in 1976."

The Word "Socialist" Should Not Be Taken in a Narrow Sense Defined by Communist – Chief Justice of India

A challenge on the inclusion of the word 'socialism' in the Indian Constitution - on 8 January 2008, a petition, filed by Sanjiv Agarwal of the NGO, "Good Governance India" Foundation, challenged the validity of Section 2 of the 42nd Amendment by Smt. Indira Gandhi government, which inserted the word "socialist" in the Preamble to the Constitution. Fali S. Nariman argued that the 42nd Amendment was "superfluous". In its first hearing of the case, Chief Justice of India K.G. Balakrishnan ⁽²⁴⁾, who headed the **three-judge bench**, observed, "Why do you take socialism in a narrow sense defined by Communist? Socialism means welfare measures for the citizens in a broader sense. It is a facet of democracy. It hasn't got any definite meaning. It gets different meanings in different times." Justice Kapadia also stated that no political party had, so far, challenged the 42nd amendment and everyone had subscribed to it. The

court would consider it only when any political party challenged the EC. The petition was withdrawn on 12 July 2010 after the Supreme Court declared the issue to be **"highly academic"**.

Secularism is a Part of Basic Structure

In the Bommai case in 1994, the Supreme Court added that Secularism is also a part of basic structure as the basis of the Indian Constitution is that all citizens are equal and that the religion of a citizen is irrelevant in the matter of his enjoyment of Fundamental Rights. The Constitution ensures equal freedom for all religion and provides that the religion of the citizen has nothing to do in socio-economic matters.

A Division Bench of Allahabad High Court ⁽²⁶⁾ recently dismissed a challenge to the addition of the words 'socialist' and 'secular' to the Preamble of Constitution of the Country and re-emphasized on the secular nature our country. In fact, some constitutional experts now claim that these words can *never* be removed since they form part of the "basic structure" of the Constitution that has been upheld by the Supreme Court. Arvind P Datar ⁽²⁹⁾ is quoted in *The Economic Times* as saying that "not even a government which wins 543 out of 543 Lok Sabha seats can change this."

One School of Thought

In Kesavananda Bharati Vs State of Kerala case in 1973, 11 Judges Bench held that Preamble is Part of Constitution and is subject to the amending power of the Parliament as any other provisions of the Constitution, provided the Basic Structure of the Constitution is not destroyed. The Preamble to the Indian Constitution was amended by the 42nd Amendment Act, 1976 whereby the words Socialist, Secular and Integrity were added to the Preamble. The words "Secular" and "Socialist" were added into the preamble of the constitution of India in 1976 during emergency period by the Parliament, headed by Indira Gandhi . In Preamble "Sovereign Democratic Republic" is a Basic Structure word and from the year 1976 onwards the Preamble of the Constitution changed the description of India from "Sovereign Democratic Republic" to a "Sovereign, Socialist Secular Democratic Republic".

Here the important question is whether the word “Socialist” does mean a Democratic word in its real sense? Also, the inclusion of the words in the Preamble, “Socialist” and “Secular” by the 42nd amendment in the Parliament during an emergency period was in itself not correct? The inclusion of the two words is the violation of “Basic Structure of the Constitution” which has to be strictly restricted by The Supreme Court of India during the year 1976 itself. The Former Prime minister had dominant personality and authority to change the basic nature of the Constitution when emergency was effective in the nation. The BJP bases its argument on the fact that the amendment was passed without any debate as almost all the opposition MPs had been imprisoned during the introduction of the amendment. Why these words were not originally included in the Constitution when it was drafted? Jawaharlal Nehru was a member of the committee. Why he decided to drop these two words at that point of time?

The Constitutional expert Subhash Kashyap ⁽²³⁾ said: “The word ‘socialist’ was added to send a message politically that she stood for the poor. The word ‘secular’ was obviously meant for the minorities in the context of the birth control programmes of the emergency period. It was not as if the Constitution was not secular or socialist before the words were added. India has been secular before the 42nd Amendment and continues to be secular after it.” “It was merely playing politics,” Mr. Kashyap ⁽²³⁾ said. He said the present controversy removal of “Secular and Socialist” from the Preamble over the government advertisement was “innocuous.” “The advertisement only shows the Preamble originally signed by the Constituent Assembly members with the calligraphy of the famous artist, Nandalal Bose.” It shows the Preamble as on January 26, 1950 when the country became a republic, he said. **It is true that the words Socialist and Secular were not there in the original Constitution which was implemented in 1950.**

2nd School of Thought

India is a large country. India is a home for 1.326 billion people. There are **29** states and **7** union territories in India. Our society is multilingual, multi-religious and pluralistic in nature. There are **22** official languages, but the total number of mother tongues spoken in India is **1652**. In India, people of different religions live together. Hence she has a multi religious society. The spoken language of one state is quite different from that of another. They celebrate

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different festivals and perform varied religious rites. People belonging to diverse cultures belong to different religious faiths. Besides Hinduism, other religious like Christianity, Islam, Sikhism, Buddhism and Jainism have a large following in India. In spite of these diversities, Indians feel a sense of unity and oneness among them. **India finds Unity in Diversity.**

India is a democratic republic with people of various religions and castes divided by faith but united in nationality. There are differences and controversies but that does not influence the loyalty of millions of Indians towards their nation. Unity in diversity has not lost its meaning with broad minded people respecting each other and their religions despite differences in ideologies. Such attempt at deleting the words "socialist" and "secular" is harmful to peace and integrity of the nation. In current environment where several elements have become part of the government, the removal of words 'socialism' and 'secular' is direct attack on the Constitution of India and its secular and socialist credentials. Secularism is part of our Constitution. India is defined by secularism. If we drop the word secular from the Constitution and forget its values, India will become a mirror image of Pakistan and we cannot afford it.

Conclusion

It is the duty of the government to strengthen the common bond of unity that ties the people together in spite of the diversity in their religions and rich cultures. We should uphold the torch of unity irrespective of our different faiths and creeds. This unity in diversity is the beauty of India and it is the Pride of India and the strength of India. Dr. Sangay ⁽³²⁾ who is the head of the Central Tibetan Administration (CTA), January 13, 2015 addressed the 5th annual national conclave of Indian Student Parliament at Pune in Maharashtra and he said the same word ⁽³²⁾. Our Prime Minister Narendra Modi in a pre-election interview, had also spoken these reassuring words: "There is only one holy book for the Indian government, and that is the Constitution ⁽³⁴⁾. I respect everything that the Constitution says." He is therefore duty-bound, and also bound by his own solemn assurance, to swear his allegiance to secularism and socialism. Prime Minister Narendra Modi on the occasion of Constitution Day said that government and Judiciary must work together keeping their differences aside to serve the interest of the people of India ⁽³⁵⁾. The government must take effective steps to remove the growing disparities in stakes and

opportunities for followers of all faiths, and sections within each community, in India's social, economic, political and cultural progress.



Prime Minister while addressing.

Courtesy: (Agence France-Presse photo)

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One India – Two Preambles for the Constitution of India?

Interaction between Mothers and Children with Autism

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Dr. Sudheer Bhan, Ph.D. (Linguistics)

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Abstract

Aim: To investigate interaction of Telugu mothers with their Autistic children in the city of Hyderabad, India.

Method: This study consists of 30 mother-child dyads. Among them (mothers) 19 mothers participated in both audio and video tasks, whereas 11 mothers only had audio recording task. Their age range was 25-45 and educational qualification range from intermediate to post graduate. Out of 30 mothers, 14 were trained in applied behaviour analysis (ABA). The Autistic children were assessed and diagnosed on the basis of ADOS (autism diagnostic observation schedule).

Results and Discussion: Speech and Interaction of Telugu speaking mothers with their Autistic children reflected deficiencies to a larger extent. Autistic mothers used relatively more simple sentences than compound. Most Autistic mothers took very less turns during interaction and no reciprocal turns were generated from Autistic children.

Summary and Conclusion: Very significant number of mothers of Autistic children used proximal pointing during their communication with their words. Majority of mothers had very low rate of speech in both audio and video tasks. Very few mothers had high rate of speech. Autistic mothers were very balanced in their conversation with their wards (children's) i.e. neither less demanding nor more demanding in conversation.

Key Words: Autistic, Mother-Child Interaction, Autistic Mothers.

Introduction

Autism is a psycho-neurobiological condition that affects a person's ability to communicate and interact with others. Some of the Autistic children seem to be engrossed in their own world or self

and have no desire to reach out or contact other people. It is derived from GREEK word auto, which means self. These children are always withdrawn in their own self and hardly socialize. The interaction of mothers with their Autistic children is inadequate and deficient, which results in impaired communication and socialization among them. Present study investigates into interaction of Telugu mothers with their Autistic children in the city of Hyderabad, India.

Motherese

The way mothers talk to babies is instinctive. When mothers or adults come across a gurgling infant (whether their own or someone else's), they begin to speak in a slow, high pitched and highly intonated manner, repeating the simple words again and again. It is often accompanied by exaggerated facial expressions. It is known as motherese. The high intonation and use of simple words with repetition makes it easier for babies to distinguish the different parts of speech, the contrast between syllables is enhanced by the very large swings in pitch; whilst speaking slowly makes it easier for babies to process speech, since babies' process auditory information at half the rate than adults do. Loudness also makes it easier for babies to distinguish a person's voice from the background of other noise, since their hearing is less sensitive than that of older children's and adults.

Mothers are the perfect way to grab a baby's attention and let it begin to learn the rudiments of language. This initial preference is then reinforced by the fact that motherese is usually accompanied by other rewarding stimuli, such as positive facial expressions, physical contact and other forms of affectionate behaviour. In every culture across the globe, babies first begin to smile at about two months, even if they are born blind and cannot see who they are smiling at. These smiles are proper social smiles, produced in response to particular stimuli. Before this, babies often smile spontaneously, but these smiles are unrelated to any particular emotional state, being mouth-only smiles, caused by the spontaneous firing of neurons in the baby's brainstem. The social smiles that begin at two months of postnatal age are real smiles. They involve a specific muscle near the eye, the orbicular ocular, which cannot be controlled voluntarily. The feedback between babies and their carers means that this instinctive smiling behaviour is soon modified by learning. When a parent receives a smile from its new offspring, this leads to an increase in parental attention as they attempt to induce their baby to produce another of these rewarding stimuli. Similarly, to touch and vestibular stimulation, there is evidence to suggest that motherese is good for babies' development.

Mother - Child Interaction in Autism

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Interaction between Mothers and Children with Autism

Autistic children's mothers communicate with them in a manner, which is linguistically and pragmatically deficient. They don't use eye contact, turn taking and other pragmatic behaviours in the same way as mothers of normal children do. This leads to impaired communication and socialization ability in Autistic children.

Social Relationship

People with Autism may appear indifferent to other people. They may be formal, sticking rigidly to rules about social relationships. Their actions may be considered odd, rude, naughty or insulting, although this was not what they meant. They can also be very trusting and naive. This can make them vulnerable to people, who may wish to take advantage of them or ridicule or bully them.

Their social behaviour is also marked by following problems-unresponsiveness to people, treating parts of people as detached objects, lack of eye contact, treating people as if they were inanimate objects, lack of behaviour appropriate to cultural norms, attention to non-social aspects of people – lack of awareness of feelings of others. Problems in social relationship are at their most severe before the age of 5 years and include an impairment of eye to eye gaze and attention, social attitudes and cooperative play. An Autistic child is rarely able to establish animate and emotional relationships.

Verbal and Nonverbal Communication

During infancy, Autistic children may be extremely passive babies requiring some attention or they may be irritable, difficult to feel, have irregular sleep patterns and resist cuddling. As young children, they appear to be socially aloof, seemingly unaware of the presence or feelings of others. Some of them are overly and inappropriately affectionate even with strangers.

Communication of Autistic children is marked by delay in language, failure to initiate speech and respond to, when called by name, repeated questioning and purposeless remarks. They may repeatedly ask the same question in an obsessive way and do not stop, when told the same answer or told that they already know the answer. They use stereotypic language, repeated rhymes or jingles with no clear communicative function. They cannot engage in reciprocal communication.

Autistic children's speech is monotonous and hyper-nasal. They have difficulty in modulating their own voice. Many Autistic children have impaired comprehension of language. Some may exhibit verbal auditory agnosia or word deafness.

Autistic children have high incidence of echolalia or pathological repetition of what is said by other people. They may perseveringly repeat a word or the last several words of a sentence just heard or heard over a long period of time – immediate and delayed echolalia. They have pronoun reversal. (May use you, when they mean “I”) instead of saying “I have been swimming today”, they will say “you have been swimming today”. Some of them have hyperlexia-a spontaneous early ability to read often at age 2 ½ or 3.

A key symptom of Autistic children is insistence on sameness and aloneness. There are reports that some Autistic children refuse to have their clothes changed. Many will eat only a limited selection of food and may drink from the same glass. Any change or upset in Child’s established routine leads to violent temper tantrums that can be stopped only by the return of the routine.

Method

This study consists of 30 mother-child dyads. Among them (mothers) 19 mothers participated in both audio and video tasks, whereas 11 mothers only had audio recording task. Their age range was 25-45. Their educational qualification ranged from intermediate to post- graduate. Out of 30 mothers, 14 were trained in applied behaviour analysis (ABA). Out of these 14 mothers, 10 were from earlier batch and four from the present batch (2015-2016). The Autistic children of present study were assessed and diagnosed based on ADOS (autism diagnostic observation schedule).

Procedure: The study was conducted in Autism supportive school, Miyapur. Hyderabad, Bhuvana’s speech and hearing clinic, Amirpet and AYJNIHH, SRC, Secunderabad. Both mother and children were seated opposite to each other around a table. All the toys, objects belonging to lexical categories of animals, fruits, vegetables, vehicles, colours, body parts and general objects like spoon, glass, scissor, cup, pencil, chair, table etc were placed on the table. Mothers were asked to play with children and simultaneously interact with them. This mother – child interaction was both audio and video recorded. However, some of the mothers objected to video recording, hence only 19 mothers had both audio and video task. 11 mothers had only audio recording. After data collection, the data was transcribed and analysed.

Aims and Objectives

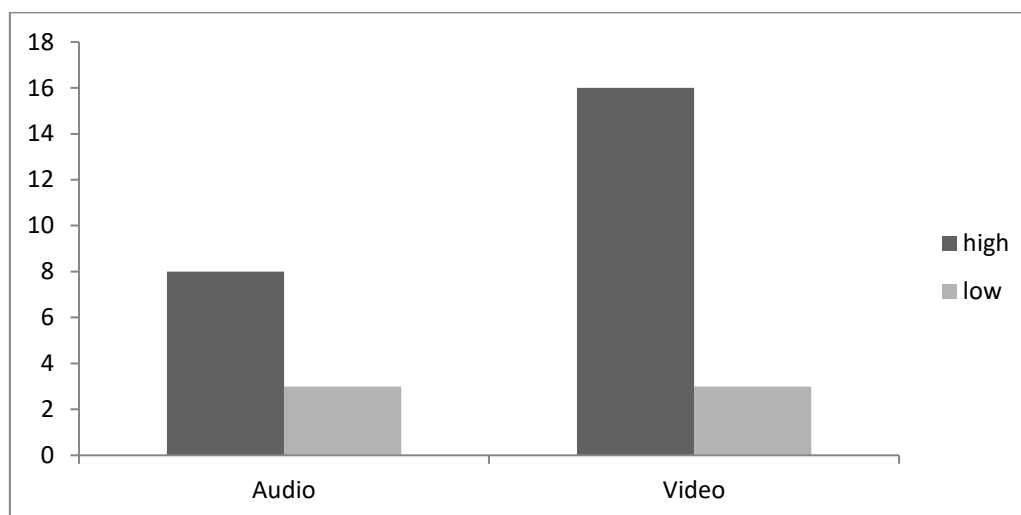
- To find out whether mothers with training in applied behaviour analysis are better interactors compared to those without applied behaviour analysis training.

- To find out whether mother-child interaction results in better communication in Autistic children.
- To find out how Autistic children react to mothers' verbal communication.

Results and Discussion

Mother-Child interaction is a significant factor for developing language and communication among normally developing children. This interaction is impaired to a greater extent between Autistic children and their mothers. Following are the aspects of mother- child interaction observed in Telugu mothers of Autistic children in present study.

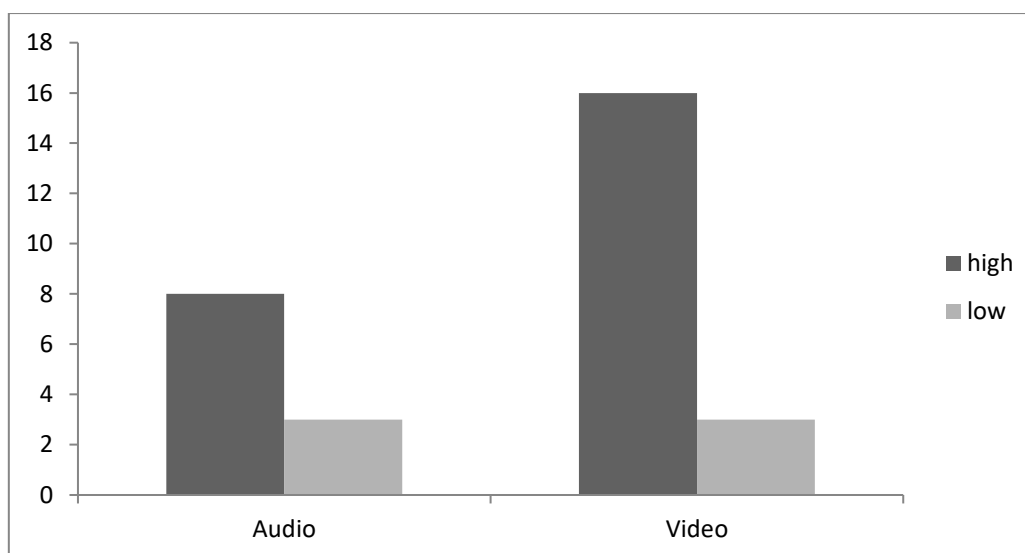
Proximal pointing



Communication of a proximal pointing gesture, i.e., saying what is that, while pointing to an object is particularly effective in leading children to respond with speech. In proximal pointing task in the present study, significant numbers of mothers used prompts during video and audio recording. (Video - 63.15% with prompts, 36.84% without prompts. Audio – 63.6% with prompts, 36.3% without prompts).

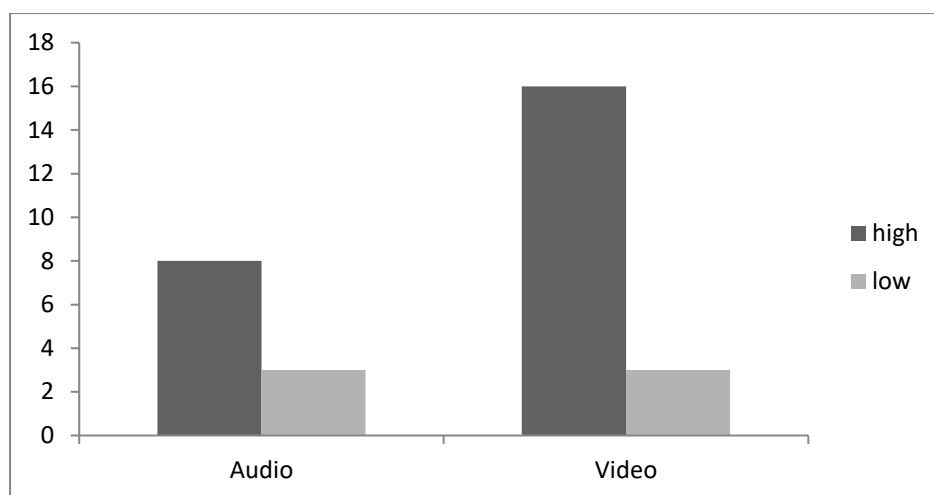
Laura J. Hahn's (2014) study with mothers of Fragile -X syndrome revealed that proximal pointing in comparison to other gestures evokes more responses from children with Fragile- X syndrome – present study confirms the same.

Rate of Speech



There was a highly significant difference in terms of rate of speech among Autistic mothers. It was very low in both audio and video tasks. Low rate of speech was seen more in video task than audio task (rate of speech video 26.31% high, and low 3.68%, in audio rate of speech was 36.36% for high and 63.63% for low). Freeman, F.J., Meyers, S.C. (1985) study indicates that mothers of stutters talked significantly faster to all children. The slower the child talked during fluent speech, the faster the mother interacting with him talk. Results indicated an interactive and complex relation between mother and child speech rates. present study does not agree with these findings, as mothers of Autistic children had very low rate of speech, whereas stuttering mothers had faster rate of speech while interacting with their children.

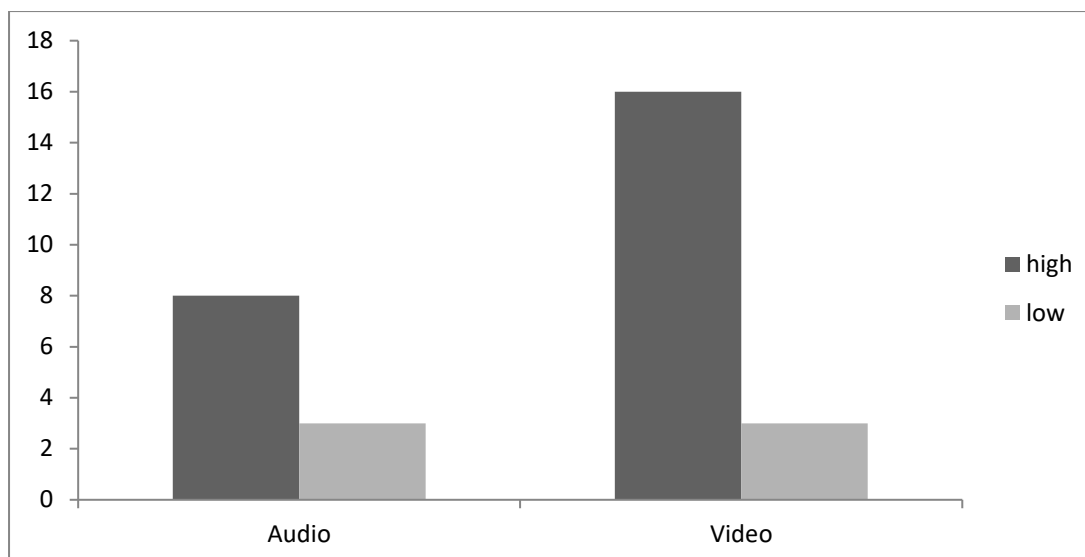
Demanding



There were no significant differences in the demanding pattern among mothers of Autistic children (verbal and non verbal). This indicates that Autistic mothers were less demanding in terms of conversation with their children (demanding in video 47.36% was high and 52.63% was low and in audio 45.45% was high and 54.54% was low).

Walton KM's (2013) study indicates mother's use of demanding language was most likely to elicit appropriate expressive speech in both children with Autism spectrum disorder and normal children. Mother's use of orienting cues conferred an additional benefit for expressive speech production. Our study agrees with Walton's study, as highly demanding autistic mothers resulted in more interaction with their children.

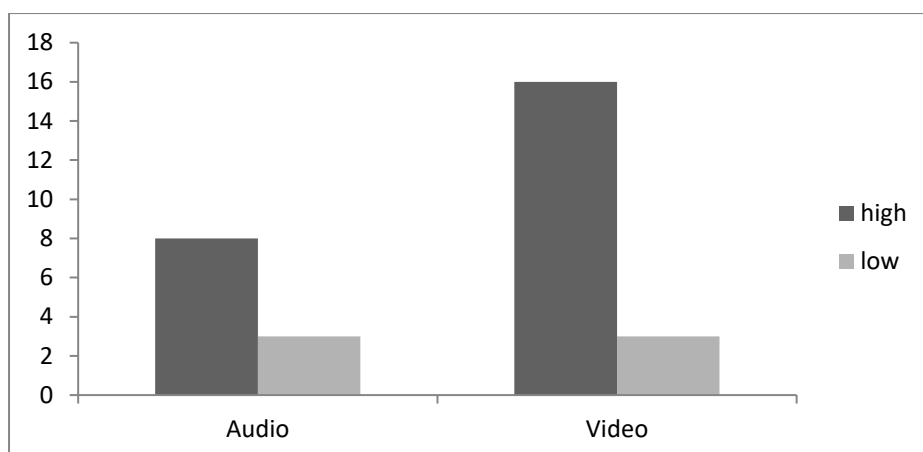
Turn-taking



Turn-taking was significantly impaired in mother-child interaction of Autistic mothers. Number of mothers who took very less turns during interaction was significantly very high in both video and audio tasks (vide 32.5% more and 68.4% less, audio more 36.3%, less 63.6%). Mothers took turns, but there were no reciprocal turns by autistic children.

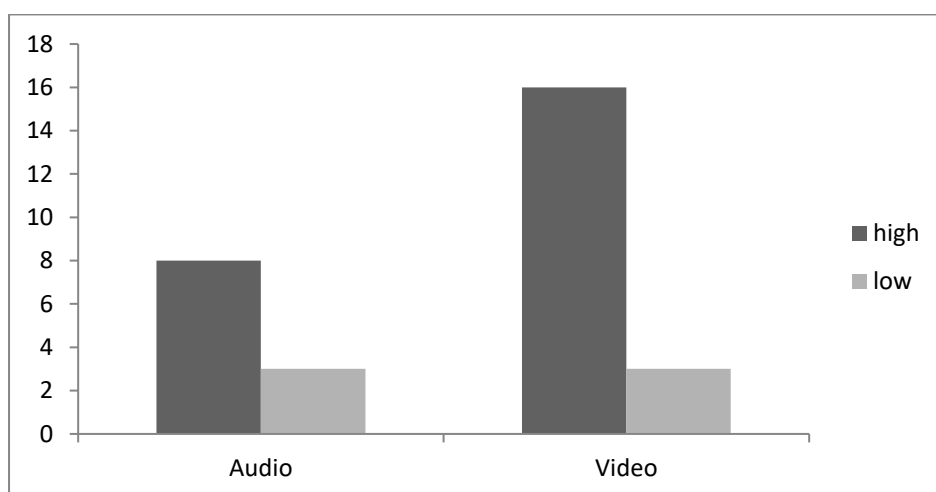
This study contradicts Singh, S. J (2015) study on pre-symbolic children with Down syndrome and Cerebral palsy children and their siblings. In Singh's study mothers created a more facilitative communicative environment for children by directing high rate of initiations towards them and by taking turns that paved the way for the children's next turn. This indicates that turn taking behaviour of autistic mothers is very deficient and they very rarely allow children to take turns during interaction.

Use of Sentences



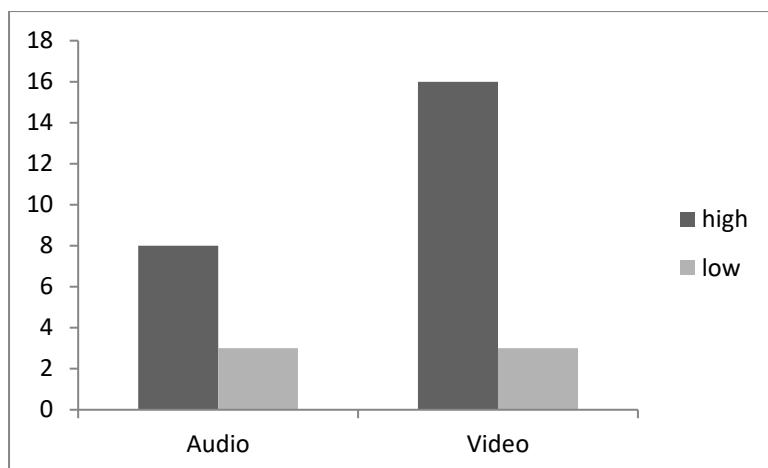
There was a high significant difference in terms of use of sentences among Autistic mothers in both audio and video tasks (in video 89.47% was simple and 10.52% was compound and in audio 81.81% was simple and 18.88% was compound). Mother's used more simple sentences compared to compound sentences.

Child Vocalization



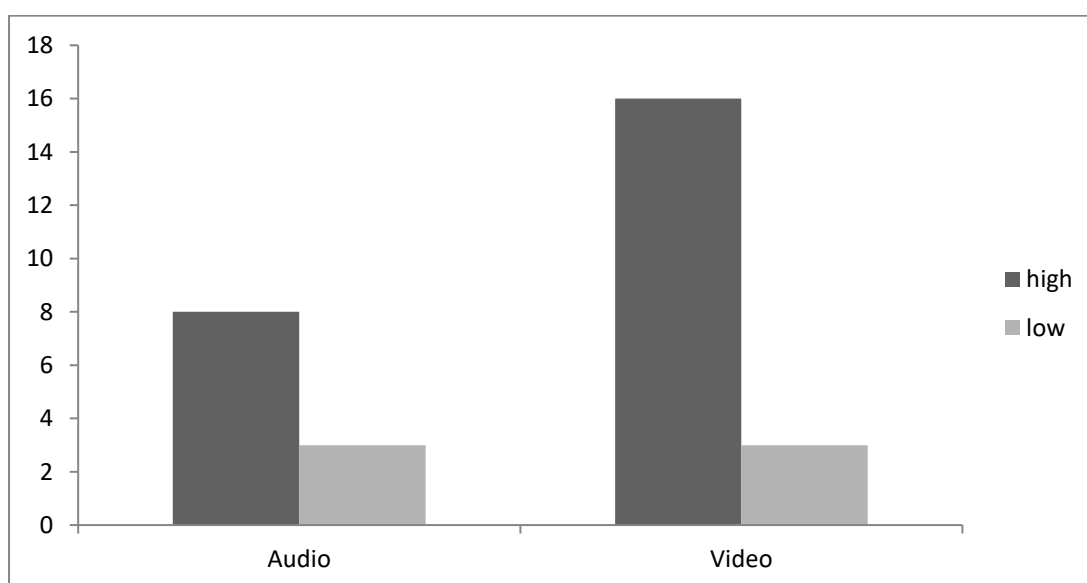
There was a high level of significance in child vocalization. Most of the children used less vocalization in both audio and video tasks. (In video 36.84% was more and 63.15% was less and in audio 36.36% was more and 63.63% was less). This might be due to less turn taking and less demanding behaviour of Autistic mothers.

Mother-Child Participation



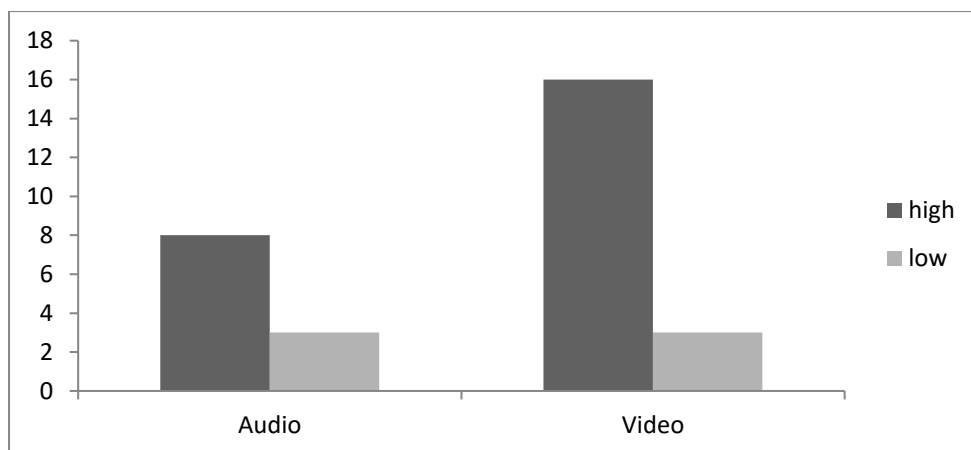
There was more unequal participation by mothers rather than equal participation (in video 21.05% was equal and 78.94% was unequal and in audio 36.36% was equal and 63.63% was unequal).

Diminutives



There was a less significant level of diminutives in both audio and video tasks by both mothers and children. Mothers in present study hardly used diminutives, as shown in audio task. Autistic children of present study had more diminutives compare to their mothers. However, difference between mothers and children's use of diminutives was not very significant. (In video 52.63% was yes 47.36% was no and in audio 54.54% was yes 45.45% was no).

Topic Initiation



In the present study, topic initiation was very clearly reflected in mother child dyads. Except three mothers, all others initiated the topics (total mothers 19) in both audio and video context. There was highly significant difference between the mothers who initiated the topics and others who did not initiate. Topic initiation was only verbal; no nonverbal behaviours were seen in topic initiation context in both audio and video tasks. (In video 84.21% was high 15.78% was low and in audio 72.72% was high 27.28% was low).

Autistic children are impaired in their communication, socialization and imagination. The way mother's interact with these children have a significant impact on their communication.³⁰ Telugu speaking mothers who formed part of this study, their speech and interaction with their Autistic children reflected deficiencies to a larger extent. Autistic mothers used relatively more simple sentences than compound. In this respect, their communication is like other mothers of normal children. However, most Autistic mothers took very less turns during interaction and no reciprocal turns were generated from Autistic children. At the same time, they were less demanding in their conversation with children. These two behaviours of Autistic mothers get correlated with less vocalization by Autistic children. They vocalized less, because mothers had lesser number of turns and less demanding behaviour during conversation. However, use of proximal pointing by a significant number of mothers reflects their eagerness to develop language and communication in their Autistic children. There is an interactive and complex relation between mother and child speech rates. If rate of speech is high, children reciprocate with more language and communication. Mothers in the present study had very low rate of speech. This again is an indicator of less communication in Autistic children. Diminutives help mothers to initiate speech in children Autistic mothers hardly used diminutives. It reflects again their communicative impairment. But Autistic children of present study had relatively more diminutives in their speech than their mothers. It was mothers who initiated the topic in both

audio and video tasks. In this aspect, they (topic initiation) are like mothers of normal children. All these aspects indicate that mothers of Autistic children were impaired in their communication behaviour to a great extent, and this resulted in deficient communication among Telugu Autistic children.

Summary and Conclusions

Present study explores mother-child interaction in Autistic mothers. Except, one child all others in the study were verbal. Mothers were Telugu speakers. Some of them were just intermediate, whereas others had higher qualifications. One was even an MBBS doctor. Research was carried out on their interactional behaviour with their Autistic children. These mothers were assessed on following parameters of interaction during audio and video recordings Proximal pointing, rate of speech, demanding-behaviour, turn taking, use of sentences, Children's vocalization, mother- child participation, diminutives, topic initiation and maintainance. 19 mothers had both audio and video recording, whereas 11 mothers participated only in audio recording. 14 mothers were trained in ABA (applied behaviour analysis) whereas 16 others were not. Mothers trained in ABA had more interaction than those who were not.

Conclusions

1. Very significant number of mothers of Autistic children used proximal pointing during their communication with their wards.
2. Majority of mothers had very low rate of speech in both audio and video tasks. Very few mothers had high rate of speech.
3. Autistic mothers were very balanced in their conversation with their wards (children's) i.e. neither less demanding nor more demanding in conversation.
4. Number of mothers who took very less turns while talking to their Autistic children was very high in both audio and video tasks.
5. Mothers usually used simple sentences while talking to their children. Their use of compound sentences was very rare.
6. Most of the children were less vocal in their conversation with mothers. This can be correlated with mother's performance in terms of proximal pointing, demanding, turn taking and use of sentences. Since they were themselves deficient in these tasks, they could elicit very less vocalizations from children.

7. There were very few mothers, who had equal amount of participation in conversation with their children.
8. Topic initiation by mothers was only verbal and not non- verbal. Majority of mothers (except three) initiated topic during conversation. Topic initiation was almost normal in mother's interaction with the Autistic children.
9. Children used very few diminutives while conversing with mothers (1 or 2 diminutives ranging between 1 and 6). Use of diminutives by mothers was equally seen in both audio and video tasks. Half of them used diminutives than half not. Children used more number of diminutives than mothers (6 mothers versus 8 children's).

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Interaction between Mothers and Children with Autism

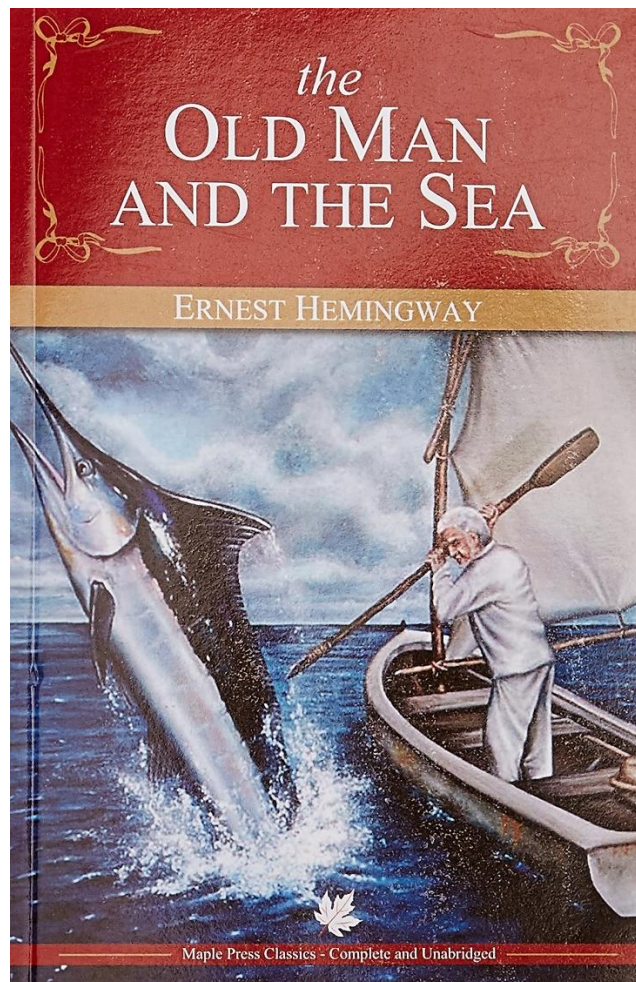
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Struggles and Suffering in Hemingway's
The Old Man And The Sea

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Abstract

The Old Man and The Sea is the masterpiece of Ernest Hemingway. It is a considered opinion of Hemingway critics that he very successfully transformed his personal experiences in deep-sea fishing, bull-fighting, and big-game hunting into works of art.

In Ernest Hemingway's *The Old Man and the Sea*, we meet an old, yet determined fisherman, Santiago, who is strong. His best days are not behind him, despite an 84 days streak of bad luck. With his young companion no longer able to fish with him, Santiago sets out to fish farther than any other fisherman, even though he is alone. The events that occur both during and after the fishing trip, reveal a lot about the mindset of Santiago. In this paper we discuss how the story's plot and characters, including Santiago, are portrayed through these themes of struggle and suffering. There are various elements of struggle that take place in the story. Whether human or animal, this story focuses a great deal on the power of struggle in one's life.

Keywords: *The Oldman and the Sea*, Human suffering, Fisherman, Life struggles, symbols of struggle

Manolin, the Young Boy

At the beginning of the story, the young boy Manolin used to fish with Santiago, but was forced to stop because of a 40 days streak of bad luck. While Manolin wished to stay with Santiago, his parents made him go to fish with another fisherman Manolin states, "It was papa made me leave I am a boy and I must obey him". (p.1) Manolin struggles with his parents' decision, as he believes Santiago is a great fisherman who would have more luck if they fished together. "It made the boy sad to see the old man come in each day with his skiff empty". (p.1) Manolin's love for Santiago is clear; he helps his older friend everyday by assisting with the duties related to fishing. His struggle with his parents' decision is inconvenient until the very end of the story.

The Theme of Struggle

There is a clear theme of struggle that takes place between Santiago and his body throughout the entire story. It gets worse, however, once he rows far out to sea. It takes three days for Santiago to harpoon and kill a great Marlin. He's exhausted, yet works relentlessly to lure and haul the fish, in order to make the greatest catch of his career. After finally catching the Marlin, Santiago cannot get the fish into the skiff. The struggle of harpooning the Marlin exhausts Santiago. "The old man felt faint, and sick and he could not see well". (p.26)

Struggle with Marlin

Trying to catch the Marlin, and then fighting the sharks, Santiago's body faces relentless struggle during those few days on the skiff. The old man and the sea is a worthy symbolic novel which conveys the ability of the author to exploit symbols to give literary value to the text.

Focus of This Paper

This paper may be divided into sections.

This paper first deals with aestheticism in general and tells about the common stylistic devices in literature such as simile, metaphor, irony and so on. Secondly, the paper makes the connection with the concept of symbol and some theories that are related to symbols such as Langer's theory, Whitehead theory, Frye's theory and Saussure's theory. Thirdly, I deal with the general overview of American literature and the major works of Hemingway, focusing on his masterpiece. Finally, the paper focuses on the symbols used in the novel and their interpretations. This work aims at showing the interest of Hemingway for symbols and his intention to represent themes behind the use of symbols in the old man and the sea.

American Literature

American literature has passed through a lot of periods by familiar number of masterpieces to vanquish the literary thirst of those who are fond of reading. Among many writers in nineteenth century, Hemingway is significant for his style. Hemingway who is well known as a writer commences his writing for the first time as a reporter for 'The Kansas City Star'. The experiences that he got as a journalist made him famous among the readers for his style. He avoided complicated syntax in his writing. About seventy percent of the sentences are simple sentences.

Fisherman Santiago

The novel opens with the struggle of old Santiago who is the hero of the novel, to catch a fish because he has failed to bring a fish for eightyfour days though he is an experienced fisher man in Cuba. And also, the hero of Hemingway is a baseball lover. This failure of Santiago to catch a fish makes him the laughing stock in the village. Anyhow the little boy Manolin, the

apprentice of Santiago keeps his eye upon the old man to take care of his meals and such things, though his parents force him to go with another boat, because of the bad luck of Santiago. Then to avoid his bad luck, Santiago plans to sail far into the sea, because he believes that man is not made for defeat.

The Struggle of Santiago with the Giant Marlin

In the middle section of the story, it is possible to see the struggle of Santiago with the giant marlin and when he comes back he struggles with sharks to save his great catch. Finally, though Shark destroyed the giant Marlin, Santiago becomes great among the fisherman in the village. Mainly the setting of the novel can be divided into two portions. At the beginning and the end the story takes place in the small fishing village Cuba that is situated near Havana. Cuba is an island in the Caribbean, whose main industry is fishing.

Hemingway's Personal Experience

Hemingway lived in Cuba for a few years before the revolution to Fidel Castro, obtaining an intimate knowledge of the places that are described in 'The Old Man and the Sea'. At the middle part of the story, it deals with the waves of the Gulf stream that brings the giant Marlin in the month of September and October. In the novel the setting also becomes symbolic, because the sea represents the total universe against the humanity represented by Santiago.

Sea represents great role in the novel as setting and a symbol. The main event of the story takes place in the sea. Here sea symbolizes the 'Universe' and the Santiago's isolation in the universe. Mast symbolizes the cross that Jesus Christ was forced to drag. The desire of the author to represent Santiago as a Christ-like figure, mast symbolizes the cross in the novel.

Symbols – Semblance to the Life of Jesus

In *The old man and the Sea* Santiago symbolizes Jesus Christ and the nature of human beings who don't like to accept defeat in their lives. When Santiago fights with Marlin, he suffers so much. However, he bears all these sufferings without complaining about it. And also he doesn't like to accept defeat, because he believes that man has been made not for defeat.

Manolin is the young boy who follows Santiago. In *The Old Man and the Sea* Manolin symbolizes the youth of Santiago and the disciples of Jesus. And he symbolizes the responsibility of youth for the elders. When the old man would look at Manolin he would see himself at a younger age. Manolin symbolizes the disciples of Jesus. Manolin gives his care towards the old man and that represents the youngsters, who look up to the elders of the society.

All the other fishermen in the story are the people who used new equipment for fishing while Santiago goes to fish in a small skiff. When Santiago brings the skeleton of the large marlin, they try to put him down by saying the following. Hemingway uses these fisher men and the proprietors of the coffee shop for the symbolical representation of the people who don't like to appreciate others. The fishes represent anyone who would only think about themselves rather than others. In some ways the fishes are like the sharks wanting to take things away from Santiago while Santiago is much like the Marlin.

In the novel many incidents can be seen which are similar to the life of Jesus. He doesn't try to impress the reader with an artificial complicated and unrealistic story. It is a fact that every word of the story plays an essential part and none is superfluous or meaningless. This is the reason why the story is so beautiful and unique in the literary world.

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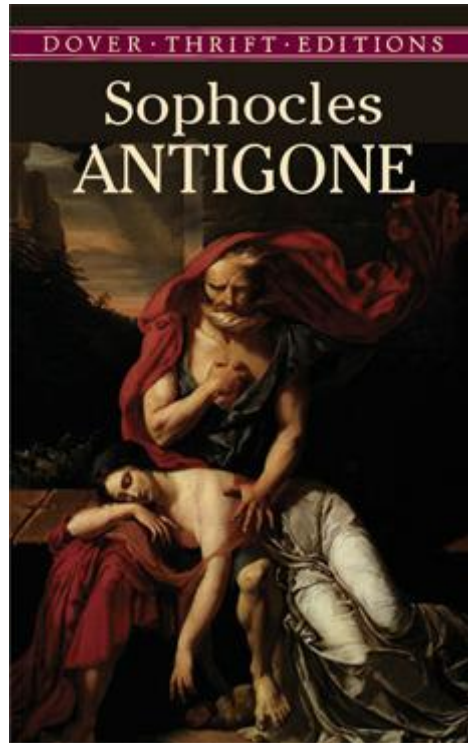
Struggles and Suffering in Hemingway's *The Old Man And The Sea*

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Sophocles' *Antigone* and Sathanar's *Manimekalai* - Pioneers in Social Feminism

Dr. D. Gnanasekaran

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Abstract

Comparative Literature looks beyond regional and national borders. Propelled by this premise, this article seeks to bring regional literatures to a larger audience as they project a collective image of Indian consciousness in terms of its culture and ethos. The study here employs a correspondence between the protagonist of an ancient Greek work, *Antigone* by Sophocles and that of an ancient Tamil work, *Manimekalai*, a post-Sangam text and one of the early major epics written by the Buddhist poet, Mudurai Kulavanikar Sathanar in the sixth century according to Paula Richman. They thus belong to a fairly remote period when society was exclusively patriarchal in outlook and function. The two protagonists represent the populace of their periods, take “out-of-tune” decisions, and exhibit extraordinary courage and self-thinking. Much ahead of their times, their nature anticipates the tendencies of modern women who have now gained enormous freedom and distinct individuality.

Key Words: *Antigone*, *Manimekalai*, Comparative Literature – social feminism – regional literature – thematic universals

Social Feminism

Social feminism is a branch of feminism that focuses upon both the public and private spheres of a woman's life and argues that liberation can only be achieved by working to end both the religious and cultural sources of women's oppression. According to Dietz, "Women who do not venture beyond the family or participate in practices beyond mothering cannot attain an adequate understanding of the way politics determines their own lives." She further says that women should have "a distinctly political consciousness steeped in a commitment to democratic values, participatory citizenship, and egalitarianism" (59).

Social feminism seeks to protect the private sphere from desecration. A discerned reader of *Antigone* and *Manimekalai* can easily discover the seeds of Feminism in general, and Social Feminism in particular, in the heroic deeds of the two women protagonists, Antigone and Manimekalai. They occupy different spaces located in different cultural contexts. But they share a common space at one point and exhibit a development of the thinking mind. They are ready to go into their selves and have a centre of sincerity in them. Their struggle in their respective times was to break the domination of men in the social and political spheres.

Antigone

Antigone is the story of a passionate young woman who refuses to submit to earthly authorities when they forbid a proper burial for her brother. Illustrating the rival claims of the state and the individual conscience, Antigone is an excellent example for the modern social feminist. Antigone bestows the rites of burial upon her battle-slain brother Polyneices in defiance of the edict of Creon, who was the ruler of Thebes. In so doing, she thereby brings about her own death, the death of her lover Haemon, who is Creon's son, and that of Eurydice, Creon's wife.

King Creon orders the corpse of Polyneices to be left in the open, as the feast for animals and birds. He further orders that whoever tries to violate this order shall be sentenced to cruel death.

Antigone tells these gloomy tidings to her sister, Ismene and informs her that she has resolved to give a decent burial to Polyneices with befitting obsequies in spite of the stringent orders given by the king. Her sister refuses to join her to defy the regal instructions and instead she says "Weak women such as we cannot strive with men; rather were it seemly bow to those that are stronger than ourselves." She further says that Antigone will be put to death if she challenges the king's order. So pathetically noble is the response of Antigone to her sister's argument: she says she

will gladly meet death if as a dutiful sister she is going to be punished for performing the sacred duty to her dead brother.

Antigone is caught in the act of performing funeral rites to Polyneices, the alleged traitor of the country. Antigone has broken the laws of the king, while fulfilling the laws of the Gods; for, according to the ideas of the Greeks, to sprinkle dust thrice over the body of the dead was equivalent to burial. Until this rite was performed, his brother's spirit must wander through space. But now it was entitled to the home appointed for it in Hades. It is ordered that Antigone be led to the dungeon where she is to die of starvation. Along with her, her lover Haemon, son of Creon also dies by stabbing himself to death. It appears that this innocent girl is being sentenced to death for merely standing up for what she believes and her action is right in the eyes of Gods. Antigone understands that life is only ephemeral, but death is eternal and this is why she stresses the importance of following the laws of the Greek Gods.

Sophocles' Portrayal of Women

Although ancient Greece was a male-dominated society, Sophocles' *Antigone*, portrays women as being strong and capable of making wise decisions. Antigone and her sister Ismene represent the ideal-driven and the tradition-bound woman respectively. Ismene is the traditional woman characterized as weak and subordinate. Through the character of Antigone, women finally get to present realistic viewpoints about their character. Antigone's spirit is filled with bravery, passion and fury which allow her to symbolize the very essence of woman. She is strong enough to do what her conscience tells her and follows the spiritual laws in defiance of the temporal laws of the land.

Antigone opposes Creon's law and buries her slain brother because she is compassionate and loves her brother very much. Creon however believes that his laws must be upheld and would do anything to prevent any type rebelling. He is even more infuriated when he learns that a woman has broken his laws. He tries to show Antigone his superiority by sentencing her to death. Conversely, Antigone shows how determined she is by accepting her consequences with pride. She does not try to hide that she is responsible for breaking Creon's laws; moreover, she takes all the credit. All the while she maintains her strength because she truly believes in her actions. These sorts of actions ultimately prove that Antigone is courageous and willing to stand up to men, which was completely against the norms in ancient Greece.

Also Filled with Sexist Male Viewpoint

The play is also filled with instances of a sexist male viewpoint. Creon is the leader of the Theban throne, a position he highly regards. He believes that he has a divine rule and therefore his laws are just and fair. He rules the kingdom with an iron fist and demonstrates his prejudices towards women throughout the play. First, Creon is so upset at Antigone's breaking his laws that he tries to hurt her as much as possible. He tries to act as proudly as possible stating, "No woman shall seduce us, if we must lose, let's lose to a man, at least. Is a woman stronger than we?"(212).

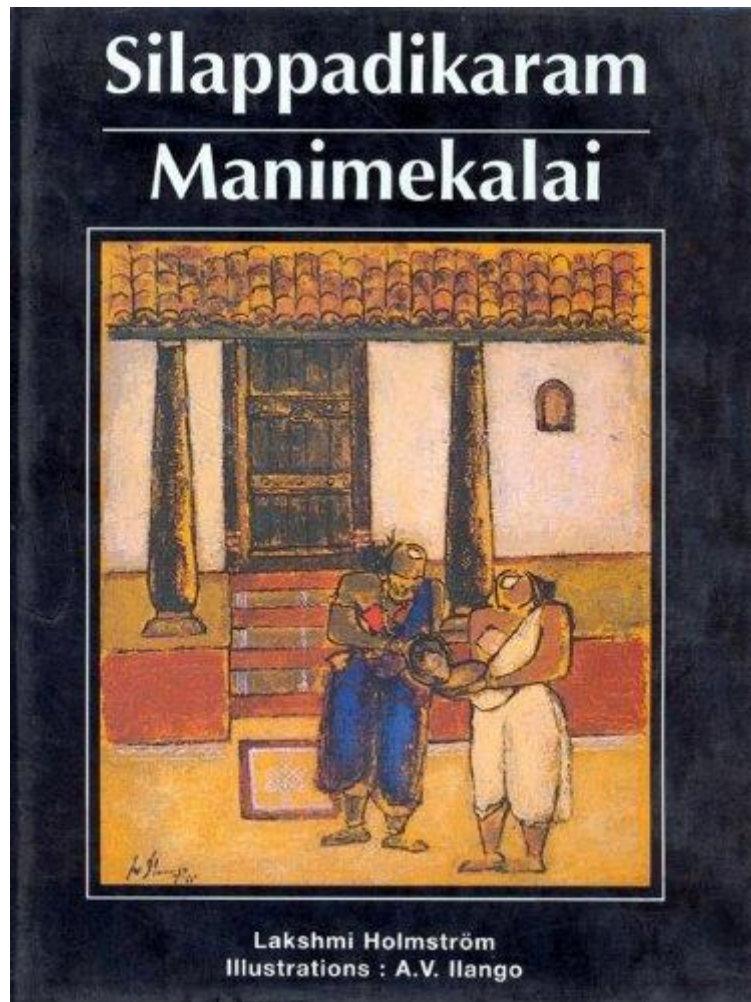
It is proved that Creon does not see woman as equal to the authority of men. He feels that women have no common sense and, therefore, they must be punished for their irrationality. He eventually realizes that he has offended the Gods with his actions as ruler of Thebes. It is not until his own wife kills herself because of his tyranny against humanity does he realize his mistakes. This, of course, is too late for him to redeem his lost loved ones or take back his contempt for women.

Character of Creon

The character of Creon demonstrates through his tyrant rule the male chauvinistic viewpoint of the ancient Greek world. This play proves that gender bias has always been present in society. Antigone's rebellion is especially threatening because it upsets gender roles and social hierarchy. By refusing to be passive, she overturns the fundamental but man-made rules of her culture.

Manimekalai

Like Antigone, Manimekalai, the protagonist of the Tamil epic, *Manimekalai*, is a highly evolved, self-thinking and self-activating individual. She sets out on making changes for the betterment of both herself and her society. Born to a courtesan, Madhavi and her paramour Kovalan, the protagonist of another early epic, *Silppadhikaram*, Manimekalai is expected to follow the traditional profession of her predecessors. Madhavi prefers renunciation after Kovalan's death, leaving Manimekalai to fend for herself. She has already grown into a damsel. When she goes into the garden to pick flowers, her captivating beauty enchants Udhayakumaran, the Chola prince of her native kingdom. Manimekalai avoids him and as he pursues her passionately, she goes into hiding. The prince's hot pursuit proves unsuccessful and so determines to win her hand through Manimekalai's maternal grandmother, Chitrapathi. The old lady also is consistent in her efforts to bring Manimekalai back into the traditional fold. She encourages the prince in all possible ways to realize his goal of winning Manimekalai's affection so that her class of women could continue to serve the male sex.



Even Manimekalai's trusted friend Sudhamathi innocently tries to wean Manimekalai away from her self-willed, self-chosen path of social reform and sainthood. She briefs Manimekalai of the prince's single-mindedness to marry the protagonist. But Manimekalai has other plans and the plans are already getting concretized in her mind. In addition, the sea goddess of Manimekala, through her oracles, helps Manimekalai to realize her goal in life. The goddess takes her to the Maniballava Island. Sudhamathi is much aggrieved at Manimekalai's social consciousness and, however, she is convinced about the task that Manimekalai has taken upon herself as envisaged in her previous birth itself.

Amudhasurabhi

A divine monk on the island presents her with the Amudhasurabhi vessel and with this she embarks upon eradicating the evil of hunger. Udhayakumaran who has been madly in love dies in mysterious circumstances while trying to woo Manimekalai. The king overcome with grief puts Manimekalai in prison as he feels that she is responsible for her son's death. Soon the king realizes the mistake and, filled with remorse, seeks Manimekalai's forgiveness. She preaches him to give up

lust, revenge, alcohol, falsehood, and theft. She remains unperturbed and steadfast in her conviction despite the patriarchal threats and values.

A Victim of Male Domination

Manimekalai's grandmother, Chitrapathi symbolizes the average woman in such a male-dominated society and also represents a victim of male domination. Manimekalai transcends the traditional femininity and rises above both men and women in her contemporary society and proves to be unique and individual. She breaks the so-called traditional image of woman and elevates the woman to the level of a divine being. Her moral strength and unswerving conviction lend her an added dimension, given the circumstances of her birth. She had descended from a family of courtesans, but determined to wipe off the stigma that was naturally attached to her by birth and also the vestiges of such an avocation from society itself.

A Determined Woman to Serve Humanity

Manimekalai proves to be as strong as a man, or even stronger than the male sex. She sends signals to her gender that women should transcend the tradition-bound, male-dominated societal barriers and break free from the male-oriented, self-serving norms if they want to attain political and social independence and assert their individuality. Manimekalai not only shuns marital bond and motherhood in favour of her independent thinking and social service but also strives to reform her society in particular and the world in general. She capitalizes on the boon of Amudhasurabi as a tool to establish a hunger-free humanity and becomes a Buddhist Bikkuni and no doubt, her true democratic consciousness is quite relevant even today.

Did Not Succumb to the Pressures of Traditions and Temptations

Had she succumbed to the pressures of traditions and temptations and chosen an easy-going life like those of her class, she would have either revived her mother's profession or married Udhayakumaran to taste the worldly pleasures. Like Antigone, she too refuses to be passive and overturns the fundamental but ill-balanced rules of her culture. By stepping out of a domestic circle, she steps into the bastions hitherto held by the male sex to rule the world as a social reformer and as a spiritual guru. She is not only a reformer herself but a tool of reformation. Manimekalai has thus established through her personal life that a woman can acquire such strength that she need not be, and should not be, "the other". Like Antigone's martyrdom, Manimekalai's self-sacrifice for the cause of social feminism results in the self-realization and re-awakening of Chitrapathi, King Creon, and the Chola king, father of Prince Udhayakumaran.

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“Critical Pedagogy” Adopted by High School English Teachers with reference to Listening Skill of Students in Manipur

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Abstract

This paper presents the results from a qualitative research study that explores the experiences of high school teachers in the field of pedagogy. The study considers teachers who may not have explicitly learned about or applied innovative practice in teaching English. It investigates how feasible and desirable they find the techniques and pedagogical approaches to be based on their teaching experiences in school with largely upper –middle class students, so the issue of applying pedagogical approaches with affluent students adds a dimension of interest to this study. It was generally expected that school teachers would be implementing several teaching approaches prescribed in NCF-2005 but these pedagogies were found only partially implemented by them at Elementary stage in Manipur. Probably this could be one of the main reasons that the students are not excellent in communicative skill which are emerging demand of English. Therefore, there is a need to address this issue because it may not help future careers of the children in this global market of English.

After the identification of this problem, ten schools (5 Private English medium schools and 5 Government schools) were selected for our study. Among these 5 Private schools, 2 of them were convent schools. Of the 5 Government schools, one is a model school where relatively more facility has been created by the Government. In order to carry out the investigation, questionnaires were administered to the teachers of English, who are working in these ten schools; and their responses were analyzed. In addition, the Heads/Principals were also consulted by the investigator in relation to teaching/learning process, evaluation systems and their administration. We found some discrepancies in methods, approaches and techniques adopted by teachers due to which low achievement in English occurs. We assess listening of the students with some of techniques which could be used as innovative practice in the classroom transaction for developing life skills.

Key words: Pedagogical pedagogy, Elementary stage (Primary +Upper Primary), NCF-2005, Listening skill, Teaching Methodology, Teaching English.

Introduction

The term *Critical Pedagogy* was attached to the work of Brazilian Literacy educator and curriculum specialist Paulo Freire. Pedagogical Approaches or Critical pedagogy brings a new socio-political view of linguistics and language teaching that is beginning to influence the teaching of English to speakers of other languages field. In short, critical pedagogy was started out of the need of reforming education in a way that it would acknowledge the influence of the social and political elements existent in each and every educational context. Teacher and student engagement is critical in the classroom because it has the power to define whose knowledge will become a part of school-related knowledge and whose voices will shape it. Students are not just young people for whom adults should devise solutions. They are critical observers of their own conditions and needs, and should be participants in discussions and problem solving related to their education future opportunities. Hence children need to be aware that their experiences and perceptions are important and they should be encouraged to develop the mental skills needed to think and reason independently and have the courage to dissent. Participatory learning and teaching emotion and experience need to have a definite and valued place in the classroom. While classroom participation is a powerful strategy it becomes an instrument to enable teachers to meet their own ends. True participation starts from the experiences of both students and teachers.

Angelil Carter (1997) states that “research in SLA has been dominated by questions regarding the psychological process of language learning with less concern for the wider social context, the power relations within the context, and their effect on psychological variables” (p. 263) . Therefore, critical pedagogy followers advocate that the field of TESOL should not focus on Linguistics, but also look into the field of education for inspiration and change.

Pennycook (1999) has stated that “critical work in TESOL is an attempt to locate aspects of teaching English to speakers of other languages within a board, critical view of social and political relations”(p 332). Crookes and Lehner (2000) have explained that “Critical pedagogy in ES/FL), then, takes as joint goals the simultaneous development of English communicative abilities together with the ability to apply them to developing a critical. Awareness of the world and the ability to act on it was to improve matters” (p 1).

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“Critical Pedagogy” Adopted by High School English Teachers with reference to Listening Skill of Students in Manipur

Several studies had been conducted to find out the teaching/learning process of English in Manipur. Singh (2002) explored the problem, prospect and status of English in Manipur in his research “A Critical Scrutiny of the Position, Problems and Prospects of English in Manipur”. Devi (2006) explored the difference between the sentence structures in English and Manipuri language in her research “Sentence structure in English and Manipuri Language, A contrastive study”. Sujeta Beishamayum (2010) explored linguistic problems in learning English language in her research “Communication and linguistic problems faced by Meiteiron speakers in learning English language.”

However, there is no study available with regard to the teaching learning process of school teachers at the elementary stage in Manipur. Before we begin the analysis of the problem it is important that we need to understand the methodologies and approaches in the teaching/learning process of English which were recommended in NCF 2005. Since we have not seen much improvement in learning English in schools in Manipur, we will make an attempt to examine teaching learning process adopted by the attitude and competency of the school teachers towards teaching English in Manipur.

In the light of the above background, we will investigate critical pedagogy adopted by school teachers with reference to low achievement of language learners at elementary stage in Manipur. The identification of this problem not only helps the teachers to develop their professional careers, but it also could be of use to students too. The findings of this study may be useful to teachers and teacher educators in choosing relevant methods and approaches at the lower and upper Primary stages in Manipur.

The Structure of the Paper

In section 1.1, we will discuss the methodology adopted in the study while section 1.2 deals with the responses of questionnaire from the teachers are examined. In the next section 1.3, analysis of language ability tests: Listening skill, Speaking skill, Reading skill and Writing skill. This is followed by section 1.4, where we discuss the findings of the study conducted. In the section 1.5, we conclude with some of remedial measures in order to enhance the competency of the teachers in teaching English.

1.1. Methodology

For this research, firstly, we take 3 teachers from each school and the total number of teachers we took from ten schools is 30. The questionnaires consisting of 100 questions were administered to the teachers who were teaching English subjects in the respective schools. The responses of the teachers were analyzed. Among 100 questions in the questionnaires, we focused only on 30 main teaching points. Secondly, we planned to take up 400 students of VIII standard, taking 40 students from each school for collection of data. But we could not get the number of students we had stipulated earlier for our study since there was less number of enrollment in some Government schools. The total number of students was 290. It was surprisingly found while collecting data that out of the 5 Government schools we approached only one school in the serial number 10 has got more than 40 students. This school is a model school to which more attention is given by the Government to create facilities, etc. These 290 students are given a language ability test consisting of 8 test items, i.e., Listening skill, Speaking skill, Reading skill and Writing skill. These test items did not cover Phonetic aspect of Listening skill. The proficiency of the students is assessed on the four grade points. If the school attains 85% to 100 % the school is rated as “Excellent”, while the school secures 75% to 84% it is graded “Very good”. It is followed by next grade, i.e., “Good” if the school attains 60% to 74%. Finally, the school which has 40% to 59% is rated as ‘Weak’.

Serial numbers 1 - 5 are Private English medium schools, Number of students in the serial numbers in 1- 5 = 200

Serial numbers 6 - 10 are Government schools, Number of students in the serial numbers in 6-10 = 90

Table A

Sl. No.	Name of the schools	Medium of instruction	Number of the teachers selected	
			Males	Females
1.	Nirmalabas High school (Imphal West)	English		40
2.	St. George High School (Imphal East)	English	20	20
3.	IPS (Imphal West)	English	20	20
4.	Ever Green High School (Thoual district)	English	20	20
5.	Paradise High School (Thoual district)	English	20	20
6.	Ngasi Rastrapili Girl High School (Imphal West)	Manipuri		10
7.	Kwakeithel Girls High School (Imphal West)	Manipuri		16
8.	Thangmeiban Lilasingkhongnangkhong High School (Imphal East)	Manipuri		14
9.	Meitei Mayek high School (Imphal West)	Manipuri		10
10.	Wangkhei High School (Imphal East)	English		40
	Total no. of students		80	210

Table B

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Sl. No	Name of the schools	Medium of instruction	Qualification	Number of the teachers selected	
				Males	Females
1.	Nirmalabas High school (Imphal West)	English	M.A. (English), B.Ed.	1	2
2.	St. George High School (Imphal East)	English	M.A. (English), B.Ed.	1	2
3.	IPS (Imphal West)	English	M.A. (English), B.Ed.	2	1
4.	Ever Green High School (Thoubal district)	English	M.A. (English)	3	0
5.	Paradise High School (Thoual district)	English	M.A. (English)	3	0
6.	Ngasi Rastrapili Girl High School(Imphal West)	Manipuri	B.A.(Political Science)	2	1
7.	Kwakeithel Girls High School (Imphal West)	Manipuri	B.A. (English)	2	1
8.	Thangmeiban Lilasingkhongnangkhong High School (Imphal East)	Manipuri	B. A.	2	1
9.	Meitei Mayek high School (Imphal West)	Manipuri	B.A.	2	1
10.	Wangkhei High School (Imphal East)	English	B.A. (Home Science)	2	1
Total no. of teachers				20	10

Table 1

Sl. No	Name of the schools	Medium of instruction	Number of the students selected	
			Boys	Girls
1.	Nirmalabas High school (Imphal West)	English		40
2.	St. George High School (Imphal East)	English	20	20
3.	IPS (Imphal West)	English	20	20
4.	Ever Green High School (Thoual district)	English	20	20
5.	Paradise High School (Thoual district)	English	20	20
6.	Ngasi Rastrapili Girl High School (Imphal West)	Manipuri		10
7.	Kwakeithel Girls High School (Imphal West)	Manipuri		16
8.	Thangmeiban Lilasingkhongnangkhong High School (Imphal East)	Manipuri		14
9.	Meitei Mayek high School (Imphal West)	Manipuri		10
10.	Wangkhei High School (Imphal East)	English		40
Total no. of students			80	210

Grand total =

$$80+210 = 290$$

1.2: Analysis of Questionnaires Administered to Teachers

The questionnaires containing 100 questions were administered to teachers of ten schools in order to find out whether they were following and implementing the guidelines of NCF 2005 and MLL based teaching in the respective schools and whether they have positive attitude towards teaching English in these schools. Among these 100 questions, we focused only 30 important teaching points in view of NCF 2005 and MLL based teaching in the ten schools. The data collected were used to notice which items were followed by the teachers in the class-room transaction.

Based on these 10 teaching point in pedagogy, teachers were grouped into three categories: A, B and C; the teachers following 10 teaching points mentioned in the Table 9 as A (Fully implementing NCF-2005) , the teachers following 10 teaching points mentioned in the Table 10 as B (Partially implementing NCF-2005 and the teachers following 10 teaching points mentioned in the Table 11 as C (Non implementing critical pedagogy in NCF-2005) .

Table 2

10 questions in relation to pedagogy of NCF-2005.

1. Problem Analysis
2. Higher level of questioning.
3. Competency Based Teaching Learning.
4. Constructivist approach to teaching
5. Teaching all the four skill through Innovative techniques.
6. Collaborative teaching.
7. Activity based teaching.
8. Interactive teaching.
9. Question design and blue print based assessment
10. CCE (Continuous And Comprehensive Evaluation).

Table 3

10 questions in relation to partial pedagogy of NCF-2005.

1. Activity based teaching.
2. Answer Question.
3. Higher level of Questioning.
4. Teaching content based teaching.
5. Remedial teaching
6. School based test and assessment.
7. Objective of teaching
8. Question design
9. Blue print
10. CCE (Continuous And Comprehensive Evaluation)

Table 4

10 questions in relation to traditional methods implemented in the class-room.

1. Introduction
2. Teaching aids
3. Lower level of questioning
4. School based evaluation
5. Reading aloud and asking questions.
6. Explanation
7. Content based teaching
8. Lecturer method
9. Grammar teaching
10. Vocabulary teaching

Based on the 10 question each in relation to teaching points in **Table 2, 3 and 4**, teachers were categorized into three group **A (Fully implementing pedagogical approaches in NCF-2005)** , **B (Partially implementing pedagogy in NCF-2005)** and **C (Non implementing pedagogy in NCF-2005)** as shown in **Table 5**. 18 school teachers were in group **B (Partially implementing pedagogical approaches in NCF-2005)** and 12 school teachers were in the group **C (Non implementing pedagogical approaches in NCF-2005)**. Not a single teacher was in the group **A (Fully implementing critical pedagogy in NCF-2005)** .The Private school teachers in the serial numbers 1-5 were found partially implementing critical pedagogy in NCF-2005 in the schools . Whereas Government school teachers in the serial numbers 6 to 9 were in the group **C (Non implementing critical pedagogy in NCF-2005)** . Only 3 Government school teacher in the serial number 10 were partially implementing critical pedagogy in NCF-2005 and it had better performance than the rest of Government school teachers in the serial numbers 6-9.

3 Categories of Teachers Based on the 10 pedagogical approaches of teaching Points in NCF-2005:

Group A = Teachers who fully Implements pedagogical approaches of teaching point in NCF-2005.

Group B = Teachers who partially Implements pedagogical approaches in NCF-2005.

Group C = Teachers who do not Implement pedagogical approaches according to NCF-2005.

Table 5

Sl. no	Teachers in the schools	Group A	Group B	Group C
1	Nirmalabas High School, Imphal West		Partially Implementing pedagogical approaches in NCF- 2005.	
2	St. George High School Impal East		Partially Implementing pedagogical approaches in NCF 2005	
3	IPS Imphal West		Partially Implementing pedagogical approaches in NCF 2005	
4	Ever Green Flower High School, Thoubal		Partially Implementing pedagogical approaches in NCF 2005	
5	Paradise High School, Thoubal		Partially Implementing pedagogical approaches in NCF 2005	
6	Ngasi Rastralipi High School, Imphal West			Non Implementing pedagogical approaches in NCF- 2005.
7	Kwakeithel Girls' High School, Imphal West			Non Implementing pedagogical approaches in NCF- 2005.
8	Meitei Mayak High School, Imphal East			Non Implementing pedagogical

				approaches in NCF-2005.
9	Lilashing Khongnangkong High School, Imphal East			Non Implementing pedagogical approaches in NCF-2005.
10	Wangkhei Girl High School, Imphal East.		Partially Implementing pedagogical approaches in NCF 2005	

1.3: Test items of Listening skill of students in ten schools given in table 1:

Table 6.

Sl. No.	Name of the skills	Test Items	Purpose
1.	Listening skill	(i) Colouring Boxes (ii) Family tree (iii) Road Mapping (iv) Story telling (v) Dialogue	Inferring the speech based information.

Result of Listening skill tests displayed in the following tables (7 to 11):

In the first test item of Listening skill, “Colouring boxes” as shown in the **table 7** below, 40% to 55% of Private English medium school students responded correctly and 45% to 60 % of Private school students gave incorrect responses. All the students have not fared well scoring only weak grade. Even the reputed school in 1st serial could score only 55% of the students correct. Similar result have been obtained by Wangkhei High school serial in 10th serial number in the table, followed by St. George school High school securing 50% of the students’ correct and the lowest being the school in 6th serial number while the remaining schools are in between the scores of 20% and 40% . Here in this test surprisingly the performance is very low as none of schools could secure even “good “grade.

Table 7.

Sl. no.	Name of the schools	No. of the students	Given text (Passage)	Mode of questioning (choosing the right option)	No of correct responses	No of Incorrect responses	Performance in percentage (%)	
							Correct responses	Incorrect responses
1	Nirmalabas High School	40			22	18	55%	45%
2	St.George High School, Imphal West	40			16	24	40%	60%
3	IPS, Imphal West	40			16	24	40%	60%
4	Ever Green School, Thoubal	40			14	26	35%	65%
5	Paradise High School, Thoubal	40			14	26	35%	65%
6	Ngasi Rastrapili High School, Imphal West	10			2	8	20%	80%
7	Kwakeithel Girl's High School, Imphal West	16			4	12	25%	75%
8	Meitei Mayak High School, Imphal East	10			3	7	30%	70%
9	Lilashing Khongnangkhong High School, Imphal West	14			4	10	29%	71%
10	Wangkhei High School, Imphal East.	40			16	24	50%	50%

In the 2nd test item of **Listening skill**, “**Family Tree**” in the **Table 8** of tracing relationship, it is observed that the comprehensive response given by the students of the Private schools ranged from 35% to 50% while 15% to 50% of the Private school students gave their incorrect response. The performance of Government schools except the one in the serial number 10 has extremely low ranging from 20% to 29%. What we can see from the test of tracing relationship is, even though some individual students have performed well however, the overall performance of the school is very poor and categorized in the weak grade as the maximum performance given by the school (Nirmalabas High School) in the serial number 1 is only 55% achievement with regard to this list. The Government

school (Wangkhei Girl's High School) in the serial number 10 though it comes under the weak grade, has followed the school (Nirmalabas High School) in the serial number 1.

Table 8.

Sl. no.	Name of the schools	No. of the students	Given text (Passage)	Mode of questioning (choosing the right option)	No of correct responses	No of Incorrect responses	Performance in percentage (%)	
							Correct responses	Incorrect responses
1	Nirmalabas High School	40			22	18	55%	45%
2	St.George High School, Imphal West	40			16	24	40%	60%
3	IPS, Imphal West	40			16	24	40%	60%
4	Ever Green School, Thoubal	40			14	26	35%	65%
5	Paradise High School, Thoubal	40			14	26	35%	65%
6	Ngasi Rastrapili High School, Imphal West	10			2	8	20%	80%
7	Kwakeithel Girl's High School, Imphal West	16			4	12	25%	75%
8	Meitei Mayak High School, Imphal East	10			3	7	30%	70%
9	Lilashing Khongnangkhong High School, Imphal West	14			4	10	29%	71%
10	Wangkhei High School, Imphal East.	40			16	24	50%	50%

In the third test item of listening skill, “**Road Mapping**” as shown in the **table 9** below, 40% to 55% of Private English medium school students responded correctly and 45% to 60 % of Private school students gave incorrect responses. All the students have not fared well scoring only weak grade. Even the reputed school in 1st serial could score only 55% of the students correct. Similar result have been obtained by Wangkhei High school serial in 10th serial number in the table, followed by St. George High school securing 50%; the lowest being the school in 6th serial number while the remaining schools are in between the scores of 20% and 40% . Here in this test surprisingly the performance is very low as none of the schools could secure even a good grade.

Table 9.

Sl. no.	Name of the schools	No. of the students	Given text (Passage)	Mode of questioning (choosing the right option)	No of correct responses	No of Incorrect responses	Performance in percentage (%)	
							Correct responses	Incorrect responses
1	Nirmalabas High School	40			22	18	55%	45%
2	St.George High School,Imphal West	40			16	24	40%	60%
3	IPS, Imphal West	40			16	24	40%	60%
4	Ever Green School, Thoubal	40			14	26	35%	65%
5	Paradise High School, Thoubal	40			14	26	35%	65%
6	Ngasi Rastrapili High School, Imphal West	10			2	8	20%	80%
7	Kwakeithel Girl's High School, Imphal West	16			4	12	25%	75%
8	Meitei Mayak High School, Imphal East	10			3	7	30%	70%
9	Lilashing Khongnangkhong High School, Imphal West	14			4	10	29%	71%

10	Wangkhei High School, Imphal East.	40			16	24	50%	50%
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In the 4th test item of **Listening skill**, “**Story telling**” in the **Table 10** of tracing relationship, it is observed that the comprehensive response given by the students of the Private schools ranged from 35% to 50% while 15% to 50% of the Private school students gave their incorrect response. The performance of Government schools except the one in the serial number 10 has extremely low ranging from 20% to 29%. What we can see from the test of tracing relationship is, even though some individual students have performed well however, the overall performance of the school is very poor and categorized in the weak grade as the maximum performance given by the school (Nirmalabas High School) in the serial number 1 is only 55% achievement with regard to this list. The Government school (Wangkhei Girl’s High School) in the serial number 10 though it comes under the weak grade, has followed the school (Nirmalabas High School) in the serial number 1.

Table 10

Sl.no.	Name of the schools	No. of the students	Given text (Passage)	Mode of questioning (choosing the right option)	No of correct responses	No of Incorrect responses	Performance in percentage (%)	
							Correct responses	Incorrect responses
1	Nirmalabas High School	40			20	20	50%	50%
2	St.George High School, Imphal West	40			18	10	45%	55%
3	IPS, Imphal West	40			16	24	40%	60%
4	Ever Green School, Thoubal	40			16	24	40%	60%
5	Paradise High School, Thoubal	40			14	26	35%	65%

6	Ngasi Rastrapili High School, Imphal West	10			2	8	20%	80%
7	Kwakeithel Girl's High School, Imphal West	16			4	12	25%	75%
8	Meitei Mayak High School, Imphal East	10			2	8	20%	80%
9	Lilashing Khongnangkong High School, Imphal West	14			4	10	29%	71%
10	Wangkhei High School, Imphal East.	40			20	20	50%	50%

In the 5th test item of **Listening skill**, “**Dialogue**” in the **Table 11** of tracing relationship, it is observed that the comprehensive response given by the students of the Private schools ranged from 35% to 50% while 15% to 50% of the Private school students gave their incorrect response. The performance of Government schools except the one in the serial number 10 has extremely low ranging from 20% to 29%. What we can see from the test of tracing relationship is, even though some individual students have performed well however, the overall performance of the school is very poor and categorized in the weak grade as the maximum performance given by the school (Nirmalabas High School) in the serial number 1 is only 55% achievement with regard to this list. The Government school (Wangkhei Girl's High School) in the serial number 10 though it comes under the weak grade, has followed the school (Nirmalabas High School) in the serial number 1.

Table 11

Sl.no.	Name of the schools	No. of the students	Given text (Passage)	Mode of questioning (choosing the right option)	No of correct responses	No of Incorrect responses	Performance in percentage (%)	
							Correct responses	Incorrect responses

1	Nirmalabas High School	40			20	20	50%	50%
2	St.George High School, Imphal West	40			18	10	45%	55%
3	IPS, Imphal West	40			16	24	40%	60%
4	Ever Green School, Thoubal	40			16	24	40%	60%
5	Paradise High School, Thoubal	40			14	26	35%	65%
6	Ngasi Rastrapili High School, Imphal West	10			2	8	20%	80%
7	Kwakeithel Girl's High School, Imphal West	16			4	12	25%	75%
8	Meitei Mayak High School, Imphal East	10			2	8	20%	80%
9	Lilashing Khongnangkong High School, Imphal West	14			4	10	29%	71%
10	Wangkhei High School, Imphal East.	40			20	20	50%	50%

Discussion

Based on the 10 questions each in relation to teaching points in **Table 2, 3, 4 and 5**, ten school teachers were categorized into three group **A (Fully implementing Critical Pedagogy)**, **B (Partially implementing Critical Pedagogy)** and **C (Not implementing Critical Pedagogy)** as shown in **Table 12**. **18 teachers are in group B; they are partially implementing Critical Pedagogy in schools and**

12 teachers are in group C. None of the teachers in the schools are totally implementing Critical Pedagogy. One of the probable reasons for this incompetency of school teachers could be that teachers have not fully understood or they were not aware of the critical pedagogy recommended in NCF-2005, even though Government imparted training to Government school teachers through SSA, School Education Department and SCERT, Government of Manipur. It was also found that there were no teachers specifically appointed for teaching English in the Primary and Upper Primary Government schools (Elementary schools). For example, teachers of Mathematics and Science were found teaching English in the Government schools. We could see an ad hoc policy in teaching English that head teachers/Principals deputed the teachers of Mathematics and Science to attend the training programmes in English.

According to the results displayed in the **Tables 7 to 11**, performances of students varied from individual to individual and from school to school in different test items. None of the students could get 'Excellent' 'Very Good' and 'Good' in listening skill". The students in the serial number 1 secured the highest number in all the tests among students. The students in the serial number 6 secured the lowest number in almost all the tests among students in ten schools. We can now come to conclusion that overall the students of Private schools had higher level of proficiency than that of Government schools except one Government school which is model school. It is apparent that the Private schools take well care of the students, even though the teachers did not follow and implement the guidelines of NCF-2005 and MLL bases teaching. The students of the Government school in the serial number 10 had higher level of proficiency than the rest of Government schools. It may be because Government gives more facility and attention to the school.

Conclusion

Knowing all these facts, some remedial measures may be taken up to improve critical pedagogy of the teachers in class room transaction. Government should appoint teachers of English from the candidates who have completed B.A. English Honours at least. The teachers should be sensitized participatory approach of teaching English. They need to be trained how to transact English class in terms of skill based teaching; apart from that, they should be oriented frequently about the ways of teaching English. In activity based method wherein full participation of students should take place. Further, they should be motivated very often by higher authority to take up innovative practice based on student participation. Books on innovative methods and techniques of teaching English should be provided in the library. These English teachers should be assessed every year and their salary should be

increased according to their performance. And the students should also be motivated by a wide range of awareness about usefulness of English in this global market of English.

Abbreviations

L1: First language.
L2: Second language.
CP: Critical Pedagogy.
LT: Language teaching
ELT: English language teaching.
LSRW: Listening, Speaking, Reading, Writing.
CBTL: Competency Based Teaching Learning.
MLL: Minimal level of learning.
NCERT: National council of Education and Research and Training.
MHRD: Ministry of Human Resource Development.
ELT: English language teaching.
NCF: National Curriculum Framework.
MHRD: Ministry of Human Resource Development.
CCE: Continuous And Comprehensive Evaluation.
SSA: Sarva Shiksha Avhiyan
SCERT: State Council Of Educational Research and Training.
NCF: National curriculum Framework.

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Nominal Ellipsis in Manipuri

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Abstract

The present paper makes an attempt to explore the extra-linguistic features of some of the modifiers that can function as head in an elliptical nominal group. Those modifiers that are to be studied here are *numeratives*, *adjectives*, *possessives* and *quantifiers* and they are to be analyzed at the discourse level. In Manipuri nominal ellipsis, an elliptical nominal form is formed by omitting the head noun and making the modifiers as head of that group. The modifiers that become the head of that elliptical nominal group have taken the suffixes having been attached to the head of the non-elliptical nominal group. The elliptical nominal group presupposes the noun that is in the preceding part of the discourse and an anaphoric relation is made between them. The modifiers working at the phrase level are now playing a great role at the discourse level also. As the modifiers have the capacity to become the head of an elliptical nominal group, they become an important part of Manipuri discourse. In such way, nominal ellipsis has become a vital cohesive device used to make a Manipuri cohesive discourse. Because of having such role to make a cohesive discourse, nominal ellipsis has become an inevitable part of the analysis of Manipuri discourse.

Keywords: Manipuri, numeratives, adjectives, possessives, quantifiers, ellipsis.

Introduction

The term 'ellipsis' means the 'substitution by zero'. The starting point of the study of ellipsis can be the familiar notion that it is 'something left unsaid'. There is no implication here that what is unsaid is not understood; on the contrary, 'unsaid' implies 'but understood nevertheless', and another way of referring to ellipsis is in fact as something understood where 'understood' is used in the special sense of 'going without saying' (Halliday and Hasan, 1976). Where there is ellipsis, there will be a presupposition, in the structure, that something is to be supplied, or understood. Here the nominal ellipsis which is frequently used in the Manipuri discourse is studied as follows.

Nominal Ellipsis

Nominal ellipsis means the ellipsis within the nominal group i.e. noun phrase. Nominal ellipsis occurs only when the head noun of a noun phrase is left unsaid and it is associated with the sense of incompleteness. As nominal ellipsis is to keep a relationship between the different parts of the discourse, the head noun of an elliptical nominal group is to be anaphorically related to the presupposed item that is present in the preceding part of the discourse (both spoken and written). The importance of nominal ellipsis in making a cohesive discourse lies on the fact that nominal ellipsis aims to establish a relationship between the different parts of a discourse.

In nominal ellipsis the head noun of a noun phrase is omitted and a noun modifying element should function as the head of that noun phrase. The modifying items include those preceding head noun (pre-modifiers) and those following head noun (post-modifiers). Some of Manipuri linguistic elements (modifiers) that function as head in an elliptical nominal group are focused here. Those Manipuri modifiers that are to be studied here are numeratives, adjectives, possessives and quantifiers. They are given as in the following table.

Table 1

The Manipuri modifiers functioning as head of the elliptical nominal form

Modifiers		Types	Markers	Gloss
1.	Numeratives	Cardinal	əmə, əni, əhum	‘one’, ‘two’, ‘three’
		Ordinal	əhanbə, ənisubə	‘first’, ‘second’
2.	Adjectives	Attributive	əp ^h əbə, ənəubə	‘good’, ‘new’
3.	Possessives	Noun	noun + -gi	‘of someone’
		Pronoun	personal pronoun + -gi	‘of someone’
4.	Quantifiers	—	loinə, k ^h ərə, k ^h itəŋ, əməttə	‘all’, ‘some’, ‘a little’, ‘any’

Numeratives

In Manipuri nominal ellipsis, numerative is one of the linguistic elements that can become the head of an elliptical nominal group. As mentioned above that if there is an elliptical nominal group,

there will be a noun modifying element that functions as head of the nominal group. The numeratives can function as head of the elliptical nominal group. It has become possible for numeratives to function as head of the nominal group that is elliptical because of having a presupposed item in the preceding part of the discourse. In this sense nominal ellipsis is anaphoric in relation that bridges different parts of a discourse.

The Manipuri numeratives to be studied first are the cardinals like *əmə* ‘one’, *əni* ‘two’, *əhum* ‘three’... etc. All these cardinals can become the head of an elliptical nominal group.

1. A- *həndək* *cəhigi* *keləndər* *ləibirəbəra*
 həndək *cəhi-gi* *keləndər* *ləi-bi-rə-bə-ra*
 this time year-GEN calendar buy-HON-PERF-NMZ-INTR
 ‘Have you bought the calendar of this year?’
- B- *hoi* *əmə* *ləijəre*
 hoi *əmə* *ləi-jə-re*
 yes one buy-REFL-PERF
 ‘Yes, I have bought one.’

In the above cited example it has been seen that the Manipuri cardinals can be used as head of the elliptical nominal group. These cardinals are working as modifiers and accompanied with a head noun. When a nominal group is elliptical i.e. the head noun is omitted but understood, the cardinals will remain as head of that elliptical nominal group.

In the example (1) the cardinal *əmə* ‘one’ used in the speaker B’s utterance functions as head presupposing the noun *keləndər* ‘calendar’ that is in the preceding part of the discourse. The non-elliptical form of the nominal group is *keləndər əmə* ‘one calendar’. The cardinal *əmə* ‘one’ is used in the nominal substitution too. But there is a big difference between the elliptical *əmə* and the substitute *əmə*. In the nominal substitution, *əmə* that is used as substitute item will be preceded by a modifying element whereas in the case of nominal ellipsis the cardinal *əmə* will stand alone as the head of a nominal group where the head noun is omitted.

2. magi	tebəldə	g ^h əri	k ^h ərə	ləibəni
ma-gi	tebəl-də	g ^h əri	k ^h ərə	ləi-bə-ni
he-GEN	table-LOC	watch	some	have-NMZ-COP
nəŋ	əni	ləuro		
nəŋ	əni	ləu-ro		
you	two	take-PERS		

‘There are some watches on his table. You take two.’

In the example (2), the nominal group of the second utterance is made up of the cardinal *əni* ‘two’ only. The cardinal *əni* functions as a head of the nominal group in which the head noun is omitted. The non-elliptical form of the nominal group will be *g^həri əni* ‘two watches’ because of having anaphoric relation between the cardinal *əni* ‘two’ and the presupposed noun *g^həri* ‘watch’ in the preceding utterance.

3. A- nəŋgi	pensil	kəja	ləiribəge
nəŋ-gi	pensil	kəja	ləi-ri-bə-ge
you-GEN	pencil	how many	have-PROG-NMZ-INT

‘How many pencils do you have?’

B- əigidi	məri	ləiri
əi-gi-di	məri	ləi-ri
I-GEN-PART	four	have-PROG

‘I have four.’

In the example (3) the non-elliptical nominal group in the utterance of the speaker B will be *pensil məri* ‘four pencils’. The nominal group is made elliptical by omitting the head noun *pensil* ‘pencil’ that is in the preceding part of the discourse and found by means of anaphoric relation, and making the cardinal *məri* ‘four’ as the head of the nominal group. By using the cardinals as the head of an elliptical nominal group, cohesion can be brought between the different parts of a discourse.

Another Manipuri numerative that is used as the head of an elliptical nominal group in nominal ellipsis is ordinals. The Manipuri ordinals are like *əhanbə* ‘first’, *ənisubə* ‘second’, *əhumsubə* ‘third’... etc.

4. əhanbə	məna	ədu	gitnə	p ^h əŋle
ə-han-bə	məna	ədu	git-nə	p ^h əŋ-le
ATT-first-NMZ	prize	that	Git-NOM	get-PERF
ənisubədunə	məhesnə	p ^h əŋləgəni		
əni-subə-du-nə	məhes-nə	p ^h əŋ-lə-gəni		
two-ORD-DET-CONT	Mahesh-NOM	get-PROS-NREAL		

‘Git has got the first prize. Mahesh will get the second one.’

5. A- tombadu	kəjasubə	kadə	ləi
tomba-du	kəja-subə	ka-də	ləi- φ
Tomba-DET	which-ORD	room-LOC	live-SAM

‘In which room does Tomba live?’

B- madi	əhumsubədə	ləi
ma-di	əhum-subə-də	ləi-φ
he-PART	three-ORD-LOC	live-SAM

‘He lives in the third one.’

The ordinals *ənisubə* ‘second’, and *əhumsubə* ‘third’ in the example (4) and (5) are used as head of the respective elliptical nominal groups in which the head nouns *məna* ‘prize’ and *ka* ‘room’ are omitted. The non-elliptical forms of the nominal groups in the second utterance of example (4) and in the speaker B’s utterance of example (5) are respectively *ənisubə məna* ‘second prize’ and *əhumsubə ka* ‘third room’. The cardinals follow the head noun and the ordinals can either precede or follow the noun. All these are nominal groups where *məna* ‘prize’ and *ka* ‘room’ are the head nouns of their respective nominal groups. As nominal ellipsis occurs in these nominal groups, all these head nouns are omitted and the ordinals remain as their head. After the head noun of the nominal group is understood and the ordinal becomes the head of that group, these nominal groups are now elliptical.

Adjectives

Those words belonging to the adjectival category are used as the head of an elliptical nominal group of Manipuri. The Manipuri adjectives are formed by prefixing the attributive *ə-* to the verbal noun. In a nominal group, adjectives are accompanied with a head noun. When nominal ellipsis occurs, the head noun of the nominal group will be omitted and the adjective in that nominal group will become the head of the elliptical nominal group. The Manipuri adjectives are like *əp^həbə* ‘good’, *ənəubə* ‘new’, *əpikpə* ‘small’, *əŋəubə* ‘white’ etc.

6. sidə mənəməsiŋsiŋdu ləire əpətpəsiŋdu
 si-də mənəməsiŋ-siŋ-du ləi-re ə-pət-pə-siŋ-du
 this-LOC vegetable-PL-DET have-PERF ATT-rotten-NMZ-PL-DET
 hundokk^hərəsi
 hun-dok-k^hə-rə-si
 throw-OUT-DEIC-PROS-SUG
 ‘The vegetables are here. Let’s throw away the rotten ones.’
7. ədudə ləiribə k^hoŋgrausiŋdu ubəra
 ədu-də ləi-ri-bə k^hoŋgrau-siŋ-du u-bə-ra
 that-LOC have-PROG-NMZ pant-PL-DET see-NMZ-INTR
 əmubədu purəku
 ə-mu-bə-du pu-rək-u
 ATT-black-NMZ-DET bring-DEIC-COM
 ‘Have you seen the pants there? Bring the black one.’

In the above cited example (6), there is an adjective *əpətpə* ‘rotten’ functioning as head of the elliptical nominal group *əpətpəsiŋdu* ‘the rotten ones’. The adjective *əpətpə* ‘rotten’ refers back to the noun *mənəməsiŋ* ‘vegetable’ that is in the preceding utterance. The non-elliptical form of the nominal group is *əpətpə mənəməsiŋsiŋdu* ‘the rotten vegetables’. From the non-elliptical nominal form, it has been realized that the omitted head noun must be the noun *mənəməsiŋ* that has already been in the preceding utterance. This means nominal ellipsis occurs only when there is a presupposition. One thing is that both the adjectives *əpətpə* ‘rotten’ and *əmubə* ‘black’ in the example (6) and (7) are used as the head of their respective nominal groups. The non-elliptical form of the nominal group that is elliptical in example (7) is *əmubə k^hoŋgraudu* ‘the black pant’. When these nominal groups are elliptical the head nouns *mənəməsiŋ* ‘vegetable’ in the example (6) and *k^hoŋgrau* ‘pant’ in the example (7) are omitted and at the same time the suffixes attached to the head nouns are added to the adjectives that function as head of the elliptical nominal group as given below:

Elliptical form		Non-elliptical form	
i.	əpətpəsiŋdu	=	əpətpə mənəməsiŋsiŋdu
	ə-pət-pə-siŋ-du		ə-pət-pə mənəməsiŋ-siŋ-du
	ATT-rotten-NMZ-PL-DET		ATT-rotten-NMZ vegetable-PL-DET
ii.	əmubədu	=	əmubə k ^h oŋgraudu

ə-mu-bə-du

ATT-black-NMZ-DET

ə-mu-bə

ATT-black-NMZ

k^hoŋgrau-du

pant-DET

Why the adjectives can be used as head in the elliptical nominal group is explained here. When the head noun is omitted the remaining constituents in the nominal group are adjective, plural marker and determiner. Of these constituents, the plural marker and determiner are suffixes. And then these suffixes attach to the adjectives in the same way as they do to the noun. As suffixes cannot stand as word they cannot become the head of the elliptical nominal group. The only element that can become head is the adjective. That is why the adjectives have to become head of the elliptical nominal group.

Possessives

The possessives are used as head in an elliptical nominal group. The possessive forms may be of noun or pronoun. Both the possessive forms of noun and pronoun are made by adding the genitive suffix *-ki~-gi* to the noun and the personal pronoun. Separate analysis of the possessive forms of noun and pronoun that function as head of an elliptical nominal group are given here.

Noun

Normally the possessive form of a noun is made by adding the genitive suffix *-ki~-gi* to it. The nominal possessive can be a part of a nominal group. When the nominal group containing the possessive noun is elliptical, the head noun can be omitted and the possessive noun will be the head of the elliptical nominal group.

8. A- sek^hərgi kardu mək^hoiŋə puk^hərəni
 sek^hər-gi kar-du mə-k^hoi-nə pu-k^hə-rə-gəni
 Sekhar-GEN car-DET 3P-PL-NOM bring-DEF-PROS-NREAL

‘They will take away Sekhar’s car.’

- B- p^həre tombagidunə əik^hoiŋə
 p^həre tomba-gi-du-nə əi-k^hoi-nə
 DM Tomba-GEN-DET-CONT I-PL-NOM

purəsi

pu-rə-si

bring-PROS-SUG

‘Well, let’s take Tomba’s.’

9. A- romengi məpadi ojani əmugi

romen-gi	mə-pa-di	oja-ni	əmu-gi
Romen-GEN	3P-father-PART	teacher-COP	Amu-GEN
məpanə	kəri	oige	
mə-pa-nə	kəri	oi-ge	
3P-father-CONT	what	be-INT	
‘Romen’s father is a teacher. What is Amu’s father?’			
B- əmuginə	ləumini		
əmu-gi-nə	ləumi-ni		
Amu-GEN-CONT	farmer-COP		
‘Amu’s is a farmer.’			

In the above given example (8) and (9), the possessive noun *tombagi* ‘Tomba’s’ and *əmugi* ‘Amu’s’ presuppose their respective nouns *kar* ‘car’ and *məpa* ‘father’ being possessed by the possessive nouns. The non-elliptical forms of the nominal groups that are elliptical are *tombagi kar* ‘Tomba’s car’ and *əmugi məpa* ‘Amu’s father’. The nominal groups *tombaginə* ‘Tomba’s’ and *əmuginə* ‘Amu’s’ are elliptical because the head nouns that are presupposed are omitted and the possessive nouns become the head of the nominal groups, the suffixes *-nə* and *-du* attached to the head nouns are added to the possessive nouns as follows:

Elliptical form		Non-elliptical form	
i.	tombagidunə	=	tombagi kardunə
	tomba-gi-du-nə		tomba-gi kar-du-nə
	Tomba-GEN-DET-CONT		Tomba-GEN car-DET-CONT
ii.	əmuginə	=	əmugi məpanə
	əmu-gi-nə		əmu-gi mə-pa-nə
	Amu-GEN-CONT		Amu-GEN 3P-father-CONT

Pronoun

The possessive pronouns are also made by adding the genitive suffix *-ki~gi* to the personal pronouns. The possessive pronouns like *əigi* ‘my’, *nəngi* ‘your’, *magi* ‘his/her’... etc. can be used as the head in the elliptical nominal group presupposing the thing or person being possessed by the possessive pronoun.

10. magi	waridi	əik ^h oi	taminəre
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ma-gi	wari-di	əi-k ^h oi	ta-min-nə-re
he-GEN	story-PART	I-PL	listen-together-REC-PERF
mət ^h əŋdi	nəŋgi	əmuk	tarəsi
mət ^h əŋ-di	nəŋ-gi	əmuk	ta-rə-si
next-PART	you-GEN	again	listen-PROS-SUG

‘We have listened to his story together. Next, let’s listen to yours.’

In the above example (10), the elliptical nominal group in which the possessive pronoun functions as head is *nəŋgi* ‘yours’. As the possessive pronoun presupposes the noun *wari* ‘story’ that is in the preceding utterance, the non-elliptical form of that nominal group will be *nəŋgi wari* ‘your story’. And it is clear that the omitted head noun is *wari* ‘story’. This omitted head noun is in the preceding utterance. That is to say that nominal ellipsis has an anaphoric relation between the possessive pronoun and the presupposed noun in the preceding utterance.

	Elliptical form		Non-elliptical form
i.	nəŋgi	=	nəŋgi wari
	nəŋ-gi		nəŋ-gi wari
	you-GEN		you-GEN story

Quantifiers

In Manipuri the quantifiers like *loina* ‘all’, *k^hitəŋ* ‘a little’, *k^hərə* ‘some’, *əmattə* ‘any’... etc. can become the head of an elliptical nominal group. The quantifiers can occur within a nominal group. They can occur with an omitted or non-omitted head noun. Quantifiers are contributing a lot to carrying out nominal ellipsis.

11. A- tombadu səŋgom kəjam t^hək^hi
 tomba-du səŋgom kəjam t^hək-k^hə-i
 Tomba-DET milk how much drink-DEF-SAM
 ‘How much milk did Tomba drink?’
- B- madi k^hitəŋ t^hək^hi
 ma-di k^hitəŋ t^hək-k^hə-i
 he-PART a little drink-DEF-SAM
 ‘He drank a little.’
12. A- satrəsɪndu kadə cəŋləbəra

satrə-siŋ-du	ka-də	cəŋ-lə-bə-ra
student-PL-DET	room-LOC	enter-PERF-NMZ-INTR

‘Have the students entered the room?’

B- hoi	loinə	cəŋle
hoi	loinə	cəŋ-le
yes	all	enter-PERF

‘Yes, all of them have entered the room.’

In the example (11) and (12), the respective head noun of the elliptical nominal group in which the quantifiers *k^hitəŋ* ‘a little’ and *loinə* ‘all’ occur are omitted. Since the quantifiers are to occur with a head noun of a nominal group, they cannot stand alone. From this it has been realized that the head nouns are omitted and the quantifiers remain as the head of their elliptical nominal group. The quantifiers *k^hitəŋ* and *loinə* are the head of their elliptical nominal group. As nominal ellipsis has presupposition, the quantifiers presuppose the person or thing in the preceding part of the discourse. In the case of the example (11) and (12), the quantifier *k^hitəŋ* presupposes the noun *səŋgom* ‘milk’ and *loinə* presupposes the noun *satrəsiŋ* ‘students’.

Elliptical form		Non-elliptical form	
i.	<i>k^hitəŋ</i>	=	<i>səŋgom</i> <i>k^hitəŋ</i>
	<i>k^hitəŋ</i>		<i>səŋgom</i> <i>k^hitəŋ</i>
	a little		milk a little
ii.	<i>loinə</i>	=	<i>satrəsiŋ</i> <i>loinə</i>
	<i>loinə</i>		<i>satrə-siŋ</i> <i>loinə</i>
	all		student-PL all

Conclusion

The present study has an advantage of exploring the extra-linguistic features of modifiers of Manipuri at the discourse level. It is clear that the modifiers are playing a great role not only at phrase level but at the discourse level also. Another important point to note here is that those modifiers that will occur only with the head noun of a nominal group are allowed to function as head of the elliptical nominal group and the omitted head noun has to be found through an anaphoric relation that is with the preceding part of the discourse. This makes a discourse a cohesive one. The present work is just highlighting a path through which a deeper exploration might be carried out in this area. Keeping the

present study as a starting point, it is a must to go deeper for exploring many new things in Manipuri discourse.

Abbreviations

ATT	attributive	NREAL	nonrealized
COM	command	ORD	ordinal
CONT	contrast	OUT	outward
COP	copula	PART	particularization
DEF	definitive	PERF	perfective
DEIC	deictic	PERS	persuasive
DET	determiner	PL	plural
DM	discourse marker	PROG	progressive
GEN	genitive	PROS	prospective
HON	honorific	REC	reciprocal
INT	intensive	REFL	reflexive
INTR	interrogative	SAM	simple aspect marker
LOC	locative	SUG	suggestive
NMZ	nominalizer	3P	third person
NOM	nominative		

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