

Editorial

Tribes constitute about eight percent of Indian population spread over a number of states occupying about fifteen percent of the total land of the country. Secluded in the hilly regions with dense forest cover this section of the Indian population has remained away from the urban centres. Depending primarily on forest and its products, wage labour and marginal farming, the tribals live a life of economic deprivation and socio-political isolation. Though the constitution of India provides for their reservation in electoral politics and public services yet the benefits of development have always eluded them. They have been the worst hit by all development projects. Out of a total of one crore persons displaced by development projects, about eighty percent are tribals.

However, they have a very rich treasure of literature, which is passed on from one generation to the other by the word of mouth. Such oral literature has no definite author since every generation improvises the songs, ballads and dance dramas they perform in their own way. This literature has its own aesthetics drawing largely from nature and regulated eloquently by the ups and downs of the hilly terrain. They have typical repetitive quality with a longish refrain after each couplet. The male and female voices alternate and sometimes assume a dialogic structure. Thematically, the oral literature of the tribes relates their own life-style, legends of the heroes of the past, myths, popular folk narratives, prayers, narratives of suffering on account of famine, robberies and excesses of the agencies of the state-both feudal as well as post-independence.

This issue of the journal presents learned papers touching upon various facets of tribal life and literature. Out a total of twenty one articles fifteen are on the theme of tribal studies. These papers were presented in the IV Annual Conference of Rajasthan Association for Studies in English held at Govt. (PG) College, Pratapgarh. The editors are thankful

to the contributors for their painstaking efforts and to the executive of RASE for having agreed to hold the conference at such a remote place where the “academia fears to tread.” This conference volume will attract the attention of the scholars of literature towards the problems of tribals and generate debate, which will certainly enhance our understanding of these people. We are thankful to Mr. Gopal Krishna Sukhwai, Dr. Sharda V. Bhatt, (Mrs.) Mukta Sharma and Dr. Anil Paliwal for their help in giving shape to this volume. Special thanks to Sh. J.R. Choudhary of Apex Publishing House and his team for such a quality production.

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The Good Language Learner: Do Archetypes Exist?

Kanchan Rana

Introduction

“All forms of language teaching could be greatly improved if we had a better understanding of the language learner and of the language learning process itself. What is happening to learners in the language classes? Why is it that some are successful and others fail?”

Naiman *et al.* (1978:1)

The quest for understanding the language learner and the language learning process is not new in the field of second language acquisition (SLA). The works of Ravem (1968) and Huang (1970) were some of the pioneer works related to the second language learners and after that the research in this area never looked back. In the 1970's the researchers like Rubin (1975) and Naiman *et al.* (1978) were working on identifying the characteristics related to good language learners (GLL) in order to understand the complex process of second language learning and improve the quality of teaching. MacIntyre and Noels (1994:270) writes “in one of the earliest empirical examinations of the GLL, Naiman *et al.* (1978) set out with the premise that, through an understanding of what language learners are like and how they go about learning a language, it would be possible to improve the quality of language teaching.”

Another important belief underlying these researches was the notion that by having the knowledge about what good language learners did, it could be used to help the bad language learners. (*ibid*) Hatch and Wagner– Gough (1976), Schumann (1976), and Naiman *et al.* (1978) identified six principal concepts related to language learning, namely, context, learner, second language teaching, second language environment, learning and outcome (Naiman *et al.* 1978:1) along with

the variables involved within each in the research studies done then and afterwards. And this was just the beginning. Later works done by Rubin (1981), Reiss (1983), Gillette (1985), Lenon (1989), Skehan (1989), Ellis (1994), Cohen (1998), Johnson (2001), Dornyei (2005) are some of the major contributions in understanding the second language learner and the learning processes in the field of SLA.

This paper is divided into two main parts and it has attempted to cover some perspectives on Good Language Learner. The literature review tries to cover and discuss some of the notions associated with the good language learners in four main domains: personality variable, learning styles, learning strategies and self regulation and motivation. It also throws light on variables which need more research as they are an important part of the language learner and learning process. The second part tries to answer the question if archetypal good language learner(s) exist, on the basis of the input from the various research studies that I have come across, followed by concluding comments.

The Good Language Learner: An Overview of the Literature

“Good language learner is someone who actively involves himself in the language learning process, either right from the beginning or later; he also finds ways to overcome obstacles, whether linguistic, affective or environmental; he monitors his own performance; he studies, practices, and involves himself in communication.” (Naiman *et al.* 1978:39)

Going back in the nineteen seventies, on the basis of an adult interview study, Naiman *et al.* (1978:30–37) identified five major strategies as used by the GLLs to describe the overall approach to language learning essential for successful language acquisition. They were active task approach, realization of language as a system, realization of language as a means of communication and interaction, management of affective demands and monitoring of second language performance. Naiman *et al.* (1978:30) found out that early starting age, language learning aptitude and the length of exposure to the target language were found to be less significant in second or foreign language learning than strong motivation, positive attitudes, favorable learning circumstances, certain

personality characteristics like sociability and persistence along with need based development and use of learning techniques were more important for successful language learning. Now, the learner was at the centre of learning and the research studies done over the years made us realize, “The good language learner cannot be described in terms of a single set of strategies but rather through the ability to understand and develop a personal set of effective strategies.” (Chamot and Rubin 1994 in Dornyei 2005: 163) So, the focus now was on unraveling the complexity involved in understanding the individual differences (IDs).

Personality Variables

According to Pervin and John (2001), “Personality represents those characteristics of the person that account for consistent patterns of feeling, thinking and behaving.”(cited in Dornyei 2005:11) Here it is important to note that ‘personality’ differs from ‘mood’ and ‘temperament’. (Dornyei 2005:11) Temperament is considered as “the biological differences in life and learning” (Ehrman et al. 2003: 314) that shapes the personality. (Hogan et al. 2000 in Dornyei 2005:11) Commenting on moods, Dornyei (2005:12) writes that ID variables have been considered as personal characteristics that are stable however, “mood states are different and yet are an important part of ID variables as “individuals differ consistently in the mood they seem to adopt, display, or submit to in a given types of situation.” Quoting Matthews, Davies, and Westerman (2000), Dornyei (2005:12) writes that only three separate dimensions of mood states exist. They are: energy–fatigue, tension–relaxation, and pleasure–displeasure. He further says, “there is a definite relationship between mood and performance as moods can interfere with task processing and can impair performance. On the other hand, moods can also energize and mobilize processing.” (ibid) Thus, it can be inferred that mood can have facilitating or debilitating effect on the language learner and learning. Based on my observation, I would like to say that even a good language learner might be affected by the mood swings and it might affect his/her performance in language learning and using situations.

Extroversion and Introversion. Another important personality variable considered in the field of SLA is ‘extroversion vs. introversion’. An “extrovert” (Eysenck 1965 and Skehan 1989 in Johnson 2001:140) is a person who is sociable, outgoing and impulsive in the sense that he/she likes to take risks or chances and an “introvert” (ibid), on the other hand, “is a quite, retiring sort of person” who is “fond of books rather than people” and is serious and not impulsive. Extroversion as an advantage is generally associated with the GLLs. (Johnson 2001:140) However, Naiman et al. (1978) found no correlation between extroversion and language learning success thereby making researchers question the suitability of Eysenck scales. (Naiman et al. 1978 in Johnson 2001:140). However, Johnson (2001:141) puts forth that “there could be a connection between extroversion and oral performance.” Also, according to Dornyei (2005: 27), “extraverts are found to be more fluent than introverts both in L1 and L2 and particularly in formal situations or in environments characterized by interpersonal stress.” But this does not mean that “introverts” (Johnson 2001:141) are not good language learners. They can do very well in tasks which do not require oral participation. Here, the extroverts might be at loss. (Skehan 1989). According to Johnson (2001:141) they are “just as competent (as extroverts) in all areas, the only difference being that the introverts do not speak much.” Back in the year 1983, Reiss too made a similar claim on the basis of his research. He argued, “good language learner is ‘active’ in process of conscious language learning, but learner can be active by being a silent speaker”. Skehan (1989) and Dornyei (2005) also points out that both extraversion and introversion have their positive features and the success of the language learner, either an introvert or an extrovert, depends on the task.

Tolerance/ Intolerance of Ambiguity. Tolerance/ intolerance of ambiguity is another important variable to think about in terms of a GLL. Tolerance/ intolerance of ambiguity refer to the ability of an individual to tackle the “ambiguous situations” (Budner 1962 in Johnson 2001). A learner who has intolerance of ambiguity will “perceive ambiguous situations as a source of threat” (ibid) and this might lead

them to “give up learning the language at an early stage.” (Naiman et al 1978 in Johnson 2001: 142) According to Naiman et al. (1978: 218), “in the early stages, factors such as tolerance of ambiguity may be more related to success than at later stages.” So, a good language learner is the one who successfully handles the ambiguity related to the L2 and moves on till he/she develops the ability to do away with such ambiguities. Brown (1991) suggests that a successful language learner will take the middle ground. (cited in MacIntyre and Noels 1994: 274)

Empathy/ ego permeability and sensitivity to rejection. When it comes to the second language learning, the researchers were fascinated with the idea of ‘empathy’ or ‘ego permeability’, i.e., the “act for constructing for oneself another person’s mental state.” (Naiman et al. 1978:32). According to Johnson (2001:142–3) it is an “attractive idea to imagine that emphatic individuals, with permeable egos, will be good language learners.” However, it is difficult to measure empathy. Naiman et al (1978) used the empathy scale developed by Hogan (1969), but found no correlations with language–learning success. (Johnson 2001:143)

Another related variable is ‘sensitivity to rejection’ which Johnson (2001:143) explains as the response of an individual on facing rejection. Depending on the individual, some will be very hurt while other will laugh at it. It relates to the ability of the person to take risks and appear foolish in front of others (Rubin 1975, Naiman et al. 1978), but still not stopping in the pursuit of language learning. Naiman et al. 1978 used a scale to find the correlation between sensitivity to rejection and language– learning performance using Mehrabian (1970) scale, but the problem is that we can not draw conclusive results in the long term as we do not have satisfactory measuring tools for these notions. (Johnson 2001)

Learning Styles

‘Learning styles’ are defined as “the general approaches students use to learn a new subject or tackle a new problem.” (Oxford et al. 1991 in Oxford et al. 1992:440). Research studies done in the field of good language learner (Rubin 1975, Naiman *et al.* 1978) Oxford et al.

(1992:440) write that Learning styles have four main aspects which are inter related. These are: cognitive, affective, physiological, and behavioral. Here, it is noteworthy to mention that ‘learning styles’ are often seen as inter related to ‘learning strategies’ (Ehrman et al. 2003:315). ‘Learning strategies’ are “the specific behaviors that reflect general learning styles.” (Oxford *et al.* (1992:440)

Out of the four above mentioned aspects of learning style, I will be concentrating on the cognitive style. According to Ehrman and Leaver (2003:393–6), “work on cognitive styles has been continuous since 1940s and 1950s, when Witkin and his colleagues began work on perception of the vertical, later to become field independence...” Many cognitive style models were constructed the most recent being the Ehrman and Leaver Construct with many subscales like global–particular, level– sharpening, etc.(Dornyei 2005:148) Going back to the seventies, while observing the cognitive styles, Naiman et al. (1978:218) found out that in a formal learning situation, for advance learners (Grade 12) “field independence was the single most significant predictor of success... It was not significant in any of the other grades” According to Brown (1991), “adults tend to be overly field independent (insensitive to language contexts) while children benefit from field–dependence.” (cited in MacIntyre and Noels 1994: 274) And again a middle path is suggested and the emphasis is put on making the best use of both. (MacIntyre and Noels 1994: 274)

Learning Strategies and Self Regulation

According to Rubin (1975: 41), “The differential success of second/ foreign language learners suggests a need to examine in detail what strategies successful language learners employ.” In the words of Macaro (2001:264), “One thing seems to be increasingly clear and that is that, across learning contexts, those learners who are proactive in their pursuit of language learning appear to learn best.” According to Cohen (1998:8), “strategies themselves are not inherently good or bad, but have the potential to be used effectively”. And this is this effective use of strategies, which in turn determines the successful completion of the

task involved. Some learners use strategies more effectively than others. The effectiveness of strategies is task, individual learner differences and current and intended levels of language proficiency specific. (Cohen 1998:69) A good language learner is/ should be aware of using various strategies in different ways to suit his/her language learning needs and thereby develop his/her own 'individualized strategy system'.

According to Ellis (1994: 549), "one of the general characteristic of the good language learner– awareness of the learning process...successful learners are thoughtful and aware of themselves in relation to the learning process." And that they follow their own style. Reiss (1983) identified three strategies, namely, "monitoring, attention to form, and attention to meaning." (cited in Ellis 1994: 548). Later in the 1990s a "shift from product (strategies) to the process (self– regulation)" took place (Dornyei:191) and researchers were trying to find out and explain "self–regulatory mechanisms" which are very similar to "learning strategies". (ibid) "Self–regulation" refers to "the degree to which individuals are active participants in their own learning; it is a more dynamic concept than learning strategy, highlighting the learners' own strategic efforts to manage their own achievement through specific beliefs and processes." (Zimmerman and Risemberg in Dornyei 2005:191) Dornyei further (2005:195) supports Hsiao and Oxford's (2002) belief that "learning strategies constitute a useful tool kit for active and conscious learning, and that these strategies pave the way toward greater proficiency, learner autonomy, and self– regulation." He further writes that "the learners' proactive and informed contribution to increasing the effectiveness of their own learning is seen as far more important than ever before." (ibid.) However, our understanding of self– regulation is not very deep and a clear picture has still to emerge. (Dornyei 2005:196)

Motivation

"You, the language learner, are the most important factor in the language learning process. Success or failure will, in the end, be determined by what you yourself contribute." (Rubin and Thompson 1994:3)

Motivation plays an important role during the lengthy and often tedious process of mastering a foreign/ second language as the learner's enthusiasm, commitment and persistence are the key determinants of success or failure (Dornyei 2001:5). According to Ellis (1994:36), "motivation can be causative (i.e. have an effect on learning) and it can be resultative (i.e. be influenced by learning). It can be intrinsic (i.e. derive from personal interests and inner needs of the learner) and extrinsic (i.e. derive from external sources such as material rewards)." Based on the works on Leaver and Atwell (2002), Leaver and Shekhtman (2002), Shekhtman (2003), Ehrman et al. (2003:322) writes that intrinsic and/or instrumental motivation have found to be more important than positive input from teachers and peers in some learners who have been highly successful in reaching professional and near–native levels of proficiency in language learning. Rubin and Thompson (1994:25) write that the language learners should have a "great deal of self– discipline and self– motivation" especially when they are doing an independent study. They further write that it is important for the learner to be able to have sustained motivation, as the language learning process is often a time–taking process (ibid) as "motivation is part of a continuous process." (MacIntyre and Noels 1994:272) They further say, "the issue is not whether motivation causes achievement but when it is a cause and when it is an effect." (ibid) So, now the question is not if the GLL has instrumental or integrative motivation or any other kind of motivation or the issue which kind of motivation causes more success but it is the understanding that a successful language learner will have sustained motivation which will see him through the long process of SLA.

Some Other Variables

Commenting on the role of ID variables like anxiety, creativity, willingness to communicate (WTC), self esteem, and learner beliefs, Dornyei (2005:197) writes that "anxiety and creativity cut across traditional ID categories" and willingness to communicate, self esteem and learner beliefs have lots of potential but these areas need more

research before we can be sure about “their exact role and nature.” (ibid) Self– monitoring, self– evaluation and self– directed learning are also an asset of a good language learner. The learner must constantly reflect on his weak points and use the appropriate strategy in order to improve as a language learner and user.

So, Are there any Archetypal Good Language Learners?

The answer is “the goal of identifying a few archetypal ‘good language learner’ profiles may not be unrealistic” (Dornyei 2005: 219) but so far we have not been able to find ‘the archetypal good language learner’ as the range of individual differences variables that can affect second language learning is very wide and we have yet not been able to explore the various possible combinations involved. (ibid) Back in the year 1978, the study done by Naiman et al. (1978:ix), found out that “the successful or good language learner, with predetermined overall characteristics, does not exist. However, there are many individual ways of learning a language successfully.” The study also asserted that the successful language learners have the determination to be active learners and effective communicators. The good language learners are flexible and vary their learning strategies and do not tie themselves to any particular set of options while learning a language. They take up challenges, use strategies, often try to understand language system, and consciously monitor their performance along with coping with foreign language learning related stresses and frustration in order to be successful language learners and users. (Naiman et al. 1978:viii–ix) On the basis of the Adult Interview Study, they asserted that some of the existing good language learner stereotypes do not apply. (ibid.)

The researches after this delved deeply in finding out the individual differences in second language learning. Over the years it was realized that there is no stereotype of the Good language Learner. What needs to be taken in to account is the fact that it is a combination of individual traits and individual ways of learning that contribute to success in second language learning. According to Nisbet and Shucksmith (1991) the difference between the successful (good) and unsuccessful language

learners is that the successful language learner develops a range of strategies from which they are able to select those that are most appropriate for a particular problem, are able to adapt them flexibly for the needs of the specific situation, and to monitor their level of success. (Williams and Burden 1997:146) Sharing the same view Rubin and Thompson (1994:3) write that to achieve success in language learning “people can compensate for the absence of one trait by relying more heavily on another and by accentuating their strengths to compensate for their weaknesses.”

Based on the research studies done so far we can say that there are no archetypal good language learners. Also, that good language learner are those who are successful in achieving the goals they set for themselves and who successfully complete the task at hand or communicate when needed. In their review article, MacIntyre and Noels (1994:277) point out at one point made by Rubin and Thompson that in our consideration of the GLL, we must keep in mind that different language learners have different reasons for learning a second language and that successful language learning depends on the student’s goal in learning the language. So, a good language learner is one who is able to achieve success by understanding and using his/her unique capabilities whether in formal or informal settings.

Conclusion

We can not deny the presence of The Good Language Learner(s), but defining them is still not possible as there are many more aspects of language learners and learning processes to be unraveled. The research studies done so far, have equipped us with a better understanding about the individual differences amidst the language learners along with that of the second language learning process. Now, it is important for a language teacher to be sensitive towards the individual differences present in his/her pupil and to their differences in approaching the language learning. The teacher must guide his/her learners, assist them, and support them so that the pupils are able to understand, identify and create their own learning style(s) and use strategy(s) according to their

individual needs and strengths for the successful understanding and use of their second language and thus in turn become good language learners and users in terms of achieving success in their goals of language learning.

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Folk And Tribal Elements in the *Yajurveda*

S N Joshi

Folk and tribal elements form an important part of the Vedic lore. The *Vedas* have a *Mantra* part and a *Brahman* part. The mantra part consists of the *mantras* or the sacred formulas. The *Brahman* part contains an explanatory commentary and theological discussion on the mantras. Some of the eleven major *Upanishads* also form a part of the *Brahmans*. The *Brahmans* were generally composed later than the *mantras*. Yet they are also considered as *Srutis* (revealed text) along with the *mantras*. In the case of the *Yajurveda*, the *Brahmans* are essential to an understanding of the *mantra* text.

The *Yajurveda* has come to us in two versions: the *Krishna* or the Black *Yajurveda*, which contains the *mantras* and also the *Brahman*; and the *Shukla* or the White *Yajurveda* which contains only the *mantras*. The *Brahman* of the *Shukla* version is the *Shat Path Brahman* which is a separate book.. The *mantra text* is almost the same in both the Black and the White *Yajurveda*.

In this paper, I have followed the text of the *Shukla Yajurveda*, with *Sanskrit* commentaries of *Uvat* and *Mahidhar*, edited by *Acharya Jagdish Lal Shastri*, published by Motilal Banarasi Dass, New Delhi 1999. For the *ShatPath Brahman*, I have followed *Pandit Ganga Prasad Upadhyaya's* Hindi commentary on the *Sanskrit text* published by the *SarvaDeshik Arya Pratinidhi Sabha*, New Delhi 1998. The English renderings of both the texts are mine.

The *Yajurveda* contains the *mantras* dealing with various types of *Sacrificial Rites* called the *Yagnyas* as the *Ashvamedha* or the *Horse Sacrifice*. These rites also contain the Folk and the Tribal elements. These elements exist as:

1. The use of the *Montage* technique.

2. The use of Dialogues with a double meaning which often border on the obscene.
3. The Recognition of Tribal customs and tribal rites as valid; and treating the tribal society with respect.

The Montage Technique

The montage technique is the juxtaposition of two still frames representing two significant moments in the narrative. What happened during the interval between the two still frames is to be supplied by the listener or the reader himself. So, the listener or the reader is also involved in the narrative. It also gives terseness and concentration to the narrative. Folk and Tribal narratives employ this technique. The *Ballad* also employs the montage technique.

In the *Yajurveda*, this occurs in connection with the rites of the *Horse Sacrifice* in Ch. 23. The wives of the king make a sudden appearance. The *mantras* do not announce the approach of the wives. Nor do they mention that they are the wives of the king. They appear completely confused as they address one another in tones of complaint : 'Ambe, Ambike, Ambalike, (the names of the wives) *no one leads me*' (the reader is expected to supply the words : 'to the sacrificial horse with whom I desire to sleep.'). Then the wife says: '*This horse 'Ashvak' is sleeping with Subhadrika of the town of Kampila*'. Again, the reader has to supply that the wives have finally reached the horse; but they have discovered, to their chagrin, that the horse is already sleeping with some other woman. Their anger at this discovery is clearly visible in the disparaging manner in which they call the horse not as the *Ashva* but as the *Ashvak*. The 'ka' suffix suggests contempt. (*Yajur.Ch.23 verse 18*). This is montage.

Dialogues with a Double Meaning

In the same chapter (23), there are dialogues between the wives of the king and the priests. These dialogues (*verse:22-31*) in which the priests and the king's wives attempt to outwit one another, border on the obscene. First, it is the *Advaryu* priest who accosts the youngest wife

kumari patni. He makes some comment while at the same time pointing his finger at her private parts (Ver.22 *Mahidhar's gloss*). But the young wife is equally frank in her reply. The priest is completely put out. At this, the wife taunts the priest by suggesting a similarity between his mouth which is attempting to speak and his male organ (Ver. 23 *Mahidhar's gloss*).

In the verses which follow, the other wives, *Mahishi*, *Vavata*, and *Parivrikta* in their turn make the other priests look completely crest fallen by their uninhibited replies to the priests' suggestive questions. These obscene dialogues end after Verse 31. The commentators also say: '*here ends the obscene conversation.*' Such conversation which is a part of the folk tradition in many ceremonial rituals even today, has been there since the Vedic times.

Treating the Tribal Society and its ways with Respect: The RUDRA Worship

Rudra Worship is the best example of honouring the Folk and Tribal elements. *Rudra* is mentioned in a couple of *mantras* of the *Rigveda*. But in the *Yajurveda*, *Rudra* has tribal associations. *Rudra* of the *Yajurveda* is an angry god. The gods, in order to placate *Rudra's* anger, performed a sacrifice '*Shat Rudriya hom*'. They also offered two hundred and forty obeisances or *namaskaras* to him. The *mantras* of the *Rudra* sacrifice are contained in the Sixteenth chapter of the *Yajurved*. The *Rudra* of the *Yajurved* is very different from the *Puranik Shiva* with whom we are familiar. The animal associated with *Yajurvedic Rudra* is the 'rat'. '*Akhu*, the rat is your animal' (*Yaju*. 3-57.). His abode is far to the North, beyond the mountain '*Moojvat*' (*Yaju*. 3-61.).

According to the '*Shat Path Brahmana*' (Part II, *Brahmana* 6, Ch.2, verses 7-17), *Rudra* keeps walking on and on. So, the *sacrificial offering* or '*the Havi*' which is offered to *Rudra*, is kept in a piece of cloth which is tied to a branch of some tree or some stump at a place where two pathways meet. It may also be scattered on some ant hill.

Rudra is associated with forests; soil types; land structures; and water systems. *Rudra* is also associated with artisans and forest dwellers. All

these are mentioned in the two hundred and forty '*Rudra Namaskaras*' in the Sixteenth Chapter of the *Yajurved*. Some examples are:

Forests: '*Namo Vrikshebhya, Shashpinjarai*. Obeisance to the *Rudra* in the trees, the *Rudra* of the colour of the newly sprouted leaves.' '*Namah Vanyaya, Rudra* of the forests.' (*Yaju*. 3-17)

Soils: '*Namah* (obeisance to) *siktaya (Rudra* in the sands); *Namah kimshilaya (Rudra* as small rocks); *Namah Pansavya (Rudra* as dust or clay). (*Yaju*. 3-43)

Land Structures: '*Namah giricharaya* (one who moves among the hills); '*Namah girishayaya* (one who sleeps in the hills). (3-22; 3-29)

Water Systems: '*Namah pravahyaya* (obeisance to *Rudra* in the flowing water); *Namah varshaya (Rudra* in the rains); *Namah paryaya, avaryaya (Rudra* on the far side of the river; *Rudra* on this side of the river); *Namah koopyaya* (obeisance to the *Rudra* in the wells). (*Yaju*. 3-43; 3-38; 3-42; 3-38)

Artisans and Forest Dwellers: The *Rudra Namaskaras* also make obeisance to *The Rudra* in the artisans: '*Namah takshakyebhya* (obeisance to *Rudra* in the artisans); *Rathakarebhya* (...in the charioteers), *Kulalebhya, Karmarebhya*(...in the potters, in the ironsmiths); in the forest dwellers: *Namah Nishadebha*, (...Nishads) *Punjishtebhya* (...in the bird-trapers)'. (*Yaju*. 16-27)

The Five Classes of People: PANCHJANYAH: The term *Panchajanyanyah* occurs in the *Yajurveda* and also in the other *Vedas*. *Uvat* and *Mahidhar*, the earliest commentators on the *Yajurved*, have explained this grouping as consisting of the *Four Varnas* and also *Nishads* or the tribals as the fifth group as all these five groups are entitled to perform the *Vedic Sacrifice- the Yagnya*. '*Panchjanah: Chatvaro Varnah, Nishad Panchama. Tesham Yagnadhikarat.*' (*Yaju*. 26-9)

Kautilaya in his *Artha Shashtra* calls Tribals *Aatavis* which means forest dwellers. The *Yajurveda*, by identifying *Rudra* with forests, environment, and forest dwellers also pays homage to the Tribals.

(I am indebted to the observations made and the discussions held on the paper at the *Conference*. I have made some revisions in the paper in their light.)

Clausal Structures and Easification of Legal Texts

Gopal Krishna Sukhwai

Language of the Law

The language of the law is defined by David Mellinkoff as “the customary language used by lawyers in those common law jurisdictions where English is the official language” (Mellinkoff, 1963, 3). It is characterized by distinctive words, phrases, meanings and modes of expression. The several factors which contribute to complexity of legal language according to Mellinkoff are: the use of common words with uncommon meanings, the use of Old and Middle English words, frequent use of Latin words and phrases and the use of formal words and phrases. Thus legal language has a tendency to be “wordy, unclear, pompous and dull” (P24). There are paragraphs, long sentences and scarcity of punctuations.

The learners of law are faced with an array of tasks. The present paper attempts to familiarize the beginners with the complex sentences which conflate by subordinating and coordinating devices and act as independent units. “As a result, legal sentences are usually self-contained units which convey all the sense that has to be conveyed at any particular point and they need not be linked closely either to what follows or to what has gone before”. (Crystal and Davy, 1969, 201). Schlesinger expresses a different view: “The complexity of legal writing is primarily one of content and not of sentence structure. (Schlesinger, 1968, 107).

The present paper is a modest attempt to analyse the clausal pattern of legal texts and suggest means to make the task of the learners easy. The text chosen for analysis is Section 14 of Act 25 of Hindu Marriage Act:

No petition for divorce to be presented within one year of marriage.

(1) Notwithstanding anything contained in this Act, it shall not be competent for any Court to entertain any petition for dissolution of a marriage by a decree of divorce, unless at the date of the presentation of the petition one year has elapsed since the date of the marriage:

Provided that the Court may, upon application made to it in accordance with such rules as may be made by the High Court in that behalf, allow a petition to be presented before one year has elapsed since the date of the marriage on the ground that the case is one of exceptional hardship to the petitioner or of exceptional depravity on the part of the respondent, but if it appears to the Court at the hearing of the petition that the petitioner obtained leave to present the petition by any misrepresentation or concealment of the nature of the case, the Court may, if it pronounces a decree, do so subject to the condition that the decree shall not have effect until after the expiry of one year from the date of the marriage or may dismiss the petition without prejudice to any petition which may be brought after the expiration of the said one year upon the same or substantially the same facts as those alleged in support of the petition so dismissed.

The Clausal Structure of Sentences

The total number of words in the above sentence is two hundred and twenty two. The text includes one main clause and all other clauses are complex structures, either coordinate or subordinate. There is clausal embedding in the subordinate part which makes it difficult for the reader to grasp its meaning. Repeated reading is required for it. There are fifteen clauses in all with nine adverbial clauses, five adjectival clauses and one noun clause. Their interrelatedness is made clear in the block diagram in Fig 1.

Easification Technique

While reading the sentence we find that by the time the reader reaches half the way through the text he loses the track of the structural and the propositional development in the text. Bhatia points out that, “More

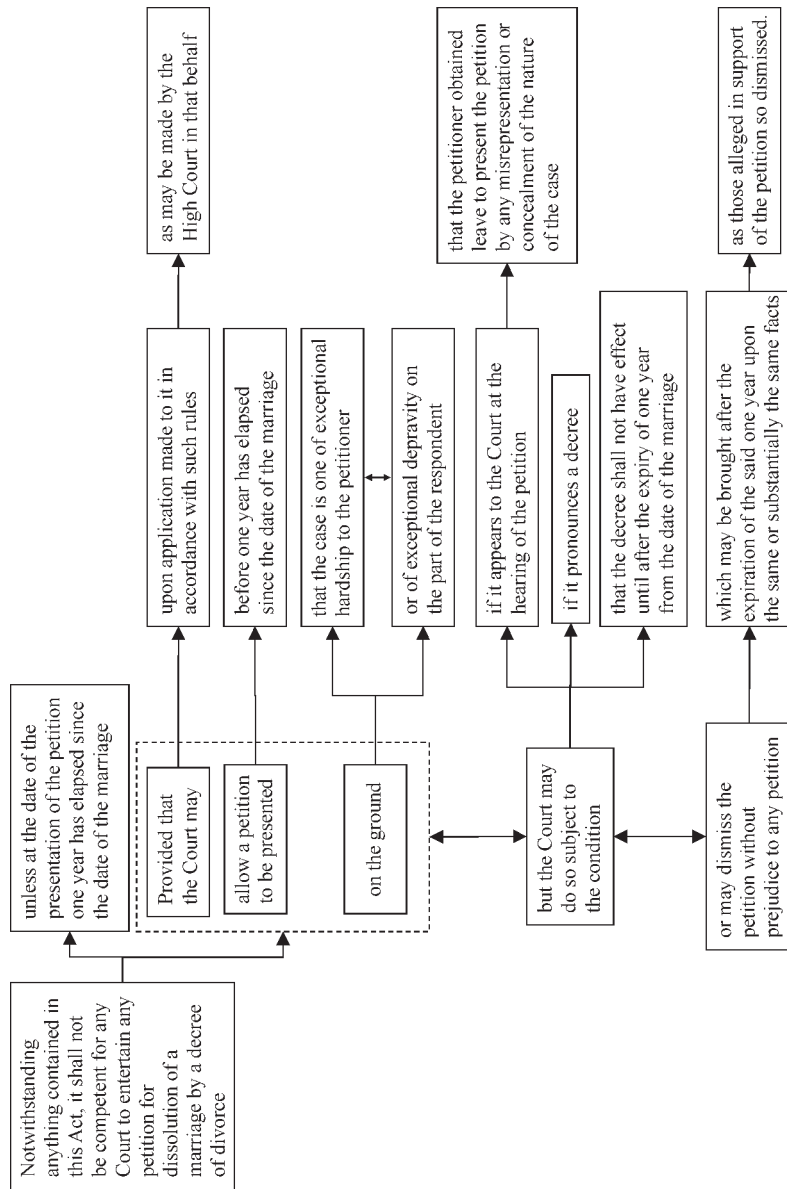


Fig. 1

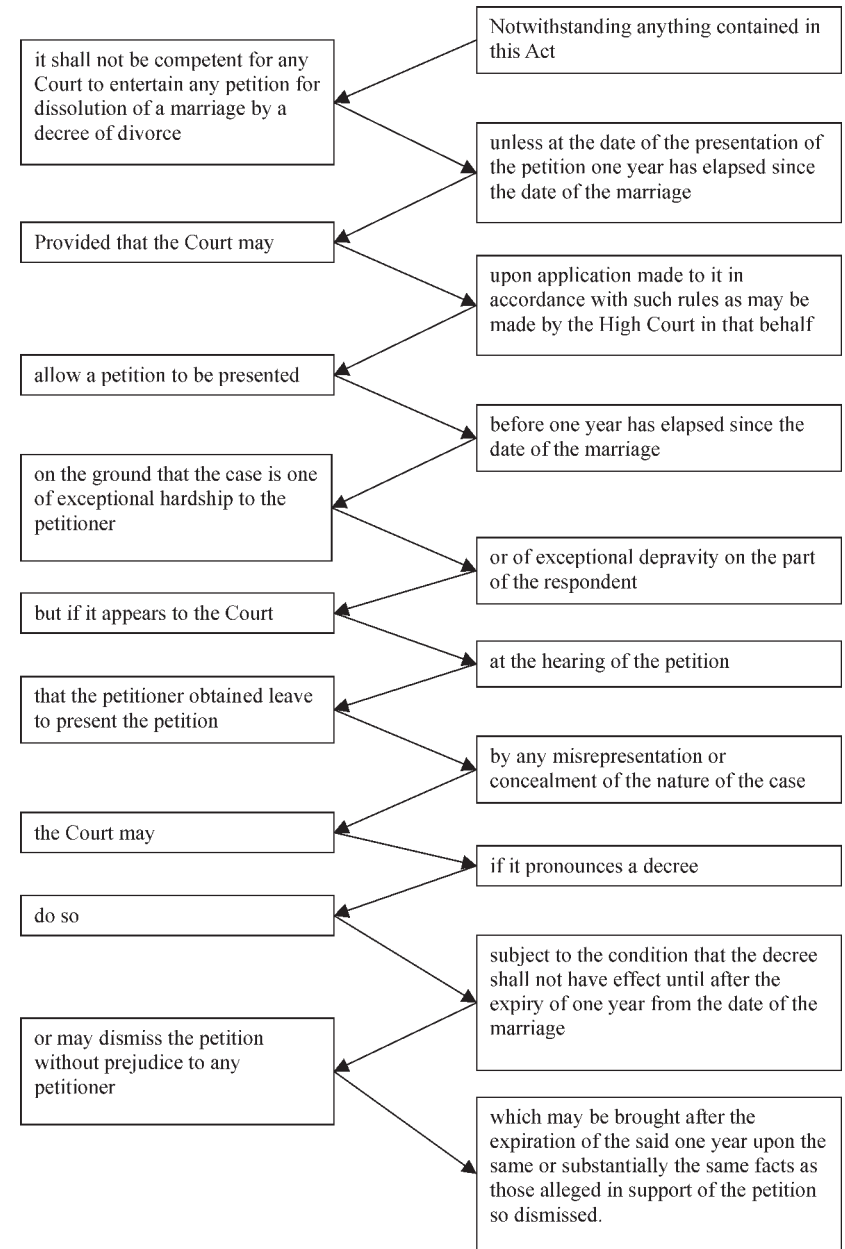


Fig. 2

than the degree of subordination, it is the number of propositions included and the way they develop in the text that results in the textual processing inefficiency” (Bhatia, 1983). In Fig 2 all the important information is on the left hand side and the additional information is on the right hand side. In the first reading the reader may avoid the information on the right hand side completely to grasp the essence and then he can follow the path of the arrows to understand the complete text.

Teaching Legal Texts as a Discourse

V. K. Bhatia (1987) points out that “the term ‘language of the law’ encompasses several usefully distinguishable genres depending upon the communicative purpose they tend to fulfil, the settings on contexts in which they are used...” The teachers usually consider a sentence as language teaching unit. Sentences should rather be seen as paradigmatically rather than syntagmatically. According to Widdowson (1978, 89) once the competence is acquired the performance will take care of itself”. Thus a shift from grammatical competence to communicative competence occurs. Though in legal texts the paragraph long sentences act as independent units and there might not be grammatical cohesion between the sentences but a rhetorical coherence definitely exists.

Translation process can yet be another way to teach legal texts as it acts as an extension of what the learner already knows.

According to Widdowson (1979, 147–149) using a language can be analogous to playing a game of chess. Though we may be well aware of all the rules of the game, yet when we are actually playing the game we do not merely make moves according to rules, but we use the rules to create openings and to develop a plan of campaign. Thus one has to demonstrate his skill in using the knowledge of the rules. In a serious game, analogous to complexities in legal texts, each player will try to put his opponent in a tight situation. A single move in the game of chess shifts the whole pattern of the game. Thus we can make a distinction between the rules of use and the rules of usage. The

description of a game of chess by the spectator does not reveal the experience of planning moves from the player’s point of view. A product analysis does not capture the process of game’s development.

Concluding Remarks

The various approaches discussed are different but complementary to each other. The all inclusiveness of legal texts makes the sentences longer. The subordinate clauses are large in number. If the text is simplified the length of the text would increase. The semantic factors which pose difficulties in the understanding are not discussed. The easification techniques employed retain the genre of the legal texts. The player himself has to be competent in the game of chess which can be achieved by constant practice and new strategies learned and mastered by him.

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Teachers of English in the Present Milieu: Challenges and Strategies in the Tribal Context

A K Paliwal

The Context

This century is characterized by the incredibly rapid and spectacular advance especially in the area of science, technology and communication. No doubt, life today is significantly different from what it was just twenty years ago. These fascinating developments have also affected the social milieu around us both positively and negatively. This is more important especially in the context of our country where we have enviable 'unity' in unbelievable 'diversity'.

The different strata of Indian society have markedly different perception of English and its role as a catalyst for change. The postmodernist view has also influenced the linguistic culture of the globe. They are expected to teach both literature and language. Moreover, language is essentially culture. The natural corollary is that the teachers of English have to deal with 'diversity' in 'culture'. But there they are on the horns of a dilemma. Naturally, there is a perceptible difference between the present social milieu and the past social milieu. Sometimes they have to take an ideological stance in a pedagogic context. Obviously, the teachers of English have to face the music.

The story does not just end there with the comparison made. The pros and cons of the two milieus need to be discussed objectively and rationally. This is usually easier said than done, especially in classes in Indian schools, colleges and universities, which are generally heterogeneous.

Let us first try to know why teachers become what they become in society. Becoming a teacher has always been a very prestigious and

challenging task from the times immemorial. Society has always set certain preconditions for the 'Noble Service'. Therefore, willy-nilly teachers have to play to the tunes of the society they live in and thus they cannot afford to neglect societal concerns, aspirations and conditions. Both the 'content' and 'process' of education change as per the concomitant changes occurring in the society. One who dares to change the 'content and process' of education has to initially face the music. Only a few fortunate ones survive. Otherwise, most of such revolutionary thinkers succumb to the social pressure. This has happened in all streams of education including language education.

English Language Teaching (ELT) has not remained out of touch by this particular trend. In the pre-independence era generally the attitude of most of the Indian people towards English was negative because of the contemporary political reasons. The post independence era has gradually witnessed a paradigm shift in the attitude of the people. Presently a vast majority of people, both urban and rural, generally approve of English as a global language, cultural differences notwithstanding.

The present social milieu is certainly hugely different from what it was two decades ago. The change in the social milieu has also caused a remarkable change in people's perception of English, ELT, teachers of English and the global role of English in the present era. With such a perceptible change in perception, greater challenges come up in various novel forms and quantity.

In addition to the issue of ideologically correct framework, the other major concerns are teachers' linguistic capability vis-à-vis their attitude, aptitude, pronunciation and pedagogical orientation for coping with the 21st century milieu.

Some of the major issues which need to be pondered over are as follows:

1. What are the potential pitfalls of going for the *recherché* (unusual) change?
2. Are we trapped in a vicious circle of changes?
3. Do we have a recipe for disaster?

4. What could be the most appropriate strategies to deal with the rapidly changing contexts and challenges?

The Challenges

- Firstly, there exist marked cultural differences between India and the native English speaking countries. Indian school teachers of English sometimes find it rather difficult to understand the culture in which the language (English) is used. Consequently, they generally teach English with certain misconceptions and 'mis'understanding. The teachers, who do not approve of the Western (modern?) culture because of one reason or the other, may nurture a strong bias against English, which knowingly or unknowingly may percolate down to the students. Instead of developing a purely scientific or rational attitude in the students, they often do 'something' just opposite to it. The students may also possess such anti-science attitude probably because of the fact that their family members have never been provided with a rational treatment of political, social, cultural and economic issues. The cultural divide between the Oriental and Occidental nations is too big to be fully understood and appreciated by them.
- Secondly, the variety in English is another issue with which teachers of English are confronted. They are sometimes either not aware of the subtle differences between the standard or non-standard English, formal and informal English, prescriptive and descriptive English, spoken and written English, or are on the horns of a dilemma about *which English to teach* in a formal context. '*How to teach such English?*' is an additional issue here in this context.
- Thirdly, English pronunciation has always troubled teachers for a variety of reasons. Like Indian languages, there is no one-to-one correspondence between the English sounds and the English script. Consequently, students generally tend to mispronounce certain words. Word-stress and intonation are also important issues in English. Teachers have no clue as to how to effectively tackle these problems.

In addition, there are various varieties of English pronunciations such as the British pronunciation (the RP / the BBC), the American pronunciation, the Australian pronunciation as well as a whole lot of European, African and Asian varieties in vogue these days. Even in India, thanks to a wide range of mother tongues or regional languages / dialects, teaching the English pronunciation is a big problem. Everybody generally is in search of a standard pronunciation of English especially in the academic and professional context. English on AIR, DD or some English TV channels is largely acceptable, though.

- Fourthly, teachers generally have a good command of their mother tongue / regional language. Nevertheless, their linguistic and communicative competence in English is a debatable issue, especially at the primary and secondary stages. Teachers teaching English at the primary stage are those who have passed senior secondary exams with at least six to seven years exposure to English as a compulsory language. They are supposed to teach all the compulsory subjects. Essentially, they are not 'teachers of English'. At the secondary stage the teachers who teach English are 'real' teachers of English. However, these teachers may or may not have a BA with 'English literature'. Do these teachers really understand English literature in the true sense of the term? Do these teachers have a good command of English? How can a person understand and appreciate English literature without having adequate mastery over the language of the literature? In fact, these are critical research questions, which, of course, need to be answered with ample empirical evidence.
- Fifthly, generally the teachers of English have a certificate / diploma or a B.Ed. These teachers are generally taught a methodology of teaching English, which is often not periodically revised and made up-to-date. Different universities follow different curricula, syllabi and teacher education approaches. What is more unfortunate is that most of these universities largely do not take into account the global changes and local contexts, conditions and social milieu in

which students study their chosen subjects and also try to learn or study English.

Generally most of the proficient teachers prefer to teach in privately managed English medium schools. The teachers who teach in government vernacular medium schools generally belong to the middle class and to the lower socio-economic class. Urban teachers are also posted in rural areas with which they are generally not aware. They generally do not understand the dialect the children speak in the class. These teachers find it rather difficult to understand and appreciate the local culture. In such a situation, there is no possibility of meaningful communication between them even in the dialect / regional language. Using and understanding English in these schools is a distant dream.

- Sixthly, when it comes to teaching English to the tribal children the situation is far worse. The schools are situated in remote and rural far-flung areas. Due to lack of desirable teaching learning resources such as a good blackboard, text books, TLM, charts, pictures, a radio, a tape recorder, an OHP, etc. generally the teaching of English becomes a horrible experience for the learners and the teachers as well. There is either no electricity or always a daylong frustrating power-cut. It would be a cruel thing to imagine of these schools having modern gadgets like LCD, computer and Internet.
- Last but not least, tribal school classrooms have cultural differences, problems of pronunciation, attitude, aptitude, and competence, lack of interest and motivation, undesirable anxiety, worries etc owing to certain scores of genuine reasons.

The Possible Remedial Strategies

There are a whole lot of such problems. Many more problems could be identified. But the cardinal question is, *'How to overcome such problems?'*

Let us not forget the fact that we are a democracy. With the invasion of ICT, the issue of equity and quality has become all the more important,

especially in the context of our country, which is essentially multicultural and multilingual. Obviously we cannot impose a foreign culture on our society and on a group of the people who live in the tribal areas with their own distinct and equally respectable culture and linguistic identity and entity.

Along with 'general class' teachers, there should also be tribal teachers in the schools in the tribal areas. Tribal area schools need the teachers who can understand the tribal culture, appreciate and respect it with a view to developing in the tribal learners a sense of belonging, participation and achievement. The classroom climate should be conducive to inculcating global, modern, democratic values in the learners. It would be most unfortunate to find a particular stratum of a society to be lagging behind the modern advancement and thus be untouched by the exciting global changes for their betterment. The onus of making this happen in the tribal areas and in their schools is also on the teachers of English. It is they who can effectively bring about the desirable changes in the thinking patterns of the tribal children/students in the classes who would gradually naturally help the concomitant changes enter their social life.

Meaningful efforts are also required to be made by the government department of school education, and higher education also which would linguistically and academically empower the tribal learners to be a significant part of the *'main stream'* society.

Teachers would do well to help the learners 'discover' the course (syllabus), rather than 'cover' it. Let the learners 'explore' the world of knowledge, 'construct' their own hypotheses and scientifically suitably approve or disapprove them. For this it would be advisable to follow a multiple line of approach to teaching in schools of tribal areas. They should also take into account the local context. Obviously a uniform pedagogic approach to education would do more harm than good. Thinking globally and acting locally may be a brilliant idea but developing an indigenous pedagogic context would be a sagacious project. Would all this ever happen in the near future with so much chaos around? That is a million dollar question.

New Woman's Vision in the Age of Globalization: A Perspective of the Selected Women Novelists of the Nineties

Anant Dadhich

Indian women novelists may be said to have carried the women's liberation movement. By and large they have tried to present the predicament of women in their novels keeping in view the injustice and inequality which obstructed the path of woman's progress to come in forefront since centuries. Women writers, particularly novelists, have played an important role in this regard. They are motivated by their predecessors like Anita Desai, Kamala Markandaya, Nayantara Sahgel and Ruth Jhabvala and they have been able to raise the transformed image of "New Woman" fully conscious of her identity, rights and duties. The 'New Woman' has her own look out and do not want to be judged and guided by male perspective in the matters of her concern. The new woman is bold enough to ascertain her rights as a human being. Ellen. E. Jorden writes,

The English feminists endowed the 'new women' with her hostility to men, her question of marriage, her determination to escape from the restriction of home life and her belief that education could make a woman capable of leading a financially self sufficient single and yet fulfilling life. [1995,13]

The 1990 may precisely be declared as the decade of fiction in English writing. There have been a large number of novelists publishing their works than ever before in the history of Indian English writing. At the same time this is the decade when the Nation enters the era of globalization. Globalization which is an age of IT impacts everything inevitably.

The nation, the state, the policies, the international market and map along with family, marriage, sex, ideas and ideals, conventional norm of morality, ethics – everything has come under the impact of globalization. Literature can not stand apart from this change. Globalization with its implications impacts the consciousness of the novelists.

The novelists take up the issues like free sex, extra-marital relationship, frank friendship among boys and girls who work together in call – centers and B.P.O. Besides this the novelists are portraying the changing face of family. Suman Bala points out, "Novels written during the last two decades of the 20th century provide a glimpse into the female psyche and deal with a full range of feminine experience. The Indian society which had been so conventional and tradition bound could not remain impervious to the new forces that had started impinging on the minds of people. No wonder the portrayal of woman by creative writers is truly reflective of the social changes which Indian society is undergoing". [2001,10]

Malini Arora in Shobha Dey's *Starry Nights* is a career woman. She is a Ghazal singer and wants to continue with her profession. Devi in Githa Hariharan's *The Thousand Faces of Night* is highly educated. She goes to U.S.A. to do her M.A. Her stay in America for studies makes her a responsible individual. She is aware of her limitations and duties. That is why she refuses an offer of marriage from her black American friend considering herself unfit for American culture. She returns to India for the sake of her widow mother. Devi has an obsession to touch new horizons in learning. She wants to learn Sanskrit language from her 'Baba' to understand his quotations better. But Mahesh, Devi's husband considers Sanskrit irrelevant in the age of globalization. Devi does not stop over here. She wants to use her education to make a career of her own. She wants to apply for the post of a research assistant.

The new woman highly educated, sometimes going abroad for education and career is having a vast vision of life where opportunities should be equally given to all irrespective of gender consideration since she herself is financially autonomous.

Similarly Virmati in Manju Kapoor's *Difficult Daughters* too is smart and educated and wants to build a career of her own. She decided to do B.T. course and becomes a Headmistress of a school.

Her qualifications, B.A. and B.T. from Lahore, were so impressive that the Maharani had dispensed with the usual interview prior to the appointment.
(Kapoor, *Difficult*, 169)

The true image of woman in Indian society can be examined in terms of her relation with husband. Man –woman relationship is one of the important themes of recent Indian fiction. Globalization has re-defined the husband – wife equation, as the wife herself earns a lot, and thinks a lot. This thinking and earning woman is in the center of the novels of Shobha Dey, Manju Kapoor, and Githa Hariharan. Globalization, with its implications, makes the Indian woman aware of feminist movement in the Western World which drives woman's liberation movement. In 90s the women novelists take up the cause of women in their writings. That is why the women portrayed in the novels of this decade, are no longer weak and submissive. Suman Bala is of the opinion, "Awakening amongst Indian women is largely due to the spread of education and impact of western on Indian life and society. The women writers in India placed in an orthodox culture have their roots in their native soil but encounter an invading western Sociological phenomenon, the feminist movement, which calls for the liberation of women from the age-old clutches of servility." (2001, 13). The social and cultural change brought out by globalization has made the woman conscious to re-define herself, her role and status in family and society, and her relationship with surroundings.

Malini Arora in Shobha Dey's *Starry Nights* goes for arranged marriage with Akshay Arora. She has a career as a Ghazal singer. But Akshay asks her to give up her career. He thinks that children get affected if both husband and wife have careers. Malini gives up her job. This is something a psychological problem of new educated career woman in the era of globalization. Malini thinks this to be tough to get married for a career woman in the present times. Education and career create a predicament for woman. This is a new facet of career woman giving

up her career for the sake of marriage. D.Murali Manohar points out, "Having a career is one of the biggest problems for 'educated' career woman who wants to get married. Unless the husband is broad-minded and wants to encourage his wife, women will have a tough time getting married and continuing with their careers." (2007, 132)

Contrary to Malini, Devi in Githa Hariharan's *The Thousand Faces of Night* is educated and conscious of her identity. She rejects the proposal of Srenivasans and marries Mahesh. Her predicament takes place after marriage. Mahesh, working in an MNC, has no time to spend with her. Devi is fed up with such life. She says, "A marriage can not be forced into sudden being there; it must grow gradually, like a delicate but promising sapling." (Thousand, 49). But there is no delicate growth of marriage. Devi is in frustration. Her husband expects from her the service of a conventional wife. But an American returned Devi can not accept such a set up. Finally her subsequent disillusionment leads her to run away with Gopal, a singer. This turning towards 'other' man makes a change in the psyche of Indian woman who wants to equally enjoy her life. Unfortunately her life with Gopal is as unsatisfactory as everything occurred in her life earlier. She comes to her mother's house to begin the life from the very beginning.

The 'New woman is not a prey to that long silence. She can not be alone responsible for her life. Family, society and circumstances are equally responsible for the trauma of Devi. This new woman resolves to check new option in her life. Devi is bold enough to come back to her mother's house after checking all the possible choices. S.Indira says,

She has had enough of drifting between worlds like a floating island searching for props. She should find her own authentic 'self' now and secure a firm holding on the mainland. (1994,70)

Virmati in Manju Kapoor's *Difficult Daughters* marriage Prof. Harish as his second wife. She rejects her parent's choice of a husband. She goes away from her home to do B.T. course. There she falls in love with Prof. Harish. She does not want to get married just after high

school education. She has a sense of her own choice and way of living. The professor finds intellectual company in Virmati and Virmati's passion for identity is accentuated in his company. D.Murali Manohar points out the reason that why does she marry a married man, "The reason is that if she marries Indrajeet, she will have to lead a life in a joint family. She knows what a joint family is She protests against the system. Therefore she is reach to many a married man. She feels that being a second wife is not as bad in a joint family system." (2007, 170)

Sumitra's predicament is different from that of Devi and Malini in Shashi Deshpande's *A Matter of Time*. She has been separated from her husband Gopal. Gopal explains to Premi, sister of Sumi:

"Why did you do it, Gopal?"

"Well, let me put it this way. I could no longer believe that there is a meaning to my life, a happy culmination waiting for me at the end of it. Can you imagine?

what living with such a person would be for my children? (Matter, 133)

Sumi, though greatly hurt by Gopal's setp, endures the pain and tries to maintain the things normal for her daughter. She finds herself in a complex situation. Being alienated she fears that her daughter might blame her for Gopal's action. "Do my daughters blame me for what Gopal has done? Do they think it is my fault? Why can not I open my heart to them? (Matter,23) Sumi tries to come up with the painful reality. Her tolerance is remarkable. She is eager to know why he has taken this decision.

The 'woman' of *A Matter of Time* is an Indian feminist who does not touch the extreme level to leave everything of life in search of identity and self-satisfaction. This new woman is different from those of others who seek everything within the family circle and tries to hold the togetherness of family. Sumi considers that it is only with the matter of time that a total change is possible. Suvarna Shinde puts the point,

This understanding between Gopal and Sumi makes their relationship a unique one in Deshpande's fictional world. All the man-woman

relationships in her novels are oppressive, strange, uncomfortable or silent. Sumi and Gopal stand out uniquely in spite of the fact that Gopal leaves them for something Unattainable. (2001, 132)

Deshpande's Sumi has strength of her own and despite challenges and tough situation she maintains the balance of mind and thinks that it is only a matter of time the situation would come under control.

Ammu in Arundhati Roy's *The God of Small Things* too represents the new woman of new era conscious of her identity and way of life. She marries an assistant manager falling in love with him who does not belong to her caste. She decides at once and writes a letter to her parents and does not wait for the response. This new woman is very quick in taking the decision even in the matters of marriage. It indicates the growing level of confidence among women in the 20th century. The consent of parents in marital matter does not matter for young and educated woman of the new age. Ammu goes for Calcutta wedding.

Ammu's predicament takes place after marriage. Her husband drinks excessively, having no care of family. Moreover her husband asks her to satisfy his boss. This is too much for Ammu. Ammu, at once makes up her mind to divorce him. But Ammu struggles even after divorce. She finds herself bewildered between the bitterness of her marriage and divorce. Life in her parent's home was as uncomfortable as earlier in her husband's home. The bitter experience makes her a strong feminist. Even she wants to change her surname However she feels. "Choosing between her husband's name and her father's name didn't give a woman much of a choice." (God, 37)

This is the predicament of Indian woman looking for 'choice' against patriarchal subjugation.

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African Tribal Society in Ernest Hemingway's Green Hills of Africa

Sunita Jakhar

Hemingway could not free himself from the pull of the African continent. Fascination for Africa, its flora and fauna, feeling of camaraderie for its people is evident in the novel. This fascination is carried on in *The Old Man and the Sea* where the old fisherman is often seen sinking in deep reveries about the uncontaminated land of Africa. *Green Hills of Africa* is an autobiographical book about the writer's hunting expedition in African jungles. W.M. Frohock in his influential paper writes that in the novel, 'the central character is Hemingway; the other figures are there as supporting cast. It is he who runs the danger and does the killing'. But Hemingway's hunting expedition would not have been successful if he had not got the support of the local tribes in the various activities related to hunting. Kamau, M'Cola, Charo Abdullah, Wanderobo, Molo, Roman, the Masais etc surround Hemingway from the beginning till the end.

The novel opens up with Hemingway and the two tribal trackers M'Cola and Abdullah sitting in the blind which the Wanderobo hunters build with twigs and branches. These tribals do not know English and speak in Swahilli whereas Hemingway keeps an English–Swahilli dictionary for communication. They are in awe for the white man and accept his superiority. They call Hemingway 'the Bwana' and at the time of approaching darkness M'Cola says to Abdullah "the Bwana can shoot after you cannot see." (Hemingway, p.3)

There is another character Kendisky, in the novel. He is a European and works in a *Shamba* (Plantation) in Africa. He is quite interested in the tribes of Africa. First time, when we see him in the novel he is among a crowd of natives. While talking to P.O.M., Hemingway's wife,

he tells her that the ngomas or the big native dance festivals are worth watching. He suggests to Hemingway to take a safari to study the natives. Kendisky performs a tribal dance with, “crouched, elbows lifting and falling, knees humping, he shuffled around the table, singing.” (Hemingway, p.21). The tribals are closer to nature and understand it better. In order to give relief of cool air to Hemingway, Molo raises the back of the tent with sticks so that due to cross ventilation the wind became fresh and cool under the canvas and Hemingway went off to sleep.

In chapter 2, Hemingway observes a group of tribals who were traveling away from the famine:

“Some were naked except for a greasy cloth knotted over one shoulder, and carried bows and sealed quivers of arrows. Others carried spears. The wealthy carried umbrellas and wore draped white cloth and their women walked behind them, with their pots and pans. Bundles and loads of skins were scattered along ahead on the heads of other natives.”

(Hemingway, p.24)

On a shooting spree, a tiger is shot, on the way back to the camp M’Cola feels that the shooter i.e P.O.M should be honored. At an audible distance M’Cola signals his compatriots at the camp with ‘a stream of high-pitched, rapid, singing words in Wakamba ending in the word, ‘Simba’. He gets response from the camp with a yell of one word. As they came closer to the camp, M’Cola shouted, ‘*Mama piga Simba*’. The boys from the camp lifted P.O.M and sang around the fire, “*Hey la Mama! huh!huh!huh!. Hey la mama! Huh!huh!huh!*. they sang the lion dance with that deep, lion asthmatic cough in it.” (Hemingway, p.30) Then P.O.M was put down and the tribals shyly shook hands with her saying ‘*m’uzuri, memsahib*’. The tribal accompanying Hemingway during the shoots were experts in skinning the animals skillfully

In chapter 8, while searching for a camp-site, Hemingway comes across Somali Cattle buyers who were managing a herd of hundreds of Cattle, “the principal buyer walked ahead, tall, good-looking in white turban and coat clothing, carrying an umbrella as a symbol of authority.” (Hemingway, p.107)

The fourth and the last part of the novel is ‘Pursuit as Happiness.’ The word pursuit, refers to chasing and hunting down the animals and the word ‘happiness’ is related to the happy tribe of Masais Hemingway met. Their happiness lifts the monotony of the novel making it more interesting.

On the way Hemingway observes everyone in the car particularly the Wanderobo who, “had a very strong odor and I looked at the way the lobes of his ears were stretched and then neatly wrapped on themselves and at his strange un-negroid, thin-lipped face.” (Hemingway, p.148) when the Wanderobo catches Hemingway studying his face he smiles pleasantly. When the car reaches a large Masai village:

“Out of it came running long-legged, brown, smooth-moving men who all seemed to be of the same age, and who wore their hair in a heavy club-like queue that swung against their shoulders as they ran. They came up to the car and surrounded it, all laughing and smiling and talking. They all were tall, their teeth white and good, and their hair was stained a red brown and arranged in a looped fringe on their foreheads. They carried spears and they were very handsome and extremely jolly – – –“

(Hemingway, p.150)

Hemingway feels that this tribe of Masais is unmatched and superior throughout Africa. The Masais started running with the car but as the car gained speed they started dropping out waving and smiling. But two great runners managed to keep pace they ran smoothly carrying spears. As the car was put in the first gear, the whole tribe of Masais caught up again laughing and smiling. But they were beaten in the race, they waved leaning on their spears.

Hemingway’s troop consisted of the local tribals who were very energetic and active. They all participated in the victory of shooting an animal and shook hands using the thumb which symbolized an extreme in emotion. At night they all would sit around the fire roasting meat on a stick.

Next morning, on a look out for animals, Hemingway and his group come across a tribal couple:

“... with features like Romans, but slightly less noble, wearing a toga and carrying a bow and quiver of arrows, and behind him, his wife, very pretty, very modest, very wifely, wearing a garment of brown tanned skins and neck ornament of concentric copper wire circles and many wire circles on her arms and ankles.” (Hemingway, p.170)

Both parties halt and exchange ‘Jambo’ a form of greeting. Hemingway was scrutinizing the woman, the protective husband commanded her in local dialect and with downcast eyes she goes back the same way she had come.

After successful hunting when Hemingway and his men were returning they again come across the happy warrior tribe of the Masais. This time five–six of them were asking about something from Hemingway which he did not understand. “Finally the tallest one made a very strange face and emitted a sound like a dying pig.” (Hemingway, p.194) Hemingway understood they wanted the button of the Klaxon to be pressed. They wanted to hear the sound of the Klaxon again and again and finally Hemingway leaves them in ecstasy, delight and fear to join back P.O.M. at the base camp.

“If Africa for Conrad is the key to self–revelation, for Hemingway it is the key to contentment.” (Tucker, p.131) Hemingway accepts his love for Africa and the tribal people in the novel, “...there was game, plenty of birds, and I liked the natives.” (Hemingway, p.194)

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Tribe as a Class: Class Consciousness Among Tribals in Romen Basu’s *Blackstone*

H S Chandalia

Tribes are the communities known to dwell in compact areas, follow a community way of living, in harmony with nature, and have a uniqueness of culture, distinctive customs, traditions and beliefs which are simple, direct and non-acquisitive by nature. The criteria used for the last few decades to identify and declare a community as a scheduled tribe are: Primitive traits, distinctive culture, geographical isolation shyness of contact and backwardness (The National Tribal Policy, 1). The population of the tribal communities scheduled in the Constitution of India and known as scheduled tribes (STs) is 84.3 million as per 2001 census and accounts for 8.2% of the total population of the country occupying about 15% of land area mainly forests, hills, undulating inaccessible terrain in plateau areas (The National Tribal Policy). Like the non-tribal population of India which is divided into religious, castes and linguistic communities, the tribes too are far from homogenous. Racial distinctions are superficially most obvious. As the most ancient population element in the subcontinent, some of the aboriginals (tribes) belong clearly to very archaic racial strata.

The object is formed by the veddoids, exemplified by tribes such as Chenchus and Kadars. They represent a racial type which extends from South Africa eastwards across India, and as far as parts of the south East Asian mainland and Indonesia. The Veddoid element is absent among the hill tribes of Northeast India, who belong to a racial stratum usually described as Palaeo-Mongoloid, which extends over wide areas of South East Asia. Mongoloid traces are discernible also among some of the hill tribes of Orissa such as Saoras and Bondos. Thus tribals have differences among themselves and do not share many features

except those of habitat and their relationship with the dominant non-tribal communities in the neighbourhood.

Nirad C. Chaudhuri, the well-known Indian English Writer, wrote in 1965: "In an industrialized India the destruction of the aboriginal's life is as inevitable as the submergence of the Egyptian temple caused by the dams of Nile... As things are going there can be no grandeur in the primitive's end. It will not be even simple extinction, which is not the worst of human destinies. It is to be feared that the aboriginal's last act will be squalid, instead of being tragic. What will be seen with most regret will be, not his disappearance, but his enslavement and degradation."

Even now, at the end of the first decade of 21st century the condition of tribes has not improved. They are the worst victims of capitalist development. Among 420 lac people who have been displaced by the development projects in India more than 40% are the aboriginals or indigenous people described as scheduled tribes in the Constitution of India. At the social plane too their identity is threatened by attempts at their Sanskritisation on one hand by Hindu fundamentalists and on the other hand by Christian missionaries. The democratic decentralisation through Panchayati Raj system has also done more harm than good to these indigenous people. Recent experiences have shown that the Panchayat Samiti and Zilla Parishad, which in some states took over the functions of the former district officers, were dragging their feet in the implementation of tribal welfare systems, for the simple reason that their leading members belonged to the very classes which traditionally profited from the exploitation of the tribes.

In a situation like this, the tribal population becomes a victim of feudal as well as capitalist powers. The path of their emancipation lies in their consciousness as a class. This is depicted by Romen Basu in the novel *Blackstone* which is based on the naxalite uprising among the Santhal tribe of West Bengal, Bihar and Orissa in the seventies. The novel published in 1980, delineates the story of the marginal peasants and landless labour always at the mercy of weather, ruthless landlords and police. Kalapathor (translated into English as Blackstone) is the

protagonist of the novel. He is a Santhal young man who has everything to gain from taking revenge against Gour Haldar who is responsible for his father's murder and his family's impoverishment. As the story opens, Kalpathor is seen blindly following Kesab, the intellectual naxalite leader, who epitomizes the philosophy of class struggle and revolution. The ideology of annihilation of class enemies suits Kalapathor as he finds in it scope of settling scores with Gour Haldar, the local landlord who had snatched away his bowl of rice when he was just a small boy.

The story is set in the district of Gopibalapur and portrays a rich tapestry of local life that gives the novel depth and meaning. The novelist traces, besides the story of the life of the protagonist, the dramatic rise and fall of the naxalite movement, its turbulence and its mellowing. P. Somnath writes:

"The novel also draws the readers attention forcefully to the 'angry conscience' of the oppressed peasants giving rise to the violent movement against exploitation and holds lessons for a just and equitable social order".

Kalapathor, the protagonist is a Santhal youth who knew the forest very well. He like other members of his tribe, was well acquainted with the forest trees that grew in the region and the wild life. He was a part of the natural surroundings and, therefore, could guide the revolutionary leaders from Calcutta to find out their hideouts after the "operations":

"Kalapathor told Kesab how no one knew the forest better than he, better even than the wood cutters. He knew his way there even after the dark. His own hideout was a cave where no one could find him".

Although Kalapathor is uneducated he is able to understand the logic of the theory of class struggle. He is initiated by the Chairman of the Maoist group of revolutionaries who promises that after the revolution the peasants will be able to keep all the grain they produce. This is incentive enough to attract him towards the path of revolution. What makes Kalapathor different from other characters from Dalit and tribal communities portrayed by various novelists, is his graduating into a

mature political activist. From a raw, Santhal youth who wanted to take revenge against those responsible for the excesses done to him and his family, he evolves into a mature political activist who is endowed with the principles of class struggle. Initially the revolutionary leader from Calcutta, Kesab, expresses his reservations about Kalapathor "My second-in-command is an illiterate Santhal, Kesab sighed".

But later he admits, "He is the most loyal, courageous and trustworthy follower I have (Basu, 10)." But his major contribution to the party lies in acting as a catalyst among the power groups in the party.

He removes dissidence among the students against Kesab when the latter wavers in planning the future course of the action for the party. He plays a vital role in bringing back the expelled tribal leader to the revolutionary movement. Unlike Santhal, the protagonist of another of his novel *Outcaste*, Kalapathor is able to strike a balance. He is willing to listen to others and is not dogmatic. He wishes to get educated so that he could read and understand Marxist theory and decide for himself whether the movement is on the right lines.

Romen Basu incorporates the long-standing debate in Naxalite cadres about the indispensability of the theory of the annihilation of class enemy and its alternative of mass based democratic politics. The tribal leader and Kalapathor understand the need to hold on the previous line in order to help the peasants retain their holdings while the intellectual leader Kesab believes in observing a cooling off period from armed struggle:

"Listen to me until I finish. I think Comrade Kesab has become so worn down by their arguments that he has begun to agree with the secretary that there has to be a cooling off period from armed warfare, but neither man has made it clear what is to follow" (Basu, 138).

Even the old tribal leader who is expelled from the party for his alleged involvement with the contractor is able to explain his adherence to armed action even theoretically. He has a strong following, knows that the strength of the government is manifold, yet is conscious of the strategy to be followed in the event of a class struggle:

"... As for the struggle, don't think I am indifferent to the might of the police and the army, and their guns, tanks and rockets. But once we get to the stage of civil war, the tank barrels would be turned the other way. It is easy to kill tens, thousand but not millions. We must prepare ourselves for the civil war with the help of the poor, wherever they are. That, my dear Comrade, will take hard work and faith" (Basu, 147).

Towards the end of the novel the character of Kesab also shows signs of change. The constant company of Kalapathor, his suggestions and advice make him learn to accept the others point of view thereby making himself a more acceptable leader.

The novel thus traces the growth of a tribal youth from an angry young man dying to take revenge for his personal grievances into a mellowed political activist struggling for the emancipation of his community. This could appear like a fantasy as the consciousness of a class has not grown among the tribes of this country. However, the novel does show a path which may lead to the formation of a more equitable society.

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Voices of the Downtrodden: A Comparative Study of *Barber's Trade Union* and *Javni*

Sangeeta Singh

Nowadays **human rights** advocate for the welfare of the downtrodden and waif a lot but when the Human Rights Commission was not in existence the writers were the only agency to bring into light the miseries of the down trodden. The celluloid has even glamorized the agonies of the lower caste characters but these stories written in pre independence period, truly present the bare pictures of the colonial lower caste protagonists. The ordeals were tougher for them and conditions worse.

Judged from these yardsticks the chosen stories for analysis make a relevant ground, for their center characters are down trodden. Both of the stories were written in the colonial period ...Mulraj Anand's *Barbers Trade Union* in 1941 and Raja Rao's *Javni* as early as in 1933. Even after decades they still provide a historical background to the development of literary writing about lower caste.

Barber's Trade Union probes into colonial social structure of India. Here, Chandu is a low caste boy and his friends belong to the higher class of society. His strike as a barber gives a lesson to higher-born sahuakar and his group. Like Anand the author himself, Chandu also has a reformatory fervour, while *Javni* is pictured like this in the words of K.R Rao (33-34).

Javni rises like the lotus from the mud, a mysterious emanation of the human spirit, and yet perfectly adjusted to the confusing contradictions of culture in transition. Going unconcerned about her daily round of duties and even feeling the agony and misery of a low—caste widow in a village life with rumour and scandal, she consistently maintains her poise and her innocent faith in the indisputable power of Talakamma. Living like a hermit among householders, she sums up the poignancy of human

suffering, a suffering alleviated by her attitude of resignation almost akin to heroic fortitude.

In the context of lower castes, nowadays much has been followed in literature and media also, as Gandhian studies and gandhigiri comes up with different approaches. This fervour will never be out of vogue. As it has got an impetus these days it also provided an original and a first hand, fresh ground for the prolific writers of colonial period.

The Gandhian ideology offered immense possibilities for the creative writer to identify and practice the precept of its very letter. For novelists like K.S venkatramani and Raja Rao, for instance, it has been the way of life. (K.R Rao 5)

Javni's attunement to the social ostracism is just opposite to the reformatory fervour of Chandu. She ate in the byre, whenever the narrator questioned and quarreled about it, his sister gave her opinion "they are of lower class and you cannot ask them to sit and eat with you" (Raja Rao 66). Furthermore she connects it with religion. "That, eating with a woman of lower class is irreligious"(67). *Javni* as a silent, submissive character is accustomed to this to the limit that she accepts that there is no necessity to see what you eat. This simplification of the way of life is reflected in narrator comment that the mechanical mastication of the rice seemed to represent her life, her cycle of existence (68).

Another aspect of being maltreated besides being a lower caste is her being a widow ...the still worsened condition. The innate goodness and gratitude to Goddess Talkamma makes her great not only as a lower caste widow, but also as a human being. Instead of being over-complaining, dissatisfied and grudging ...compared to the lower caste underprivileged of these days... she is so submissive, she never questions her lot. While Chandu later grows into a rebellious protagonist, *Javni* accept as a cow what she has been fed not only physically but mentally also, she believes that the Brahmins are not made to work; they are the "chosen ones". Her acceptance and devotion to the social caste system is traditional outlook towards everything around her, be it social or religious phenomenon. She simply adores the narrator:

The sacred books are yours. The Vedas are yours. You are all, you are all, you are the twice born. We are your servants, Ramappa your slaves.

(Raja Rao 75)

Thus in the story Javni, the social classification is incorporated through both the social and religious systems, as their acceptance is interwoven. The sad non-existent type image of a low caste widow is, portrayed in the last words of the story:

Across the blue waters of the river and the vast, sky above her, she seemed so small, just a spot in space, receding real. Who was she?

(Raja Rao 77)

These last lines symbolize self-alienation. K.R Rao very aptly brings about the contrast between Anand and Rao thus :

Stories like 'Javni' and 'Akkayya' describe with passionate indulgence and realism, the untold miseries wrought by folk-customs, and the tragic erosion of the human personality. The individuals of this microcosm subjected to the immitigable stresses and strains, forced either by the economic exploitation; unable to resist the pressures of social form, they become self-alienated. Raja Rao, in the presentation of the social realities, does not align himself with naturalist writers like Mulk Raj Anand, for he is not interested in leading to his stories a documentary value (20).

The concept of religion is instrumental in making the lower caste community cowed down. Bijaychand the burly landlord in the story *Barber's Trade Union* is scolding Chandu for wearing the dress of a modern fashionable doctor (195). Not only religious but social status wise behaviour and the attire are circumscribed for the deprived.

The narrator of the Anand's story is helping the protagonist Chandu at each and every step from his games to learn cycling and his strike against the higher class. Ultimately he is successful in life and settles as a proud owner of a barber's saloon in town. This is reflected in K.R. Rao's comment:

Anand is not content to be a mere chronicler of things, but views himself as an activist conscious of the role he has to play in effecting changes in the social consciousness. He tries to purify the experience of his tribe by demonstrating and propagating the remedies for the social ills (140).

Psychologically Chandu and Javni resemble in one or two points. Both are dedicated to their work and they are laborious. While Javni reconciles to her lot as a down trodden, Chandu is like Anand himself. He gives a chastening lesson to the proud, hypocrite higher classes. Here we can see the subjective impact of the author. K.R. Srinivasa Iyengar quotes Anand confessing:

I am doing some village social welfare in order to integrate my love for the poor with actual work for them... I never realized, as intensely as I do now, the reasons why both Tolstoy and Gandhi choose the peasantry for their devotion. After writing for many years about pains of these people, I now feel that, for their sake, it may not all have been in vain (1984 : 357).

From the very beginning Anand tries to bring out the contrast between the low caste boy Chandu and his friend narrator. Anand has acknowledged in his Preface to the second edition of *Two Leaves and a Bud* (1951):

All these heroes, as the other men and women who had emerged in my novels and short stories, were dear to me, because they were the reflections of the real people I had known during my childhood and youth. And was only repaying the debt of gratitude I owed them for the much of inspiration they had given me to mature into manhood, when I began to interpret their lives in my writing. They were not mere phantoms.... They were flesh of my flesh and blood of my blood, and obsessed me in the way in which certain human beings obsess an artist's soul. And I was doing no more than what a writer does when he seeks to interpret the truth from the realities of his life.

(Iyengar 334)

His warm compassion for the indignities of poverty and cruelties inflicted to the lower castes can be seen in his story *The Barbers Trade Union* there are several glimpses of the narrator's affinity with the downtrodden hero. His words reflect the personal sufferings of the victims of the cruel economic system:

I knew Chandu ever since the days when he wore a piece of rag in the middle of his naked distended – bellied body.

(Anand 192)

Anand also signifies the difference between the attitude towards Chandu as revealed in the conduct of the older and younger generation. This may be done deliberately or it may come out spontaneously as he was noticing the gradual and rapid changes in the society. As he had been in a social reformer's role as a writer also, he tries his best to portray the caste-based scenario of colonial India, when the Jagirdar looks at Chandu's new attire he rebukes him.

Go away you swine, go away and wear clothes befitting your low status as a barber and don't let me see you practicing any of your new-fangled notions or else I will have you flogged. **(Anand 195)**

Even his mother is unhappy with the attitude Chandu is adopting and she also thinks that he should not annoy old clients his father has served. Javni does not possess that grudge as that of Chandu's mother who has been portrayed to present the low caste's suffering and reactions, she dared to see the upper caste people "as they had never imagined to see themselves" when the narrator goes to know the whereabouts of Chandu his mother says in a bantering manner.

If your mother knew that you were here she would scratch my eyes out for casting my evil eye on you sweet face. And you, are you as innocent as you look or are you a sneaking little hypocrite like the rest of your lot? **(Anand 197)**

If there is such an opinion for the higher caste people in the lower caste lot, the upper strata also is happy to notice them staggering. When Chandu tries to learn the bicycle, he falls down with it. Anand as if with a click of camera puts before us the whole apparent scene as well as the glimpses of the contemporary cold class war and caste based hatred.

There were peals of laughter from the shop of sahuakar where several peasants congregated round the figure of the landlord. And then the sahuakar could be heard shouting ... Serves you right, you rascally son of the Iron Age! Break your bones and die, you upstart! You won't come to your senses otherwise! (199)

In Rao's Javni also, the economic exploitation is also the cause of the miseries of the down trodden but the religious prejudices are more dominant in the social form: Ramu's sister has deep rooted awe for defiling religiosity and sanctity of own. When Ramu wants that Javni the lower class servant should eat with them she cries desperately.

Irreligious, irreligious. Well, eating with a woman of lower caste is irreligious. **(Raja Rao 67)**

Her religiosity provides her a positive attitude towards life that prevents her from being depressed, tense, negatively emotional and suicide prone. She believes that Goddess Talakamma has given her everything, whatever good she has in her wretched life.

Should I live if that Goddess did not protect me? Would that child come to me if the Goddess did not help me? Would mother be so good to me if the Goddess did not bless me? Why, Ramappa, everything is hers. O Great Goddess Talakamma, give everybody good health and long life and all progeny! Protect me, Mother! **(Raja Rao 74)**

The miseries of the Lower caste are aptly focussed in the symbolic end of the story Javni. The acquired meaning is related to the non-existence type of living of submissive lower castes in the contemporary India. This emphasis of communication is gained through the folk-legend effect of ghost and the gloomy picturization of landscape.

Destiny and free will is working hand in hand. Javni, after being widowed is being censured and maltreated by her own family members but she abstains herself from the stigma of suicide because goddess Talakamma would be angry.

Anand's utopian type zeal to improve the condition of the have-nots is active. It does not only question the contemporary social order but also tends to resolve some problems. This way the *Barber's Trade Union* is predicable example of the literature of the downtrodden while Raja Rao's last words in the story *Javni* "who was she?" not only provide the narration a pathetic end but begin the process of thinking in the reader and kindle our feelings also for the poor, low class credulous people. Their superstitions, questionable trends and tradition not only

create them as pitiable ones but also provide enough ground to look at the characters from the author's viewpoint to ameliorate their lot.

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Teaching English in TSP Area Primary Schools (A Study in TSP Area of Pratapgarh District)

Radheyshyam Choudhary

After 1947, when India achieved its long awaited freedom, English also achieved its place in school curriculum as second language. So English as a second language has more allurements for the parents for the causes and purposes unknown as a result there is a mushroom growth of English medium public schools. English was placed as a second language in the school curriculum. According to this formula a child must learn mother tongue, national language or any other Indian language in case of those whose mother tongue is the same as the national language and English. The Indian Education Commission (1964–66) known as 'Kothari Commission' has presented a modified "Three Language Formula"

In Rajasthan, English is being introduced to primary classes since 2001. Jawahar Lal Nehru said, "English is our major window on the modern world. If we close the window we will cut ourselves off from scientific and technological knowledge of the world and technological knowledge of the world and return back into the darkness of ignorance of middle age. We will fall back hundreds of years and will never be able to catch up the race of the developed world. English unites the people of different races, castes, creeds and regions and bring them closer through the medium of English. One in ten person of the world knows English. The awareness of communicative potential of English as foreign language in Rajasthan depends upon the teachers and the theoreticians and the learners of English. Teacher is an important element in the educational network. The learners find English as a very difficult Subject. So teaching and learning in the TSP area of Pratapgarh is not so effective. The present question that deserves our

attention is in what way, shall we; upgrade the fast declining standard of teaching learning process of English. No education can be completed without perfection in English. For the development the Tribal full facilities should be provided for education because the tribal have a big share in the population of Rajasthan.

In the age of liberalization privatisation and globalization, information technology is playing an important role in overall development and the tribal are deprived of these developments because they could not get opportunities of English Education

The aims of teaching English at upper primary level in Rajasthan are semantic, phonetic, graphic and phonetic-cum-graphic. The problem before a tribal student in TSP area is to get perfection in the last two aims. The effect of their mother tongue and the style, tone and the particular pitch of the mother tongue is a hurdle. There are many hindrances in the effective and smooth teaching of English. The teaching of English is not based on the proper aims and objectives. Neither the teacher nor the students are acquainted with the aims and objectives of teaching English. Their aim is to get through the examination. Therefore it is very necessary that teaching of English must be based on the aims. There is controversy with regard to the grade from which English teaching should be introduced. The main challenge for the teachers is to teach in overcrowded classes. English teachers are unable to solve the individual problems. There is inconvenience due to lack of physical resources.

Problems of Teaching English in TSP Area

Students in TSP area are poor in their academic achievements. The academic achievement in different subjects depends on the mastery over the language. Language is closely related to general intellectual development. The effective teaching of language influences the achievement of the students. There are many problems, which create hindrances in this area

Out Dated Methods of Teaching

Language skills can be acquired through practices. The stereo typed translation-cum-grammar method is generally followed by the teachers. The teaching is done with '*Chalk-Talk and Walk*' Method. New approaches like structural, situational and conversational are not adopted by teachers.

No Specific Aim

The teaching of English is not based upon the aims and objectives of teaching English. The teaching is examination oriented. The students want to get through the examination and the teachers want to get a good result.

Over crowded classes

The classes in TSP area are over crowded. The number of students in some of the schools explains this problem:

S. No	Name of school	No. of students class-6	No. of students class-7	No. of students class-8
1.	UPS Sevna	75	55	113
2.	UPS Badvas	80	65	90
3.	UPS Bhachundala	74	75	102
4.	UPS Hinglat	84	62	80
5.	UPS Sakhathali	69	79	99

The table shows that the classes are overcrowded in the TSP area.

Lack of Teachers

The number of the teachers is not sufficient in the schools as the proper ratio of the teachers and the students. Almost every school is running with vacant posts. No English teachers are available. So the teachers of other subjects taught them and the results are not effective.

Lack of Efficient Teachers

The teaching of English in TSP area schools are in the hand of the teachers who neither know English nor are trained in the teaching

technology of English subject. The soul aim of the teachers is to get their students pass in the examination by fair and foul. That is why the standard of English of these students is going to be deteriorated. The teachers are not imparted proper training at the B. Ed. And the L. T. levels. The English teachers are not properly trained in the content matter and the methodology of English subject. Students are receivers and producers of language. They produce what they get from their teachers. The primary schools that have been *Paathshaalas* earlier, were promoted into primary schools, are being run by untrained teachers. Even these teachers do not know the writing and reading the English Alphabets. It can explain the reality of the condition of English language in this TSP area.

Periods for English

There are equal periods for English and Hindi in a week. As the table explains:

Periods in a week

Class	Hindi	English
1-2	12	12
3-5	9	9
6-8	6	6

The table shows that both the languages have equal periods to be taught yet the students are not good at English as they are at Hindi.

Effect of Mother Tongue

In The TSP area of Pratapgarh There is Most Important and common problem with tribal is that their pronunciation is unchangeable. It is most difficult for a teacher to teach them the correct pronunciation. The letter 's' is spoken as 'h' and 'h' as 's'. They find it difficult to speak these letters correctly.

Lack of Suitable Language Aids

The schools in TSP area are not well equipped with suitable language teaching aids. Even pictures, charts, modals, flannel-boards are not

available. Only during training period some interest is noticed among pupil teachers. The moment they become teacher they do not think it necessary to use one.

Traditional Examination System

The new methods with oral and written tests are not applied by the teachers. They still use the traditional method of examination.

No Proper Buildings

The school buildings in the area are not in good conditions. In rains classes can not be run. The rooms are full of water and the students have to sit in water. There is no furniture for the students. Even there are not any mats to sit on so the students sit on the floor.

No Awareness Among the Guardians

The parents of the students in the TSP area are not interested in sending their children to school. They want that they should help them to the work. The girls are involved in domestic work or caring their brothers. The students who come to school they do not have time for studies at home. So the difference between the marks in English and Hindi is visible. The table explains the difference:

Comparison of Marks obtained in Hindi and English Class 8 (Year 2007-08)

School	Subject	Marks (<20%)	Marks (20-40%)	Marks (40-60%)	Marks (60-80%)	Total Students
UPS Sevna	Hindi	0	12	26	32	70
UPS Sevna	English	5	25	25	5	70
UPS Badwas	Hindi	2	20	20	8	50
UPS Badwas	English	10	30	8	2	50
UPS Hinglat	Hindi	3	15	42	10	70
-do-	English	20	17	12	1	70
UPS Bha.	Hindi	6	11	25	8	50
UPS Bhachundla	English	10	20	18	2	50
UPS Sakhathali	Hindi	5	10	16	19	50
UPS Sakhathali	English	10	20	18	2	50

The table explains difference of marks between Hindi and English of the students in five schools in TSP area. It shows that higher marks are in Hindi than In English.

Suggestions

It is a challenge to English teachers to face these problems in the 21st century. The teacher needs to give up the old system and to adopt new techniques. The teaching will be effective if the teacher has latest knowledge. So he should be familiar with latest trends, techniques and methodology in English teaching. Many changes have taken place in recent years. Now the children want to be free from the system of syllabus, classes, attendance and examinations. The latest innovations are proving better in educational technology known as e-learning and online learning. It should be provided in TSP area schools for better teaching. The government of Karnataka has started the technology in education. Karnataka government selected 700 schools and provided internet in the classrooms in 2001. So all the teachers; in TSP area primary schools have to be made information and communication technology compulsory. All the pre service and in service 'teacher education programs' should be include intensive training in the use of modern tools of information and communication technology. The tribal area classrooms in the state should not be far behind if we want to progress.

The teacher must teach English with some definite aims and objectives so that the above explained difference of marks should not be repeated. And the standard of English teaching may be had in positive direction. The ratio of teacher and pupil should not be more than 1:40. Additional teachers should be appointed. Refresher courses for English teachers should be organized by government. The physical conditions of the school buildings, furniture should be improved. The examinations should base upon the latest techniques to evaluate the real performance of the students. Both the aspects of language (Oral and Written) should be properly assessed based on objective type assessment.

English Language in 21st Century Teaching Environment

F L Suthar

The wise, old philosopher, Confucius, once said, "Choose a job you love and you will never have to work a day of your life." Teaching fits into that category. Teaching is one of the most rewarding and personally gratifying professions.

As the pace of change in the 21st century continues to increase, the world is becoming more interconnected and complex, and the knowledge economy is craving more intellectual property. In this environment, it is critical that we shift our focus from education to life-long learning. Fortunately, the increasing availability of learning resources on the internet is coinciding with the growing importance of continuous learning. If we are willing to view learning from a new perspective, we are no longer resource constrained.

Opportunities to enhance learning by exploring the edge are presenting themselves as well. It is at the edge that most innovation occurs and where we can discern patterns that indicate new kinds of opportunities and challenges. In this context, the edge can mean many things: kids who grow up digital, second-tier and for-profit teaching institutions, developments in rapidly changing nations such as China and India, new kinds of institutional frameworks such as creative commons, open source, and Wikipedia, and new media forms. Each of these relates to another edge – the edge of the educational establishment.

A New Context for Learning

First, every one of us recognizes that today's kids, our students, are different from most of us here. They have a new vernacular - a digital vernacular. But today's students also learn in ways that are different

from how we learn. How can we begin to take advantage of those differences?

Second, one of the most ironic situations is that although education is more important than ever today, the public. At a minimum we need to find ways to tap the naturally occurring curiosities of our students so that we can turn them loose to do more learning on their own.

Third, if we want to educate students for the 21st century, we must realize that most students today aren't going to have a fixed, single career; instead, they are most likely going to follow a working trajectory that encompasses multiple careers. As they move from career to career, much of what they will need to learn won't be what they learned in school a decade earlier. They will have to be able to pick up new skills outside of today's traditional educational institution.

Fourth, since nearly all of the significant problems of tomorrow are likely to be systemic problems – problems that can't be addressed by any one specialty – our students will need to feel comfortable working in cross disciplinary teams that encompass multiple ways of knowing.

Fifth, and finally, one of the big challenges we face is how to encourage institutions of higher learning to become learning institutions themselves.

As if these challenges are not enough, let us reflect on Tom Friedman's recent book, *The World is Flat*, in terms of the challenges we face in a truly global economy. In that regard, consider this astounding piece of data: In 2004, China and India graduated about 500,000 engineers and the United States graduated 90,000 engineers. Moreover, 40,000 of the graduating engineers in the U.S. returned home to India and China. The net is 550,000 engineers over there and 50,000 engineers over here. This is a year-over year growth pattern. In just a few years, then, there will be millions of more technically educated people in China and India.

Learning-to-Be

There is a crucial difference between learning-to-be and learning-about. We need to find ways that our students can learn more about learning-

to-be much earlier in their education. Today's students want to create and learn at the same time. They want to pull content into use immediately. They want it situated and actionable – all aspects of learning-to-be, which is also an identity-forming activity. This path bridges the gap between knowledge and knowing.

Multimedia Literacy

The issue of multimedia literacy and some of the new emerging vernaculars of the digital age connect to the concept of learning-to-be, in this case, learning-to-be literate.

What are the new vernaculars that kids growing up digital actually have? Our guess is that they are compositions of the screen languages that come from film, such as how cuts functions, how montages create emotional tension, how flashbacks and nonlinear narratives can fold onto a linear timeline and the screen language of interactivity. The language of interactivity is seen most clearly in the gaming world, where the issues of entrainment and flow loom large. Likewise, we see the emergence of new genres around non-linear narratives, and persistent worlds that underlie the massive multiplayer role playing games. But what actually are these new genres? How are they to be “read?” How are they negotiated in practice now—not so much between reader and writer but between player and designer, and in what way does the community itself become a co-designer? Finally, in the same way that text has a social life around its edge, what is the social life around the edges of the game world really like?

Growing Up Digital

What is going on with kids who are growing up digital? How do they learn? How do they like to learn? How do they problem solve? And most importantly, what creates meaning for them and helps them to construct their own sense of self? To probe some of these questions we must look beyond the United States to parts of Asia, such as Korea, which for many years have been significantly more digital than the United States has been. There we can begin to get a glimpse of the new

kinds of social, work and learning practices—as well as forms of entertainment/infotainment—that emerge when a country or a generation is immersed in a digital milieu. In Korea, for example, very little time is spent reading newspapers and watching TV. Life moves to the net.

One of the first things one notices in Asia is that carrying a laptop does not make you look particularly digital. Laptops are viewed more as a kind of dinosauric technology. It's the modern, intelligent, multimedia mobile internet device that defines being digital. These devices used to be cell phones, but phone calls are a small part of what they are used for today. Sure the screens are bad, but not terribly so. Small screens have certain advantages too. A Japanese teenager is apt to have very little privacy at home. As a consequence they actually like using small screens: A small screen helps to create a sense of private space and others can't easily see what they are doing unless explicitly invited to do so. It is also interesting to see how they integrate texting (SMSing) with actual calling – text first to see if the coast is clear, i.e. if any parents are within earshot. We can see social protocols emerging. For example, since talking on cell phones on a public bus in Japan is frowned upon, people tend to text someone to see if they are now in a place where they can talk.

Game-Based Learning

The first thing to realize about game play is that most video games are incredibly difficult to master. If you're not extremely good at pattern recognition, sense-making in confusing environments, and multitasking, and if you are afraid to constantly explore and push the limits of what you do, then you won't do well in the game world. In this world, you immerse yourself in an immensely complex, information rich, dynamic realm where you must sense, infer, decide and act quickly. When you fail, you must learn from that failure and try again and again and again. Continuous decision-making under uncertainty is the coin of the day.

In addition, the gaming generation turns out to very bottom-line oriented. They want metrics and they want their performance measured. They

want to learn, and without measurements they can't tell if and how much they are learning. Surprising as it may sound, many gamers say, "If I'm not learning then it isn't fun!" This also means that game designers must know how to design good learning environments; environments that are constantly throwing new challenges at the player that are neither too difficult nor too simple. Further, as the player improves, the challenges need to be more demanding—but at just the right pace.

The Social Life of Information

The digital age came along and suddenly everything became cognitively impenetrable. Hacking modern cars is now somewhere between impossible and illegal. Repairing radios or TVs? Forget it. It is far easier to throw them away and buy new ones. But then the digital age gave way to the networked age and something happened. Tinkering communities self-organized around the net, forming distributed learning milieus. Consider again the gaming world. Gamers not only play games but seek out ways to improve or create modification (mods) to them. They pass these mods around the net and soon others pick up the thread and create their own mods or extend someone else's. Whole new games have been created from old games, and viral marketing has swept the old games away. Then still newer games explicitly designed to be built on to, and to let whole new worlds emerge came online, such as Sims Online.

Another change was happening at the same time: Games in the Sim genre attracted girls to the building and tinkering universe. These games are as much about sociality as about building, tinkering and playing. Players see what others do and ideas spread virally, online. Particular communities of interest formed, providing tinkering spaces to share ideas and dreams. These games eventually morphed even further into synthetic worlds such as Second Life, a space that attracts guys and girls equally, and that allows them to construct elaborate avatars and their own virtual worlds, where they actually own both the virtual real estate and the IP they create.

Any discussion of building and tinkering in the networked age typically relies on examples from the various Open Source movements such as Linux, Apache, and so on.

Blogs

Blogs were meant to be fun and informal, done during one's leisure time and driven by intrinsic motivation. Bringing blogs into a classroom would change everything—but, as it turns out, maybe in a good way.

When handled appropriately, classroom blogs can honor multiple ways of knowing and contributing to a class. For those who are too shy to speak out, find speaking in English challenging, or who are more contemplative, the classroom blog can serve as a way to participate in a class discussion. The classroom itself creates a kind of container for a blog – not just a free-for-all blog, but one focused on activities in the class and one tied together by the sociality of all members being in the class. It complements, but doesn't replace, the class and as a container it also allows students to contribute not just their own ideas but also adjacent material they find relevant to the topic of the class. It is also worth noting that students' entries in a classroom blog are written to be read by their peers, not just by their teacher.

As counterintuitive as it may sound, blogging practices may also be helpful in controlling the amount of cheating that appears to be happening on today's campuses. In the blogosphere, cheating isn't likely to happen for both structural and social reasons. Structurally, a blog entry typically links to what someone else has said and builds on or refutes it. The power of blogging has to do with the power of finding what others have written and then linking to and commenting on what you've just found. So the tendency to claim something as totally your own is diminished. From a social perspective, blogs are (semi)-public and your classmates are part of the same blog space. As a result, many different eyes, not just the professor's, examine what is being written. Classmates can be quick to pick up an entry that has been lifted rather than linked to. Similar practices explain why open source code is

relatively bug free. The blogging medium is beginning to provide a useful platform for graduate students engaged in cross-disciplinary programs to share ideas, raise questions, and more generally get support from their peers – peers often spread out all over campus. Cross-disciplinary endeavors seldom have their own textbooks, journals or even conferences that provide both social and intellectual glue. Blogs can help fill this void and give voice to projects that have no natural home. As campuses move further toward cross-disciplinary graduate programs, we are likely to see more use of blogs in this regard.

A Grand Transition ?

In the 20th century, the approach to education was to focus on 'learning-about' and to build stocks of knowledge and some cognitive skills in the student to be deployed later in appropriate situations. This approach to education worked well in a relatively stable, slowly changing world where students could expect to learn one set of skills and use them throughout their lives. Careers often lasted a lifetime. But the 21st century is quite different. The world is continuously changing at an increasing pace. Skills learned today are apt to be out-of-date all too soon. The concept of life-long learning – a term used all too glibly – is now more important than ever. When technical jobs change, we can no longer expect to send a person back to school to be re-trained or to learn a new profession. By the time that happens, the domain of inquiry is likely to have morphed yet again.

A different approach is called for – one characterized by a demand-pull rather than the traditional supply-push mode of building up an inventory of knowledge in students' heads. The shift from a supply-push to more of a demand-pull basis of learning is a grand transition. The focus shifts from building up stocks of knowledge (learning-about) to enabling participation in flows of action, where the focus is on both learning-to-be through enculturation into a practice, and on collateral learning as well.

Conclusion

We are now presented with a fundamentally new possibility for 21st century learningscapes. Imagine a hybrid model of learning, where we combine the power of passion-based participation in niche communities of practice with a limited core curriculum for teaching the rigorous thinking and argumentation specific to that field. Designing such a curriculum would require an “elegant minimalism.” It is implicit in this new learningscape that, given the nearly infinite number of niche communities that exist on the net, nearly every student of any age will find something that he or she is passionate about. For middle and high school students, finding and joining such communities could well happen outside formal schooling and could even become a new role for community public libraries. In college, such communities most likely would be campus-based—whether on the student’s own or another campus.

One would also expect a form of spiral learning to evolve, initially rooted in one community but then branching out to encompass expanding interests and skills. The spiral would weave a tapestry between activities in the niche communities of interest and the core curriculum, with both serving to ground and complement the other. This new learningscape would be supported by an understanding of the interplay between the social and cognitive basis of learning, and enabled by the networked age of the 21st century. Such an educational experience would undoubtedly build a strong foundation for life-long learning in a world of accelerating change.

Social Relations and Expectation as Revealed in Tribal Folk Songs

Gopal Prasad Patidar

Tribal are unspoiled children of the nature. They are very simple and easy-going. They are satisfied with the means of livelihood as available without stress. Usually they remain happy with the resources available in the nation. This happiness, satisfaction and pleasure is evident in their day to day life. They express it in their songs and poems, which are sung at the different occasions. It may be occasions of marriage, birth of a child, harvesting of crops, good rainfall, worship of local deities, rituals of death, festival of holi, deewali, rakhi, visit of son-in-law, farewell to the daughter, welcome to monsoon, visit to fair, curse to evils and all other festivals.

Folk songs in the tribal society are inherited from one generation to another. There are not written scripts of these. These are learnt orally and are preserved traditionally. These songs are the real pictures of their social behavior, dialects, ambitions, expectations, social liabilities, commitments, family concern, ethnicity and the way they wish to preserve their peculiar characteristics.

An effort is being made to analyze some of the tribal songs as trapped through oral sources.

Songs of *Mosara*: *mosara* is a ritual, which makes the brother liable to present gifts to the sister at the time of her children’s marriage. e.g.

Kone layo mamero ro jagmag;

Virogi layo mamero ro jagmag;

Parudi ode mamera jagmag;

Ode bena mamero jagmag.

These lines show the affection of brother to sister. On such occasion sister anxiously waits for her brother. Following lines express this anxiety clearly:

*Oh mare sasurji re angan runkadi,
Mua to unchi chadun ni nichu uterun,
Mua to jonvu mhare virasa ri waat,
Ke maira ri veran jiyo halare.*

A sister also expects from her brother that he must support in all the rituals of her son's marriage and brings such a bride who serves her and enhance her comfort. e.g.

*Wauvod vori laya vira mhara majos thayi gayo,
Khatalle pani aale re vira mhara,
Majos thayi gayo.*

Fairs and weekly hats play very important role in the tribal life. They enjoy the life in such occasions with full pleasure. New social relations are also developed during such occasions as evident from this song:

*Mela mein jave re chhori;
Regia rehnt aawere;
Rehnt mein jhule re chhori;
Dingla kun aale re?
Mela mein aawere chhori;
Rataniyo paisa aale re;
Mela mein chhori tarbuja gana aawere !
Tarbuja khave re chhori paisa kun aale re?*

Marriage ceremony is very simple in the tribal society but they enjoy it whole heartily. They sing, they dance, they eat, they drink and they enjoy. As revealed in this song:

*Ghodi chaal, ghodi chaal mhara mama;
Ghodi khaye chane ki daal,
Ladlo ne pudi daal.
Ghodi chalegi ya na aswar,
Mharo ladlo parne chaliyo.*

Ubtten or fairness cream of turmeric is fairly used for beautification of the bride as well as the bridegroom. This is also a ceremonial ritual and followed with songs like:

*Paaru benna hall rowo rulato mati;
Pitti kariliye benna.
Benna parno mati re bina lagana.
Oppper batt: pittu kariliyo.*

Now a day a thirst for literacy and education is also seen in this society. Even the global English language is also attracting the folk. As seen in this song:

*Banna aap pado to padai desan,
Angreji mein paas karai desan,
Banna main padati to julam karti;
Dharti par pawn adhar chaalati.*

The month of falgun showers all the joys and pleasure on this community. They exhibit the pleasure in groups and forget all the unpleasant things as these songs express:

*Chhoro chhede Babaali ne,
Chand matire aayo re.....
Chhane chhane sitti mare.....
Hiwado yun harkave re.
Ke chand yun harmaave re...
Ke chand matire aayo re...*

On the occasion of dhulendi it is taken as a common duty to get the blessings of the holimata in group. It is also believed that it will keep the child safe from all the evils, as:

*Dhund he re dhund...
Peli taari;
Ne biji taari;
Tiji taari.
Dhund he re dhund...
Chhora ne amario
Kario le
Dhund he re dhund.*

It is also expected from the chief or patel that he must spend some money for the community on such occasion. e.g.

*Moto re moto patel,
Wale gaje me ghumen,
Gheriyan aawe re,
Patel nachi mati jave re,
Gheriyan ro kharoncho laage re ,
Nachhi mati jave re.*

On the occasion of navaratari, it is their pious duty to worship all the local deities. It is not only ecclesiastical matter but entertaining also; e.g.

*Ye dogriye bole re,
Hadamat bhawaji;
Aage jowe haada bhawaji;
Paache jove Bheru bhawaji.*

Aforesaid examples show clearly that the folk songs are the strong means to convey the message in the society. These strengthen the ties of the social relations. These are also most effective sources of inheriting the rituals from one generation to another. Besides, entertainment these folk songs also maintain the ethnicity of such society.

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Practicality of the Theory of Feminism in the Present Scenario

Sharada V Bhatt

Male dominance is a universal phenomenon. The legislators, priests, philosophers, writers and scientists have striven to show that the subordinate position of women is willed by heaven and is advantageous on earth. The religions invented by man reflect this wish for domination. Genesis symbolises this by depicting Eve as made from 'a supernumerary bone of Adam'. The great philosopher Plato thanked God that he was created a man not a woman. Plato's disciple Aristotle believed that 'the female is a female by virtue of certain lack of qualities' and that her nature should be regarded as afflicted with a 'natural defectiveness'. He also says in his 'Poetics' that it is not proper to make a female character clever or reasonable. St. Thomas considered woman to be an 'imperfect man', an 'incidental being'. St. Augustine declared that 'woman, is a creature neither decisive nor constant'. The Jews pray every morning 'Blessed be God... that he did not make me a man'.

As a protest against such pronouncements feminism gradually developed into a full-fledged international movement and began to assert its claims in the various fields of life. Since then a host of creative and critical writers began to pour in highlighting this aspect.

The term feminism is an ideology in the making. This term was first used by Alexander Dumas, the younger, a French Dramatist in 1872 in his pamphlet L 'Homme-femme'. He used the term feminism to designate the then emerging movement for women's rights. Feminism is also known as Aphraism after Aphra Behn, Feminist and political activist, because of an anti-masculinity movement of the Women for the assertion of their individual rights.

Feminism recognizes, the inadequacy of male-created ideologies and struggles for the spiritual, economic, social and racial equality of women who are sexually colonized and biologically subjected. An expression of the mute and stifled female voice denied an equal freedom of self-expression, feminism is a concept emerging as a protest against male domination and marginalization of women.

Mary Wollstone Craft (1759-1797) who belonged to a circle of intellectuals in London published her 'A Vindication of the Rights of women'. It is one of the major feminist texts. It is an appeal to men to grant women the rights which were their due because she felt that in the existing position of women the men had to be rationally persuaded to grant the women their rights. There is also suggestion for women 'to endeavour to acquire strength, both of mind and body' and 'to obtain a character as a human being regardless of the distinction of sex'. She argued that education is essential to train the minds of women so as to get away from enslavement and to demand equality for women.

Virginia Woolf's (1882-1941) two talks that were delivered at two colleges of Cambridge were published as 'A Room of One's own'. She stresses the point that middle class women fear the opinion of others, even in their family circle, and can write only in snatches since they have no room of their own where they can write in their own time and space.

Virginia Woolf wanted the women of her class to have the privileges of womanhood without the duties of responsibilities traditionally assumed by them. She says that what is required most for a woman is economic independence and privacy to think and write.

Simone De Beauvoir, life partner of Jean Paul Sartre, wrote her 'The Second Sex' in 1949. This work is considered to be scientifically accurate in matters of biology, comprehensive and frank in its treatment of women's individual development. It concerns with the conditions of human choice and freedom and concerned also with the definition of woman's identity. She writes,

"...man defines woman not in herself but as relative to him, she is not regarded as an autonomous being... (woman) is simply what man decrees: she is called 'the sex' by which is meant that she appeals essentially to the male as a sexual being. For him she is sex-absolute sex, no less... He is ... the Absolute... She is the Other" (Beauvoir, 16). In fact Beauvoir says that the myth that 'Woman is Man's other' subordinates and alienates women. She tried to establish that 'one is not born woman but rather becomes a woman.'

Sarah Grimke also talks about male domination in her work entitled 'Letters on the Equality of the Sexes and the Condition of Women'. She observes:

"Man has subjected woman to his will, used her as a means to promote his selfish gratification, to minister to his sensual pleasure, to be instrumental in promoting his comfort, but never has he desired to elevate her to that rank she was created to fill. He has done all he could to debase and enslave her mind..." (Grimke)

American theorist Elaine Showalter's (1981) essay 'Feminist Criticism in the Wilderness' argues that there are essentially two kinds of feminist theory. The first concerns itself with the Woman as reader and may be called the 'feminist critique'. The second concerns itself with the woman as a writer and may be called 'gynocritics'. 'Feminist criticism in the Wilderness' is concerned with Women's studies. It suggests theories, which are centred on the experience of women as writers. Showalter says that if the feminist approach is to be more effective it must be more structural to compete with anti-feminist approach.

Contemporary Indian feminist writers feel the inadequacies of Western feminist theories and the need to develop models of their own that are culturally more sensitive. The common theme in Indian feminism today may be the vexed relationship between the question of a woman's identity and that of National identity.

The direction taken later by Indian feminist movements has been toward greater pluralism. There has been increase in the interest in works done in Indian languages, which use cultural modes from local and regional

traditions. There has also been a growing involvement in the empowerment of dalit women and a corresponding interest in dalit women's writings.

Feminist theories span a very long stretch of time and most of these theories are adventurous. They try to bring about revolution in the relationship between women and men and a revolution in the relationship between readers and texts. Feminist theories begin as one manifestation of an ongoing dialogue between women and men. They illustrate the way in which the world and the academy intervene in the lives and processes of each other. The revolutions that make feminist theories possible do not always happen in the public domain. Education, history and literature, which are public institutions, have belonged to men for much longer than to women. Feminist literary theories identify the gender discrimination of literature and thus help both men and women to eradicate these biases by their actions.

All these theories and critical writings are limited to be mere literary expressions. These theories are ultimately useful only as its users make them. The practical utility of these theories and critical writings seems to be missing in the present scenario.

The theory of feminism will not be of any use unless the people are ready to accept the female counterparts as equals and as responsible individuals. Even today male child is considered to be blessings and female child as curse, male child as an asset and female child as a burden. The situation still remains more or less the same.

1. Female members of the society are still considered to be assistants not as equals.
2. Female children are deprived of education, in many cases higher education or professional education. This privilege is meant for only the boys in the family.
3. Female fetus killing takes place in a large scale. That shows the dislike for or unacceptability of female child in the family.
4. Harassment in the workplace is a great menace. Rather it has increased in the modern period.

5. Female are dependent, it will take ages for them to become independent.

6. They are not given space to grow/live independently.

If we take into account the female fetus killings taking place in the city itself it would be an eye opener.

The authentic reports (Rajasthan Patrika Oct. 29, 2007, page 1 and 2) present the data since the first incident reported. In the year 2006, on 2nd August, three female foetus were found floating in Fateh Sagar Lake, on 3rd September one found in Gumania Gutter, on 4th December one found in Alipura. In the year 2007, on 28th October one fetus found on the busy road in Court Churaha in Udaipur.

Authorities and people in general talk of educating people and creating awareness in people, particularly women. If the new born female child is killed then a doctor cannot be held responsible for that. But when the foetus of five, six or seven months is killed then is it only the woman who bears is responsible? The doctors male and female both are responsible for such abortions. The doctors are the cream of the society, elite, highly sophisticated educated lot of the society. If they do not realise their responsibility towards these innocent species then who else is expected to be more aware and responsible than them?

The Times of India report (12th Nov. 2007) presents India's status in Gender bias. According to the World Economic Forum's latest Gender Gap Index report India has been ranked at 114th position after taking into account economic, political, educational and health parities among the total 128 countries. That is to say India is in world's worst 20 on gender bias.

In a male dominated society woman is supposed to be an ideal wife, a mother and an excellent home-maker with multifarious roles in the family. As wife and mother, service, sacrifice, submissiveness and tolerance are her required attributes. Excessive endurance and series of adjustments she makes in her life faithfully and obediently are her admired qualities. Her individual self has very little recognition. Even the best of men give her the recognition only as wife, mother, sister or

daughter-in-law not as a person, as an indigenous individual. Most of the men consider women as stupid and unreasonable.

Only men can't be held responsible for the subjugated, subordinate position of women in India. Woman herself is happy with the position man has allotted her. Even a woman who is capable and educated and earning member of the family would keep her husband at a higher Pedastal instead of standing at par with him. She feels proud to be a dependent on her husband. She considers it to be Indian culture without realising that her identity is lost under the name of culture. She is the one who teaches her daughters to behave as she did since her childhood. She is the one who expects her daughter-in-law to behave as she had been doing since her marriage. If any woman takes a bold step towards independence it is women who talk ill about her instead of supporting her. Whether it is a matter of divorce or a girl wanting to lead a life of unmarried mother she gets no support from whom she expects it. What she gets is taunts, nasty comments and insult. Here again there is a need for change of attitude.

Kamla Das in her poem 'An Introduction' presents this subjugated position of women beautifully. She writes,

“When I asked for love, not knowing what else to ask
For, he drew a youth of sixteen into the
Bedroom and closed the door. He did not beat me
But my sad woman-body felt so beaten.
The weight of my breasts and womb crushed me
I Shrank pitifully”. (Das, 273)

In the same poem Kamla Das says what the society demands of a woman. She writes –

“I wore a shirt and my Brothers trousers,
Cut my hair short and ignored
My womanliness. Dress in Sarees, be girl.
Be wife, they said. Be embroiderer, be cook

Be a quarreler with servants. Fit in, oh,
Belong, cried categorizers”. (Das, 273)

Woman in the East or in the West wants her own identity, economic freedom and recognition in the society. The selected lines from a poem of Kamla Das express clearly the ultimate desire of women. She writes–

“It is I who make love
And then feel shame, it is I who lie dying
With a rattle in my throat. I am sinner,
I am saint. I am the beloved and the
Betrayed. I have no joys, which are not yours
No aches, which are not yours.
I too call myself I”. (Das, 273)

Dalits and others belonging to the marginalised sections seem to be better off. As far as I have learnt they allow remarriage of a widow or a woman who does not want to live with her husband. They do not kill, like the other so called elite class people, the new born female child. Mahasweta Devi's 'Shanichari' is an example of the liberated mind set of the tribal people. When Shanichari becomes pregnant by a muslim, her parents helped her to bring the child to the world. They did not drive her away as it always happens.

In fact what we need to bring equality in the society is a change of mind set in men as well as women. If we awake to these bitter truths, that itself will be a step towards feminism.

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Error Analysis in the Context of Indian Students

Prashant Mishra and Prachi Tiwari

Error analysis is a feature of second language learning. It is natural to make errors in the process of learning a second language. The learning of a second language is never perfect and faultless. There are several areas of difficulty, misunderstanding, wrong application of patterns, analogies and rules. Errors are breach of the norms that are recognized by the society whereas mistakes are the results of the external factors. People make mistakes due to various socio-physiological factors like tiredness, nervousness and forgetfulness. When we are reminded about mistakes, we correct them. Mistakes are associated with L1 and they take place in the form of lapses, slips but do not become a part of the linguistic habit of the speakers. Errors are of two types (i) systematic i.e. which refers to a system or which have become a part of our system. For example, most of our students use 'have+ing' for referring to possession e.g. 'I am having a car'. It is an incorrect sentence. The correct sentence is 'I have a car'. (ii) Non-systematic errors which are temporary and have not become a part of our system.

The two approaches to language-learning – the behaviourist and the cognitivist – have their own conclusions regarding errors. According to the behaviourist, errors lead to bad learning. Therefore, the behaviourist opines that the learner should not be allowed to commit errors. Conditions should be so arranged that the learner does not commit errors. At the same time bad learning must be immediately corrected. Learning is better if it is accompanied with rewards and punishments. There must be some deterrents in the form of punishments to prevent the learner from committing errors. Behaviourists believe that over drilling makes the behaviour automatic. Therefore, they are

against errors to take place at all. Responses of the learners should always be correct. Errors occur as a result of bad teaching. Therefore, conditions of learning should be so created that even the least possibility of committing errors by the learner is ruled out.

The cognitivist, on the other hand, believes that errors are often creative and are an evidence of learning. Errors are a proof that our learning process is in progress. The learner normally corrects himself when the learning progresses. According to this view language learning is not a mechanical but a creative process. The learning process consists of appreciation, application, understanding and assimilation. In other words, it is a matter of internalization. Errors only prove that the child, as his learning progresses, builds a series of mini-grammars, each one more complete and more perfect than the previous one till he acquires full competence in the language.

There may be several factors that cause errors:

1. **Gap between an input and the intake:** Generally students commit errors due to a gap between an input and the intake. It means that a certain gap exists between teaching and learning. The teacher fails in conveying his message to the students. The students learn something different which the teacher never taught or pick up something quite different from what the teacher has taught. This wrong learning has to be corrected. In this case, errors can be corrected by including presentation, practice, feed-back and remediation in the teaching methodology.
2. **L1 Interference:** One of the most important sources of errors is the interference from the native language. While learning a second language, students always impose norms and structures of their mother tongue. There is a clash between the system of the first language and that of the second. The gravitational pull of the native language makes the learning of the second language difficult. For Example it is a peculiar Indian usage:
“What is your good name please?”

This expression ‘good name’ is the literal translation of its vernacular equivalent.

Another instance of error we notice in the formation of the interrogative sentences. In Hindi we do not inter change the places of the subject and auxiliary. So a Hindi speaking student will often say:

Why you are not studying regularly?

Or

When he is going to Bombay?

forgetting that there is always an inversion of auxiliary and subject in English. Errors related to wrong pronunciations are largely the result of the interference of the sounds of a native language in the learning of L2. A contrastive analysis of the two languages, therefore, offers an excellent basis for the preparation of curriculum and the development of actual class-room techniques.

3. **Intra-language interference:** Sometimes students commit errors due to the interference of the structures within the language itself. For Example the students who are taught to form the plurals of the nouns by adding the inflections ‘-s’ and ‘-es’ may on the same analogy form the plurals of man as mans and woman as womans. ‘Yesterday I go to the university and I meet my new professor’ is a typical instance of how ‘-ed’ the past marker is not used and instead is signaled lexically by ‘yesterday’. Such types of errors are known as developmental errors and are often corrected by the learners as the learning process gradually proceeds.
4. **Over simplification of the target language:** There is a tendency on the part of every learner of a language to reduce the amount of redundancy in that language. For example in a sentence like: “These three boys were present in the class yesterday”, the learner fails to understand why plurality is indicated by means of three grammatical signals – these, three, boys and why pastness is indicated by means of two grammatical signals – were and yesterday. The learner tries to simplify the system by getting rid of the superfluousness and

says, “These three boy present yesterday’. This over simplification of the language by removing some of the repetitions leads to errors. Omission of articles, use of the same morpheme to form singular in verbs and plural in nouns are some of the areas where students make errors due to over simplification.

5. **Over generalization of the rules of the target language:** Over generalization of the rules of the target language is the name given to the process where a learner generalizes a rule beyond its limit. The learner created deviant structures on the basis of his experience of other structures in the target language. For example, childrens, furnitures, teached, bringed, a milk etc are created on the basis of other items like boys, tables, walked, worked, a man etc. Due to over generalization, the learner tends to develop his own forms of words e.g. proudy, fastly etc. Over generalization also includes inter analogy and is also an attempt on the part of the learner to simplify the target language. In this case, the transfer takes place from the target language itself. For example in the sentence, “What did he intended to say?” the environment for the application of past tense morpheme ‘ed’ is over generalized.
6. **Incomplete Application of Rules:** It is such a type of error in which all the rules required for the production of correct sentences are not applied. This is observed in the formation of questions in the Target language. For example in the sentence “How long it takes?” the application of rules is incomplete. The ‘Do support’ rule is not applied. The required transformation is not done.
7. **Ignorance of social conventions of L2:** Sometimes our students commit errors because of the ignorance of the social conventions of L2. For example, ‘Good morning’, greeting someone at 2P.M. or later when met for the first time in the day is an error that arises out of the ignorance of a person about the social conventions of L2. There is lot of confusion about the proper mode of greeting when two persons meet for the first time in the day. Good morning can extend up to lunch time. Good afternoon starts thereafter and need not be interpreted literally. Good evening is said at the end of

the day and early part of the night. So when we teach a second language, particularly a foreign language like English, we must teach its social conventions also in order to remove such type of confusions which cause errors.

8. **Faulty management and bad teaching:** Very often errors may be due to faulty management and bad teaching. In most of our schools and colleges, there is absence of individual attention on the students. Students are not properly motivated. They do not know the importance of learning a second language and so do not care to learn it. There is no methodological teaching and no proper practice is given to them. Such errors are due to lack of competence and professional honesty among the teachers. Faulty management of the schools and colleges is greatly responsible for it. For example, the errors related to pronunciation are due to the imitation of the wrong pronunciation of the teachers by the students.

Conclusion

To conclude, we may say that no single paradigm looks after all the areas involved in error analysis and an interactive approach is required to tackle errors. Errors may be due to ‘teaching variables’ as well as ‘learning variables’, ‘to habit learning’ as well as ‘cognitive learning’.

Problems of Language Teaching in Government Educational Institutions: Some Challenges of 21st Century and Suggestions

K S Kang and Bajrang Dashora

This paper will endeavor to project the problems faced by a teacher in language teaching to the students studying in Government educational institutions particularly belonging to Scheduled caste and tribe category. It will also try to apprise the readers about the measures taken by the government to counter the challenges of 21st century in the field of education which is chiefly to equip the young boys and girls with effective communication skill so that they can stand in the changing scenario of the job market due to globalization and entry of multi-national corporations in the domestic market which need a cadre of workers, who are well versed in communication and analytical skills. This paper will also try to give some positive measures to rectify the present scenario of language teaching in the state in particular and in the country at large.

The universe of study is Govt. Middle School Bheru Singh Ji Ka Khera, which is roughly 7 kms away from the district headquarters on Chittorgarh-Kota National Highway. The case study of 6th, 7th and 8th will be studied in order to know state of language teaching in govt. educational institutions. Mostly the people of this village are associated with agro and agro based activities To begin with in Class 8th the total strength is 10 – 2 of them belonging to General category, 3 to ST category and the remaining 5 students to OBC category. All the students of 8th class are boys, which roughly comes to be 30% of the total strength of the school. In Class 7th the total strength is 18 out of which 4 are girls, all of them belonging to general category. Six boys of this class belong to ST category which roughly comes out to be 33% of the

total strength. In class 6th the total number of students is 25 out of which 6 are girls belonging to OBC class. Eight students of class 6th belong to tribal community which roughly comes out to be less than 1/3 (31,25%) of the total strength.

The above facts indicate that tribal people are not interested in education at all at the middle level despite a number of incentives like scholarships, mid day meals, free books, etc. They are not even interested in education of boys let alone girls. Young boys of these communities appear to be more interested in activities like animal keeping and agriculture rather than coming to school. The academic performance of the students belonging to general category is about 60% while those belonging to tribal class is only 40% from which it can safely be assumed that students belong to scheduled tribe category are lagging behind the students belonging to other categories. Recognizing the need of remedial classes for these students government has already introduced a provision of remedial teaching not only at school level but even at college and university level too. In schools this project is being implemented under SSA(Sarva Shiksha Abhiyan)

This paper would be incomplete without giving the measures to counter the problems of education in order to face the challenges of 21st century. The situation of language learning , particularly English, is fare from satisfactory as a student starts learning English at the age of 12 years in fifth or sixth standard. Though government has already decided to introduce English from class 1 but is is unable to provide required infrastructure to implement it effectively particularly in backward and tribal regions of the state. There is a great shortage of qualified teachers, class rooms and right type of books and other teaching material. Over and above whatever teaching staff is available at the school he is engaged in nonacademic activities of the government like making ration cards, pulse polio program as a result of which a teacher is unable to devote the required time for students. Though English is compulsory up to class XII but its syllabus is quite elementary and primitive in comparison with other states. However, recognizing this lapse Board of Secondary

Education Rajasthan Ajmer has decided to remodel the syllabus of the board on CBSE pattern.

The state of language teaching at the college and university level is also far from satisfactory. A student in Rajasthan can graduate without studying English at any level of their study, as they have option either to take General English or General Hindi at the first year level and even the marks obtained by the student in the language are also not added to the division. Though government has started a few courses to enhance spoken skills of the language on self financing basis but still it is essential that language should be introduced at all the three levels of graduation programme and its marks should be added to the division.

Textile Motifs from Tribal Art and Literature

Priya Kothari

A designer must know about his language and culture to determine fashion in any area of textile. Motifs are important element in textile designing. They are part of our life which inspires us to live happily. Through the knowledge of language and culture a designer succeeds in realizing the objectives successfully. For a designer a motive determines two aspects- his objectives and the pattern or repetitions of a motive so as to increase the attraction of a design. The paper centers on the motive creation by a textile designer using the culture element taken from tribal art and literature. Also this paper will analyze different types of tribal motifs in dress designing and repetition of it.

Before proceeding further it is essential to know about motive. It is that aspect of life which introduces us to our culture and provides happiness to our life. Besides it also introduces us to our life style, art, fashion, and literature. It is that principal of design which increases the grace and attraction of cloths. A textile designer can get motifs from every part of life. Some times the things happening around us can be a good source of motive. Similarly tribal art and literature provide a tremendous source of motifs in the field of textile designing. Different types of motifs related to human nature are – natural motifs, geometric motifs, modern motifs, abstract motifs, tribal motifs, traditional motifs and ethnic motifs. In this paper we are concern only tribal and ethnic motive inspired from tribal art and literature.

Many of such motifs are related to our history and tribes where our modern culture has not yet reached. But our contemporary market has reflected the richness of tribal culture and heritage which can take market or word of fashion in new direction.

Coming to tribal and ethnic motifs the modernity of today is utilizing the ethnic and antique designs and art so as to establish themselves in the market by making their design unique and different from the stereotype designs. In the modern market both manufacturer and textile designer is in search of different and unique motifs. Thus they are providing opportunities to the growth and development of antique and ethnic art including tribal teams. Most of the sources of tribal and antique motifs are our age old literature and culture where the so called light of civilization has not reached yet but they are creating great wonders in contemporary textile market. Tribal or ethnic motifs do not have any definite shape and specific objectives. It represents itself through colour patterns and colour scheme.

Tribal art is that art which includes our natural feelings and sentiments. Every element related to tribal art is also related to natural or religious phenomenon. It encourages eco-designing and green market which demonstrates eco-labeling, eco-dye-processing and recycling. Indigenous small scale and cottage industry is a good specimen of it. Tribal art can be of different types – abstract tribal art, natural tribal art, traditional tribal art, ethnic tribal art and modern tribal art. Abstract tribal art contains those designs which do not have any theme or objective. They can only be expressed and depicted through colours. Abstract tribal art is extensively used in contemporary textile market. A natural tribal art include those designs of tribal culture whose basis and source is natural object like flower, tree, birds, leaves, etc. The tribal people incorporate these natural objects in their designs of cloths due to their love of nature. Conventional tribal art is recognized by its existence which passes from one generation to other and which produces uniqueness in it. Its main source is the traditional style like Saganeri, Patola, Barmeri. It encourages eco-friendliness among the people. In the ethnic tribal art the motive is developed through the rhythm of design and colours. In it the natural element of motive is hidden so as to provide uniqueness of it. Some times it is so much decorated that its natural form is completely destroyed. Modern tribal art is hybrid of ethnic and abstract art which increases the market level through external

efforts. This art is used widely in marketing. This paper would be incomplete without tracing the relationship between tribal art and textile designer and ascertaining the role of textile designer in tribal art. A textile designer has a lot of obligations towards society such as producing a design which reflects the culture of the people, which is eco-friendly, which keeps in mind the restraints of the society and encourages tribal culture and is in accordance with the market level. A good textile designer can achieve those objectives by presenting the cultural and literary motive which encourages tribal art and literature. So as to maintain newness and uniqueness in his design a textile designer has to locate something new in traditional and conventional method by adopting the cultural and literary theme in his process of designing.

Language Barrier Among the Tribal Students of the TSP Area of Rajasthan

Rekha Ranawat and H M Kothari

The objective of the paper is to probe into the factors that act as a barrier for the tribal students of the TSP area of Rajasthan in achieving proficiency in English language.

TSP area of Rajasthan covers the whole district of Banswara, Dungarpur, two Tehsil of Chittorgarh District (Pratabgarh and Arnod), five Tehsil of Udaipur Districts (Griva, Kherwara, Salumbar, Kotra and Dhariawad) and one Tehsil of Sirohi Districts (Pindwara). The target group here includes the tribal students enrolled in the colleges of this region. The paper will give some concrete suggestions to overcome the language barrier among them.

It is a well-known fact that a person who speaks well sells well. The statement holds true not only in the world of business but for every aspect of life, be it public or private. Jo Condrell and Bennie Bough point out how developing the skills one can reduce hostilities and get in harmony with people around. A person adept at expression gains influences not only in private life but also even in public life. Such a person can get close to authority and have a say in the policy matters. History is a witness that the privileged groups have enjoyed higher status in society not only on the basis on their knowledge but on the basis of their communication skill. Arabian Nights is centered round the queen 's ability to create and tell stories that she gets to rule the tyrant's heart. Edward de Bono shows beauty to be the quality of a mind that can engage people in interesting dialogue.

We all know that English is recognized as an international language, which is used even by Japanese to sell their product in the global market.

This is the general observation that the students in the tribal area shy away from this language. There are a number of factors responsible for this behaviour. We have put all these factors in to four major categories.

Socio–Cultural Barrier

Over the ages the privileged group have floated certain ideas to the masses to retain their authority over them. Statements like 'the last shall be the first' or 'speech is silver, silence is gold' have been repeated. It has been done with the purpose to make silent a bulk of people so that they may never question the authority of a few. This is very conspicuous in the case of the girl child who is not allowed to speak or laugh loudly. This is one of the major theme of Orwell's novel 'Animal Farm' where only Squealer has a right to talk–down to the animals. In the Indian traditional Varna System only Brahmins had the right to learn and speak. The disadvantaged groups, tribal group is one of them, has been deprived of the freedom of speech they were marginalized to do the menial jobs the upper three varna.

Economic Barrier

In the opinion of the rural and tribal community the education of children is unproductive activity. They visualize their children as a working hand that can help them in winning bread for the family. The situation gets worse in the case of a female child who is treated as a second mother. The prevailing attitude towards a female child is that it is fruitless to spend on her since she is going to adorn somebody else house and benefit them in the long run. This becomes very obvious from the sample statistics on female students enrolment in higher education in TSP area. It is shocking to see single digit enrollment in majority of the colleges. If this is the position of higher education in the TSP area we can't hope for a better atmosphere for English language.

The rural and tribal people must do away with this false consciousness to get better opportunity to improve English proficiency among their children.

Political Barrier

After independence the language has suffered a great setback at the hands of the policy makers and the political Elites. The discriminatory attitude of these people has alienated the masses from the language. In private life every one recognizes the importance of the language but in public life they promote narrow loyalties among the people. For instance in Bihar English was dropped from school education at 10th level. Soon people realized the mistake when they saw their children lagging behind in national and international competition and language was re-instated. Sad enough to say that some of the university have made general English optional at first year degree course.

Psychological Barrier

Psychological barrier is concern with the behavioral aspect of the teacher and the taught and the people at large. In this aspect we consider the mental states of the people in the learning process. By this learning process the child acquire self, ego and cultural traits in which language is one of the most important element. As English has been the language of the ruling class, fear towards this language has come to dominate the mass consciousness which is unconsciously pass onto a children. It has crippled our thought process. Even at school level the teacher makes no attempt to drive away this fear from the consciousness of a child.

The teacher can help the children to overcome this barrier by interacting with the children on a friendly plane. For this teacher may organize conversation groups, drama and role-play games.

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Human Rights in Context of Schedule Caste and Schedule Tribe (A Case Study of Jhabua District of Madhya Pradesh)

R S Wagela

‘Man’s service, by man, for man’ is an important motto of our culture. In our scriptures it is said that a human being should serve other human being which is the best human religion. In India human values and human rights have been considered as basis of social life. Chief human values are love, pity, friendship, fraternity, etc. People of different religions live in our country, in which, people of schedule caste and schedule tribe have their unique place with their own culture. Though provisions for their welfare have been made in constitution but even after 60 years of implementation of constitutional provisions they could not get status of equality in development. It is only after independence that our law makers and administrators have given attention for their growth and social reforms. Social, political and economic disparities reductions are essentials for human rights and dignity of individuals. Constitution of India sets up a welfare state.

The present paper deals with the issues of human rights in tribal majority district of Jhabua of Madhya Pradesh. Situated between Vindhyachal and Satpura mountain ranges in the south west corner of the state Jhabua is a tribal majority area. In the district 85.66 percent population is tribal while only 3.06 percent population belongs to schedule caste. 92 percent of the total population lives in rural area where the main occupation is agriculture. Agriculture land holding are not only small but they are scattered also, as a result of which agriculture is unable to fulfill the basic needs of the villagers. Rural people lead life in poverty and unemployment. Even in the modern computer age this area is infested

with the problems like illiteracy, poverty, exploitation, malnutrition, etc.

Centre and State governments have made special provisions for scheduled caste and scheduled tribe to ensure their rights such as-

1. Setting up of schools, scholarship facilities and hostel facilities in tribal area of country,
2. Reservation in government services,
3. Grants and loan facilities for agriculture, industry and self employment scheme,
4. Welfare programs for women,
5. Facility of free legal advice,
6. Old age pension scheme,
7. Constitute a National Commission for SC and ST, and
8. Introduce the SC and ST Atrocity Act 1989.

The most important value for a human being is trust the humanity. Despite the provisions made by the government there is lack of mutual faith, fraternity and love in tribal area. The main problems encountered in growth of tribal are as follows-

1. Booze and smoking are considered as cultural identity of a tribal. There is also a problem of petty quarrels which are motivated by the feeling of revenge towards each other. Instead of taking legal course to resolve their conflict they take law in their hands as a result of which people even kill each other. Facts show that Jhabua is the leading district in the crime rate particularly murders.
2. Normally the working of police is considered as contrary to tribal rights.
3. In search of employment most of the tribal families migrate to other areas where they do not get essential secure circumstances of work. From the survey it has been found that several people lost their life as they became victim of various diseases.
4. Exploitation of tribal by government officers and workers.

Suggestions for the Growth of Healthy Human Values in Tribal Area

1. Creation of medical facilities in every village of district.
2. Schools should be opened in every village in the district and it is expected that schools will have essential basic facilities.
3. Children of tribal should be given vocational and distance education and with literacy the concept of harmony and love should also be taught. In this work NGO can play an important role hence they should be encouraged.
4. Expansion of irrigation facilities in tribal area. Encourage development of forest and commercial agriculture, setting up of agro and forest based industry so as to generate employment at the local level.
5. Deforestation is increasing in the district and environment conservation is also essential for the conservation of human rights hence the forestation should be encouraged.
6. So as to create a consciousness of tribals towards human rights and exploitation by political parties, educationist, lawyers, journalists, NGOs and government can play a positive and active role.

Role of Mass Media in Creating Health Awareness among the Tribals

Raksha Saraf

In the modern dynamic world broadcast and medium of communication have assumed a unique importance. Mass media like TV, Radio, Print, etc. are attracting 72 percent of population of the whole world. Social humanitarian thinking determines new avenues and direction in the modern dynamic social circumstances. The role of mass media in human civilization's growth can be considered as culmination of human consciousness created by man. Due to the impact of mass media the new channels of creativity are originating in every section of society.

Centre and State government has introduced different schemes to create health consciousness among the tribal society in a last few decades but due to inadequate propaganda these plans have not benefited the rural tribal society as much as it was expected. Mass media can play an important role in creating health awareness and create awareness about the significance of these schemes and their objectives among the tribal. Since mass media is a parameter of change and social awareness of individuals because human sensibilities can be transported from one part of globe to another only through mass media quickly and effectively.

A number of sociologists and anthropologists have studied culture, hygiene, and medicinal system prevalent in the tribal society. Their main finding has been that the prevalent medicinal system in tribal society is a part of their Cultural avenue and values of human life. Normally the medical system in tribal society is based on conventions, herbs and enchanting (witch crafts), etc. In tribal areas the traditional values, faith, traditions, rituals provide the medium and means of curative system through internal relations.

Maclean¹ (1965) feels that these people have faith towards primitive medicines and doctors. According to him tribal people endeavor to recover on the basis of the utility of these medicines which are prevalent in the society since time immemorial.

Riessman² (1974) discussed two main factors relating health services in tribal societies which become a cause of lack of appropriate health services in this society:

1. Poverty, educational and cultural background as tribal believe in a thing and persons very easily.
2. Abnormal behavior standard between patients and doctor, medical problems and culture.

Dass and Majumdar³ (1970) has given an extensive account of health related aspect of residential and non residential farmers. Non residential farmers make more use of modern medical facilities than residential farmers.

Kuriyan⁴ (1982) has evaluated the schemes related to health programs implemented by Maharashtra Government in June 1978 in the tribal area of Maharashtra. In his study he has found that income of more than 90 percent tribal ends in procuring the essential means of survivals.

Ramalingaswami⁵ (1987) has worked on 372 tribal women of Vishakhapattanam district of Andra Pradesh. He found that only 5 tribal women have acquired informal education. Their knowledge about TB, Malaria, Leprosy and Child health is very limited. Only family planning schemes and malaria eradication schemes were two government schemes which have got some returns.

Joseph Klapper⁶ (1950) has discussed the impact of newspaper and TV, Radio on readers and audience and has studied the effect collectively.

The present paper has tried to know through comparative study whether mass media play important role in creating health awareness among the tribal societies or not. For the study four village of Banswara district of Rajasthan were chosen. Two of these villages were situated in

adjoining area of town while other two were away from town life. The people of the village in the adjoining area of the town are more health conscious as they are associated with different mass media like vaccination of children's and pregnant women, hygiene in food, water and surrounding area, nutrition food, different disease like Polio, TB and even AIDS and Cancer. On the other hand the village situated away from the town due to illiteracy and lack of mass media, people is not aware about health and social issues. They do not know about various diseases and the government plans which have been implemented for their welfare.

Thus this paper reaches at the conclusion that mass media can play important role in generating health awareness and family welfare awareness, in removing their traditional myths and superstitions in preventions of spread of various diseases. The study shows that the association of tribal society with mass media is making the tribal people more health conscious.

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The Marginalized Consciousness in Mahasweta Devi's "Shanichari"

Mukta Sharma

Dalit literature, primarily narrates first hand experience of the community aiming to make others aware of the multiple oppressions and also to protest/revolt against domination of the upper castes in Indian society. The Dalit writers believe that literature needs to be interpreted / narrated or written sociologically and should be interpreted not only as a piece of artistic work but more as a representation of that time and those situations faced by the community which are being narrated by the writer.

The Marathi word 'Dalit' was chosen by the community itself and is used proudly, and even in the English Press, this word is used without translation. None of the normal words, untouchable, scheduled class, depressed classes, and Gandhi's euphemism – Harijan has the same connotation. Dalit implies 'those who have been broken, ground down by those above them in a deliberate and active way'. There is in the world itself an inherent denial of pollution, Karma and justified caste hierarchy. Prof. Gangadhar Pantawane, founder editor of *Asmitadersh* (Mirror of Identity), the chief organ of Dalit literature, defines the word as follows, "To me Dalit is not a caste. He is a man exploited by the social and economic traditions of this country. He does not believe in God, Rebirth, Soul and Holy Book teaching, separatism, Fate and Heaven because they have made him a slave. He does not believe in Humanism. Dalit is a symbol of change and revolution."

There is a very significant impact of Black American literature on the Dalit literature and the writers find a 'parallel phenomenon' in their movements. Janardan Waghmare has written extensively of the possible comparison between Black and Dalit, pointing out that although the

Black was brought to America from Africa, the Dalit was born in his own country, but he could not claim his heritage. The word Dalit is referred to broken, ground trodden people who become subject to deliberate act of exploitation by those above them in a hierarchical social system. The Dalit Panthers, once a militant organization, had used the term in its Manifesto. It says, "Members of Scheduled Castes, and Scheduled Tribes, Neo-Buddhists, the working people, the landless poor peasants, women and those who are being exploited politically, economically and in the name of religion are called Dalits." It further says, "We do not want a little place in Brahman alley. We want the rule of the whole land. We are not looking at persons but a system. Change of heart, liberal education etc. will not end our state of exploitation. When we gather a revolutionary mass, rouse the people, out of the struggle of this giant mass will come the tidal wave of revolution."

Social differentiation and inequality are universal phenomenon, but the saddest part is that amongst these downtrodden there is another group, which is more downtrodden, *i.e.* the woman. Today gender has become a common problem all over the world. However, the form and extent of gender problem vary from one society to the other, *i.e.* the caste hierarchal and tribal society. The gender issues in both these societies are found on different levels. In caste hierarchal society the women suffer from rape, dowry, political violence and other such discriminations. In the tribal society the gender problem assumes a different dimension. In this society they work harder in comparison to men and they are vulnerable to male chauvinism. They work all through their life on land and have no right in the share of land. What is worse is that segregated from the rest of the world they have no understanding of the society at large.

In this paper I write about a young Oraon tribal girl from Eastern India named Shanichari. She is sucked into a vicious cycle of exploitation by poverty and unfortunate circumstances. She is the protagonist of the powerfully written story by the same name 'Shanichari' by Mahasweta Devi who is considered to be one of the boldest of Bengali female writers since late 1950s. Through her writings she brings out

the rebellious spirit of the tortured people of the past and the present. She is a champion of tribal communities and focuses on the simplistic lifestyles of the tribes but more importantly their sufferings and feelings of exploitation. 'Shanichari' portrays the institutionalized discrimination against women workers; particularly belonging to the lower strata of society. It is an indication of the society as a whole for the cruelty meted out to the young girl.

Right from the beginning of her creative life Mahasweta Devi has advocated the cause of peasantry, exploited and deprived sections of society. She understands that writers have a mission to envisage revolutionary changes and must perform a committed role in nurturing the literary and artistic trend which brings awakening and freshness in society and throws light on real problems of people. In late 70's she turned her attention to the dispossessed marginalized tribals and untouchable poor of Eastern India. She upholds the reaction of women and shows Indian women endure physical and psychological suffering simply by virtue of their womanliness.

'Shanichari' can be called a social-documentary short story through which Mahasweta Devi portrays the life of the down trodden and the neglected people of the country destroyed by man's greed, narrowness and selfishness. It investigates several causes for the problems and addresses vital issues of the Dalit identity, mobilization and empowerment. The story also highlights psychological trauma experienced by the Dalit community in a caste ridden society where they have been systematically marginalized. When the story unfolds Shanichari a 12 year old Oraon is shown exhilarated by a simple train ride to a haat in Tohri. This ride symbolizes freedom for her, "How wonderful this was, this freedom! Today she didn't have to graze goats, pick firewood or cook the rice. She could just run free. Outside the window tree-huts-fields-hills streamed past her and Shanichari felt as if she was rushing ahead" (2). Freedom, independence are their best cherished goals.

Hiralal from the same village who sings for his living wandering from train to train has only the shade of a tree by the side of the road for his

address. In rural India poorer people are made victims of several injustices and discriminations. These people of the village Chotti Tehsil abide by their own laws. If one steals or commits a crime, on his return from the jail, as directed by the Panchayat he has to feast the entire village. Despite his abject poverty in order to feast the villagers Mongu has to go to Calcutta to earn some money. There is so much of poverty in the village that young girls are easily lured from the village to work in the brick kilns in Kolkata. The villagers are treated by Gohuman Bibi who procures the girls to a slap up meal of meat and rice with liquor thrown in. The girls are tempted to go to the city with the dream of making money and new saris. Instead, they are sold by Gohuman Bibi for twenty rupees per girl. Hiralal accuses her as he says, "What you are doing is a terrible sin, don't you know that?" and he says further "Thuu! I spit on your kind of work. You first became malik's whore, and now you are making them whores too", Gohuman Bibi replies "The blame lies elsewhere. Perhaps with you, people. Why else would there be such poverty here?" This is culture politics. Political consciousness implies one's self-image vis-a-vis other individual and social communities; their relationship with socio-political locations and their linkages/connectivity with socio-eco-political and cultural structures of society. Political power is the capacity of an individual or a group of individuals to nullify the conduct of other individuals or groups in the manner which he desires. Robert Dahl explains power in a very succinct way: 'A' has power over 'B' to the extent he can get 'B' to do something that 'B' would not otherwise do. The concept of political power embraces the entire gambit of political system, and political power when exercised with legitimacy becomes constitutional responsibility, while without legitimacy and constitutional propriety it remains as manifestation of brute force.

The villagers have to depend on their land for survival. But year after year there is drought. A drought means no harvest. The Earth gets cracked up. Nothing comes up. Even the forest floor does not yield anything. There are not even roots and tubers to survive upon. It is at such a time that Gohuman Bibi again strikes the village. The pangs of

an empty stomach are hard to resist. Gohuman Bibi talks to the parents of the girls and gives each of them fifty rupees in advance and makes them put their thumbprints on blank paper and takes the girls away. These girls never come back. In the meanwhile Shanichari comes of age. She is sixteen years old now. She is her parents' right hand. She takes Mahajan's grains to the haat and earns two rupees a day.

During this time Adi Jati Raksha Morcha movement sweeps through the countryside. The Raksha Morcha is fighting for the rights of the Adivasis. It calls a big meeting at Rata village Haat. Bihar Military Police is deployed in this region. The police opens fire and consequently BMP, CRP, and BSF take over Rata. There is killing, torturing, plundering and crops are destroyed in the fields. They devour all poultry and goats. The adivasis are driven to the forests for shelter. They have nothing to eat and no clothes to wear. Mahasweta Devi draws the readers' attention to the phrase 'no clothes to wear', "Clothes" she says – "a whole new sari is a source of great empowerment" (12). BMP takes the girls to forests and rapes them. Without clothes the girls are forced to hide in the forests. During this time Gohuman Bibi comes back and tempts them with new clothes and work in the brick kilns in Kolkata. The forests can provide them with roots and tubers to survive on but it can not provide them cloth to hide their shame. So Shanichari goes with Gohuman Bibi too.

The life lived by the girls in the brick kilns owned by Rahmat Sardar is a nightmare both physically and mentally. The wall surrounding the kiln is as high as a jail wall. For the houses, they are provided with walls of palm leaf thatched with coconut leaves. There is a single tube well for three hundred people. The girls are always referred to as bunch of animals, bastards, etc. No one can trace them here and they cannot leave the place at will. They are not given any days off. They receive one rupee each when each one of them carries 210 bricks. At the end of the day when they are too tired even to keep their eyes open they are physically assaulted by the men in charge of the kiln. There is no holiday for any festival. As Shanichari belongs to Rahmat the owner she does not have to pay such a heavy price. He dresses her in good clothes and

jewellery. This does not last for long. As soon as she starts carrying Rahmat's child she is replaced by another girl and is sent to work with the others to lug bricks and get paid. One day the kiln shuts down and each girl is given a Janta Sari and a train ticket and sent home. Shanichari's ordeal doesn't stop here. She becomes a pariaha in her own village. She is not accepted by the villagers as she is carrying a Muslims child. Despite her father holding repentance rites she remains an outcast in her own society. A son is born to her. She builds a room for herself outside the village and earns her living by gathering coal near the railway track and selling it. She cooks separately and eats alone. She does not blame her people or ask any questions. The story ends with Shanichari stretching out her arms to include the whole world and saying that it is not Gohuman Bibi who is the real culprit but every thing around herself.

In this social hierarchy the down trodden have shaped a new self image among themselves which resolves a will to act against exploitation, rise from oppression, from death to life, from darkness to light and a tireless zeal to continue their movement for social change and for the establishment of an egalitarian society. Mahasweta Devi's Shanichari is a marginalized woman who inhabits the margins of her own society and who forces her own community to rethink social norms. As a woman who is both poor and an outcast she still looks for a life of dignity. Mahasweta Devi through her acute and perceptive pen brings her women characters to life with a deep empathy and sensitivity which makes them step out of the margins of society to live in their own minds impressive in their quiet courage and tenacity, their will to survive. They are not simply stunned victims controlled by the will of others but are also subtle agents of normative change in their communities. Even if they are helpless and thoroughly abused by institutional norms or individual lusts, at least some one like Shanichari, who is enticed by a procuress and sexually molested by the owner of a brick kiln can be imagined pointing her accusing fingers in a freeze shot. Mahasweta Devi acts like a catalyst who gets together these women who know their problems, investigate the reality and find a solution. First step

towards the freedom is self-reliance and Shanichari in the end projects it with dignity.

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Are Caste Atrocities Over? (Some Case Studies from Rajasthan)

Snehlata Kothari

Half a century has elapsed after the constitution was framed, but the egalitarian society is a dream for the majority of the residents of India. It is shameful that caste atrocities still take place. Looking at the data, Rajasthan and Madhya Pradesh have been reported to have the highest cases of caste atrocities. The cases which are registered are generally withdrawn because of the delay in justice. The National Human Right Commission and State Human Right Commission have played a very important role to prevent such kind of atrocities. Special Human Right Courts have been created to get speedy justice done.

In this paper an attempt is sought to be made to describe the situational analysis of level and intensity of caste atrocities in Rajasthan. Paper also discusses about the major factors responsible for caste atrocities. The data and facts of this paper are based on some case studies from southern part of Rajasthan.

We are today here to discuss the most serious issue of offences of atrocities against Scheduled Castes and Scheduled Tribes and stigma of untouchability against Scheduled Castes and think on today's alarming question - IS CASTE ATROCITIES OVER? The answer is strongly No. The Scheduled Castes and Scheduled Tribes are the two most disadvantaged segments of the weaker sections of our society. The Scheduled Castes suffer from the stigma of untouchability. Atrocities are committed on them on account of their

1. Economic dependence on non-SC/ST landowners,
2. Educational backwardness and
3. Social discrimination.

Despite having adopted the Constitution of India over more than 55 years ago, Article 17 of which abolished 'untouchability' and its practice in any form forbidden and punishable in accordance with the law, the offences of atrocity and untouchability not only continue against Scheduled Castes and Scheduled Tribes but the data that is available indicates that their perpetuation is with higher propensity in some States and Rajasthan is one of them. Apart from caste prejudices, practice of untouchability and deep-rooted social biases, there are other factors responsible for major atrocities; namely,

1. Land disputes,
2. Land alienation,
3. Bonded labour,
4. Indebtedness,
5. Non-payment of minimum wages and
6. Forced labour or '*begaar*'.

The legacy of caste-ridden feelings is like a virus, which has infected generation after generation and more than 16 crores of people of the country are victims of atrocity or untouchability in some form or other which leaves their psyche permanently scarred and demoralized. It is also a matter of worry that where as in the year 2004, the rate of conviction of cases registered under Indian Penal Code is over 40%, the same under the Protection of Civil Rights Act, 1955 and Prevention of Atrocities Act, 1989 is only 8.03% and 15.71% respectively. The reason for such wide disparity has to be looked into and a solution found at the earliest. The implementation of the provisions of the PAA by the State Governments/UT Administrations has not been quite satisfactory. Though, Section 14 of the Act provides for setting up of Special Courts for speedy trial of atrocity cases, only Andhra Pradesh and Rajasthan have set up such Special Courts to exclusively deal with atrocity cases. while in Andhra Pradesh three such courts are located at Chittoor, Guntur and Mahbubnagar, in Rajasthan ten such courts have been set up at Alwar, Pali, Pratapgarh, Jaipur, Ajmer, Udaipur, Jodhpur, Kota, Bikaner and Merta. Half of the 611 cases of atrocities against Dalits registered in the police stations of Bhilwara district in Rajasthan from 2003 to 2006 have been closed with a final report stating that these cases were false and baseless.

Marxian Ideology in Literature (A Sociological Analysis of Writing of Dr. Mulk Raj Anand)

Trapti Sharma

This paper presents Marxian Ideology in Indo-Anglian novels. Marxian ideology has great impact on Dr. Mulk Raj Anand's writings. This paper deals with some concepts of Marxian Ideology i.e. exploitation, dialecticism, poverty, alienation and class conflict in Dr. Anand's three important novels- *Untouchable*, *Coolie*, and *Two Leaves and a Bud*. Dr. Anand belongs to the trio of socially conscious Indo-Anglian novelists including Khawaja Ahmad Abbas and Bhabani Bhattacharya. Marxian theory provides an excellent framework for the analysis of conflict and change in modern society. Abraham writes that Marxism stresses the divergence of interests and values within each society and the role of force in maintaining over a longer or shorter period of time, a given social order. (Abraham Francis, 48)

Important Concepts of Marxian Ideology

Dialectical Materialism

Marx explains "matter is not a product of mind; on the contrary mind is simply the most advanced product of matter. Though Marx rejected Hegel's content orientation, he retained his dialectical structure." (Abraham Francis, 28)

Marxian 'expositors'-Engel, Lenin, Stalin clarify firstly "Dialectical Materialism as a system of conceiving and explaining the world (nature), and then secondly 'Historical Materialism' as a system of conceiving and explaining society and its development." (Fletcher, 382)

Pauperization/Exploitation

Bourgeoisie exploited the proletariat in many ways. The proletariat had to work in human working conditions and they were minimum wages. This increased poverty in proletariat class; on the contrary the owners of production system enjoyed luxury. Since employers had the monopoly of the instruments of production, they forced workers to do extra hours of work. The lust for earning more profits led to increasing exploitation of labour.

Class Solidarity

Marx says

"With the development of industry the proletariat not only increases in number it becomes concentrated in greater masses, its strength grows...the workers begin to form combination (trade unions) against the bourgeoisie ; they club together in order to keep up the rate of wages; they found permanent associations in order to make provisions beforehand for these occasional revolts. Here and there the contest breaks out into riots."(Abraham Francis, 40)

Alienation

Alienation is a process of de-humanisation. It is a result of the way of production and relations of production in capitalism. The conditions of the workers were not healthy. They worked hard but were ill paid by the owner of the factories. Their living conditions were also bad. They were ill-treated by the property owner. And all these things make them disconnected firstly from the process of production and then the products which they made and thirdly their friends and family members and lastly the workers hate themselves. He feels that he has no relation to anybody. He feels disconnected from this world.

Class Conflict

Marx says that from the beginning of human existence there is a struggle going on between the ruler and the ruled. The powerful people exploited the powerless peoples. They (oppressed class) fight against the ruling

class and this fight is going to continue through different ages of human society. Marx and Engel write this in the very beginning in “Communist Manifesto”:-

“The history of all hitherto existing society is the history of class struggle.”

Mr. Mulk Raj Anand has used Marxian perspective. His writing describes exploitation, alienation, class struggle, and class consciousness of the down trodden people of India. He is known all over the world for his robust humanism, peasant sensibility, companionship and forthright outlook. He attacks the evil things of our society.

Anand finds that stratification in Indian society is on the basis of caste. Here caste works as class works in capitalistic society. Anand deals with upper caste people as have class of society and lower caste people as have not class of society. He chooses a character of 18 year boy Bakha as his hero in *Untouchable*. Here Anand highlights the goodness, zest for life, and innocence of Bakha and untold sufferings of the underprivileged boy and underlines the cruelty of society. The novel is almost one man show but the hero is a representative of the whole downtrodden class. Anand attacks the caste system and tells its dysfunctions for social order. The novel opens with Bakha setting out for work, his bitter experiences and ends with his plan to return home. He feels that Gandhi has united him with the crowd. Gandhi's emphasis on dignity of labour and equality impresses Bakha very much.

In *Coolie* Munoo is a Kshtriya boy but he faces lots of exploitation and insults because in capitalistic society caste does not work; instead money is important so Munoo and Verma (a brahmin) are servant boys, Their survival is very difficult because they are poor. Anand traces it as, 'there must only be two kinds of people in the world: the rich and the poor'. So money plays a very important role in Anand's novels. Rich people have power to exploit downtrodden. They are called civilized people of society, and all the right and comforts are for them.

Two leaves and a Bud also suffers from the same defect. The theme of East-West relationship also seems to enjoy some importance along with the theme of exploitation. We think that Anand's purpose in this novel is to expose the shallowness of the British capitalist. In the end Gangu's death shows picture of exploitation. Anand shows misery as 'a group experience' and not as the suffering of an individual.

In these three novels there is a description of poverty, when Anand talks about leather workers, sweepers and grass cutter and other labour colony in *Untouchable*. In *Coolie* Anand describes the coolie colony and mill workers colony where living conditions are worse. In *Daulatput* the coolies lay on the pavements. In *Bombay* the condition is bitterer. Thus in big cities and in capitalists society, he shows a very ugly face of poverty. In Sauda's words:

“Look at the room you live in, 'begin Sauda.' Is it enough to house you all? And towards of you are content to live in this tenements, and straw huts which have no paved road, no playground, nor sanitation.” (Anand *Coolie*, 75)

This poverty and this kind of unhealthy living conditions are also described in *Untouchable*, where the lower working class people are living.

“Where there are no drains, no light, no water, of the marhland where people live among the latrines of the townsmen.....of the world where the day is dark as the night pitch dark.” (Anand, *Untouchable*, 251)

In *Two Leaves and a Bud*, the condition of the coolies of Assam tea-Estate is also miserable. There little tin huts are not desirable because they are too hot in summer and too cold in winter. These examples show Marxian ideology of Anand. This shows how the capitalists exploit the proletariat class.

In Anand's novels there is too much use of Marxian concept of exploitation. At many places, Anand describes various forms of exploitation. In his three novels (*Coolie*, *Untouchable*, *Two leaves and a Bud*) Anand describes social exploitation, economic exploitation and political exploitation. In *Coolie*, the hero Munoo is exploited by Babu

Nathu Ram and Bibi Uttam Kaur at Shyam Nagar. In Daulatpur, he is exploited by Ganpat and in grain and vegetable market he and his friend and lots of other coolies are exploited by the merchants. In Bombay, the mill owner exploits the labour. There is exploitation which has been told by Marx. Here Anand describes a developed industrial society and the exploitation of the proletariat class by the bourgeoisie. This same situation is described by Anand in *Two Leaves and a Bud* where the coolies are exploited by capitalists. Reggi Hunt goes to the extent of molesting the women workers. In *Untouchable* the pandit also tries to molest Sohini. These examples show the various forms of exploitation and behind it the main aim is to earn more and more profit. This statement shows. "The British had never done anything for anybody without seeing to what they could get out of it." (Anand, *Two Leaves and a Bud*, 76) and the result of this exploitation and poverty is emergence of classes in society.

In *Untouchable*, *Coolie* and *Two Leaves and a Bud*, Anand describes class system. In *Untouchable* we have two classes in society; they are haves and have not class. In haves class we have priest of temple, the people who rank high in caste hierarchy and the Brahmins, and the British people. In have not class we have sweepers, teachers, workers, grass cutter, the washer men and lower caste of society. So the basis of the division of society into classes is caste. In *Coolie*, the mode of production is the basis of division into class. There are three classes: bourgeoisie, petty bourgeoisie and proletariat. W.P. England, Jimmie Thomas and others who have their command on production system belong to bourgeoisie class. Nathoo Ram, chinta sahib (the foreman), the pathan merchant, belong to petty bourgeoisie class and all the working class, Munoo, Ratan, Hari, and other coolies belong to proletariat class of the society. In 'Two Leaves and a Bud', all the British capitalists are bourgeoisies. Buta, and Shashi Bhushan are petty bourgeoisie and all the coolies at Assam tea-Estate are proletariat class.

Conclusion

Thus in his three novels *Coolie*, *Untouchable* and *Two leaves and a Bud*, Anand in a way turns the Marxist formula upside down to show that it is the society which has betrayed or failed the human potential. And we find great influence of Marx on Anand's work.

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Amitav Ghosh: A Writer As an Activist

Sanjay Kumar Singh

“Creative voices never die. They echo and amplify through memory, through the process of re-reading, re-interpretations and translation.”(Gokhale, IX)

Writing is the writer’s form of activism and it comes out of passion, passionate involvement, be it with their country, society or a person they love as a creative human being. In the last two decades a great body of fiction written by writers of Indian Diaspora, has emerged on the world literary scene. A large number of these writers have given expression to their creative urge and have brought credit to the Indian English Fiction. Amitav Ghosh stands out as the most influential leader of the fictional world standing the center stage in the contemporary literary scenario. He highlights the use of contemporary social, political-milieu and history as innovative creative tools to enrich literariness of literature in his novels, travelogues and essays.

Amitav Ghosh was born in 1956 in Calcutta and grew-up in East-Pakistan (now in Bangladesh), SriLanka, Iran and India. He is an exceptional writer of human situations. He is a master of depicting sensitive psychic process and one aspect of his literary genius as an activist is his peculiar treatment of history. An anthropologist, historian, traveler and research scholar Amitav Ghosh has written six novels (The Circle of Reason, The Shadow Lines, In An Antique Land, The Calcutta Chromosome, The Glass Palace and The Hungry Tide), two travelogues (Dancing in Cambodia, At Large in Burma and Countdown), many essays and articles revealing his deep interest in history and culture, contemporary situations and deep understanding of life in all its richness and variety.

As a novelist Amitav Ghosh has been immensely influenced by the political and social-milieu of the world. His novels represent no surface of escapism but a deep, unconscious movement towards homogeneity. In his novels, travelogues and articles, his engagement with history, anthropology and culture is not the same kind as that of a true historian. He evokes past colonial situations, cultural dislocations and anxieties of his own period as a witness and participant.

Amitav Ghosh’s the first novel “ The Circle of Reason’(1986) is a unique combination of myth, history and contemporary world scenario. Picaresque in the nature the book is written in the defense of reason, logic and rationality. The real strength of novel lies in its power to bring before us the problem of our troubled times without making it a case history. The character- Balram, mouth piece of Amitav Ghosh, is a rationalist and an activist and comes forward with Ghosh’s views on various situations of modern era.

Advocating the professional education and education for life – the kind of education that should be imparted to the children Balaram says:

“It would be wrong, it would be immoral. Children go to the school for their first glimpse in to the life of the mind. Not for jobs. If I thought that my teaching is nothing but a means of finding jobs; I would stop teaching tomorrow.” (Ghosh, The Circle of Reason, 52)

Amitav Ghosh is aware of refuge problems and reasons of being exile. Describing Lalpukur’s refugee shanties he seems as an activist and deals with the causes of making refugees and their conditions. He writes:

“Long before the world had sniffed genocide in Bangladesh, Lalpukur began to swell. It grew and grew. First it was brothers with burnt backs and balls cut of the roots. Then it was cousins and cousins of cousins. Then it did not matter, border dissolved under the weight of millions of people in panic stricken flight from an army of animals.” (The Circle of Reason, 59-60)

“Balram had gone to take a look at their shaks and shanties. He was appaled: he saw people eating surrounded by their children’s shit, the tin roofs were black with flies, in the lanes rats would not yield to

human feet, there were no drains and no clean water, and the air was stagnant with germs, pregnant with every known disease.” (The Circle of Reason, 61)

Describing the scene of Lalpukur after the end of war Ghosh writes:

“The war ended a few days after crash, and not long after some of refugees flowed back to the new country across the border, and others wondered off to the cities or spread out over the countries.” (The Circle of Reason, 87)

Advocating socialism Amitav Ghosh comes to the conclusion that money is at the root of all evils and socialism should rise from the death of capitalism to cleans the worlds of all its dirt. Ghosh focuses not only on simultaneous re-colonization, or neo-colonization of the globe by multinational economic forces but also on dangerous ways of modern politicians who lack sincerity of purpose and charisma is to hire workers and through the acquire requisite number of audience as to display their strength and might.

In simple ironical way Ghosh comments on the unhygienic condition of India, in a land whose people have always talked of purity of soul as well as surroundings. Amitav Ghosh’s mouthpiece Balaram comes forward and starts a cleaning operation and wants to clean with the help of carbolic acid, rationalism. The cleaning operation meant to destroy germs helpless against Bhudeb Roy, the most dangerous germ of all them all.

In The Circle of Reason with the help of a character Rakhan Ghosh focuses on the problems of modern youth and employment. Ghosh describes the condition of an unemployed person by showing how unemployed, under employed youth in a desperate bid resort to destructive activities, unaware of the likely dreadful consequences of their dangerous actions. In this way he proves the age old maxim- ‘an idle is devil’s workshop.’ If the energies of such mislead people are sublimated into proper channels, if their only basic talent is properly utilized for socially useful purposes, they will transform into very responsible persons.

Amitav Ghosh’s second novel, Sahitya Akademi Award winner, The Shadow Lines (1988) is outcome of the riots after Mrs. Indira Gandhi’s assassination. The novel followed the Essay ‘The Ghosts of Mrs. Gandhi’ in which he wrote about his active participation in a saver procession headed by Renuka Choudhary against the riots. Here he writes:

“Like many other members of my generation, I grew up believing that the slaughter of the kind that accompanied the partition of India and Pakistan , in 1947, could never happen again. But that morning (31st October 1984) in the city of Delhi, the violence had reached the same level of intensity.” (The Ghost of Mrs. Gandhi)

In the words of Amitav Ghosh:

“Within a few months, I started my novel, which I eventually called: The Shadow Lines –a book that led me backward in time, to earlier memories of riots, ones witness in childhood.

It became a book not about any one event but about the meaning of such events and their effects on the individuals who live through them.” 7 Same note of despair he has shown in his essay” In The Reign of Headless Horse” published after Gujrat carnage in 2002. Dealing with riots he advocates to set-up a Riot- Commission as an autonomous body as like Election Commission in India which can take action freely at the time of riots in any state. (Ghosh, The Ghost of Mrs. Gandhi) Amitav writes :

“The time has come to create an institutional barrier against this by establishing an independent commission for riot control, on the model of the Election Commission and other autonomous bodies. Such a commission , equipped with the authority to over- rule the local administration and armed with the power to deploy military and paramilitary personnel , could well be the body means of preventing a recurrence of the Delhi riots and the carnage in Gujrat...” (Ghosh, The Gujarat Carnage)

The *Shadow Lines* is a complex one novel, interweaving memory and contemporary life. It is a masterpiece which evokes post colonial situations, cultural dislocations and anxieties in the period between 1962 and 1979. The memories of the political violence is one of the major themes of his novel. He studies the historical truths— political freedom in the modern world and the meaning of nationalism. Ghosh brings out the futility of drawing lines across the nations and rejects the very conception of partition dealing with history— partition of India and East—Pakistan. Here Narrator's father tells Grandmother

“ This is the modern world. The border isn't on the frontier: its right inside the airport. You'll see. You'll cross it when you have to fill in all those disembarkation cards and things.” (Ghosh, *The Shadow Lines*, 151)

The title of the novel, *The Shadow Lines*; is a symbolic of barriers and partitions. Ghosh reveals that the force of nationalism is the quest for freedom or an ideology is often a source of violence. So the shadow line between people and nation is often mere illusion. In *The Shadow Lines*, the lives of the characters are determined largely by their idea of freedom. Their motivation was a desire to be free and so feeling of nationalism got linked to self— respect and national power. In Grandmother's words:

“ But I would have prayed for strength, and God willing , yes, I would have killed him. It was for our freedom: I would have done anything to be free. “ (Ghosh, *The Shadow Lines*, 90)

The death of Tridib is the climax of the political theme in the novel. The over all focus is on the meanings and nuances of political freedom in contemporary life. Here Robi is driven to ask

“Why don't they draw thousands of little lines through the whole sub—continent and give every place a new name? What would it change? It's a mirage; the thing is a mirage. How can any one divide a memory? If freedom were possible , surely, Tridib's death would have set me free.” (Ghosh, *The Shadow Lines*, 247)

In his third novel, “*In An Antique Land* ‘ as a keen traveler and anthropologist Ghosh unveils the multiple stratas of the interrelationship between the Indian, Egyptian, Jewish and Islamic cultures and their histories. Dealing with the history of Slaves Ghosh gives the voice to the Master – Slave relationship in historical mode with help of main character” Bomma” a slave, in today's words a kind of DALIT. Ghosh writes :

“Slaves were sometimes gradually incorporated into their master's households and came to be counted as member of their families.” (Ghosh, *In An Antique Land*, 90)

In the middle ages institutions of servitude took many forms, and they all differed from 'slavery' as it come to be practiced after the European colonial expansion of sixteenth century. In a large part of India, “ slavery was the principal means of recruitment into it of the most privileged sectors of the army and the bureaucracy.” (Ghosh, *In An Antique Land*, 260)

It was also used by the merchants and traders as a means of recruiting apprentices and agents. The Slaves recruited in this way were often given a share of the firm's profits and they 'could generally be sure of obtaining manumission.' (Ghosh, *In An Antique Land*, 260)

The slaves were often inducted into the households of their masters and regarded as their family members.

Amitav Ghosh's fourth novel *The Calcutta Chromosome* is about a vanished era. In this science thriller he traces the past like a social historian and chronicler. Most of the characters, situations and passions Ghosh deals with belong to no particular age or society, though it is true that he is aware of their bearing in the world in which he lives. The two worlds of science and counter science, European rationality and Indian myths are brought together against the backdrop of Calcutta's streets, markets, monuments and gives voices to the down trodden people of the society. With help of characters; Phulbony— a writer, Laakhan— a dhooley bearer and Mangala— a sweeper woman, we can

easily see that Ghosh wants to give recognition to the less known, less fortunate people.

Dealing with discovery of Ronald Ross' Malaria parasite Ghosh has underlined the value of secrecy in the matter of intellectual property. The whole atmosphere suggests that there is much theft and deceit in the field of knowledge.

The world worships success. Many times the deserving go unnoticed. Dr Shubha tiwari writes:

“Ghosh seems adamant that the repositories of the truth, science and higher knowledge can be ‘dhooley bearer’ Laakhan and a sweeper woman Mangla. He demolishes the false

concept that class superiority and right to knowledge go together. Here is wishful undoing of Indian caste system and an assertion of the right knowledge: irrespective of class, caste, creed or color.” (Tiwari Shubha, Amitav Ghosh Critical Perspective, 18)

Amitav Ghosh one of the India's top fiction talents, believes that literature is one of many paths to self awareness; the literary work is the product of certain produced representations of real rendered into an ‘imaginary objects’. The text manages to carry the ‘real’ within itself as a symbolic action. In his words:

“Researching a place or people or a history is very useful for me as a writer. It lets me incorporate a lot of elements into my story telling. Some writer's can write without resorting to facts. To be honest, I am not one of them.” (Ghosh, Failed Idealist Fascimate Me, TOI)

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FOURTH ANNUAL CONFERENCE 17-18th November 2007 : A Report

The Fourth Annual Conference of Rajasthan Association for Studies in English (RASE) was held at Padmavati Resorts, Pratapgarh on 17-18 Nov., 2007. The conference was hosted by Government Post Graduate College, Pratapgarh. Prof. Rajul Bhargava, Professor & Head, Department of English, University of Rajasthan, Jaipur inaugurated the conference while Prof. C.L. Sharma, former Professor and Head, Department of Sociology, M.L. Sukhadia University, Udaipur was the guest of honour. About one hundred delegates attended the conference from Rajasthan, Madhya Pradesh and Gujarat. Since Pratapgarh is a part of tribal sub-plan region, it was decided to focus on “Tribal Society and Literature” as the central theme of the conference.



Inaugurating the conference Prof.(Mrs.) Rajul Bhargava said that there is a need to learn from the tribals if we have to save our planet. They have a rich cultural heritage, which need to be explored and understood. She said that tribal society must be given the benefits of development without being forced to lose their identity. Prof. C.L. Sharma spoke of the tribal culture at length and said that they are essentially Pagans who worship the powers of nature. They released the second issue of the journal of RASE. Dr. Ankit Gandhi edited it. The guests also released a book written by Prof. Rekha Ranawat. The book is on “Revisiting Orwell”. Dr. H.S. Chandalia reviewed the book. The publisher of the book Mrs. Snehlata Kothari presented the

copies of the book to the guests. The Son of a well known writer of Pratapgarh Mr. Pardeshi was also felicitated on the occasion. Principal of Government College, Mr. Dantla thanked the organizing team of Dr. H.M. Kothari and Prof. Rekha Ranawat for their efforts. Prof. Rekha Ranawat convened the session. Presiding over the inaugural session Prof. S.N. Joshi said that the Association is now reaching out to people. It is the effort of the association to reach out to the marginalized and learn from them through mutual exchange. Mrs. Sudha Joshi and Priya Kothari presented Saraswati Vandana in a classical manner.

First Technical Session of IV Annual Conference of RASE was chaired by Prof. S.N. Joshi and convened by Dr. Anil Paliwal. It was reported by Dr. K.S. Kang. The first paper of the day was on the world famous art of Pratapgarh. Theva Art by Shri Bhagirath Rakesh Soni, who belongs to the same family as of renowned goldsmiths. This unique art took roots in 1767 AD. due to the efforts of Shri Nathji Soni who designed this unique and world famous art.

Second paper of the day was by Shri Sanjay Joshi on ‘Relevance of Folk Art in Tribal Life’ which represents the spirit of collectiveness and cooperativeness in a number of traditions of the life of the tribals.

Third paper of the day was by Dr. Sanjay Singh on the theme of ‘Amitav Ghosh :Writer as an activist’. He focused his study on his novels like *Shadowlines*, *Calcutta Chromosome* and *the Circle of Reason*. He considered Amitav Ghosh as a specialist on refugee problem particularly from Bangladesh in eastern and north-eastern part of the country, which is relevant even today.

Next paper of the day was on the theme of “Tribal Motifs from Tribal Art” in which Priya Kothari apprised the audience about the significance of various tribal arts used by the manufacturers of textiles like tribal and ethnic motifs and modern tribal motifs which is mixture of ethnic and abstract art. The significance of the use of tribal art on the textiles by the manufacturers is that it has led to the preservation of the traditional art and identity of the tribes.

The paper of Prof. S.N. Joshi followed this paper. His paper was on “Folk and Tribal Elements in Yajur Veda” in the mantras of Yajur Veda, and its Commentary. In the Shatpath Brahmana, several techniques have been used such as montage, double meaning dialogues, recognition of and giving respect to tribal society and tribal rites. He also talked about the reference to the fifth Varna – the Nishads – in the four folk division of society, who were given control over “Jal, Jungle and Jameen”, who were none other than today’s tribals, and who were given equal authority to perform religious rites.

Last paper of this session was by Dr. Mukta Sharma on “Marginalized Consciousness in Mahasweta Devi’s Shanichari”. Through her study of “Shanichari” Mahasweta Devi makes the readers privy to the life of a young Oraon girl from the most oppressed, marginalized sections of society who finds herself as an outcaste in her own village and society who is carrying a muslim’s child. A woman like ‘Shanichari’ undergoes an unending class, caste and gender exploitation which makes her life a relentless struggle for survival. Session ended for lunch with thanks by Dr. H.S. Chandalia. The second session was chaired by Professor A.K. Paliwal and devoted to the papers pertaining to issues on ELT and Tribals and other marginalized voices in literature.

In her paper entitled “Practicability of the Theory of Feminism”, Dr. Sharda Bhatt presented a review of the opinions of various philosophers from Plato and Aristotle to V. Woolf on women issues. The paper presented a feminist perspective and emphasized equality in society and the desire of women to have their own identity. She held that feminist theory will help in overcoming so many wrong notions associated with women in society and ultimately change the mindset of the society that discriminates against women.

In the following paper, chairman of the session, Dr. A.K. Paliwal talked about the predicament faced by the teacher of English due to the forces of globalization and acceptance of diversity in the postmodern world. In his paper on “The Teacher of English in the Present Milieu: Challenges and Strategies”, he suggested various strategies to cope with the predicament caused by globalization and postmodernism. He suggested adopting different strategies for different learners.

The next paper on “Error Analysis of the Indian Students” jointly presented by Dr. Prashant Mishra and Dr. Prachi Tiwari explored the causes that led to the errors of Indian students. Mother tongue interference, over-generalization and over-simplification of the rules of the target language are some of the reasons highlighted in the paper. An interactive and comprehensive approach was suggested to assist the learner in overcoming the errors.

In her paper on “Dr. Ambedkar and Saint Kabir: Two Social Reformers” Miss Anjali Khimesra undertook a comparative study of the two social reformers. The paper focused on the contribution of Saint Kabir through his literary writings and Dr. Ambedkar through his social and political movements and writings in the upliftment of the dalit.

In the next paper entitled, “ELT in the 21st century” F.L. Suthar discussed the communicative needs and their fulfillment in the context of globalization and universalization of Technology. He expressed his concern to equip our



students to communicate effectively in the globalized world and to use a language that is globally intelligible and functional.

In another paper on ELT, “Challenges to ELT at the Primary Level”, Mr. R.S. Choudhary expressed concern on the inadequacy of the learning of English at the primary level. He expressed shock over students’ inability to construct even simple sentences after passing primary stage. He suggested some methods and techniques to assist the students in developing four skills – Reading, Writing, Listening and Speaking.

In the next paper on “How to look after Children’s Development”, Mohd. Hussain Asif emphasized on the diversity of the country and advocated the development of the children keeping in view the heterogeneous nature of the society and the environment. He opined that the duty of the parents is to make their children more tolerant and inculcate the spirit of inclusiveness and respect for other cultures and people in them.

In his paper entitled “Problems of Language Teaching in Government Schools in the 21st century”, Mr. Bajrang Dashora through analysis of the data collected from the students of 6th, 7th, 8th classes who hail from different sections of the society – OBC, SC and Tribals, found that the number of tribals is very low in comparison to other classes as Tribals are more engaged in their family occupations like farming etc. He felt that engagement of teachers in non-teaching works is one of the hurdles in the way of effective teaching of English in the backward tribal areas.

The last paper of the session was presented by Mr. Dashrath Singh. The paper was based on the experience of Mr. Singh as he is working in a Tribal region dominated by tribal students. Tribal children who face various constraints due to poor environment of language are not properly motivated by the family members as well as their teachers.

The third and the concluding technical session of the conference was chaired by Dr. C.L.Sharma, Ex-Professor and Head, Department of Sociology, M.L.Sukhadia University Udaipur.

In the first paper of this session, "Clausal Structures and Easification of Legal Texts", Prof. G.K.Sukhwal drew attention to the deviances noticed at the clausal and syntactical levels in a legal writing. He distinguished legal language from the ordinary language in respect of the use of foreign words and phrases. Through examples from the legal texts, he pointed out that legal register is different from the ordinary language used by the masses.

In the next paper, "Dalit Voices in the Literature of Premchand" Dr. Sudha Joshi described Premchand as a writer with a reformative zeal. Various characters of Premchand in his novels and stories raise their voices against the discrimination against the Dalit in the society. Through citing examples from various stories of Premchand, she highlighted various factors responsible for the discrimination and marginalization of the Dalits.

In his paper entitled, "New woman's Vision in the Age of Globalization: A Perspective of the Selected Novelists from Nineties" Anant Dadhich highlighted the impact of globalization on the women writers of the nineties like Shobha Dey, Namita Gokhle and Manju Kapoor who have touched upon various tabooed subjects like free sex, extra-marital relationships, dating and live in relationships in their writings and in this way extended the dimension of women writings in IWE.

Rekha Ranawat and Dr. Kothari in their joint paper on "Depiction of Tribal life in Pardeshi's story "Khatu Rawat" talked about portrayal of Tribal life by Pardeshi who is a local writer of Pratapgarh and hence is well acquainted with tribal community and its ways and customs. The paper explored the literary style and symbolism used in the story highlighting tribal life. Khatu's marital qualities along with Chunki's respect for the living as well as the non-living things have been skillfully delineated by the writer.

"The Real Position of Tribals in Society" by Yatin Joshi highlighted the customs, status, living pattern and the opportunities and facilities available to the tribals. The paper deconstructed various false notions associated with the tribal and highlights their healthy practices like ban of alcohol and gambling in the marriage ceremonies and gender equality and worship of nature.

In his paper entitled "Social Relations and Expectations as Revealed in Folk Songs", G.P.Patidar regarded the folk songs and literature of tribals manifestations of their sentiments, social customs, traditions and emotions – both pleasurable and painful. Tribals use folk songs as a means to convey various messages to the members of their society. Through oral tradition,

they transfer their knowledge to the next generation. The paper analysed the folk songs sung at various social, religious and personal ceremonies.

In the next paper, "Dalit Voices in Hindi Literature, Sanskrit Literature and Films" Koshal Kumar Jain opined that the word Dalit is very confusing and objectionable. He extended the use of the word Dalit to encompass females, prostitutes and other sufferers like children in the domain of Dalits. He quoted from Sanskrit and Hindi Scriptures and films in which Dalits raised their voices to gain their identities and individualities and to achieve their aspirations.

In her paper, "R.K.Narayan's Fiction in the Context of Patanjali's Yog Sutra" Dr. Pratibha Kalani complained of Western critics reading of R.K. Narayan in the light of Western novel form and canons whereas Patanjali's Yog Philosophy finds an overt expression in Narayan's novels.

In the next paper entitled, "Atrocities against Tribal Women" Mamata Singh voiced her concern about atrocities leveled against tribal women at all the stages of their lives– adolescent, young and even old. Various types of atrocities like family violence, dragging them in prostitution and even declaring them as witches makes their lives miserable. Their voices are also not heard in decision making.

Dr.H.S. Chandalia, Associate Professor and Head Dept. of English, JRN Rajasthan Vidyapeeth presented his paper on "Tribe As a Class: The Depiction of Political Consciousness Among Santhal Tribe in Romen Basu's *Blackstone*". The paper talked about the exploitation of the Santhals by the landed aristocracy and the consequent growth of political consciousness among them and their participation in the struggle for emancipation from the slavery and exploitation.

In the next paper presented by Sarala Jain on "Influence of Liberalization, Privatization and Globalization on the Human Rights", the positive as well as the negative effects and consequences of LPG's contribution to economic prosperity and improvement of life style have been highlighted. LPG also has some negative consequences like death of local languages and culture, and harm to eco-system and increasing economic disparity.

Dr. C. L. Sharma, chairman of the session, while summing up the session, warned against the increasing disparity in the society. He felt that the emerging tribal perspectives and perceptions will help in the upliftment and progress of the tribal. He appealed to the haves to sacrifice to ensure the upliftment of the tribals. Our literature, culture, and customs teach us to sacrifice for the downtrodden and the wretched, he added.

The special feature of the conference was creative writing session and a visit to a tribal village, interaction with tribals and observation of their habitat near Gautameshwar valley.

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