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- Principles of teacher training
- Technology and the classroom
- Community and language teaching
- Theory and practice of language teaching
- Teaching and learning of literature
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- Issues in translation practice
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## *From the Editors' Desk*

*We* have great pleasure in bringing out the whole volume of the Quarterly for the year 2012-13. For some unforeseeable reasons, we could not publish the Quarterly last year. However, this is a joint volume that carries articles that were to be published earlier as well as fresh articles submitted for the March 2013 issue. We hope you will enjoy reading them.

Like our previous issues, this issue too is an eclectic mix of concerns in the field of language , literature teaching and translation studies. We hope that you would enjoy reading, and engaging with, the various strains of thinking that have been expressed in this issue. The various perspectives that have been brought to the field of pedagogy in this issue range from using constructivism in ELT, English for empowerment , technology for empowerment, using authoring tools, video based training programme, community work in teacher education and so on. Two article in this issue deal with experiments and innovations in translation. The other articles are based on various issues addressed in the works of John Arden, Arnold Wesker, J M Coetzee, V S Naipaul and Vijay Tendulkar. We hope that everyone who reads this issue would find something interesting.

Finally, we thank all the contributors for their immense patience and hope that they continue to associate themselves with our journal.

We hope that you enjoy the diverse fare.

Dr. Rajendrasinh Jadeja  
Dr. Surendrasinh Gohil  
Dr. Sunil Shah

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# My love for English Language

Prof. Madhubhai Thaker

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I studied through the medium of Gujarati not only in the primary school but also in the secondary school, except Science and Mathematics. Even in these subjects explanations were often given in Gujarati. In the matriculation examination, 1939, I wrote answers in English for Mathematics only.

Fortunately, we were taught English right from standard five by reasonably good teachers. Translation method was used and Rev. T.L. Welle's *Pathmala* ruled the roost. Shri Mool Shanker taught us in standard Five; his own handwriting was bold and well formed. So my brother's and my hand writing have been quite good. My brother's better than mine.

By the time I reached standard 10 (in those days S.S.C. course was 11 years long), I had acquired basic proficiency in English. Then came two very good teachers of English. Shri Jayantilal (Labhbhai) Vaishnav and Shri K.N. Shah. By the time I finished my matriculation examination in March, 1939, I knew English well enough to read and understand fiction in English.

My father was very proficient in English and he helped me by putting good books in my hands. I particularly liked the Times of India Publication titled "Hair-breath Escapes." I read Pride and Prejudice by Jane Austen and Vicar of Wakefield by Oliverge Goldsmith during the vacation

prior to joining college in June 1939. Then during the 100 days vacation between F.Y.Sc. and Inter Sc. I read Alexander Dumas the Three Musketeers, Twenty Years After and Count of Mote Christo (this is two volumes). I enjoyed these novels immensely, particularly as I had read Munshis *Patan-ni Prabhuta*, *Gujarat-no Nath* and *Raja-dhi-Raj*. The similarity was striking. Later, I was told that Munshi got inspiration from Alexander Dumas historical novels. Dr R. Yagnik, Principal of the college was fond of putting on plays, both Gujarati and English. I took part in one of the scenes from G.B. Shaw's St.Joan. I did not have a large speaking part, but the few lines that I spoke, gave me confidence and helped me overcome stagefright. The following years we staged Ibsen's Doll's House. I played Krogtead, the balckmaling villain. Nora was played by Lilian Desai, who had also played St. Joan the previous year. After rehearsals from 5:30 to 7:00 p.m. Lilian and I would often go home together. She in a tonga and I on my bicycle. Years later (1953-55) we met again in Aden in different circumstances. Then she was Dr.Liliben Desia. (See my notes on our stay in Aden)

My romance with dramatics continued throughout my college days and also later in Kampala. Elsewhere in these memories, I have reminisced about it: Staging a one act play in Mumbai; acting as AbeLincoln

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and directing an English and a Gujarati scenes in Surat; directing a couple of Gujarati plays at Atul; acting in a trophy-winning English one-act play in Kampala and so on. But English plays have been my favourite.

Sometimes, during vacation at home I would tune in to the B.B.C and listen to the radio plays: dramatization of well-known stories and production of radio-plays presented by some well-known teams. The one I particularly remember is rendition of poems by Charles Laughton (of Mutiny on the Bounty fame). I tried to emulate B.B.C. English diction. Carmen Doctor, one of my classmates in Mumbai once said that my English was 'laboured', which it was in the beginning. I hope it isn't so any more. My professor thought that my diction was 'public school' diction, whatever it meant.

I am a science graduate and as such, I am not expected to know English well. I don't know why but science and excused if they cannot express will in English. In fact, it was my mother's considered opinion that, since I was quite proficient in English, I should have pursued arts courses. She wanted me to be a professor of English and lead a comfortable, leisurely life in some college.

When I went to Uganda, it was as a teacher of biology and chemistry. I was happy teaching an integrated course (devised by me) which incorporated physics, chemistry, biology and health science. I would select a topic, say, water or food and discuss its various aspects involving one of the natural sciences, until I covered them all.

In 1956, just before the second (Aug) Short vacation my headmaster invited

me to teach English in one of the higher classes. John Carneiro who taught English was to go on study leave for a year. Three teachers shared the resulting load.

I made good use of the vacation. In those days and Makerere University college, Kampala (now a full-fledged University), had Prof. John Bright, McGregor and Billows on its staff. Their advice and the reference books they lent me helped me. I think I made a pretty good job of teaching English. My students did quite well in the end of the year test. So the headmaster told me to take on John Carneiro's full load during 1957. That was the beginning of my adventure with the teaching of English.

Since our settling in the university town of Vallabh Vidyanagar, my experience in the teaching of English has been utilized by the H.M. Patel Institute of English where I conducted in-service-teacher-training courses in the teaching of Reading and Writing to teachers of secondary classes, workshops for the school teachers in and around Vallabh Vidyanagar and classes in career development.

National Dairy Development Board (NDDB) and the Institute of Rural Management (IRMA) sought the help of the H.M.Patel Institute of English Training and Research (HMPIETR) for honing communication skills of their staff and students respectively. I was invited to join the small team of faculty members of the Institute. I helped my sessions on 'How to produce Teaching Aids,' 'How to use the chalkboard'. I used to interact with village level workers of NDDB by discussing with them the various techniques of persuasion to use improved breeds and scientifically produced balanced feed for cattle. At

IRMA we coached its students in the art of making oral and written presentation using visual aids and overhead projector. Most of the training was carried out in English.

In the late nineties, Smt. Miraben Dave of the Gujarat School Textbook Board invited me to work with a small team of English language educators for producing a dictionary suitable for use in proper primary school. After the work on dictionary was over, I continued working with Miraben in order to produce Textbooks of English for standards, IX, X and XI in the mean time Smt. Pratibha Shah of the Textbook invited me to help her produce the English version of Mathematics Textbooks for Std. III and IV. The work included production of detailed handbook for teachers. All time was hard work demanding accuracy and effective use of simple English Language. I enjoyed the work. It gave an opportunity to know and work with likeminded people. I was impressed by the leadership quality and expertise of Prof. Rajendrasinh Jadeja, Prof. Mahavir Vasavda, Dr. Mahendra Chotalia, Prof. Piyush Joshi and Prof. Ramesh Trivedi. Miraben's and Pratibhaben's management was impressive.

Miss Falguni Bharatiya who teaches English at Nalini Arvind and TV Patel Arts College, V.V.Nagar, sought my help in editing her Ph.D. Thesis. We had several sessions most of them at my home. My wife liked Falguni and she became a family member.

Mr. Dahyabhai J. Patel succeeded me as the principal of the Gujarati Education Society's School in Aden. I had never met him until in 1968, when I was introduced to him in Mumbai by Shri Zaveri who was running a private school

in Darbsha Road off Napeon Sea Road. Dahyabhai was the school's principal. Next time I encountered him was in Vallabh Vidyanagar (1988), where he was the principal of the primary section of the English-medium school run by Charutar Vidya Mandal (CVM). I used to see him occasionally.

In 1994 he approached me to join him in helping Shri. Mohanbhai Shankarbhai Patel to run the newly established Bavisgam Vidyalay, which had English-medium as well as gujarati-medium classes. We helped in recruiting teachers and then in providing them with orientation. For two years 1994-1996, Dahyabhai and I met the teachers for a couple of hours every Wednesday during which sessions we rendered in service training to the teachers of Bavisgam Vidyalaya.

Prof. V.J.Trivedi, retired professor of English and principal of the Gujarati College, was one of the panel for interviewing teachers for Bavisgam Vidyalaya. We worked well together that was the beginning of my friendship with him.

During the exercise to recruit teachers, one of the things that I discovered was that teachers did not know how best to use the textbooks they use in teaching Science and Social Studies. I have developed a short course in the use of textbooks and reading in content areas: most of the pre-service training that teachers get does not include 'reading in content Areas'. That is the reason why students in upper primary and secondary classes do not bother to read their textbooks; instead they resort to using guides and rote learning by heart.' These are some serious issues that need to be addressed by us for the benefit of education and students community at large.

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# Waiting for Godot in Gujarati: An Experiment in Translation

Dr. Pranav Joshipura

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Translating a literary text is like undertaking an experiment in a science laboratory. Each new experiment is one more attempt towards adding something new and useful! Each translation is thus one more attempt to provide a literary text to people of altogether different language group! It is a sincere attempt at encoding and then decoding into the target idiom and cultural context. However, in this entire process of language transfer, the translator has to be more careful in preserving the meaning aimed by the author. This is his/her real test!

The present article addresses several issues related to translation. These issues have come to the fore while reading *Waiting for Godot* and its Gujarati translation *Godo ni Rahma*.

Is it possible to define translation? No. Because translation is a process, which is dependent on many aspects like, person, perception, culture, time, etc. Meaning, it is never constant. It keeps on changing along with time. *Gitanjali*, to quote an instance to the point, has been translated by several scholars in Gujarati over a period of time. Each is unique and dissimilar to the other. However, not any single translation can be claimed to be better than the other as each translation is the sincere most attempt to transfer the text in Gujarati, the target language.

Another such example is translation of Samuel Beckett's *Waiting for Godot* in

Gujarati. The Gujarati translation is titled *Godo ni Rahma*. The problem begins right from the translation of the title, for the word 'Godot' in English text does not seem to be confined to just one meaning! It seems to be open to many interpretations. Mr. Suman Shah, the Gujarati translator, has tactfully transliterated 'Godot' as 'Godo'. This sounds more open and inclusive word. In fact, there is no word like 'Godo' in Gujarati. Therefore, the Gujarati readers are at a loss when they come across such a title! The absurdness of the text, for them, begins right from the title.

The debate here is certainly not whether the translation is good or bad. In fact, no translation can be bad or good. This article attempts to focus on the process, problems and compromises while translating a literary text, keeping *Waiting for Godot* in Gujarati in mind.

While discussing translation, several questions need to be addressed first. The basic question is who can be a translator? Are there any prerequisites or technical competencies required to be a translator? Or can anyone knowing two languages translate a literary text? Answers to these questions are not simple. Probably the person, who knows the two languages, i.e., the source language and the target language equally well, can translate a literary text. In addition to that, the person who is familiar with the cultural contexts of the

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target language can be a better translator. Next, to whom should the translator remain faithful to? The author or the text? A text can be interpreted at various levels. Therefore, there is a possibility that more than one meaning might permeate from the text. Such multiple meanings of a word in a target language are problems for the translator as it might lead into an altogether different and unintended group of meanings which the translator might not intend or conscious about. The entire translated text might get misinterpreted!

Translation of *Waiting for Godot* in Gujarati tempts to find an answer to these questions. The play originally was penned in response to a specific movement happened in Europe. The very existence of God was questioned then. People thought that life is purposeless. Such ideas created a sense of vacuum among communities. Many felt depressed. Many thought it useless to live in a Godless world. The very life appeared to be empty and hollow. Sense of hopelessness and mass depression prevailed everywhere. At such juncture, artists came forefront and attempted to prove the meaning of existence, the presence of God, purpose of life, etc. Moreover, theatre of absurd is also seen as an attempt to challenge traditional idea of theatre. It tries to present a play which has no story, hence, no beginning, middle or end! In such plays, the constrain of time is collapsed. Despite that, the play happens.

*Waiting for Godot* is written during such an important juncture. The play is aimed at a specific purpose. It is thus issue-specific. Black-American theatre or marginal literature, etc are other such instances. However, once the issue under discussion is over, the text might lose its relevance. Then it might not be even worth reading. Bertolt Brecht's *The Good Woman*

of *Setzuan* is an example of this. This probably is an aspect of existentialism.

Keeping all such issues in mind, translating *Waiting for Godot* in Gujarati becomes problematic. The matter no longer remains limited to translating from one linguistic code into another. The question now is that of finding relevance. The Gujarati audience, which has never experienced purposelessness of life or has never thought about the Godless world, or in other words, has constantly felt that God is present everywhere and that life is the blessing bestowed by God: how can such an audience ever entertain cries of pain pleading to realize the usefulness of life? How can they feel the intensity of appeal? The experiment of translating such a play in Gujarati would turn into a disaster, for sure.

And it did, to a certain extent. Suman Shah, the translator, took up the challenge of performing this play in Gujarati for a specific urban Gujarati audience and thereby made them aware of the absurd movement happening in Europe. In order to make the play relevant and presentable, he had to make the text suitable to his target audience. His purpose, as it permeates from the reading, was to connect the audience with the play, rather appeal of the play. And, in a limited sense, the play was successful. The audience/reader is not completely lost while watching/reading the play. However, the Gujarati translation never lived beyond a few performances, as well as it remained limited to a very specific readership. This is not to suggest that it is an inferior work. This probably suggests constrain of a translated text.

The translator has transliterated words like 'goggles', 'stool', 'kitchen', 'mood', 'shilling', 'comfortable', 'gospels', etc. in

Gujarati. Moreover, he has intentionally avoided using italics for stage and acting instructions. Many lines in the English version are found omitted in Gujarati translation, chiefly to establish a kind of continuity of action.

The translator's dilemma of finding relevance raises another issue: whom should the translator remain faithful to? – the text or the author? If the translator remains faithful to the text, then the authorially intended meaning might not emerge obviously from translation. The appeal that the author has hidden artistically behind words might not get transferred. On the other hand, if only author's meaning is translated, then it would sacrifice the originality and beauties of various kinds – language, symbols, imagery, etc. The translator would turn himself/herself into a critic interpreting the text and then arriving at one specific meaning out of so many possible meanings! That would be unfair for a literary text. Thus, the question of 'faithfulness' is one of the most sensitive issues dealt by a translator. A good translator should attempt to strike a fair balance between the two. Suman Shah, it seems, has tried to remain faithful to both, and, thus, has maintained integrity between the two texts, i.e., the SL and the TL. This amounts to his success as a translator.

From faithfulness emerges another key issue, that of compromise. A literary text is culture specific and is located in a certain time location. The process of translation transfers all these culture specificities and time-relations to another culture and possibly into another time. Such situation creates problems for a translator. Should s/he locate the text into the locale, culture and time of the source text? Or should s/he take liberty and relocate into the time

and culture of the targeted text? By doing the latter, the text shall get connected to the translator's time and situation. People, too, would enjoy reading such text. Such liberty can be considered as 'translation compromise'. For instance, *Waiting for Godot* is located into Christian culture. There are references suggesting that the text is essentially a Christian text.

Let's read the following dialogue:

Vladimir: [*Softly.*] Has he a beard, Mr. Godot?

Boy: Yes, sir.

Vladimir: Fair or . . . [*He hesitates*] . . . or black?

Boy: I think it's white, Sir. [*Silence.*]

Vladimir: Christ have mercy on us! (Beckett 85)

The connection between the 'white beard' and 'Jesus Christ' is striking and can easily be established. The English audience enjoys this. However, the Gujarati audience having a non-Christian background and unaware of such symbolic significance, might not be able to appreciate such beauty! The same dialogue is translated in Gujarati thus:

વ્લાડિમિર : (મૃદુતાથી) દાઢી રાખે છે ખરા, મિસ્ટર ગોદો?

છોકરો : હા સાએબ

વ્લાડિમિર : ભૂરી ઘંઉવર્ણી કે.... (એ અચકાય છે.) કે કાળી?

છોકરો : હું ધારું છું એ સફેદ છે સાએબ

શાન્તતા

વ્લાડિમિર : ઈસુ દયા કરો અમારા પર (Shah 100-111)

This, however, does not mean that the translator should take liberty with the source text and distort it with his/her meanings. Compromise in translation should be just and

should not harm the integrity of the text. Award winning Gujarati novelist Pannalal Patel's novel *Manvi ni Bhavai* has been translated in English as *Endurance: A Droll's Saga*. The source text is located in rustic backdrop. Apart from various beauties the text offers, one such variety is different layers of language – urban, semi-urban and rustic. The translator, despite sincere efforts, is unable to create the layers of language distinct in the source text. Moreover, this novel has songs representing specific culture. They symbolize various moods, festivals and seasons. They are rhythmic and in rhyme. Can such variety be translated? The translator can but do so little than simply transfer them into another linguistic idiom. However, they need to be translated, somehow. This is the compromise with the source text. A foreign reader of this text will never be able to enjoy the linguistic and cultural richness of this text. This probably is also a limitation of translation.

Another equally important issue is that of originality. Which text is to be considered as 'original'? In the case of *Waiting for Godot*, the text has come to Gujarat through English. Similarly, for readers in English language, due to their inability to understand French, the English version becomes the original version. Every reader cannot turn back to French and verify authenticity of each dialogue. Moreover, once this text is translated from English to Gujarati, for the Gujarati readers, the Gujarati translated text becomes original text. It establishes its own

existence and connection. It, in fact, ceases to be a translated text, once published. The Gujarati version *Godo ni Rahma* becomes original text for Gujarati readership. The Gujarati readers are unconcerned about issues such as authorship and originality, etc. For them, entertainment is the chief source. However, the Gujarati version is three times away from the 'original', i.e., the French version and then English version. At every level of translation, there is a loss in the originality. At the same time, each version becomes 'original' for the reader of that particular language. So, translation raises issue of the 'original'. What should a sensitive reader do? Should s/he go to the text written in the language of the author for reasons of originality and authenticity? Or should s/he enjoy the translated version available to him/her in his/her language?

The Norwegian text *Kontiki* and the German text *Seven Years in Tibet* have been translated in Gujarati so well that generations of readers have been enjoying them. Both the texts have reached Gujarati through English. In fact, they are so meticulously translated in Gujarati that they read like original Gujarati texts! None bothers to know about the background of the author and original text, etc. For a literature connoisseur, it is obvious that the text is more important than the questions of authorship, translation, etc.

The question of originality is related to the author as well. It can be well argued that the text is just one

interpretation of a total text present in author's mind. The author desires to provide the complete text evinced in his mind, but can she/he? The original text therefore lies buried in author's mind only. Only one version or interpretation of it pours out. So, the text we have in our hands is only a partial representation of the total text. Should the translator attempt to dig out such an original text? Is it possible always? These questions need a separate debate.

What is the relation between translation and criticism? Well, both go together, but depart at some point. A critic's primary duty is to analyze the work of art and find its beauty and then avail readers of the same. A translator is a critic also, to a certain extent. S/he analyses, dissects, and interprets the text for her/his understanding and then uses her/his enlightened understanding for transferring the text into the target language. Up to the point of interpreting the text, the critic and the translator travel together. However, both depart from this point onwards. The critic shares her/his understanding of the text with the readers. He explains its beauty vis-à-vis limitations. Whereas the translator realizes the author's creativity and then transfers the same in the target language. In this limited sense only, a translator's task

becomes more sensible than that of a critic.

And lastly, is complete or perfect translation of a literary text possible? Or is there anything like 'good' or 'bad' translation? These appear to be only perceptions. A translation can never be 'good' or 'bad'. It can only become one more attempt in the process of translation. Thus, unperturbed by any criticism, one must sincerely translate.

Thus translation is a complex process. The more challenging it is, the more enjoyable it becomes. Reading and teaching *Waiting for Godot* in Gujarati compels one to peep into the process of translation and understand intricacies and complexities of this art as well.

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# Constructivist English Language Teaching

Dr. Alka Macwan

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## 1.0 Introduction:

A classroom *where a teacher teaches and students are taught* following a notion that *a teacher knows everything and the students know nothing* is an age old image of what teaching was perceived earlier. Pedagogy inviting participation, collaboration, inquiry, interaction, creativity, and co-operation leading to construction of knowledge has entered into the epistemic view of education with the arrival of constructivism in educational scene. Rich contexts for learning, social interaction, valuing differences, providing time for deep understanding are the features brought in through innovative strategies and practices to alter the aforesaid notion into the one i. e. *the road to knowledge is always under construction*. The role of the teacher to meet this end is to give the students center stage in the classroom, providing a setting in which the students play an active role in their learning. Teachers act as guides, mentors and advisors building bridges between their students' individual interests and understandings.

Constructivism as a meaning making pedagogy has been at the forefront of academic debates among researchers and practitioners. The concept of learning and the role of the teacher undergo a great change in constructivism. As an epistemology, it maintains that individuals create or construct their own new understandings or knowledge through the

interaction of what they already know and believe and the ideas, events, and activities with which they come in contact (Richardson, 1997). A teacher, from the imparter of knowledge becomes facilitator of conditions, which helps a learner in the process of knowledge construction. Learning activities in constructivism are characterized by active engagement, inquiry, problem solving and collaboration (Brooks and Brooks, 1993). The underlying assumptions of constructivism in a nutshell are as follows:

- The learner is a unique individual and his learning is an active social process of constructing subjective knowledge.
- The learner has to arrive at his or her version of the truth, influenced by his or her background, culture or embedded worldview.
- Responsibility of learning should reside increasingly with the learner (Glaserfeld, 1989)
- Instructors have to adapt to the role of facilitators and not teachers

## 2.0 English Language Teaching : State of affairs In Gujarat

Enhancing **communicative competence** rather than grammatical competence is the core objective accepted theoretically by the teaching fraternity in Gujarat as far as teaching of English is concerned. The text books , being based

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Dr. Alka Macwan, Assistant Professor, M B Patel College of Education, Sardar Patel University, V V Nagar

on communicative approach , emphasizes the mastering language functions woven in reading materials and the tasks that follow it. It expects a great deal of participatory, activity oriented and student centered leaning environment where “use the language, Learn the language “ is advocated in practice. But if we look at the actual practice, it can be said that the English classrooms, to some extent, are characterized by execution of communicative activities based on language functions, encouragement for language use, contextual input and practice, group/pair work, judicious use of the mother tongue and facilitating for genuine language production. Some teachers are still striving to become fully communicative teachers as they bring in mastery of rules o grammar through mechanical drilling before they prepare students for communicative activities.

Looking to this state of affairs, the need for switching fully to communicative approach is felt to make English language learning more meaningful.

### 3.0 Synchronic Connections Between Language, Learning and Constructivist English Language Learning

Why constructivism in language teaching stipulates to find out synchronic connections between these questions:

- What is the nature of language?
- What is meant by learning?
- What is meant by constructive English language learning?

The answers to these questions are given in the following table describing the linear connections between these three areas.

Language	Learning	Constructivist English Language Learning
Language is not just a system, not just a human phenomenon, nor just a social phenomenon. It has all of these three dimensions ( Chomsky: 1957).	Learning is not understanding of the “true” nature of things, nor it is remembering dimly perceived perfect ideas, but rather a personal and social construction of meaning out of the bewildering array of sensations which have no order or structure besides the explanations which we fabricate for them (Vyogostsky, 1978).	There is no standard language patterns as knowledge ‘out there’ independent of the user helping one to be effective communicator, but only contextual and appropriate language samples which are constructed further as we go on using language .
Language is a product of multiple determinants operating through number of mediating processes. These determinants are cognitive skills that require humans to perceive the essential elements speech, to recognize and remember the abstract rules and to select appropriate words and rules to figure out linguistic knowledge in different areas of discourse (Bandura, 1989)	Learning generates when we make sense out of our world by taking in information from the environment and assimilating it into our pre existing schemas and understanding.	English is not a subject. Learning English aims at developing communicative competence. This claims for being able to constructively produce language to convey meaning.
Language is productive , generative in nature.	Learning is an active process and a social activity, mediated through interaction.	Being able to produce appropriate language fluently requires contextual real life like situations for communication in English carried out through participation, involvement ant co-operation.

The table above establishes that for constructivist English teaching classroom, teacher sets up contexts which are social in nature and monitors student exploration, guides the direction of student inquiry and promotes new patterns of thinking and create scope for variety in communication . Classes can take unexpected turns as students are given the autonomy to direct their own explorations.

#### 4.0 Fusing Communicative Approach and Constructivism

In the classroom, the constructivist view of learning can point towards a number of different teaching practices. In the most general sense, it usually means encouraging students to use

active techniques (experiments, real-world problem solving) to create more knowledge and then to reflect on and talk about what they are doing and how their understanding is changing. The teacher makes sure she understands the students' preexisting conceptions, and guides the activity to address them and then build on them. Fusion of constructivism with communicative approach will take English language teaching a step ahead by making it not just producing contextual English but by developing students' meta-cognitive skills regarding how new language is produced using the previous knowledge.

The following table shows how communicative approach takes learning a step ahead on fusing constructivism.

Indicators of communicative approach	More in ELT on fusing Constructivism
Focus on communication rather than structure	Making the production of language subjective construction based on previous language mastery of the learner
Emphasis on functional use of language in different social setting	Spiral development of how language production take place
Use of classroom activities that relate language forms with functions	Range of possible responses enables doing, stating and theorizing as a linear process.
Focus on meaningful tasks	Experimentation in language production
Collaboration	Development of social skills
Focus on the whole learner	Learners are developed as thinkers, not just users of language. This is done through engagement, exploration, elaboration and evaluation of what is produced as language. Quality in language use is manifest.
Teacher as a facilitator	Learners become co-inquirers, construct situations/contexts for production of language
Use of authentic, from life materials	Stepping out of the classroom for real language use.
Provide learners with opportunities to share and explore their beliefs, feelings and opinions.	Internalization of attitudes, learning life skills as a by product.
Goal of fluency	Goal of holistic development

#### 5.0. A Sample

Given below is an extract from a story : *Oh Jallebies*. A reading comprehension

lesson plan leading to communicative tasks based on constructivist approach is developed as a sample.

*I was in the 9th standard at the government school. One day I went to school with four rupees in my pocket to pay the school fees. When I went there, I found that the teacher who collected the fees was on leave today and so the fees would be collected the next day.*

*All through the day the coins sat in my pocket, but on my way they began to speak. One coin said, what are you thinking about those fresh jalebies? jalebies are meant to be eaten and only those with money in their pocket can eat them."*

*"Look Here. You four rupees", I said to them. I am a good boy. Don't misguide me or it wont be good for you. Besides, you are my fees money. If I spend you today then how shall I show my face to my teacher tomorrow?"*

*The coins disliked what I said. All of them began to speak at once. There was such a clamour that the passerby in the bazaar stared at me and my pocket. I caught them tightly but after taking a few steps the oldest coin said, "tell me honestly now, don't you feel like eating those hot jalebies? And then, If you spend us for today, wont you get scholarship money tomorrow? Sweets with fees money, fees with scholarship money."*

Here are the constructivist activities for enabling the students first comprehend the reading extract and thereby develop communicative competence using the expressions and structures woven in the extract. The planning has been done for class 9 students who are learning English as a second language.

Constructivist Indicator/s	Objective/s	Classroom Interaction in the form of Learners' Activities	Resources
Activating previous knowledge of the students through Bridging what they know and what they are expected to know.	<ul style="list-style-type: none"> <li>Students recall their experiences on having money and the temptations faced.</li> <li>Students frame questions to be asked to the coin.</li> </ul>	<p><b>Students will answer the following questions by the teacher.</b> When do you get money from your parents? What ideas about spending those money click in your mind on having money?</p> <p><b>Students will play a game as instructed by the teacher. They will imagine themselves talking to a coin. They frame questions to ask to the coin. On listening to the answer given by the teacher on behalf of the coin, they will narrate their experience of having conversation with the coin.</b></p>	<p>A coin made of hard board.</p> <p>Display of Sample questions to be asked to the coin.</p>
Engaging students to enter into a zone which is not fully known and yet not beyond their experiences to enable them to stretch themselves.	<ul style="list-style-type: none"> <li>Students state the state of the boy in different situations.</li> <li>Students imagine further temptations given by the coin.</li> <li>Students evaluate the response of the boy.</li> <li>Students role play the characters of the lesson.</li> </ul>	<p><b>Students will listen to the model reading done by the teacher and will answer the following Questions.</b> How is the state of the boy in the following situations- getting money, going to school with money, absence of the teacher, finding the coin conversing? What might have happened to the boy on knowing that the teacher is not present in the school? What other questions might have been asked to the boy by the coin? Evaluate the first response of the boy to the talking coins? If you happen to be in the place of the boy, how would you have reacted? Do you think coins can really speak to tempt the boy?</p> <p><b>Students will read the last paragraph of the extract silently and will prepare role play scripts following the scaffold presented by the teacher in groups to enact roles of the coin, the boy and the jalebies.</b></p>	<p><b>Scaffold of the role play</b></p>



Facilitating exploration through developing situations and grouping.	<ul style="list-style-type: none"> <li>Students infer instructions/ advice to be given to the boy.</li> <li>Students frame responses for each instruction or advice.</li> </ul>	<p>Students will think of the roles of different people in the life of the boy and will imagine what will they instruct to or advice the boy. They will work in pairs and will fill in the details in the following table.</p> <p>People Advice/Instruction</p> <p>parents</p> <p>Teacher</p> <p>Friend</p> <p>They will write responses to such instructions and advices individually. They will compare their responses with those of their partner.</p>	Worksheet containing the table for writing instructions and advice ,response box, table for making comparison of responses
Bringing forth variety of language production by facilitating explanation and elaboration through exhibiting, expanding, enhancing the newly learnt language.	<ul style="list-style-type: none"> <li>Students converse on the given situation.</li> </ul>	<p>Students will work in groups of six. They will study the context given to them and will distribute roles for initiating dialogues between them on the given situation.</p> <p>Context: Your exam is nearing. You are supposed to study. But the television starts talking to you tempting you to watch cartoon movie. Your friend tempt you to go for playing with him. Your sister wants you to give her company for shopping. Your mother wants you to study. You are perplexed.</p> <p>Students take up roles of different people including the talking television and converse on the given situation.</p>	Chit containing the context, A sheet containing helping words and expressions .
Facilitating ownership of what has been learnt through reflecting over the process of learning, and sharing .	<ul style="list-style-type: none"> <li>Students frame two different end of the story.</li> <li>Student write a letter to the boy/parents for presenting comparison between themselves and the boy in the story..</li> </ul>	<p>Students will work in groups. They will study the questions given by the teacher and will think over them collectively. They will frame two different ends for the story. They will compare end constructed by their group with that of others.</p> <p>Students will work individually. They will write a letter to the boy or to their parents comparing the characteristics of the boy and their own.</p>	Prompting questions. Structure of a letter

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## 6.0 Suggestive Practices for Constructive English Language Teaching Classrooms

Creation and internalization of knowledge, being the core of constructivist classrooms, the constructivism in English language teaching too emphasises turning away from the instructor and the content, and towards the learner. This dramatic change of role implies that a facilitator needs to display a totally different set of skills than a teacher. A teacher tells, a facilitator asks; a teacher lectures from the front, a facilitator supports from the back; a teacher gives answers according to a set curriculum, a facilitator provides guidelines and creates the environment for the learner to arrive at his or her own conclusions; a teacher mostly gives a monologue, a facilitator is in continuous dialogue with the learners. A facilitator should also be able to adapt the learning experience 'in mid-air' by taking the initiative to steer the learning experience to where the learners want to create value.

The learning environment should also be designed to support and challenge the learner's thinking (Di Vesta, 1987). While it is advocated to give the learner ownership of the problem and solution process, it is not the case that any activity or any solution is adequate. The critical goal is to support the learner in becoming an effective thinker. This can be achieved by assuming multiple roles, such as consultant and coach.

A few strategies for cooperative learning include

- Asking questions which require higher order thinking skills and relating content with personal details, thinking

and feelings

- Contextualization of instruction to promote language production
- Maximizing social contexts for language production
- Scaffold instruction to support students in completing a challenging task and learning

more complex language structure without reducing the complexity. Scaffolding supports learners' language fluency, stimulates their active thinking, and advances their communication ability in English.

- using problem solving activities, project based learning
- Promoting critical thinking through think, reflect and converse activities
- Using co-operative group works and involving students in process oriented inquiry approach
- Using authentic learning opportunities and not becoming slave of lesson planning
- Reciprocal Questioning: students work together to ask and answer questions
- Jigsaw activities

## 7.0 Conclusion

In order for any discipline to survive, it must accommodate changes in theory and practice and do so in a way that adds value to the discipline. Not only that, curious and innovative teachers need to fuse theories to actualize finer facilitation of learning. New epistemic explanations regarding nature of learning and teaching trigger through experimentation in

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blending theories. Let us accept the fact that as teachers we also need to construct are own pedagogy which is flexible, flowing and free from any rigid structural hassles.

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# Designing English Courses for Generating Employability

Dr. Yashwant M. Sharma

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In the past few decades the growing communicative needs of the globalized world has given impetus to the English teaching in India. A good command over English does not only give an edge but provides with a lot of job opportunities available in the market. Now-a-days, the aim of teaching and learning of English has centred around the word- Communication and the prime objective of teaching & learning English is to strengthen the communicative skills of learners.

As Krisnaswamy and Sriraman put it, '...the present generation is convinced that English is needed for mobility and social and economic advancement. English is the language of opportunities because it takes one outside one's own community to places (within or outside India) where more opportunities are available for English; it has a lot of 'surrender value' and teachers might want to cash in on it'. In other words, Indians have realized that English is the language, not of westernization, but of modernization (i.e. the language of communication and technology).

## Teaching of English at School level in Gujarat:

Keeping in view the growing communicative needs of English language from 2000 onwards the Gujarat Secondary and Higher Secondary Education Board upgraded and updated the syllabi of

English to consolidate and further expand the language acquired at the primary school level and equip the learner with a vocabulary repertoire of about 3000 words and to develop the skills of LSRW. The main thrust of the new syllabus is on:

- meaning and use rather than form of the language
- communicative skills and language functions
- interactive classroom practices for learner-centred activities and
- evaluation of communicative ability rather than formal grammar.

[Syllabus of English GSERT Board, Gandhinagar, (2003-2004)]

The perspective to English language teaching as reflected in this syllabus is communicative. That is, the teaching of English is need-based, learner centred, interaction –oriented. The teacher's role is of a facilitator of learning who creates opportunities for the students to use English in the classroom, at school as well as outside. This approach envisages centrality of exposure to spoken English as well as oral interaction for language learning \ acquisition. The evaluator of all the skills i.e. LSRW thinking, appreciation, library skills is comprehensive and continuous. Both the print and electronic media are to be used extensively.

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## Teaching of English at the UG Level:

In most of the Universities of Gujarat there are two types of English courses introduced at the B.A. level: (i) English major, (ii) General (Compulsory English). However, in some of the universities even the general English courses have not been made compulsory, despite the fact that all students need English for academic and professional purposes and for social interaction. The special English course, on the other hand, has been provided on an elective basis for students who need a higher level of proficiency in English and are interested in the study of English literature.

Though the aims and objectives of the General English and Special English, are intended to cater to the 'heterogeneous tertiary level student population', they do not equip learners with the language skills for functioning in English (e.g., at the workplace, use of communication skills for interpersonal and interactional needs).

The prevalent pattern of the GE courses seems to be the prescription of reading texts (anthologies of poetry and prose, short stories, novels and plays) along with some exercises in reading comprehension, vocabulary, grammar and composition. Though 'language items' are used in some universities, there has been no attempt to understand the learners' needs and interests in a systematic way. This is evident from the design of the syllabuses and their implementation in the classrooms.

The traditional GE courses predominantly show a lack of emphasis on the cultivation of communication skills, as they adopt a classical humanist approach to the curriculum i.e. learners

will eventually be able to communicate, once they have mastered the rules of sentence construction and have acquired an adequate vocabulary. (Clark 1987:11) It presumes that the learners do not claim the return on his investment in learning until that learning has been proceeding for some years (Wilkins 1974: 121). But in the Indian context, even after several years of learning, students fail to use English effectively for communication. This indicates the reduced degree of usefulness of the GE courses offered at the undergraduate level.

In the examination students tend to rely more on convergence to certain established patterns of knowledge and behaviour, and not divergence towards creativity to cope with problems which have no readymade formulae solutions. (Widdowson, 1983)

An average undergraduate student presumably looks upon the university as a means of getting degrees or diplomas, but without any well-defined purpose in terms of employment prospects. Most of the courses are also not skill-oriented programmes, which will serve as an educational bridge to the employment market. This leads to a colossal waste of human resources.

There is, therefore, a dire need for creating a framework and programme of action to reduce the mismatch between the higher education and manpower needs of the country. The situation therefore calls for special efforts and programmes in the university sector to develop human resources compatible with the requirements of contemporary society and to evolve mechanisms for the generation of new employment opportunities in the private and public sectors, both in conventional and non-traditional areas."(Khanna, 1991)

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Yet, no kind of education should be a mere supply of tailor-made manpower for the work market nor can degrees guarantee immediate work opportunities.

### **Using English for Enhancing Employability:**

Though language is important for communication purposes, it was never considered seriously as a vocational subject to develop job potential among the students. Introduction of English as a vocational subject is an important decision taken by the Committee on Vocationalization of First Degree Education (1993).

Growing importance of English in public and private sector demands proficiency in spoken and written English. Candidates with proficiency in English are preferred by the employment sector. In the modern world certain opportunities are available for the learners to work as free-lancer or see, self –employment using English language as means. In this regard opportunities like journalist trainee, scriptwriter, commentator, compeer/announcer, receptionist, newsreaders, tutors, tourist hotel management, are available for the learners. Realizing these changes in situation, Committee appointed by the UGC (1993) introduced English as a vocational subject.

The report on the Vocationalization of First Degree Education (RVFDE) states that

1. deepening and diversifying the skill component of courses which are by their very nature expected to provide usable vocational skills.
2. designing and developing a number of occupational courses.

(Curriculum Development Report, 1989:29)

Primarily intended to promote ‘the development of capabilities required for self-employment and diversifying the informal sector and for upgrading the productivity of household occupations’ (University Grants Commission, Vocationalization of First Degree Education (preface), these courses also aim at providing vertical mobility to students. The purpose of this emerging trend towards the Vocationalization of education is mainly to enhance employment opportunities.

In order to put in perspective the relevance and appropriateness of this work-linked course, it is necessary to understand the undergraduate education scene in India, particularly in Gujarat. Here, an attempt has been made to shift the emphasis from teaching to learning, from individual to social objectives and from a mere acquisition of information to experience –based development of skills and character formation.

Finch and Sheppard (1975) elaborates the definition of vocational education as having one or more of the following characteristics:

- more emphasis on fitting a person for a job and less emphasis on exploring and establishing one’s self in a career;
- preparation for gainful employment;
- preparation for careers that require less than a baccalaureate(high school) degree;
- emphasis on skill development or specific job preparation ;and
- focus of attention at the upper middle grades ,senior high, two-year college and adult levels.

(Finch and Sheppard, 1975:111)

Finch and Sheppard 's definition of vocational education focuses mainly on equipping students for employment, with not much emphasis given on further education or intellectual development. The target groups are expected to give more importance to skill development as preparation for jobs.

The majority of those who complete university education ultimately have to train themselves for skilled jobs because a country like India can not offer only white –collar jobs; nor can it provide jobs to all who are educated or trained in government departments and establishments. The current system of education which is only capable of catering to 'a mass learning clientele' (Naik, 1975) or producing a mass of educated unemployables, gives little thought to the future of the students while the uneducated manage to get unskilled and semi- skilled jobs, those who are educated up to the graduation stages is severely hit by unemployment. It, therefore, becomes necessary that series of courses aiming at the prospective job market must be designed so that each individual would be encouraged to discover his own aptitude and choose the type of education, which offers sufficient scope for the exploitation of his\her abilities.

Here, the overall aim should be the development of the potential in each individual –a process that should begin in the educational institution and continue throughout life. In this context agencies like SCOPE can play a major role in motivating and preparing students for self-employment as well as in equipping them better for available positions.

For designing a communicative need based syllabus focusing on the different

vocations an in-depth study needs to be made with the help of a communicative need processor. (Munby,1996) Hence, skills surveys would be necessary to identify activities related to societal needs. The curriculum plan should include objectives, content, methods of teaching – learning and evaluation techniques of the programme and should involve employers and learners in the planning process. In-service orientation programmes for teachers, improving infrastructural facilities, mobilizing public opinion and public awareness, and promoting employment of vocational pass outs in relevant areas are some of the ways in which the proposed courses could be made to have relevance and practical utility for the learners, employers and society.

A few days back there was a news item in The Times of India regarding imparting training in the need based course for the limited period (60 to 90 hours).

### ***Aroma Gujarat Ki: Wooing in global lingo***

***Times of India, Ahmedabad  
June 10, 2012***

*Guides to communicate in English with Foreign Tourists*

*As guides accompanying foreign tourists in Gujarat feel handicapped in terms of communicating with them, the govt. of Gujarat has decided to train them in English speaking.*

*To start with , the government will impart English speaking training to 500 tourists guides who have been identified from Ahmadabad and Gandhinagar. The Tourism Cooperation of Gujarat Limited (TCGL) wants to give a boost*

*to tourism in the state by creating a pool of well trained personnel so that tourists do not face the language barrier.*

*These guides will be given training in English speaking so that they can interact in the language with foreign tourists. The training will be for 60 to 90 hours and will be held in August.*

*Official said that a record number of 52 lakh more tourists came to the state in the last financial year. “ In 2009-10, the number of tourists who visited Gujarat was 1.7 crore but this increased to 2.23 crore in 2011-12”, they said.*

They said they expect the number to reach 2.5 crore during 2012-13, given the fact that the state had tied up with the tourism departments of various states and travel agents.

With the planning commission having announced a special grant of Rs.1,200 crore for tourism development in the state, development of tourism infrastructure in Gujarat will get a major boost, they said.

Here, an attempt has been made to design a need based communicative syllabus for the tourist guides.

### **Objectives of the Proposed Need-based Communicative Syllabus:**

The proposed need based syllabus for the tourist guide will make attempts to activate and enrich learner's English language and further improve their communicative competence to help them play their roles effectively in commercial and administrative situations. Thus, this course will mainly focus on language

skills to improve the communicative ability of the learners to grow and develop in a competitive world undertaking self-employment.

These courses are intended to ensure horizontal (in terms of self-employment or immediate job prospects) and vertical (continued education and/or up gradation of existing proficiency in skills) mobility to students. They are at present primarily tuned towards students who may be interested in pursuing their careers as journalists in the electronic \print media, receptionists, conversational English tutors or sales-representatives. The task of preparing students for these jobs will require specialized job-related training, for them SCOPE can play a pivotal role. In general, the proposed syllabus will mainly develop students' communication skills (oral, written and conversational) in English. The duration of these courses may vary from six months to one year where Basic, intermediate and advanced courses can be introduced.

### **Communicative Needs Processor:**

The Communication Needs Processor (CNP) take account of the variables that affect communication needs by organizing the as parameters in a dynamic relationship to each other. These parameters of two kinds, those that process non-linguistic data and those that provide the data in the first place; or, put another way one set of constraints ( a posteriori) that depend upon the input from another set of constraints ( a priori) before they can become operational. The parameters, therefore, are ordered in this way for both theoretical and operational reasons. The priori parameters are: purposive domain, setting, interaction, and instrumentality.



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The a posteriori parameters are: dialect, target level, communicative event and communicative key.

### **Structure and System of Each Parameter:**

**Participant:** This input consists of a minimum amount of potentially relevant information concerning identity and language. The data relating to identify tell us the participant's age, sex, nationality and place of residence. The data concerning language identifies the participant's target language and the extent, if any, of his command of it, his mother tongue, and any other languages that he knows,

**Purposive domain:** In this parameter one first establishes the type of ESP involved and then specifies the occupational or educational purpose for which the target language is required.

**Setting:** This parameter deals with features of both physical and psychosocial setting.

**Interaction:** This is the variable where identifies those with whom the participant has to communicate in the target language, and predicts the relationships that may be expected to obtain between him and his interlocutors.

**Instrumentality:** Here, one is concerned with identifying constraints on the input in terms of the medium, mode (monologue, written to read) , and channel of communication. One needs to know if the required medium of communication is spoken or written or both.

**Dialect:** Given the constraints of physical setting, role-set, and purpose, one is now in a position to process the input for dialect, e.g. to specify whether it is British or American English, or a regional

variety of either, that is more appropriate to produce or understand.

**Target Level:** At this stage of the CNP, the participants' target level of command should be stated in terms that will guide the further processing through the model.

**Communicative Event:** This parameter is concerned with what the participant has to do, either productively or receptively. It first identifies communicative events that results from the interaction of relevant inputs deriving from the prior identification of the participant's purposive domain, physical setting, role-set, and instrumentality requirements. These events thus systematically arrived at macro activities, such as 'waiter serving customer in restaurant', or 'student participating in a seminar; attending to customer's orders, explaining some thing to the tourists. Events consist of communicative activity and subject matter. Communicative activities means analyzing an event into component parts that facilitate socio semantic processing or skills selection.

**Communicative Key:** This parameter is concerned with how one does the activities comprising an event (what one does).

Thorough all these parameters, a profile emerges of the communication needs of a particular participant or category of participant. Here, the necessary sociolinguistic variables have been taken into account so it can be said that the profile is contextually or situationally constrained. Here, it should be noted that that profile is a detailed description of particular communication needs without containing any specifications of the actual language forms that will realize those needs. The CNP therefore, operates at the pre-language stage in the specification of communicative competence.

# The Profile of Communication Needs for the Tourist Guide Course

## Participant:

### 1. Identity:

Age	Sex	Nationality	Place of Residence
Below 20	M/F	Indian	Rural/ Urban
20-30			
30-40			

### 2. Language:

Mother Tongue	Target language	Present level
Gujarati	English	Very elementary /elementary/Intermediate//Advanced

### 3. Purposive Domain:

ESP Classification (Please put tick mark.)

Occupational	
Educational	

### 4. Occupational Purpose:

Specific Occupation	Central Duty	Other duties	Occupational classification
Tourist (hotel Management)	To guide visitors	To explain dos and don'ts To inform them about important places and services	Administrative assistant/ Skilled worker

### 5. Setting:

Physical Setting: Spatial	Physical Setting : Temporal	Psychosocial setting
Location: Central Gujarat State : Gujarat Town/district: Ahmedabad	Point of time: at any time in tourist season Duration: most of the day Frequency: regularly	non-intellectual semi-aesthetic public familiar/unfamiliar often noisy/ hurried/generally formal/ status conscious/often entertaining/ sometimes argumentative
Place of work: Gujarat Tourist guide, specially historical places, religious and hill stations and other important places		

## 6. Interaction:

Position	Role-set	Role-set identity	Social relationships
Head tourist/ assistant	Tourists	Number: Individuals/ small groups Age group: mainly adult/ some adolescent Sex: mixed Nationality: NRI/Europe- ans/ Asians	official to member of the public to visitors/tourists Native to non-native Host to guest Stranger to stranger Adult to adult/adolescent Male to female

## 7. Instrumentality:

Medium	Mode	Channel
Spoken: receptive Spoken: productive Written: (occasionally)	Dialogue, spoken to be heard conversation	Face to face(bilateral) Telephone Print (bilateral)

## 8. Dialect:

Regional	social	Temporal
Understand and produce standard English Understand RP and General American and British	NA	NA

## 9. Target Level:

Dimensions	Conditions Tolerance of:
Size of utterance Complexity of utterance Range of forms/micro functions/ micro-skills Speed of communication Flexibility of communication	Error(linguistic) Stylistic failure Reference (to dictionary/addressee etc.) Repetition (re-read/ask for repeat) Hesitation( lack of fluency)

## 10. Communicative Events:

Main:	Others:
Head tourist guide attending to visitors/tourists	1. receptionist/assistant dealing with reservations in railways/ airways etc. 2. dealing with their queries(concerning sight-seeing and local events) 3. assistants answering correspondence( on accommodation, food and shopping)

<b>Communicative activities:</b>	<b>Subject matter:</b>
<ol style="list-style-type: none"> <li>1. Attending to visitors' arrival</li> <li>2. Assisting them in getting accommodation, food and other purposes</li> <li>3. Attending to their complaints and well-being</li> <li>4. Attending to their departure</li> </ol>	<ol style="list-style-type: none"> <li>1. Food</li> <li>2. Drink( Generic and specific)</li> <li>3. Cooking</li> <li>4. Utensils</li> <li>5. Chewing</li> <li>6. Money/bill</li> <li>7. Cloakroom</li> <li>8. Service</li> </ol>

## 11. Communicative Key:

<b>Communicative activities:</b>	<b>Key(P)</b>	<b>Key(R)</b>	<b>Micro-function</b>
Attending to visitors' arrival	Formal Courteous Sociable Regretting Resolute	Hoping Formal Uncertain Dissenting	Intention/state/query Prohibit Direct Request Explanation greeting
Assisting them in getting accommodation, food and other purposes	Discriminating Caring Patient  R e s p e c t f u l / r e g r e t t i n g / willing/inductive/ dissuasive/active	Dejected Discriminating Caring/indifferent Formal/Informal Courteous Grateful Willing/unwilling Irresolute Compelling Assenting	Suggest/intention/ request Predict/want Describe Affirm Question Confirm Explanation
Attending to their complaints and well-being.	Pleasant Caring Formal Courteous Regretting concordant	Content Discontented Cheerful Dejected Displeased Impatient Praising disapproving	Intention Excuse Affirm Question solicitude

Attending to their bill	Sensitive Formal Courteous Patient Grateful Regretting inexcitable	Courteous/discourteous resentful/unresentful regretting resolute compelling certain/ uncertain	Release State Query Request Apology Verification Thanks
Attending to their departure	Pleasant Courteous assenting	Formal Informal Courteous Praising	Hope request Question Farewell Acknowledgement

**To conclude,** the purposed syllabus for the vocation of a tourist guide can be used as a model for devising different vocational courses which could generate employability

eyeing on the current demands of the market. It is also recommended that if they are administered by agencies like SCOPE, Open Universities (may be through distance mode) as certificate and diploma courses which students can pursue along with their graduation courses, a new story of success can be written.

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# Innovative Use of Translation in ELT

Asha Makhecha

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## Introduction

Using translation is often seen as a natural and obvious means of teaching someone a new language. It can be used to assist learning, practice what has been learnt, diagnose problems and test proficiency. In multilingual societies and a globalised world, translation is all around us as an authentic act of communication.

## History of Translation in ELT

Translation was a significant part of English Language Teaching for a long time, and then was a missing part for a time also. Twentieth century theories of language teaching and learning have at best ignored the role of translation. From the turn of the century onwards almost all influential theoretical works on language teaching have assumed that a new language should be taught without referring to the students' first language.

The grammar-translation method can be considered one of the reasons why the use of translation in ELT was rejected. In this method, the structure of the syllabus were such where the grammatical rules and vocabulary were presented in the first language together with their translation equivalents in the second language. Translation exercises were designed and included in the text books for self study, in schools and universities. And second language competence was measured by the

accuracy of the lexical and grammatical equivalence attained in translation.

In the twentieth century, the theoretical rejection of translation fitted well with demographic and economic changes which created new motivations for learning English. From the nineteenth century onwards, immigration into the United States led to a demand for utilitarian courses focusing upon the rapid development of a functional command of the language. Increased world trade and tourism, and the growing dominance of English as a world language, have continued this pedagogic situation.

With the arrival of direct method and then total dominance of communicative methodologies, translation was quickly consigned to the past, along with other 'traditional' tools such as dictation, reading aloud and drills. However, it and these other abandoned activities are now a feature of many communicative classrooms and successful aids to learning, although the approach to using them has changed. As Duff (1989) says, teachers and students now use translation to learn, rather than learning translation. Modern translation activities usually move from L1 to L2, (although the opposite direction can also be seen in lessons with more specific aims), have clear communicative aims and real cognitive depth, show high motivation levels and can produce impressive communicative results.

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Recent years have seen the beginning of a reappraisal of the role of translation in language learning and a number of writers have expressed doubts about its banishment from the classroom. A number of factors are contributing to this reappraisal. It is acknowledged that good practice of translation is an end in itself for many students rather than simply a means to greater proficiency in the target language. There is also a growing awareness of the formal inaccuracy which can result from an exclusive focus on communication,

and a realization that translation can, as it was traditionally believed to do, develop accuracy. Hence, there is a renaissance of translation in language teaching.

### **Use of Translation by the Researcher in Class-room Teaching Learning**

The role of translation in ELT has continued to be a highly debatable issue. This study discusses the results of using Translation in an innovative way in English Language Teaching. The activity considers the following essential questions:

**WHAT – English Enrichment**

**WHOM – FYBBA Students**

**WHY – To learn language**

**WHERE – A class-room with a black/green board, OHP**

**WHEN/HOW LONG – 2 hours**

**HOW – Using translation in an innovative way**

**Distribution of Time – 120 min.**

<b>Instructions and group division</b>	<b>:</b>	<b>10 min.</b>
<b>Translation time</b>	<b>:</b>	<b>30 min.</b>
<b>Writing 1<sup>st</sup> paragraph</b>	<b>:</b>	<b>10 min (Group A)</b>
<b>Comments by Group B</b>	<b>:</b>	<b>05 min</b>
<b>Writing 2<sup>nd</sup> paragraph</b>	<b>:</b>	<b>10 min (Group C)</b>
<b>Comments by Group D</b>	<b>:</b>	<b>05 min.</b>
<b>Writing 3<sup>rd</sup> paragraph</b>	<b>:</b>	<b>10 min. (Group E)</b>
<b>Comments by Group F</b>	<b>:</b>	<b>05 min</b>

**Displaying standard translated text on OHP/LCD**

**followed by a discussion** **:** **20 min**

There are 30 students in the class of FYBBA. The students are instructed to form a group of five, hence there are six groups (A, B, C, D, E & F)

Students are presented with a text (an atom story) in their mother tongue (Gujarati). A copy of the same text is given to each group. A dictionary (Gujarati-English & English-English) is also provided to each group. The teacher instructs the learners to go through the text attentively and translate it. The sample text comprises of three paragraphs. Groups A and B are assigned to translate first paragraph; Groups C and D – second paragraph; Groups E and F – third paragraph. The assignment is allocated in such a manner that every member in the group gets at least one task to be exercised.

One member reads the entire original text aloud first for their comprehension and then reads sentences from the text one by one.

The second one looks up the dictionary to find out the English equivalent to the original word used in a particular sentence and dictating it to the third member.

The third one is jotting down translated text in his/her note book.

The fourth reads out the first draft of the translated text to the other group members and makes suggested changes.

This whole process of translation is to be completed in 30 min. After 30 min., the groups are asked to stop wherever they are. The big green board of the classroom is divided into three columns- columns for Groups A, C & E.

The fifth member of Group A, C and E are invited on the stage one by one to write down respectively first, second and third paragraph of the translated text on the green board in the space allotted to them. Other groups (B, D and F) are asked to compare their versions with that

of the one on the board. They not only compare the two versions but also discuss what the differences are and why they are there. They also look at the ‘bad’ translations and discuss the errors caused. They then decide which versions they prefer - compiling the versions to make one collectively improved version.

Finally, the teacher will display the standard translation through OHP or LCD for students’ better learning which is followed by a discussion like ‘Which expressions were most difficult to translate?’, ‘Which were easiest, why?’, ‘Which could be translated in several acceptable ways?’.

## Observations

Students while translating the story, discuss word-for-word translations and mistranslations and derive a lot of fun out of mistranslations. When they get the nearest lexical equivalents, they feel immensely happy as if a big treasure is found out. But at times when they fail to select the appropriate equivalents, they feel disappointed. Choice of equivalents brings to them both agreements and disagreements. Between agreements and disagreements, they discuss phrases, grammatical structures, tenses, conjunctions, prepositions etc.

According to Duff (1994), “translation develops three qualities essential to all language learning: accuracy, clarity and flexibility. It trains the learner to search (flexibility) for the most appropriate words (accuracy) to convey what is meant (clarity).”

Duff strongly supports the view that translation is an excellent means of



improving one's language because it invites speculation and discussion.

Translation can also be a technique to introduce new words or explore obscure nuances between terms.

It can increase students' power and range of expressions (Duff).

Depending on the students' needs, the teacher can also select material to illustrate particular aspects of language and structure with which the students have difficulty in English. By working through these difficulties in their mother tongue, students come to see the link between language and usage. In addition to these merits of translation as a language-learning activity, there are also a number of other reasons for using this technique in class. One of them is the fact that translation is a very natural activity – more natural and useful than many of the fashionable activities invented for language learners.

Translation shapes our way of thinking, and helps us to understand better the influence of one language on another, and to correct habitual errors that would otherwise remain unnoticed.

Another reason for using translation in the classroom is its ability to increase the students' power and range of expression by means of authentic and wide-ranging material, which brings the learner into touch with all styles and registers.

Genuine translation involves analysis of the meaning of the source text. The students should be led to consider the expressive possibilities of the target language and to discover that it is not always possible to attain exact equivalence. In this way they will learn to evaluate possible versions to see which most fully captures all the

implications of the original, and will find out that they need to look beyond single words, chunks of sentences, or even complete sentences to whole stretches of text as they make their decisions.

Involvement of peers and the teacher promotes effective learning.

L1 is thus considered to assist learners' comprehension of L2 by creating more networks between nodes (ideational representation and words) in their long term memory.

It raises awareness of how not only sentence structure, but also parts of a sentence, carries the meaning of the sentence as a whole.

The use of translation in language teaching is the subject which is researched and discussed frequently among the teachers of English. The current researcher opines that translation can be used for language practice and thereby language improvement. The focus is not on training learners to be competent translators but it is of course, on enhancing learners' language proficiency.

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# English for Empowerment and Employability: A Myth Or a Reality?

Dr Rajeshwari Singh

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## Introduction

To achieve empowerment through English language learning is a huge agenda, though not totally impossible. It asks for great commitment and collaborative efforts on the part of its stake holders: educationists, curriculum designers, policy makers, textbook designers, learners, employers and teachers. It involves society as a whole unit. English has been called “the window to the world” since time immemorial. It has been the language of the rulers and the elites. Before India acquired independence, English education was given to Indians so that they can become good clerks and follow the instructions of their British rulers. Only a few attained the flare and competence equal to an Englishman. Only some wrote creative pieces in English Literature. Only the kings and their families, the aristocrats used the language as if they were the native speakers. Therefore, Cooke (1988) has identified English as language of imperialism and of particular class of society. Has the situation changed? To what extent has it changed? Empowerment should entail generation of more income, acquiring of higher standard of living as well as status and a sense of enlightenment. As a general trend, English is shouldered out a great responsibility by the Indian psyche. “Throughout India, There is an extraordinary belief, among almost all castes and classes, in both rural and urban areas, in the transformative power of English. English is seen not just as a useful skill, but as a symbol of a better life, a pathway out of poverty and

oppression.” (Graddol, 2010). The focus of this paper is to look at the present day situations (Gujarat region of India only), and then try to discuss the issues like need and problem areas of English language learners as well as the teachers, the classroom situations and consequences on the learners’ performance and competence. It discusses increasing importance of learning Academic English and suggests ways to make the learning process a real empowering experience. English language teaching in India and in particular in Gujarat, is not an easy task. For an average Gujarati student, English language is his third choice for communication, let alone for a Gujarati. Three language formulas are in place in Gujarat. He prefers his L1(Gujarati), then comes his second choice of language learning as well as communication falls on Hindi, and then the third language choice falls on English. He thinks in Gujarati and then translates those ideas into English whenever the learner tries to communicate. Hence, there are many problem areas in teaching of language skills in English. There are also many other socio-economic factors that affect language proficiency.

## A. Problem areas:

### 1. Students’ Perspective

- a. Silence in the class-room: language learning asks for a lot of participation and involvement resulting communication between the teacher and the taught. Gujarati students are taught to respect the teachers. This

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fact stops them from differing, asking questions or getting into a dialogue. The parents tell their children to be wise and silent in the class and listen properly “when the teacher is dispensing the knowledge”. Hence, the learners remain silent and keep quiet. He is under obligation to be a “good boy” and “listen” only. Asking question is being rude and impetuous. Hence teaching becomes a one way process. This is a hazardous thing to happen in any classroom, let alone in an English language class-room. Teacher speaks, learners listen. There is hardly any chance for pupils to speak except the times when they are asked to recite in a group or read a text aloud to their class.

- b. Fear Factor and anxiety: English follows different pronunciation rules than the mother tongue. So, the learner prefers to keep quiet and avoid speaking. Their greatest fear is to be ridiculed by the fellow students when they commit mistakes while communicating in English. Hence there is no real use of the language. While communicating within themselves, they use their mother tongue in the class-room.

## 2. Teachers’ perspective:

- a. Most teachers try to repeat their own past learning experiences while teaching English language. They are aware of alternative ways and methodologies of teaching. But, they do not seem to want to experiment. They are sometimes obsessed by the idea of totally to be in control of the class and hence end up avoiding conversation which could have provided the students with some opportunities to communicate. The classes are generally large and teachers find it difficult to use two way communication. The class-

rooms of interior regions of Gujarat seldom have enough materials to use innovative practices in teaching of English language. Also, the teacher himself has limited exposure to the language. They do not get to have benefits of professional development.

- b. Text book is the only reading material most teachers use. The English language text books lack enough guidance and ready materials which can be used by a teacher in absence of access to supporting materials and good library. The text books need to be more interesting and handy.
3. Parents’ Perspective: Parents’ role is of vital importance. “The academic and linguistic growth of student is significantly increased when parents see themselves, and are seen by the staff, as co-educators of their children along with the school.” (Cummins,2004). Also, sometimes English becomes a language or an instrument for exclusion for those parents who cannot help as they have very little grounding in the language. They want to get involved and feel left out due to their background. (Cummin,2004) mentions that”... many subordinated group students are disabled educationally and rendered “voiceless” (Giroux,1991) or silenced (Fine,1987)...”
- a. There are many shades of active collaboration from the side of parents. There are those parents who are overly enthusiastic and sometimes disrupt teachers plan of teaching, there are some teachers who have little or no English and hence cannot help or guide their wards.
- b. English medium schools are more expensive and the parents from financially poor backgrounds avoid sending their children to such schools

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as the children from privileged families might look down upon the kids from poor families. Tully(1997) said that: “..the most significant sociological consequence of sustaining English in India has been a major social division between those for whom English is the medium of instruction in prestigious public-that is private- schools, and those who largely study English as a subject in ordinary government schools. The route of power, prestige, and riches, even today, lies through English.”

## **B Checklist to gauge transformation:**

1. Income Generation: Merely earning a degree in English communication or a certificate of proficiency in English does not get translated into actual ability to handle the language. Skills acquisition has to be grounded on practical training and efficiency to handle situation. It also does not guarantee any job. So, how does English language help in generating wealth? The professional courses like TESOL, IELTS and TOEFL these days do earn a lot of revenue for its teachers. The students who pass those examinations get to go to the greener pastures and earn a lot. There are some jobs where knowledge of English helps the job seekers, like in the tourism industry or aviation industry, hospitality and entertainment industries. The job of translator in English and from English also requires skills in handling English and is a very earning job. But, these are instances where not a very large amount can be earned.
2. Social Status: The elites prefer to communicate in this language. They want their children to speak the language of the British. They want to bring home a bride who has convent education. The listeners also behold the English language speakers in awe and respect. English is rendered as a language spoken by the elite society (Tully,1997). The parents, whose children go to English medium schools, take pride of that fact. The knowledge of English language is an attribute which can earn better marriage alliances for a young girl. Her prospects of getting a groom are higher than for others who have no English proficiency. Not only Non Resident Gujaratis, but also those who are settled in India prefer English speaking matches. Young parents take pride when their child starts reciting English nursery rhymes and they make their child to recite them at family gatherings or at any possible chance to showcase their child's English prowess. My house maid once wanted me to listen to what English communication she has picked from some non-Gujarati, non-Hindi speaking students. “This rubbish, I throw?” “I go” and so on. She wanted to learn some more English from me. I was amused to see how speaking some small sentences in English language automatically made her superior to other women of her group. To quote Edith Esch “... social capital refers to the contacts, relations, connections, and friendships which place individuals in social networks and give more or less access to resources which give leverage for action socially, cultural capital is constituted of symbolic assets.” Thus, one can reckon how English proficiency can earn social power in all the age groups and different classes of Gujarati society.
3. Awareness Enhancement: English has developed into a truly international language (Crystal, 2007, Graddol,

1997). As a truly global language, it has books and reference materials which can be accessed to enhance one's awareness, knowledge and potential. In this context it is called "a window to the world". English can update your information; can keep you informed with international events and incidents that take place in and around one's state. By learning English, one can develop himself into a better human being, follow a better life style and has better knowledge of issues like health and hygiene. There is a heap of knowledge waiting for its users to explore. The countries like China which had a small numbers of English language users. Now, such countries with a small numbers of English language users have also introduced English language teaching valuing its importance as an international language. Thus the capability enhancement through English is slow and sometimes invisible. It is difficult to measure it. But, empowerment can be felt and experienced. It is an acceptable fact that knowledge of English can make your access to outside world easier due to better access to information and knowledge.

### **C What do the learners want to learn?**

For different sets of learners, needs are also different. All have their own requirement to be fulfilled. Some want professional qualification, some want to acquire the skill of polite conversation, some need English which can be useful to him to handle business, a clerk wants to know better drafting and communicative skills, the company secretary wants English skills that can help him correspond with the business world, an Engineer

wants to acquire terminology related to his profession and English specific to his work. Students at higher levels need Academic English, research skills and more of analytical skills. All the learners want to be empowered with the help of a single weapon: English language learning. Do they want paper qualifications only? Would the paper qualification help them in dealing the situations at work? This is similar to learning swimming with help of reading a book on how to swim. In the similar vein it is possible that only the paper qualifications of acquired degrees in English and no real hands on skills to handle the language would take the ESP users into mires of howlers. At the same time, just speaking with correct pronunciations and grammatically correct English would not be sufficient. As, mere ideas with good words have no meanings if not used in proper sequence and order. The learners need to be independent thinkers in the language they want to speak, know the right words for usage and be able to speak with correct pronunciation and be able to write in proper format. Skills acquisition is a collaborative effort and requires involvement of the learners, teachers and also the curriculum designers.

1. Writing: The real empowerment comes in when a user of a language can write effective sets of sentences. It is necessary to be able to write sentences that have structure, relevance and coherence. Such sentences with a controlling idea then can make a paragraph. The learners should be able to identify and practice proper use of different paragraph structures and styles of developing ideas into various paragraph structures. If, the learner is able to understand the elements of paragraph structure, i.e.

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topic sentence, supporting details and concluding sentence and then be able to write independently using the learned structure, it is a good example of empowerment. The English language user then can write a series of paragraphs with an action and purpose. He can present his argument, relate his findings, investigate and analyze ideas in clear and concise manner in specific written format in English.

2. Reading: Reading books or materials written in English in Gujarat is a limited activity. A chosen few read extensively in English. The students, the Gujarati community at large, even the teachers in general have limited choices when it comes to reading in English. It is mostly limited to newspapers, popular magazines or some journals. They have a limited access and inclination to reading literary or subject specific materials in English. The process is at times for recreation purpose and hence very passive. There seems to be a lacuna and lethargy towards reading with complete comprehension when it comes to reading texts in English. The important skill of reading becomes a heavy burden as they need to acquire the understanding for implied information. They need to read between the lines and try to infer, imply, and understand the suggestion, tone and what the writer wants to indicate. Reading comprehensions in English can help the learners in a great way as they test how well the language user can identify the undertone and assumptions. In fact good reading comprehension passages can test how well the language user can handle structure and technique and also in testing his/her vocabulary.
3. Speaking: For a common man, to use English language in his speech is a distant dream. The students speak

English language in the classroom where and when it is absolutely necessary for them and as soon as they step out of the classroom, they switch to their mother tongue. This may be due to hesitation to use English with the fear of being branded a 'show off' or being singled out as 'different'. Another reason could be lack of confidence in the areas of correct usage and pronunciations. They need good practice and support of good vocabulary, coupled with support of practice in phrasal verbs and idiomatic usage. They are tongue tied because they fail to find the right word at the right time. The language user would feel more relaxed if he knows proper intonation and stress to be given at the right space. Each language has its own rhythm and it is differently spoken in different countries. English being spoken in New Zealand would be incomprehensible for people in other countries. One has to pick the required tone and speak in such a way that is comprehensible. This can be made possible with proper practice and experience. The use of English language is necessary and at tertiary level, students as well as teachers are required to use it to give presentations, formal talks and speeches.

4. Research: Research has become a very valuable component and a requirement for academicians. It has to be in English language at tertiary level. The students need to involve into a lot of academic writing and in depth research on various topics. Hence, research is a skill which is necessary for many and not much is being done towards helping the students. They need to be given a lot of grounding early on. In primary school level, they can be introduced with some basic components and terminologies related to research. At

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the higher secondary school level, they can be involved in small projects and preparation of questionnaires and data collection experience. Hence, when they come to graduate level education, they have proper background of what is research and then they can be given assignments on the topics related to their relevant area of study. They can be exposed to good academic writing practices, writing abstracts, summaries, proposals, research reports, preparing projects, organizing data and analysis of the data, revision and editing skills and most importantly paraphrasing and referencing skills.

#### **D. What can be done? How can we make them facile users of English language?**

1. Catch them young: We can trust the potential of young learners of English language. Make them independent users of English language by putting them into environment where English is used extensively. Young learners have little inhibition as compared to the older learners. They are in the learning stage and pick up new usages very naturally. They are eager to learn and imitate and are enthusiastic about practicing whenever the opportunity arises to apply what they have picked up as language learner. They repeat the learned usage several times and then make it a part of their own bank of usage to be used in future whenever the need be. Young learners mimic the lip movements and pronunciation in an amazing manner which makes them good learners of language. They try to make sense out of the stray words they know and connect them to make a sensible sentence. English language teaching as a subject can be introduced from pre-primary levels. More visual and audio support could be used to give the learners more listening practice.
2. Oral Usage: Storytelling and narrating incidents and anecdotes involve actual speaking of the language. Giving the learners the right kind of pronunciation guide and then apply those usages in their story telling would enable them to facilitate while speaking using the right pronunciation and tone. The accent is a huge problem for the non-native users of English language. Pronouncing of the vowels is a major problem area for the Gujarati L1speakers. For example: ship-sheep, sick-seek, slip-sleep, bitch-beach, for- four, flower-flour, and also where letter ‘l’ follows the letter ‘r’ as in the word-world. The non-native speaker also falls short in the areas of the correct stress to be used. They tend to have a flat tone for the words where they should be using proper stress. The right stress and pronunciation could be taught to the learners with help of pronunciation guides and audio-video learning aids. Listening to T.V. shows, news channels and talk shows can also be helpful if they follow the standard pronunciations. Thus, their communication can be intelligible and well understood.
3. Use of Comprehension passages: Good comprehension exercises can be used to help learners in their language acquisition in an effective way. The comprehension passages are helpful as they expose the reader to various situations and language usage, reading between the lines, contextualized meanings of the words and conversations and phrases. It sharpens their understanding in understanding the tone and the argument, and also opens the avenues in their process of coming to an inference, implication of actual usage. It adds to their vocabulary and brings precision in application.

4. Writing exercises: Writing summaries, writing meaningful paragraphs from the details and points given, formulate a story from the bits of scattered sentences or on the bases of a picture etc can help the learners to be more creative. Writing summary of a given passage in the given word limit proves to be a very good training in language acquisition and helpful in their academics too. It is supported by learners' ability to reflect and analyze the given details, to streamline the thoughts, to be brief when required and focus on important information, interpret it in one's own words as accurately as one can and then sum up in a foreign language. Summary writing includes paraphrasing and proper referencing the sources. All in all, it is an excellent way of checking understanding of the language.

### Conclusion:

The status of English as transformative instrument and faith of Indians in this alien language still persists. Pandey's (2011) statement "English today is almost compulsory second language. Once deprived sections of the society now perceive the language as an instrument for progress. The recent news of a temple in a village in the Hindi heartland tells the thing." Support this fact. The need of the day is to tap the potential and power this language possesses for making it functional and a 'symbol of people's aspiration for quality in education and a fuller participation in national and international life.'" (NCERT 2006, p. 1 )

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# John Arden and Arnold Wesker : Dramatists of New Sensibility.

Subrato Kumar Sinha

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Along with John Osborne and Harold Pinter, John Arden and Arnold Wesker were responsible for ushering in the new drama in England since 1955. Both Arden and Wesker had certain things in common: both were participants in the movement of social revolt in drama; both were socially and politically conscious artists; both were realists; and both were motivated by a crusading zeal, to name only a few. The new sensibility was the mood of anger, the mood of protest, the sense of criticism of social and political systems, the temper of dissidence. Incidentally, it may be mentioned that their mood of anger was not peculiar to them only; if it could be called a peculiarity it was the general mood of the literary men of the 1950s. It is true that Arnold Wesker was a greater stage success than John Arden; and that happens to be one reason why John Arden's dramatic potentialities were not fully explored, whereas Arnold Wesker, because of his stage popularity, received some critical attention, though not enough perhaps. Because of his playhouse popularity again, Wesker was thought to be a more accomplished playwright than John Arden; and in the 1960s, in his evaluation of post - 1950 drama, G.S. Fraser chose Wesker as a representative of socio-political-protest drama; but a decade later, in the 1970s, he regretted not having chosen Arden in place of Wesker:

"In my necessarily selective treatment of the new drama in England since 1955, I now very much regret that I did not choose John Arden instead of Arnold Wesker as my representative of the movement of social revolt in drama. I had not had the opportunity, in the early 1960s, to see any of Arden's play acted, and I had not read him deeply or thoroughly enough to grasp his quality"<sup>1</sup>

John Arden is indeed a talented dramatist like Arnold Wesker. Ronald Hayman's study<sup>2</sup> is an attempt to discover the merit of John Arden as a dramatist; it, however, also suggests a growing interest in his plays. The importance of Arnold Wesker need not be emphasized here.

John Arden, despite his box-office low demand, may appear to be a greater dramatist than either Arnold Wesker or Harold Pinter by virtue of his historical and literary rootedness, which, ironically, "repels the very audience to whom Arden's radical politics would immediately appeal."<sup>3</sup>

Arden was born in Barnsley, Yorkshire, and having finished his school education locally, he studied architecture at King's College, Cambridge and at the Edinburgh College of Art, and he worked as an architectural assistant from 1955 to 1957. Since then Arden has been a full time playwright.

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Arden began writing plays at about the age of sixteen and continued writing through his Cambridge and Edinburgh days. He first came to attention with a prize-winning radio play *The Life of Man* (1956) which showed fatal voyage of people captured by a mad man. In 1957 *The Waters of Babylon* (1957) was performed at the Royal Court Theatre, and it is with the support of this theatre that Arden gained his foothold in the profession. *The Waters of Babylon* is a grotesque satire on financial scheme of the Macmillan Government. His next two plays *Live Like Pigs* (1958) and *Sergeant Musgrave's Dance* (1959) were produced at the Royal Court theatre. *Live Like Pigs* (1958) is a social-problem play about the resettlement of gypsies in a housing estate; it explores anti-social behaviour; it leaves a strong impression that the idea of respectability, and its official guardians, the police, are ultimately far more damaging to society than the conventional mores of the play's gypsies.

Arnold Wesker was educated at Upton House School, Hackney, London. His East End background, his R.A.F. experience (which comes out in *Chips with Everything*) and his work as a pastry cook are all utilized in his plays. G.S. Fraser says,

“Arnold Wesker is a much more politically and intellectually articulate and committed dramatist than Osborne, but much more naïve (or naïve in a different way) as person and craftsman. He is an accurate observer of special segments of life; life in Jewish families in the East End of London, where he himself grew up; life among cooks in the kitchen of a restaurant (he has worked as a restaurant

cook) ; life among Norfolk farm-labourers (whom he got to know as a pastry-cook in Norwich); the vividness of his latest play, *Chips with Everything*, about the training of R.A.F. servicemen, owes much to his own period of national service.”<sup>4</sup>

The purpose of quoting Fraser at length is to emphasize the point that Wesker's working-class orientation made him a socially concerned and politically committed playwright of the post-war period. And some modern critics have vouched for Wesker in very emphatic terms. The editors of the *Reader's Encyclopaedia of World Drama*, for example, have chosen to call Wesker “The strongest voice in the post-war English social drama”.<sup>5</sup>

Arnold Wesker's parents, both tailor's Machinists, were Russian and Hungarian Jews who had come to England in childhood to escape the ‘pogroms’.<sup>6</sup> We have just said that Wesker's private experiences have their bearings on the society he delineates; so his biographical facts become particularly relevant to the study of his dramas. He grew up in a “milieu of young militant Jewish Communists”<sup>7</sup> and in a family atmosphere “Where there was singing, discussion, comradeship and a respect of learning and the arts. Because we were communists it meant that we knew we were dependent on each other. It also meant that I was in contact with a very wild poor, working class-conscious set of school mates”<sup>8</sup>

As a boy Wesker was a member of the Young Communist league and later of the Zionist youth movement. . After leaving school and failing to get a scholarship to the Royal Academy of Dramatic Art, he took a series of manual jobs before

being conscripted into the R.A.F., where he found himself “politically a marked man.” On demobilization, Wesker worked as a farm labourer, and, then in a series of hotels and restaurants, where he became a pastry cook and later a chef in a Parish restaurant.

By this time Wesker had written *The Kitchen*, and his trilogy *Chicken Soup with Barley* (1958), *Roots* (1959), and *I’m Talking About Jerusalem* (1960). The last three plays are known as the Wesker Trilogy; and they were staged in London in 1960 at Royal Court Theatre. His next play *Chips with Everything* appeared in 1962. *The Kitchen* is a one-act play (it is his first play) in which a cook goes mad. The trilogy is based on the personal and political history of a Jewish family, the family of Sarah Kahn, resembling Wesker’s own personal and political history. The demonstration against the Fascists adds strong political bias to the first play in the series. The trilogy spans the years 1936-1956 and traces the political evolution and political changes in the Kahn family over a span of twenty years. G.S. Fraser says,

“Wesker is fiercely and overtly political. This is the driving force behind his plays, the impulse behind his rhetoric, the source of the strongest emotions in his characters. Yet he is not political in a narrow sense. His plays are pleas for an extreme Socialist political attitude to extend into, and to permeate, all aspects of life, work, the arts, leisure.”<sup>9</sup>

In 1960 Wesker launched Centre 42, an organisation with the twin purpose of bringing the arts to a wider practice (working class) audience, and placing the means of production within the control of

the producing artists. Since he had started writing dramas, Wesker effected a gradual enlargement of his approach to social drama to accommodate psychological element; but the basic character of his work remains unchanged. Writing for him is a form of social action, and his main theme is human brotherhood. The assumption is that the playwright has a duty to help people enrich their lives, and that he can reach their hearts by direct solicitation. Hostile critics have called him a preacher; but he is willing to accept his role as a ‘preacher’.<sup>10</sup> But he is not a political thinker in a narrow sense, because his socialism began instinctively, and through people rather than through books. The view of society that emerges from his plays is that of a big, quarreling family. A.C.Ward says,

“While he is entirely committed to the view that the people of his own working class are deprived of the good things of life by various kinds of exploitation, Wesker sees their own shortcomings, and is not misled into class-conscious romanticism; they are ‘debauched by materialism and its by-product cynicism, but also by inherent weaknesses in their own character. Of the many playwrights of the 1950s it is Wesker more than any other who seemed by the end of the decade to be still in process of development.’”<sup>11</sup>

By way of rounding off our discussion we may emphasize once again that John Arden and Arnold Wesker made their mark as dramatists of new sensibility by their mood of anger, mood of protest, their sense of criticism of social and political systems, and their temper of dissidence.

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# A Concerted Effort of J.M Coetzee in Defence of Animal Rights

Shabnam Lohani

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As human beings have been blessed with intellect and reason they are considered to be superior to all other creatures and species on earth. This sense of man's superiority over other creatures on earth has led to exploitation of animals. This animal cruelty and brutality have led to the serious problem of extinction of certain animal species which in one factor responsible for ecological imbalance that is considered to be serious threat to entire human race. Due to environmental crisis it is the need of an hour to bring awareness about several environmental issues and one among them is animal's exploitation. Therefore Ecocriticism and environmental studies have aimed to bring awareness about the ecological crisis and they have become mainstream study today. Eco-criticism is by nature interdisciplinary, invoking knowledge of environmental studies, the natural sciences, cultural and social studies. It has emerged as a field of study wherein literary text are interpreted in the light of other natural and social sciences. Coetzee as a writer of fiction could not help being influenced by the issues of ecological imbalance and environmental hazards. Therefore it is seen that he interweaves these issues in his the novels like *The Lives of Animals* and *Elizabeth Costello*. It is found that Coetzee as a novelist has made attempts to highlight the brutality of man towards

animals and has even talks about their basic rights like right to live, right not to suffer and right not to be exploited in his novels. But the focus of the present article is on only one novel by Coetzee and that is *The Lives of Animals*.

*The Lives of Animals* had its origin in the lecture delivered by Coetzee at Princeton University to contribute to the Tanner lectures. The two lectures later on became a part of the fictional story about Elizabeth Costello- an aging novelist. Amy Gutman in the introduction to *The Lives of Animals* says:

*Like the typical Tanner Lectures, Coetzee's lectures focus on an important ethical issue—the way human beings treat animals—but the form of Coetzee's lectures is far from the typical Tanner Lectures, which are generally philosophical essays. (p.3)*

Coetzee articulates his views about the animals and their rights through the fictional story of Elizabeth Costello that has an ethical purpose for Coetzee. The novelist endeavors to increase compassion for animals and put an end to the evil in slaughter house and bio- industry and thereby save the animals. The issues related to animals rights one by one have been explored by Coetzee in his novel *The Lives of Animals*.

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## COETZEE'S STANCE IN THE LIVES OF ANIMALS

In *The Lives of Animals*, animals become a major focus of the novelist. It is through the ensuing debate and philosophical discourse in the novel Coetzee expresses his views about the animal rights. Animals occupy a position of centrality in the novel. Critic Graham Huggan is of the opinion that while writing *The Lives of Animals* Coetzee is not only writing as a post-colonial author but as an eco-critical one. Huggan in his essay 'Greening Post-colonialism- Eco-critical perspective' writes about the three novels of Coetzee one of which is *The Lives of Animals*.

*They [the three novels discussed] are all legitimate objects of the practice of Eco-criticism, both a critical method and an ethical discourse that 'takes as its subject the interconnections between nature and culture, specifically the cultural artifacts of language and literature. (p. 101)*

The above quote sheds light on Coetzee's style and his attempt to extend the field of writing to the environmental philosophy and bioethics and his endeavors to negotiate between human and non-human relationship. He in novel becomes successful in his attempt of dramatizing a philosophical debate into an ecological treatise. And he does this through the protagonist of the novel- Elizabeth Costello. In fact she represents a part of repressed Coetzee. She gives a voice to Coetzee's voicelessness as he is confined by certain academic conventions. Thus in the two lectures Coetzee adopts Costello as a persona through whom he expresses

his views about the issues related to animal rights, the issues which are very close to his heart. And he expresses his views in a way that academic conventions allow and fiction permits. Thus through *The Lives of Animals* Coetzee hopes to create awareness about the status of animals in human life. The present articles talks about how animals are exploited in name of science and research, suffering of 'the other' animals), importance of developing sympathy for animals and animal rights from Coetzee's point of view.

## EXPLOITATION OF ANIMALS IN THE NAME OF SCIENCE AND RESEARCH

Costello in her lecture not only refers to philosophy and literature but also science and research while talking about animal rights, and that's why the novel *The Lives of Animals* is identified as an academic novel with multi-disciplinary approach. Costello's address regarding the issue of animal rights referring to science and research is a critique against the scientific field that uses animals for experimentation. She feels extreme pain in saying that science by encroaching on animal's lives in the name of human welfare has made animals homeless and victims of science. Richard D. Ryder in the essay 'Speciesism in Laboratories' gives statistical data of the animals used for experimental purpose. *The annual use of animals in laboratories worldwide has been put at between 40 and 100 million. (p. 97)* The statistics shows how insensitive man has become towards the animal world and it also confirms and demonstrates the maltreatment and exploitation of animals going on in the name of science and research. To substantiate her point

further, Costello gives the example of an ape experimented by scientists and given training of developing etiquette and academic rhetoric. In this experiment, the scientist experimenting on the ape actually takes away his progeny or succession. The animals in the laboratories and the zoo are named by Costello as 'homeless', away from their land and their fellow beings. The similar views are presented by Dale Jamieson in the essay '*Against Zoos*'. He says that animals in the laboratories and zoos are prevented from gathering their own food, developing their social order and generally behaving in ways that are natural to them (human beings). Thus restricting the freedom of animals that are experimented is like taking animals out of their native habitat and keeping them in an alien environment in which their liberty is severely restricted.

Elizabeth in her lecture raises her voice against the various practices that uses animals and exploits them. She raises a question on behalf of voiceless animals. *Where is the home, and how do I get there?* (p. 30) She puts forward a rhetorical question wherein the answer lies in the question itself. The answer is that the home for animals is laboratory and zoo. And they will never be able to escape the human instituted HOME.

The question that strikes at once is that if animals are adequately similar to human for them to be used as scientist models in research, then why are they not given the similar moral status that is accorded to human beings? And so it is the duty of human beings to ponder over this question and find an answer or rather a solution to this issue.

## SUFFERING OF 'THE OTHER'

Costello believes that science exploits animals and makes them suffer. This suffering reduces the animals to the level of an object. And therefore she takes up the issue of animal suffering in her lecture. She believes that it is wrong to treat the animals as an inanimate object. Over here it would be essential to analyse the novel in the light of Levinas's philosophical theory of "the other". But first it becomes important to know Levinas's views about suffering of 'the other'. Levinas being a Jew had to undergo a terrible physical and mental torture during the days of his arrest. He was subjected to extreme pain and this made him aware and more sensitive to the pain and suffering of the non-human other. And this experience is reflected in Levinas's philosophy. While talking about the ethics of sufferings he says that it is the responsibility of the human beings to spare the non-human animal out of needless suffering and pain. He believes that suffering makes other weak, passive and limits the freedom of the other. Not only Levinas but also Marian Stamp Dawkins in his essay 'The Scientific Basis for Assessing Suffering in Animals' defines the term 'suffering' as: *Experiencing one of the wide range of extremely unpleasant subjective [mental] state.* (p. 28 ) The quote reflects that suffering is an unpleasant experience which no human being would like to experience. These views about animal's anguish are highlighted by Coetzee in his novel *The Lives of Animals*. Elizabeth Costello- the voice of Coetzee firmly asserts that man should give the basic rights to animals. And these basic rights include right to live and right not to suffer and experience pain. She believes that creatures on earth have

become powerless and passive because of the exploitation they undergo in the human dominated world. Referring to the olden days she says that earlier the voice of man was confronted by the roar of the lion, the bellow of the bull. But soon man engaged himself in the war with the animals- a war that can be named as HUNTING and BULL FIGHTING. And consequently after many generations man won the war against the strength of animals through modern inventions and technology. The animals are treated as captives. And the suffering the animals undergo transforms them into a mere object. And therefore to save animals from suffering Costello like Levinas advocates saving animals from ill treatment and giving recognition to their basic rights. She says:

*At least those rights that we accord to mentally defective specimen of the species Homo sapiens, the right to life, and the right not to be subjected to pain or harm, the right to equal protection before law.(p. 26)*

Costello becomes the spokesperson of Levinas's philosophy and she too like Levinas avows that animals are sentient beings and it is the duty of human beings to acknowledge the basic rights to live and right to equal protection before law. The basic rights which are given to mentally retarded human beings, at least those rights should be accorded to non-human animal.

## **IMPORTANCE OF DEVELOPING SYMPATHY FOR ANIMALS**

As animals are conscious beings, Costello in her first lecture implores the audience to at least develop sympathy for

animals if they cannot empathize with them. Because they too like human beings feel pain and suffering and therefore should be saved from the unnecessary pain. And to save the animals from exploitation one has to develop sympathy for them. Coetzee lays emphasis on the presence of compassion towards animals for giving them moral recognition. And in *The Lives of Animals* Costello takes a position for enlarging our sympathies for the animals. According to her, heart is the seat of a faculty called sympathy. This faculty allows us to share the being of the other. But unfortunately people have closed their hearts to the suffering of the non-human animals. To save the non-human animal from exploitation she believes one has to nurture a feeling of sympathy for animals within. Because when one develops sympathy for animals, s/he views animals as a subject and not as an object. And to view animals as a subject is the demand of the day. And therefore Costello in her lecture asks her audience to open their hearts to animals and develop a sense of benevolence for them so that they can be given moral recognition and saved from abuse. Thus Costello takes a position for enlarging our sympathies for animals.

## **ANIMAL RIGHTS**

Coetzee believes that since the animals suffer, feel pain and revolt against death just like human beings, they should be given their basic rights. This brings to the important issue and that is about *animal rights*. She believes that human beings should bind themselves by certain code of conduct for the welfare of animals and their rights. But Thomas O' Hearne one of the invited guest in the lecture opposes her views. He puts forward an argument that



animals cannot claim or enforce or even understand their rights. In other words animals do not understand the nature of their rights and therefore they cannot be bearers of rights like human beings. But Elizabeth Costello argues by saying that animals are not imbeciles that they even do not know about their basic rights to live. The core of the problem of being partial towards animals is that animals are assumed to be brainless creatures and mere object to be used. This wrong assumption is due to the tendency of human beings to judge animals by their own standards. Costello also believes that human beings should give the rights to the animals- sentient creatures for they also struggle, feel pain, suffer and strive for their existence.

Thus Coetzee in the novel effectively sheds light on the issues concerning animal rights and importance of showing concern, compassion and empathy towards the animal world. Through Costello's lecture, Coetzee aptly uses the genre of literature to approach the animal rights issues as literature can only considers the emotions of others. The entire novel is an ocean of ideas, where Coetzee not only challenges human beings preconceived notions but also compels the readers to think about the lives of animals and their

rights. Coetzee in the novel exhibit an ethical fact to be accepted by the general public that one cannot harm the animal because it is morally wrong to do so and they do not deserve the pain as they too are sensitive being.

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# Muffled Voices of Women in Vijay Tendulkar's *Sakharam the Book binder*

K. Anuradha

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In developed and developing countries women are subjugated, it has long been considered a private matter by bystanders including neighbors, the community and government. But such private matters have a tendency to become public tragedies.

In many countries, women fall victim to traditional practices that violate their human rights. The persistence of the problem has much to do with the fact that most of these physically and psychologically harmful customs are deeply rooted in the tradition and culture of society. This Paper focuses on the Muffled voices of women in Tendulkar's *Sakharam the Book binder*. This play revolves around the main character Sakharam and the two women characters that are related with him. N.S.Dharan observes:

Sakharam binder is an expose of the hypocrisy, jealousy, masochism and lust of the middle class male. Born in a Brahmin family, ill-treated by both his father and mother, runs away at 11, fends for himself and at length finds a job in a press. He is foul-mouthed and rough in manners, but honest. In Tendulkar's words he is a 'Coarse but impressive personality'. As he does not believe in marriage, he brings home cast-off women whom, however, he does not keep with him long. Thus, he spends fourteen years with 6 women. The play begins when the 6<sup>th</sup> woman

has left him and when he brings the seventh woman, the typical Indian woman, Laxmi to his house. (67)

Sakharam's life receives a big jolt after the infringement of his seventh and eighth women, Laxmi and Champa respectively, into his household. These two women represent two polarities of feminine response towards this sensual patriarch. Indulekha Roy Burma says "Laxmi oozes the eternal "oomph" of a traditional Indian woman with her god-fearing religious, docile nature and her unflinching devotion towards her husband, no matter how great a tyrant he is (164)".

When Laxmi is thrown out of her house by her husband on her failure to give birth to a child and is rescued by Sakharam Binder, she accepts the vicissitudes of life without any protest. She clutches Sakharam as her only option to survive and begins to worship him as her 'Saviour'. She demonstrated the patterns of thinking instilled in women by the patriarchal tradition. When she enters the house, she is shocked to listen to the rules of Sakharam; he tells her how he expects her to behave:

I like everything in order here. Won't put up with slipshod ways. If you're careless, I'll show you the door. Don't ask for any pity then. And don't blame me either. I'm the master here.

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I don't care if they treat me like dirt outside. But a house must be a house, you understand? (SB 125)

Laxmi is to remain indoors whenever visitors come, she is not allowed to speak with any strangers, she should draw veil over her face when it becomes necessary for her to speak with any outsiders while Sakham is away. Then he instructs her of his food particulars. He orders "My meal has to be ready by seven 'o clock, four bhakris of jowar and Green chillis to go with them. You'll find some garlic chutney in a tin somewhere" (SB 131). It shows that he never minds about her and also treats her as a servant who has to gratify his needs. In the scene II, when he plays mridanga he shows his power towards her saying "the custom here is to have my legs pressed before I go to sleep. They came and they went, but the custom hasn't change either" (SB 132). It shows that the woman has to live within the limits set by Sakham. Shanta Gokhale observes "Laxmi is a mouse-like in her speech and movements, hard working talks to ants and birds. She pets a black ant at home and talks to it regularly". All this rouses Sakham's anger. Because of this when the burning charcoal which he used to light his ganja, falls on her feet, he just leaves her to suffer the agony. Furthermore, he orders her to laugh the way she laughs to the black ant while he and she make love. She gets herself braced up for these eerie experiences too.

Sakham's friendship with Dawood Miyan causes a minor problem in the house. Strongly asserting her Hindu religious faith, Laxmi does not allow Sakham to have the 'aarti' to Lord Ganapathi that was performed by Dawood.

She gets beaten up, she refuses to give in. Strangely enough, a year's life with Laxmi brings about some inexplicable changes in Sakham. But excess of work and sex make her a scarecrow of a woman. After one year of life with him, Laxmi says to him:

It's a year now since I entered this house. I haven't had a single day's rest. whether I'm sick or whether it's a festal day. Nothing but work; work; work all the time. You torture me the whole day, you torture me at night. I'll drop dead one of these days and that will be the end. (SB 146)

Sakham explodes one day and decides to send Laxmi out. In spite of Dawood's intervention he does so. He does not pay heed to Laxmi's warning. Sakham sends her away to her nephew at Amalnar. Soon, he confesses to Dawood about Laxmi, "There have been many women here, but this one left a mark before she went away" (SB 153). Yet, he justifies his action through the following words:

And you know what I am like. Everything said and done, there's the body, the home of all our appetites.... No point in troubling her any further.... (SB 153)

With the reluctant departure of Laxmi a reversal of sorts occur in Sakham's life. The arrival of the seventh woman Champa turns the tables against him. She is younger to Laxmi, slightly plumper and better built. She is the wife of a Police Fouzdar in Chinkada who has just been sacked for drunken irresponsibility. When Champa enters the house of Sakham once again he lectures her in his unusual vein that he expects her to behave as his wife, she tells him to go into the Kitchen

and fetch something for her to eat. She informs him to make tea for her. He says:

SAKHARAM: what? That is a woman's job.

CHAMPA: Then call her.

SAKHARAM: I do not mean a servant. I mean the woman of the house. (SB 158)

Sakharam cannot raise his little fingers against her. He is so infatuated by her body. Even Dawood finds her irresistible. It seems that men to Champa are flesh hungry. Champa needs drinks to satisfy Sakharam's itch. Sakharam even shirks his duty for a few days just to get drunk and extract the maximum out of the drunken and motionless body of Champa. Champa later says to Laxmi about Sakharam:

Once you drink you get along fine. But your Sakharam, he really takes his money's worth out of woman. I've managed to last out here. What else can I do? Go out in the streets? Face half a dozen animals every day! Easier to put up with this one. (SB 181)

Here Tendulkar points out that marriage is an institution in which sexual relationship for a woman is possible only if the self is forgotten in the stupor of alcohol, pleasure is possible only through inflicting pain on the others and the self awareness is nothing but the mute and moron like acceptance of inhuman subordination of supremacy. Fouzdar Shinde, Champa's husband, a masochist himself, comes to Sakharam's residence, fully drunk, begging her to kill him.

Champa drags Shinde by the collar, slaps him, beats him, kicks him and punches at his face. Sakharam who once criticized

traditional women for worshipping their cruel husbands is greatly shocked at this and says to Champa "What kind of a woman are you? Look, what you've done to him! He's your husband, haven't you have a heart (SB 167). Here he seems to forget the fact that he himself has done the same to Laxmi. She then, says to Sakharam about the sadistic nature of her husband:

No, I don't have a heart. He chewed it up raw long ago (pulls herself free). He bought me from my mother even before I'd become a woman. He married me when I didn't even know what marriage meant. He'd torture me at night. He branded me, and stuck needles into me and made me do awful, filthy things. I ran away. He brought me back and stuffed chili powder in to that god-awful place, where it hurts it most. That bloody pimp! What's left of my heart now? he tore lumps out of it, he did. (SB 167)

Laxmi returns to Sakharam's house, driven away from her nephew's house. Her nephew's wife has accused her of stealing. She has none else to turn to. She has already accepted Sakharam as her husband, as the managalsutra of pearls she wears signifies. Sakharam tries to turn her out in order to keep the company of Champa. He beats her up; Champa intervenes and lets her stay, for as she tells Sakharam "she can help me in the house. Anyway, I can't cope with the house and with your..." (SB 184).

Laxmi's religious fervor continues unabated. She sleeps in the kitchen. Her chanting of 'Sitaram' disturbs Sakharam's drunken love making. The presence of Laxmi makes Sakharam impotent and

Champa seeks sexual pleasure with Dawood, his friend. Feeling frustrated by his impotence Sakham decides to drive Laxmi out of the house. But Laxmi insists that she is his real wife and that she should be allowed to be with him. The mysterious disappearance of Champa during the afternoons rouses Laxmi's suspicion. She follows Champa and discovers to her shock, that the latter has been having an affair with Dawood. She prays to God for advice. In her prayer, she reveals her true relationship to Sakham.

Thus Laxmi clearly expresses her thoughts to Sakham and also indirectly reveals the truth that Champa has illegitimate relationship with Dawood. Hearing this he rains blows on Laxmi, and then drives her out. In a blind fury, he rushes out. He returns quickly and chokes Champa to death. Tendulkar not through Laxmi but through Champa explores the women exploitation in the society. Here Sakham, who does not believe in the institution of marriage, lives with a woman who either left or was left by her man on contractual cohabitation. When that woman wants to leave him, he sends her away by giving her a sari and some money. Then he looks for another woman and gets her without much difficulty. Sakham, like Osborne's Jimmy Porter appears to be the spokesman of the angry and frustrated modern generation. He does not care for the world but wants the world, particularly his women to

care for him. But now he happens to know that Champa has an illegitimate relationship with Dawood. He strangles her to death. This shows that the man has formulated separate rule for them and for women. Thus all the women characters of Tendulkar are oppressed or exploited either by their parents or their husbands or their relatives or their neighbors. His caricature is the representation of the real images and incidents in day to day life. His characters are not idols, but the real representatives of the womanhood.

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# Using Authoring Tools to Enhance Communication Skills

Dr. Surendrasinh Gohil & Dr. Sunil Shah

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## Introduction

The English language teaching and learning have undergone a paradigm shift in last few decades. The objectives of learning English language are upward social mobility, access to higher education and an edge in employment possibilities. The objectives have changed in degree from the past centuries however; the future English language learning may be for economic growth at national and international level, for better understanding of subjects across curriculum and to address social and political issues. On one hand, the need for teaching English as a language has been accentuated by the difficulties faced by the young graduates in getting employment due to poor communications skills in English. On the other hand, English has remained synonymous to the teaching of English literature still. In view of globalization, the teaching of English has to shift its focus from teaching of literature to teaching of language and communication skills.

“The place of English in India cannot be understood without simultaneously understanding both the local detail and the bigger national picture” (Graddol, 2010). On one hand, English has emerged as a global language. There are many countries of the world like China, many other countries of Asia, Latin America and countries across Europe are teaching

English as a basic skill to the youth to enable them to participate in the 21<sup>st</sup> century civil society. At present English is the global lingua franca and is used to communicate to the people from almost any country of the world. English brings a competitive advantage to its speakers. With the same pace, English is bound to be the universal language and “when English becomes universal, no one gains advantage by having it. Rather, anyone without it suffers. We are fast moving into a world in which not to have English is to be marginalized and excluded” (Graddol, 2010). On the other hand, common man of India recognizes English as “a determinant of access to and opportunities for a better life” (NKC, 2007). There is a large portion of the middle-income or lower-income society that spends on relatively expensive English medium schools with a priority equivalent to the health. English has been a part of the education system for more than a century now. However, only 1% people in India use English as a second language. The shortage is among the non-graduates, 88% of the population who do not reach college (Graddol, 2010). The Government of India, acknowledging the facts, has proposed massive expansion of technical and vocational education during India’s eleventh five-year plan (2007-12) to provide the skills needed for the next phase of India’s economic expansion. India has the largest young population

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in the world. This advantage “needs to be converted into a dynamic economic advantage by providing them the right education and skills” according to the Finance Minister Pranab Mukherjee in the 2009 Budget speech. As a part of the skill development programmes, India now aspires to make English a common man’s language from its long enjoyed status of language of an elite. This may take long but it will be impossible without use of technology to reach out to the masses in distant and remote parts of the large country.

## ICT in ELT

In past few decades, technology has become inevitable in all fields of life. Education is not an exception. As in curriculum transaction of other subjects, technology is used in English Language Teaching extensively. Technological advancements and approaches and methods in ELT have developed side by side. Innovations in language teaching approaches, methods and techniques are supported by use of technology. Technology has supported cognitive, socio-cultural as well as constructivist theory of language learning fulfilling many basic conditions of effective language acquisition.

Language laboratories have played a significant role in ELT. Development of language laboratories can be termed as first planned and formal use of technology in the field of language teaching and learning. The analogue labs are replaced by the digital labs. The modern digital language laboratory, also known as the fifth generation laboratory that uses computers with internet connectivity, has evolved to this stage as a result of two simultaneous

advancements: technological and pedagogical. The fifth generation language laboratories support constructivist theory and communicative approach to language learning. They have potential to provide quality and comprehensible input required for quality language output according to the cognitive theory of language learning. With digital input and internet connectivity it provides extensive exposure to the authentic language use along with great enjoyment. Thus, technology in the form of digital language laboratory could prove to be an effective means to take English to the young Indians in the schools and colleges (Beatty, 2003).

Along with the emergence of the digital language labs, the markets are flooded with language laboratory software and materials produced by different national and international level software companies. These software are expensive to purchase and require different minimum configurations. In addition to this, the software are provided with inbuilt sets of materials for the language practice. However, these sets of materials are not universal. For a multilingual and multicultural country like India, universal sets of materials may not prove very effective in enhancing communication skills. The past researches have reported that digital language labs have proved ineffective because of two major reasons:

- a. Lack of adequate teacher training, and
- b. Lack of imaginative materials.

For a country like India where most of the teachers are first generation learners of computer skills, we need something that is easy to operate. Moreover, our multilingual and multicultural needs require need specific and contextualized

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sets of materials. Authoring tools can address both the needs. Therefore, the study was conducted to check the effect of multimedia materials prepared using authoring tools to enhance communication skills of the undergraduate learners.

### **Authoring Tool: Course Lab 2.4**

The term authoring is used to describe the creation of courseware using an authoring tool. Davis, Bangs, Frisby and Walton (2005) assert that “authoring tools enable the teacher to create complete programmes of courseware, as opposed to content elements such as texts, pictures and audio-visual recordings without having to learn how to programme a computer”. In other words, authoring tools provide a shell or template to add content to create learning programmes.

The reported study used free authoring software Course Lab 2.4 as it was found comparatively more useful after review of many. Course Lab 2.4 helps in creating interactive environment necessary for language learning. It is a powerful yet easy to use, e-learning authoring system that offers a programming-free environment for creating high quality interactive e-learning courses which can be published on the Internet, Learning Management System (LMS), CD ROMs and other storage devices. Minimum system requirements are Microsoft Windows 98/XP/2003, Internet Explorer 5.0, Mozilla Firefox 1.0 or higher, JavaScript enabled and XML support enabled.

### **Procedure**

The study was guided by two null hypotheses:

- a. There will be no significant difference in the overall mean scores of the pre-test and post-test of the students.
- b. There will be no significant difference in the mean scores of the pre-test and post-test of the students with respect to the language skills.

The hypothesis were tested using one group pre-test post-test experimental research design.

The study used the First Year students from Arts and Commerce faculty of Sardar Patel University as population to derive the sample. Thus, 20 participants who did their schooling in Gujarati Medium and qualified 12th board examination of the Gujarat State Higher Secondary Examination Board, Gandhinagar with English as one of the subjects formed the group of participants. The materials were tried out on a total number of 20 students of which eight were female and twelve were male of 17 to 20 years of age.

The reported study used the multimedia materials, the pre-test and the post-test formed the primary instruments for data collection. In addition to this, modified Common European Framework for Language Reference descriptors of proficiency level were used to assess speaking skills. Finally, a feedback form was used to evaluate the effect and usefulness of the materials.

The materials used consisted of 5 units of 3 hours each developed considering the recent pedagogical approaches to ESL as well as recent developments in the use of technology in language learning programs. Total 15 hours of language instruction was provided excluding administration



of the pre-test and the post-test. Each unit of the materials included practice in listening, speaking and reading skills in an integrated form. Each unit covered at least three language functions.

The study also used a 30 item each pre and post test. A questionnaire was also given to evaluate the materials and the programme developed using the authoring tool.

### Data Analysis and Major Findings

The analysis of the data collected using the pre-test and the post-test was carried out using small sample T-test. A qualitative analysis was carried out to measure difference in the speaking skills and to evaluate the multimedia materials,

The data analysis showed a significant difference in the overall mean scores of the pre-test and the post-test of the students at the end of the tryout of the multimedia materials to enhance communication skills at the UG level. The T-value obtained from the analysis of the overall mean scores of the pre-test and the post-test was 11.271. The mean of the paired difference was 5.10 with standard deviation 2.024. The details also revealed that the P-value or value of significance was 0.000, at the level of 0.05. The analysis showed that there was a significant difference between the overall mean scores of the pre-test and post-test at 5% level of significance rejecting the first null hypothesis: **There will be no significant difference in the mean scores of the pre-test and post- test of the students.** Hence, it could be concluded that the

multimedia materials developed using the authoring tool were effective in developing communication skills. The difference in the mean scores was statistically significant revealing that it was due to the programme and not by chance.

A significant difference was observed in the mean scores of listening skills in the pre-test and post-test leading to the conclusion that the multimedia materials were effective in developing listening skills. The T-value obtained from the analysis of the mean scores of the pre-test and the post-test of listening skill was 12.049. The mean of the paired difference was 4.50 with standard deviation 1.670. The details also revealed that the P-value or value of significance was 0.000, at the level of 0.05. The analysis showed that there was a significant difference between the mean scores of the pre-test and post-test of listening skill at 5% level of significance rejecting the first null hypothesis: **There will be no significant difference in the mean scores of the pre-test and post test of listening skill.** The significance at 5% level also suggests that the difference in the mean scores of the pre-test and post-test of listening skills was due to the effect of the materials and the programme, not due to chance.

A qualitative analysis based on Common European Framework of Reference (CEFR) was carried out to measure speaking skills. The following table shows the advancement of the participants from lower to higher level.

	0	A1	A1+	A2	A2+	B1	B1+	B2	B2+
<b>Pre-test Number of students</b>	02	16	-	-	01	-	01	-	-
<b>Post-test Number of students</b>	00	04	06	06	02	-	02	-	-

Thus, it was concluded that the materials prepared using authoring tools have been effective in developing speaking at the UG level.

There was no significant difference achieved in the mean scores of reading skills in the pre-test and the post-test. Hence, it could be concluded that the multimedia materials need changes in the practice of reading skills.

The students' feedback questionnaire administered at the end of the program revealed that the participants enjoyed the overall design of the language practice. The participants also enjoyed use of authoring tools in taking language practice exercises. The participants found the multimedia materials easy to access as well.

## Conclusion

As the study reveals, the authoring tools may prove to be very handy to the

language teachers who wish to prepare need specific and contextualized materials for ESL students. The area of using authoring tools for ESL practice is less explored and there are ample scopes and possibilities for further research.

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# Effectiveness of a video based training programme on grammatical errors of engineering students

Tarun Patel

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## 1. Introduction

The present research paper reflects the factors that obstruct the ESP students' use of English language for academic / professional purposes. The study consists of a video based training programme that is designed to rectify some typical grammatical errors in the speaking of some randomly selected students learning English for a specific purpose. It aims at providing a specially designed video based training programme to be helpful in making the ESP students more efficient in receiving and reproducing their domain knowledge with the help of accurate and appropriate linguistic expressions.

### 1.1 Problem Statement

The problem statement for this research is as under:

“Effectiveness of a video based training programme on grammatical errors in speeches of engineering students”.

### 1.2 Research Questions

- The present experiment was started with the following questions:
- What sort of language usage strategies ESL / ESP students make use of?
- How does video material develop language learning strategies?
- How does video material impact the spoken expressions of engineering students?
- Can conscious use of video content help learners improve their language skills and apply them beyond classroom?
- Can video contents be used to develop group interaction and promote communicative activities?

### 1.3 Research Objectives

- The present experiment was conducted with the following objectives:
- To analyze the errors made by engineering students while speaking
- To investigate the effect of video based training on the spoken expressions of engineering students
- To arrive at a set of strategies to use while employing audio-visual materials in the language classrooms

### 1.4 Language Training Programme (Video Based)

A language training programme is a specially designed alternative strategy based on the need analysis carried out by observing the learner's deviated behaviour, in order to put it on a right track. The concept of remedial teaching is not new in the history of teaching – learning.

As they say, “To err is human...”, errors are considered to be a natural human behaviour. However, as far as

the teaching of any domain is taken into account, the earlier remedial programmes do not show the same gentle attitude as the saying towards the error done by learners. Earlier, it was believed that errors are like diseases, which need to be cured. So, the remedial programmes that people like T. Wood prepared for their students were nothing but a tedious series of mechanical practice. These programmes treated errors as sins, and as a result, the doer of the sin i.e. the learner, was insulted.

This attitude to the errors was built up on the basis of structural approach to language teaching that projected the process of teaching merely a matter of habit formation. So, they insisted upon drilling and mechanical practice, which they thought would solve the problem. But as we now know, learning – whether it be language learning or anything else – is more of a trial and error, as suggested by the cognitive school of teaching. Unlike the behaviouristic school, they said that drilling is not ALWAYS a strategy that can lead to correct learning. From this came into existence the functional approach, which projected the use-oriented teaching. They emphasized the practical implementation of the learning items. Under the influence of this approach, the concept of errors, treatment to it, the nature of remedial programmes, everything went under a drastic change.

Later on, however it was realized that errors are not essentially useless. Even they can be exploited in order to learn correct things. A positive connotation to the term ‘error’ came into existence and that played a role in redefining the remedial programmes. They are no longer a set for practicing correct behaviour; they are now different, alternative strategies to

teach. Earlier remedial classes meant the same for all who err. Hundred students can sit and practice the correct behaviour at a time. But now it has become more individualistic in nature. Today’s remedial programmes are specially designed keeping in mind the needs, abilities and weaknesses of individual learner.

Thus the base of remedial programmes is in need-analysis. The learners’ scope of using the taught item, his ability, his requirement etc. would define the course of remedial programme. This leads to the fact that the factors mentioned above may vary from learner to learner. If we consider the issue in terms of language teaching, it becomes more vital, because language is a medium to express the thoughts and knowledge that an individual possesses.

When we talk of need-analysis, one more thing that comes to the mind is ESP (English for Specific Purposes) which also has its base in need-analysis. English language, when learnt for a specific purpose, is more important as a medium of receiving and reproducing the knowledge of the other domains of curriculum under study, than a separate subject to study. So, its role in curriculum is important and at the same time, a crucial one. Unlike those who learn a language with a view to study the linguistic features and literary values, the others – i.e. Students learning English for a specific purpose – are many, and increasing rapidly in numbers. To them language is primarily and basically, a tool to use for the sake of communication. They need to learn it in order to exploit and express something altogether different from linguistic features of language.

As a teacher in English, for the students of technical education, namely Engineering

discipline the researcher observed that the students who learn English for a specific purpose are almost poor at receiving and reproducing their domain subject knowledge through English; though the same process can be done in a brilliant way if they use their vernacular language. Sometimes their use of English language is so poor that they are not able to fulfil even the basic purpose of communication. This leads to a complete failure as a professional.

This research work aims at identifying and rectifying the errors in the use of English language by the students of Engineering discipline for whom English is a tool / medium.

Here, the writing has been focused, because they are the students for whom English is a second language. So, their first output of learning a language would be in the form of written answers. And if they err here, the error would be fossilized and transferred to their speech, too. In order to solve the problem from the grass root level, an extensive remedial programme to correct errors has been implemented.

Since language is more of a medium and less of content for them, they need to pay special attention to the basic structures of language which can provide them with a format in which they may put the content they have. So, for them the most appropriate and accurate language structures are as important as specific terminology at their field in order to communicate effectively. So, this research has focused only basic grammatical errors in their writing, which, if corrected, can provide them with an accurate frame to their domain knowledge.

In grammar, too, the chunks that are of frequent use to the discipline in which the students are pursuing their degree in Engineering, have been taken up for the remedial teaching content, So that it can be directly helpful to them.

Thus, it takes a shape of an experimental research in which the grammatical errors in the writing of the Engineering students have been identified, treated and tested in order to rectify through the remedial programme.

## **2. Review of Related Literature**

### **2.1 Teaching English as a second language**

Ronald Carter and David Nunan (2001) have dealt with various techniques to teaching English at lower and intermediate level. The target students fall into the category of ESL. The activities and issues mentioned in their book 'The Cambridge guide to teaching English to speakers of other languages' have been of great help in carrying out this research work

This book features some well-researched and practiced techniques for teaching English. For better results, the emphasis is given to communicative activities in the teaching process.

The book focuses on learning skills such as Listening, Speaking, Reading, Writing, Grammar, Vocabulary and Discourse.

In the oral skills development section, Bygate (2001) has shared some thoughtful insights which have helped researcher form a base for the entire work.

Bygate says, "Speaking in a second language (L2) involves the development of a particular type of communication skill.

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Oral language, because of its circumstances of production, tends to differ from written language in its typical grammatical, lexical and discourse patterns. In addition, some of the processing skills needed in speaking differ from those involved in reading and writing.”

Bygate favours ‘audiolingualism’ as one of the best approaches to teach oral English skills. Audiolingualism was based on behaviourist theories of learning and assumed that language was little more than overt, observable behaviour.

To understand what is involved in developing oral skills, it is useful to consider the nature and conditions of speech. Enabling the speakers to self-correct themselves could be the best way to help them make their speech flawless. This needs to have a watch on motor control of the articulatory organs such as lips, tongue, teeth, alveolar palate velum, glottis, mouth cavity and breath. Also self-monitoring could help the students to identify and self-correct the mistakes. Using multimedia is the key to have the involvement of these processes in the Language teaching.

As the present research work deals with the applications of video materials in teaching English, this book was referred to. The views expressed by the authors are authentic in nature and so are of help in such type of research works.

## **2.2 Video in ELT—Theoretical and Pedagogical Foundations**

In his paper ‘Video in ELT’ Katchen (2000) has enlisted some useful activities to incorporate in an ELT classroom while using the video contents. All the activities mentioned are based on experiments carried out in ELT classrooms.

This paper is divided into two major sections reflecting two kinds of video use—showing videos to students and videotaping student activities.

According to Katchen, within these two categories, specific pedagogical applications are summarized and educational foundations elaborated.

At the very beginning of the article, Katchen says, “Language teachers have been using video technologies for at least the past twenty years. From videotapes to DVDs and streaming video from the Internet, the visual mode is still powerful and popular. Far from being mere entertainment, carefully chosen films can be a useful and extremely motivational teaching tool for both practicing listening skills and stimulating speaking and writing.”

Katchen strongly favors the use of video for teaching English. Citing the advantage of videos, he says that video provides authentic language input. Movies and TV programs are made for native speakers, so in that sense video provides authentic linguistic input.

Katchen has also cited an activity which can work well while using video in the classroom. In this activity the teacher plays part of a video, stops it at a specific point, then asks students to speculate and discuss (or write for homework) what they think will happen next.

In this article Katchen has also provided some tips on selection of videos to teach English. He favors selection of videos dealing with the familiar topics of the students so that they feel comfortable in the learning process.

Focusing his experiences with the students and reflecting the students’ voices,

Katchen says, “Students in many contexts have said they like video activities because they provide a break from the usual textbook-based activities, and even when the activities challenge students, learning with video is more enjoyable. Students do not always take the easy way out.”

According to Katchen, a daily dose of video may be excessive but a regular, well-prepared video lesson may provide a healthy addition to the student mind and body.

Like the case study of Stempleski, this article by Katchen has also been of a great help for planning out the activities for the training offered to the subjects. Katchen’s idea of ‘a daily dose’ inspired the researcher to provide the subjects with a constant and continuous training to the subjects for bringing more effective results. The examples and explanations cited in the paper have served as a model to follow.

### **2.3 Use of web tools for videos**

The About.com’s ESL.About.com provides plenty of resources and for teaching English.

Kenneth Beare, who has been About.com Guide to ESL for 13 years, has contributed several lesson plans on use of video to teach English in the classrooms.

One such lesson plan posted by Beare is titled ‘YouTube in the Classroom!’. In this particular lesson plan, he has incorporated several activities to make students learn English with the help of YouTube videos. The lesson plan focuses on teaching of vocabulary, tenses, pronunciations, prepositions and more.

As Katchen did, Beare also favors videos in a language classroom because

they provide authentic materials for the students.

Favoring the use of video sharing sites such as YouTube and Revver, Beare (2007) says, “These sites also provide English learners and classes with a new tool to improve listening skills. The real advantage to these sites - at least from a language learning point of view - is that they offer authentic examples of everyday English used by everyday people. Of course, this is the challenge as well.”

Searching ESL.About.com for the term “video” brings out around 276,000 result pages. All the pages contain lesson plans and other resources on use of video in teaching English language.

At ESL.About.com, Beare has covered variety of topics to provide useful contents to both the teachers and learners of English.

Some of the areas that Beare has covered include:

- ESL Lesson Plan List for Advanced Level Learners
- Book Recommendations for Advanced English Learning
- Student Correction - When and How?
- CALL in the ESL/EFL Classroom
- Choosing Props for the ESL/EFL classroom
- Music in the ESL Classroom.

All of the above resources have contributed a lot in the present research. As the researcher could not find much printed material on use of video in ELT, the major source has been the Internet. And the About.com content being a very rich set has helped the researcher to a great extent.

The activities mentioned on ESL.About.com have showed the researcher a track to design the skeleton of the course that was offered to the research participants. Also this site has been referred because it remains updated with fresh ideas to integrate in a language classroom.

## 2.4 Teaching English using video

McKinnon (2006) writes, "Video is a valuable and possibly underused classroom tool. There is always the temptation to simply put a video on at the end of term and let our students watch a film without even challenging them to be actively involved."

According to McKinnon, video as a listening tool can enhance the listening experience for our students.

In his paper 'Teaching Technologies, McKinnon has demonstrated several activities based on authentic videos. The activities involve pre-viewing, while-viewing and post-viewing tasks.

The activities include split viewing, vision on / sound off, vision off / sound on, observe and write, video dictogloss, watch and observe etc.

McKinnon has shared the sample lesson plans to try out these activities.

This paper enlists the advantages of using video materials in the ELT classrooms and activities for a video in ELT classroom which are of immense help for the present research.

## 3. Experiment

The present experiment was taken up in order to see the effect of a video training programme on the grammatical errors in

speaking of Engineering students. The experiment was chiefly divided into three stages:

- i. Pre-experiment recording
- ii. Experiment (Video Training)
- iii. Post-experiment recording

The experiment began with students' taking up an opinionnaire. The aim behind it was to motivate the students and know their own views of their language proficiency. After taking up the opinionnaire when the students were called for personal interview, each of them was motivated to achieve a better edge over English through the programme, especially designed for them.

The informatory session ended up with students' filling up the general information format.

Then they were asked to record their speeches in two ways i.e. spontaneous and prepared. They were assigned the topic 'The Role of Internet in Our Life' for recording a spontaneous speech. After recording their first speech, they were made to record their prepared speech i.e 'Importance of Books in Our Life'. They were given 30 minutes to design their speech on Importance of Books.

The recordings were transcribed by the researcher and analyzed to find out the erroneous areas in their spoken English. At the end of the analysis, three major areas were identified wherein the students had committed most errors, they are:

- a. Articles
- b. Prepositions, and
- c. Simple Past, Simple Future tense; and Simple, Continuous and Perfect Present Tense.



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This identification was followed by the designing of a rigorous training course using Indian English movie clips. The course was designed to train the students for 30 hours and was planned to deliver in 15 days. The training course was full of communicative and functional exercises. Each of the identified area was covered with comprehensive exercises to make students know what mistakes they are making and avoid them consciously while speaking.

The training was done with communicative approach wherein the students were given maximum exposure to 'speak' and improve upon their English language skills. Some sample exercises are attached later in this chapter.

On every training day, the students were made to record themselves for 2 minutes and consult the researcher to identify the errors they had made and correct them. During the training, what students recorded was totally unplanned. It was done so to make them make maximum mistakes and improve upon.

After the training of 15 days – 2 hours a day – on the last day of the programme students recorded themselves again, in two ways, spontaneous and prepared, and filled up the feedback form about the programme.

Thus, the programme ran for three weeks and completed successfully without any hurdles except that three students, left the programme half way due to their involvement in cultural activities on the campus. Thus, in the beginning, up to the personal interview, there were 15 students. But after that, up to the end they were 12.

### **3.1 Feedback Form**

At the end of the training programme, after the Post-experiment recording, students were given a feedback form through which they can express their views regarding the programme. A sample copy of the feedback form is given in the appendix.

With the feedback form, the aim is to get an honest opinion about the programme from those who really been into it and to help whom is the chief concern of the programme. In order to get honest and true feedback names have not been asked here. The samples of filled up forms have been included in the appendix.

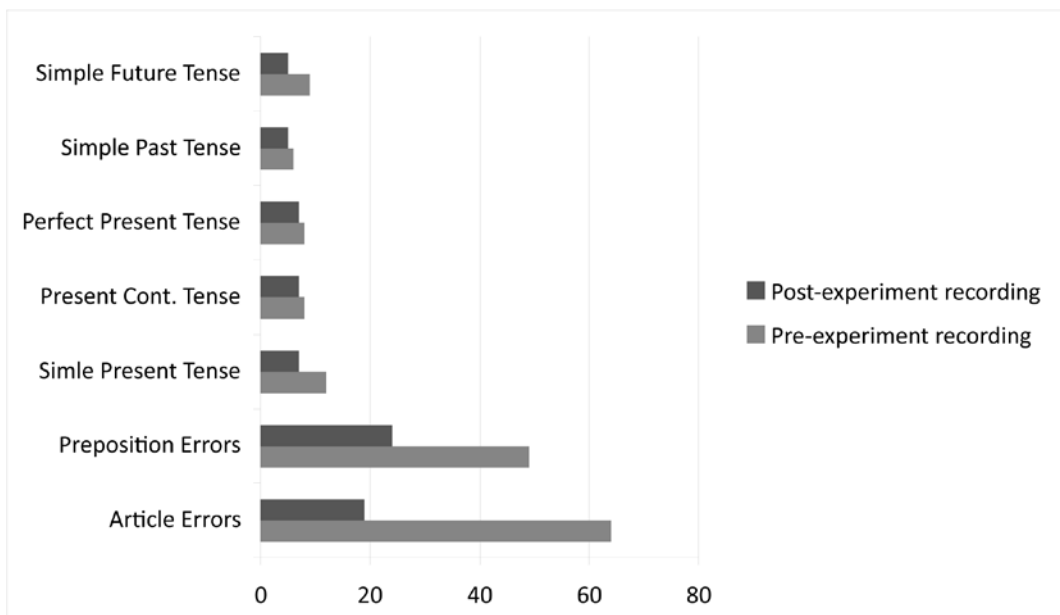
## **4. Data Analysis**

### **4.1 Error Analysis Method and the Types of Errors**

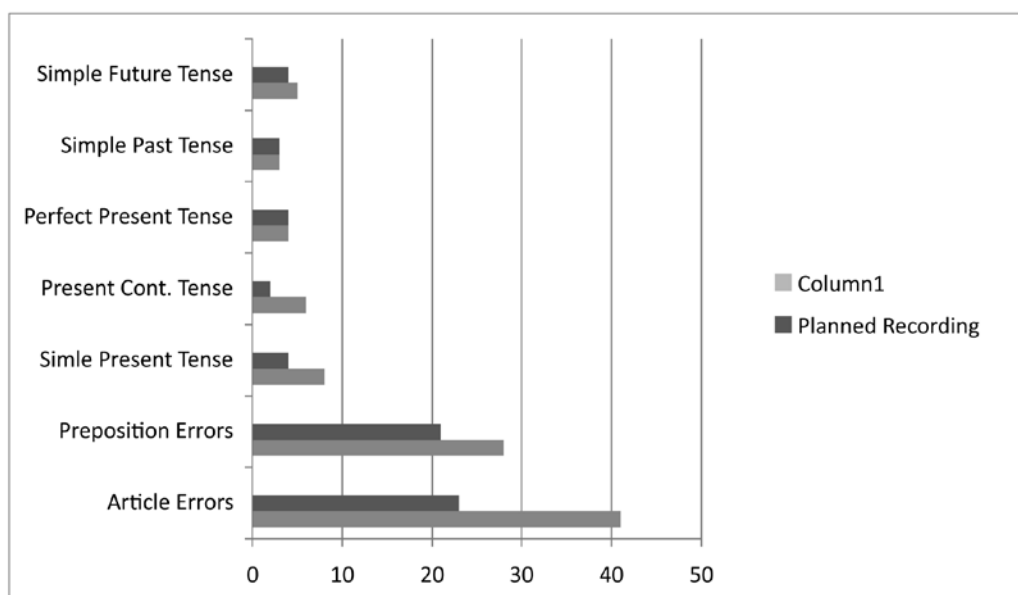
The errors were analyzed by transcribing the speeches of the engineering students. The major areas in which the students had committed errors were Articles, Prepositions, Simple Past Tense, Simple Future Tense; and Simple Continuous and Perfect Present Tense.

All the above mentioned grammatical errors were classified from the speeches. The following table shows the topics given to the students for the speech and the number of errors made by the students.

The following graph shows the total number of errors identified before and after the experiment. The errors are divided into three categories namely Articles, Prepositions, Simple Past Tense, Simple Future Tense; and Simple Continuous and Perfect Present Tense



## 4.2 Pre-experiment Recording



## 4.3 Spontaneous and Planned Recordings (Pre-experiment)

Out of 156 errors made by the students in the pre-experiment recordings, they had committed 95 (61%) errors were made

in the spontaneous recordings and 61 (39%) errors were made in the planned recordings.

As far as the article errors were concerned, out of 64 article errors, 41

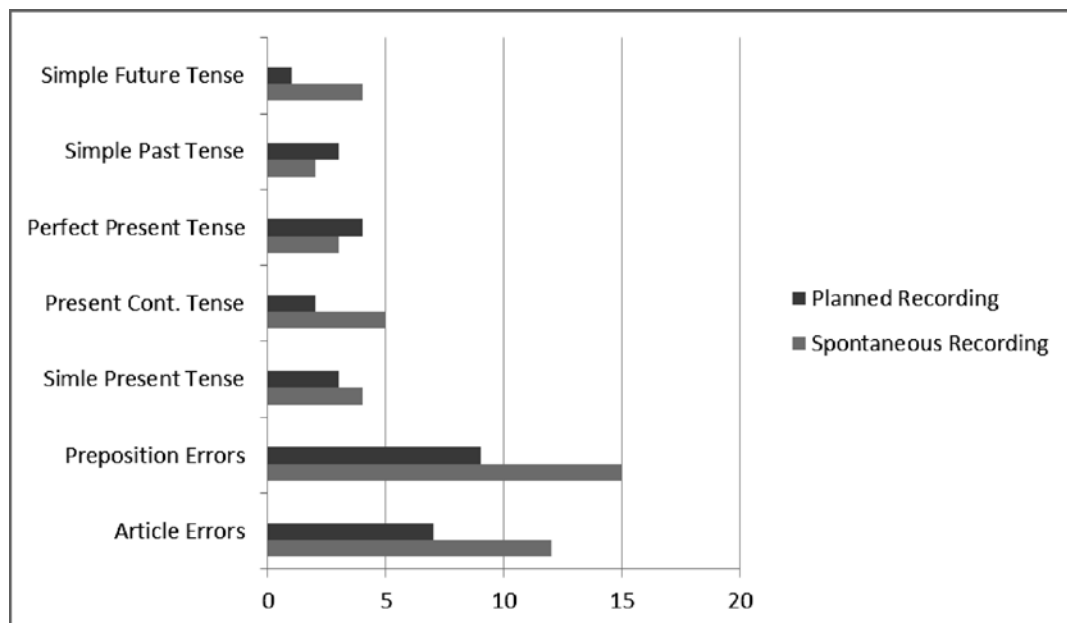
(64%) errors were made in the spontaneous recordings and 23 (36%) were committed in the planned ones.

Out of 49 prepositional errors, 28 (57%) were committed in the spontaneous recordings and 21 (43%) were committed in the planned recordings.

In the area of tenses 43 errors were committed, out of which, 26 (60%) were made in the spontaneous recordings and 17 (40%) in the planned ones.

Also the fillers were decreased in the planned recordings, probably, because they got time to prepare their second speech.

#### 4.4 Post-experiment Recording



#### 4.5 Comparing Spontaneous and Planned Recordings (Post-experiment)

Out of 74 errors made by the students in the post-experiment recordings, they had committed 45 (60%) errors were made in the spontaneous recordings and 29 (40%) errors were made in the planned recordings.

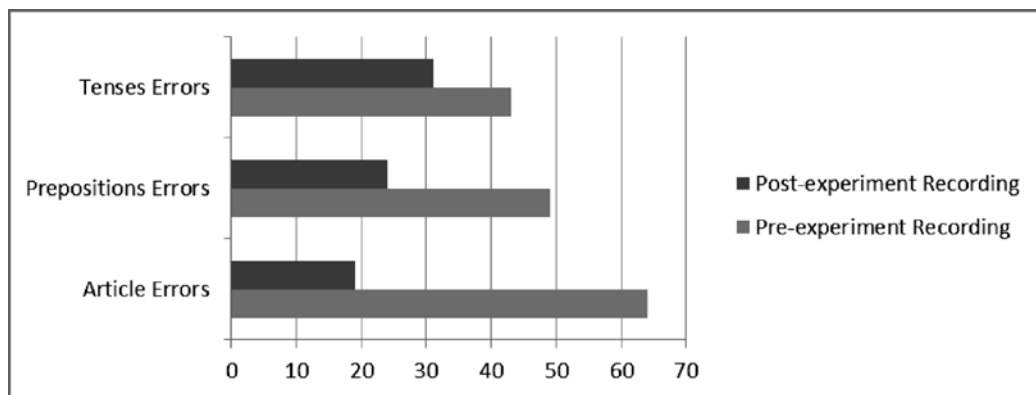
As far as the article errors were concerned, out of 19 article errors, 12 (63%) errors were made in the spontaneous recordings and 7 (37%) were committed in the planned ones.

Out of 24 prepositional errors, 15 (62%) were committed in the spontaneous recordings and 9 (38%) were committed in the planned recordings.

In the area of tenses 31 errors were committed, out of which, 18 (58%) were made in the spontaneous recordings and 13 (42%) in the planned ones.

Also the fillers were decreased in the planned recordings, probably, because they got time to prepare their second speech.

## 4.6 Analyzing the Impact of the Video based Training Programme



After the video based training programme, the following data has been gathered:

- Errors in the area of articles went down from 64 (pre-experiment recordings) to 19 (post-experiment recordings).
- The number of prepositional errors decreased from 49 (pre-experiment recordings) to 24 (post-experiment recordings).
- The errors in the area of English tenses also shows a decrease from 43 (pre-experiment recordings) to 31 (post-experiment recordings).
- Also, as specified in the section 4.5, the fillers and pauses from the students' speeches got decreased in the post-experiment recordings.

Thus, through the analysis of all these items, the findings are as under.

1. From the speeches by the students under observation, it was found that the most frequent grammatical errors they made were in the areas of Articles, Prepositions, Simple present tense, Present continuous tense, Present perfect tense, Simple

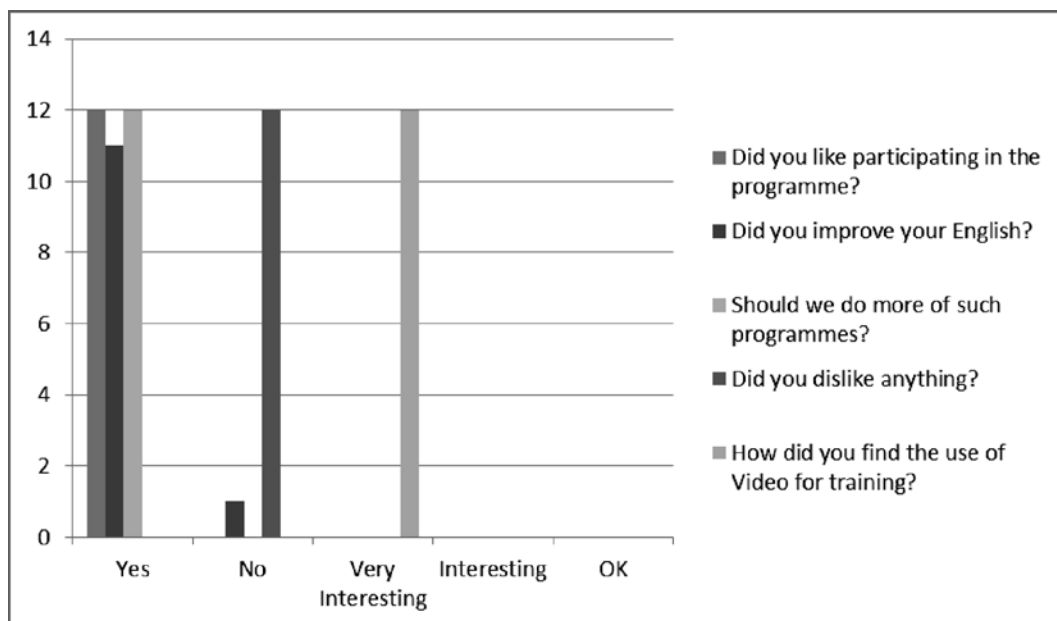
past tense and Simple future tense.

2. The number of errors in the pre-experiment recordings and post-experiment recordings indicated an obvious progress in positive direction geared by the video based training programme in between the two recordings.

On the whole, it can be said that video based teaching can strengthen the Engineering students' use of language, and can make a good asset for a professional.

## 4.7 Student Feedback

At the end of the programme, feedback was taken from the students in the form of a questionnaire. In this form, there were 7 items; 4 were yes / no questions, and 3 were descriptive. A copy of filled up form is given in the appendix.



## 5. Major Findings

The following are the key findings of the present study:

- The video based training helped the student participants decrease the frequency of the grammatical errors they used to make in their spoken expressions.
- The article errors of the students decreased by 60% from 64 (pre-experiment recordings) to 19 (post-experiment recordings)
- The prepositional errors of the students decreased by 50% from 49 (pre-experiment recordings) to 24 (post-experiment recordings)
- The errors related to tenses decreased by 18% from 43 (pre-experiment recordings) to 31 (post-experiment recordings)
- All of the students found the way of learning English through videos interesting and effective

## 5.1 Limitations

The present research work has following limitations:

The very design of the research has certain limitations. The pattern of pre-experiment recording and post-experiment recording are similar. To an extent this raises a threat of pre-experiment recording sensitization.

This study focuses grammatical errors. However, in the post-experiment recording it has been observed that though the learner has used correct construction of language, due to inadequate vocabulary or ignorance of other structural aspects of language, they have erred.

The fact that they err can't be totally separated from the reasons behind these errors. The researcher has tried to go into that, too, observing the mainframe of the present problem. Yet, the reasons behind it have not been paid much attention over here. Had it been so, it could have helped

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in treating the errors in a slightly better way.

Had the programme been a part of academic schedule only, it could have run for long and could have become more effective.

### 5.3 Conclusion

On the basis of the data presented in the previous chapter, this chapter presented the findings and arrived at and discussed the recommendations. Thus, this chapter is a summative view of the experiment in terms of its academic outcome.

The present study can open up many new fields to work upon. The scope of the study is thus, very large. It can help students in many ways. Though the focus is on speaking, the communicative approach of designing materials may help in developing other language skills like reading, speaking and listening, too. It can instill better learning habits in the students instead of the old habits like memorization. The concept behind this experiment has its roots in a humane approach towards learners' problems, and so it does help the learner open up and grow.

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# Empowering the Learners of Tribal area to learn English through Technology

Anil Varsat

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English is in India today a symbol of people's aspirations for quality in education. The current status of English stems from its overwhelming presence on the world stage and the reflection of this in the national arena. It is predicted that by 2010, a surge in English-language learning will include a third of the world's people (Graddol 1997).<sup>1</sup> The opening up of the Indian economy in the 1990s has coincided with an explosion in the demand for English in our schools because English is perceived to open up opportunities (Das 2005).

The visible impact of this presence of English is that it is today being demanded by *everyone* at the very *initial* stage of schooling. The English teaching profession has consistently recommended a relatively late (Class IV, V, or VI) introduction of English, and this is reflected in spirit in policy documents. The dissatisfaction with this recommendation is evident in the mushrooming of private English-medium schools and the early introduction of English in state school systems. The popular response to systemic failure has been to extend downwards the very system that has failed to deliver. The level of introduction of English has now become a matter of political response to people's aspirations, rendering almost irrelevant an academic debate on the merits of a very early introduction. There are problems of systemic feasibility and preparedness, for example, finding the required number of competent teachers. But there is an expectation that the system should respond

to popular needs rather than the other way round. We address this question, therefore, in various ways. First, we hope through multilingualism to counter some possible ill-effects such as the loss of one's own language(s), or the burden of sheer incomprehension. Second, we describe what can realistically be achieved in given situations, supplemented with affirmative action interventions where necessary; the aim is to identify delivery systems for comprehensible input to the child, whether in the classroom or outside it. For a fuller understanding of the issues around the early introduction of English, we have included an assessment of the "critical period" or "sensitive window" hypothesis to show that this does not entail a very early introduction of English.

English Language Teaching is one of the fastest growing sectors in the world. The use of new technologies is an integral and driving component of this growth (White, 1988). Computers deliver multimedia presentations for entertainment, advertising, or education. Edutainment is the term used to refer to the applications which incorporate multimedia entertainment with educational objectives. Multimedia incorporates text, audio, graphics, animations, or real video into English lessons. Curriculum developers and instructional designers collaborate with skilled teachers and subject experts to create effective, integrated learning strategies which strengthen teachers' professional skills, make optimal use

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of classroom time, and broaden student access to learning materials (Richards, 2001). Audio Streaming, Power Point Presentations (PPT), Flash or Java Animation, Video, etc. are the different multimedia tools used in teaching English. Vision and hearing are the dominant senses. Multimedia can provide a sensory and real learning experience; it presents a greater potential for learning (Lindfors, 1987). Audio software contains options like play, stop, record, etc. It does not contain images or animations. Power point presentation contains text and images. Audio files can be inserted, if necessary. Flash animations contain text, audio, images, and animations. Videos can be played in any media player. It contains sub-texts for easy understanding of the conversations.

At the outset I must admit that I was highly impressed by the experiment carried out by Sugata Mitra in the area of learning autonomy. Let me brief you about experiment carried out by him in some of the places in India and abroad. This experiment is known as “The Hole in the Wall”.

Taking a cue from his experiment I also planned to carry out the experiment in the tribal area of Kaparada of Valsad District of Gujarat states. This experiment is under way and will take a couple of months to accomplish, however the initial efforts have been very encouraging and eye-opener. The most striking that has emerged from the initial phase of the experiment is the readiness of both the learner and the teacher to make a serious attempt in learning an English language. However I feel that there are certain issues which require special attention.

1) The tribal area uses a dialect which is different from the standard Gujarati

spoken by teachers and taught to them. There is a need of a bridge course which can fill up this divide.

2) To focus on the cultural life there young children leave every day. The English vocabulary has to be supplied to them for small activity and the skills that they have command over for example: the description of the “Hat” the weekly market is more important than the description of a mall in town or in a city. Similarly the young learners are good at so many skills to which city dwellers has no excess.

For instance they live a life of freedom and its nature and have world, the world of insects and the life cycles. They are also familiar with farming, grazing, animals, gathering, medicinal product, making huts, plying instruments swimming etc. if a list of English words related to their daily life is prepared and given to them I think it can inject in them a sense of confidence and which can gradually help them to switch over to urban way of life.

I think and perceive that multimedia can play a vital role in reaching out to the tribal learners effectively. The use of computers and internet can eliminate the distance between the rural or the tribal and the urban once a virtual class is created and the learners have access to online materials he can learn language at his own pace, provided there is no power disruption.

I can foresee a positive response among the tribal learners if a suitable online material is prepared along with a booklet in two languages and a dialect. Once it is accomplished the teaching learning programme can be more interactive. The learners during the two or three contact meetings evinced a great enthusiasm for



learning English language. They are keen learners provided the teachers allow them to listen them some spoken English in their day today classroom.

WELCOME English is a SATCOM based programme for English language teaching for over 9000 students of 234 schools in scheduled areas, across 15 districts of Gujarat. The SATCOM programme seeks to reach out to students who, because of their location in remote tribal areas and limited resources, do not receive much meaningful exposure to English in their natural environment outside the classroom.

While formulating the 9th Five Year Plan, Government of India (GOI) realized that unless the quality of education is substantially improved in the tribal areas, some of the serious issues involved with employability and subsequent performance of tribal youths cannot be addressed. It was felt that as the tribal children suffer from various locational and social disadvantages, they lack self confidence and exposure and this can only be resolved by providing the best possible quality of education. Keeping in view these objectives, since 1997-1998, the Ministry of Tribal Affairs has implemented the scheme of establishing Eklavya Model School (EMRS) in the country. In Gujarat, the Eklavya School Project was launched in the year 1999-2000 and over the period, 10 such schools have been sanctioned in Gujarat. The Government of Gujarat has promoted an autonomous society, named Gujarat State Tribal Development Residential Education Institution Society (GSTDREIS) in order to implement this scheme.

## Advantages

Teachers began to understand that language acquisition was not a passive

process but depended on the learner's interest, habits, background and attitude. However, it was difficult for traditional English grammar teaching methods to address these concepts until multimedia was integrated.

Technology/Multimedia has become an important classroom teaching tool because it can integrate all of the sensory learning methods and addresses an individual student's needs by requiring total student interaction and response. Because multimedia language programs interest students with visual effects, audio effects and interesting real-life situations, students become enthusiastic and wish to participate more in the language learning process.

Current multimedia packages address specific learning objectives and are oriented towards the learner's cultural background, effectively addressing most students' sensory and cultural learning needs.

Many modern language teachers have accepted technology as a viable means of teaching language acquisition. Those who have been using technology are finding it more interesting for the class, and because of that learners have started taking more interest in technology and through it they are learning more language skills. The integration of technology is more effective than using the teacher center model solely. Technologies effectiveness lies in the ability to expose learners to real situations.

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# Relevance of Community Work in Teacher Education

Dr. Shamsha Emanuel

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## Introduction

Teacher education is an integral component of the educational system. It is intimately connected with society and is conditioned by the ethos, culture and character of a nation. Teacher education by its very nature is interdisciplinary. The major areas of inter-disciplinarity implicit in teacher education programmes include philosophy, psychology, sociology, economics, history and culture. A careful analysis of the objectives of the teacher education course reveals that Society and socio-sensitive skills and community skills are important objectives of the teacher education course. The Gurukul System of education was very closely knit with the society wherein the concept of community work was in focus in order to make the student teachers aware of their social responsibilities. Moreover, even today teachers play a crucial role in the development of the society. The National Council for Teacher Education (NCTE) Curriculum Framework for Quality Work in India states, “Teacher as a professional and intellectual cannot remain indifferent to the events that are taking place in society. The academic and social issues are inter-related and inter-dependent. In contemporary context, the role of the teacher is no longer confined to teaching alone. The teachers are expected to play an active role in the developmental activities responding to progress of the community”.

Keeping in view the social responsibilities of a teacher and the social

nature of the profession; NCTE has recommended a compulsory field work-practical activity called ‘Community Work’ wherein student teachers are exposed to the various sections of the society. Community work in the teacher education course refers to work done by the student teachers. This refers to a variety of activities like literacy camps, health check up camps and other activities wherein student teachers directly work with the community. The major objectives of this practical work are to make the student teachers work with the diverse groups of the society and to enable the pre-service teachers to understand their social responsibilities and sensitise them towards the diverse needs of the society (Bhatia, 1984 and Porter & Poulsen, 1989). Accordingly, teacher education colleges need to conduct a range of field based – community based programmes during the teacher preparation courses. However, the studies by Kakad, G.M (1983), Bhatia (1984) Sharon, F. & Margret, B. (1985), **Donald, R. & William, D.** (1986) and Porter & Poulsen (1989) indicate lack of social experiences as one of the major pitfalls of the teacher education courses in various countries including India.

One of the major objectives of the teacher education programme is to prepare teachers to be sensitive to the society’s needs. This implies that the pre-service teachers need to interact with the society and its diverse groups like school students, in-service teachers, parents, deprived

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communities, etc. The basic premise here is that 'Socially sensitive pre-service teachers can contribute to improve the quality of schooling and education'. Further, the NCTE has recognised that "the breaking of isolation from the community is essential for enabling teachers and teacher educators to reconstruct pedagogical and educational principles and practices in the light of experiences gained from mutually beneficial community interactions. Teachers as professionals and intellectuals cannot remain indifferent to the events that take place in society. The academic and social issues are inter-related and inter-dependent. In contemporary context, the role of the teacher is no longer confined to teaching alone. Teachers are expected to play an active role in the developmental activities responding to progress of the community." Therefore, the component 'working with community' which is one of the implicit practical works of pre-service teacher education programme needs attention.

The NPE (1986) also states, "The status of teachers reflects the socio-cultural ethos of a society; it said that no people can rise above the level of its teachers. The government and community must create conditions that will help motivate and inspire teachers on constructive and creative lines. Teachers must have freedom to innovate, to develop appropriate methods of communication and activities relevant to the needs and capabilities of and the concerns of the community." For this, teacher education must provide opportunities to the student teachers to work with the community members. Teachers learn this part of developing appropriate methods of communication and planning activities relevant to the

needs and capabilities of and the concerns of the community through pre-service teacher education programme.

The Kothari Commission has rightly pointed out the need for building bridges between teacher education and community by articulating "20% weightage in terms of time must be given to community based programmes in the Teacher Education Pre-service Programme". Thus, teachers need to be sensitive towards the varied needs and nature of the community.

The present study focuses on critical analysis and relevance of Service Learning vis-à-vis Community Work in the Teacher Education Course.

## **The Research Design**

The objective of the study were to study the existing status of community-based programmes in secondary teacher education colleges affiliated to various universities in Gujarat and to suggest measures to incorporate community based learning in the B.Ed. curriculum.

Eleven colleges were randomly selected. The major questions before the researcher were 'Is Community work important for Student Teachers?', What are the various community based activities conducted at the colleges of education? And, how can Community Work become a fruitful endeavor in the B.Ed. course?'

A questionnaire was constructed and validated to obtain data regarding the practical activities related to community / field based work from three teacher educators of each college. The questions related to community work, community based activities and practical activities, opinions of the teacher educators about

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the community based learning were sought through the questionnaire.

In addition, anecdotal records were used to collect empirical data from the teacher educators and students. The purpose was to find the views of students and teacher educators about the community, their experiences while working with the community, their willingness to work with the community.

The investigator collected the data personally using the tools as well as used e-mail and survey sites to collect the necessary data indicated above.

The data obtained through questionnaire and anecdotal records were analysed qualitatively using content analysis and percentage analysis techniques.

## **Findings of the study and learning values**

The data analysis and interpretation paved a way to the findings of the study mentioned below.

All the colleges had some community work as a component but, had no specific guidelines or course structure for the same. Most of the community based activities are implemented in an isolated and erratic manner. A piece-meal approach to community work and skill development programme was followed. As a result of this, the objective of community work activity was not achieved to a significant level. This hindered the process of attitude formation. Due to this, student teachers did not have a favorable attitude towards community work and also did not understand their role/s in society.

In 20% colleges community work was integrated via the service learning

methodologies. The students of the colleges developed their non formal mode of teaching skills in a realistic setting during the community outreach activities. Moreover, community based activities when woven into the curriculum- in the form of theory as well as assignments proved to be beneficial for students. Community experiences also helped students feel confident in handling parents-teachers' meeting and conducting simple community projects.

The study also revealed that inspirational stories, anecdotes and passages about teachers and their impact on society when discussed in class had a positive impact on students (i.e. role concept of teachers'). It helps them become aware of their roles in society.

Thus it can be concluded that community work provides valuable insights into the know-how of interaction in the society / community. It also provides valuable insights into the classroom situations and student diversity. Service learning approach can be interwoven in the B.Ed. course. Researches by Sullivan (1991), Root and Batchelder (1994), Seigel (1995), LeCompte (1996) and Wade (1997) also indicate the effectiveness of service learning. Another important learning acquired by the researcher is that community work cannot be a formal structured activity. It needs to be culture specific – local specific and informal in nature.

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# Nativism and Resultant Rootlessness, Exile, Cultural Alienation, and Identity Crisis in Half a Life by V S Naipaul

Bhaskar Pandya

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*“....We cannot understand all the traits we have inherited.*

*Sometimes we can be strangers to ourselves.”<sup>1</sup>*

## Introduction

Sir Vidiadhar Surajprasad Naipaul (more popularly known as V S Naipaul) is certainly a prominent expatriate of the present time especially among the writers of Indian origin. He is the seventh Indian or person with Indian roots who is awarded Nobel Prize and second for literature after Rabindranath Tagore.

His contribution, as a writer in English in the West, is quite noteworthy and it manifests varied experiences, too. He is also among the eminent writers of the commonwealth who has significantly contributed to the postcolonial literature. His works show a deep concern for the cultures of the colonized countries, the socio-political and cultural history of India and the economic conditions of a few Eastern Countries passing through a period of transition from colonial dominion to independence. He is considered to be one who has with his brilliant skill of language and fascinating narrative technique swept the western world off (Khan, 1998).

It is his self – consciousness that is manifest in his writing in a very peculiar way. Critics have also tried to explore other levels of this self – consciousness. An overview of his works say that his earlier works take us back in time to his

family history and then to the history of (Caribbean) Trinidad itself. We are taken back to the Trinidad of 1930 and 1940. He traces the history of the Indo – Trinidadian family and their cultural adjustments in the light of the colonialism. In this process of self - realization, he also gazes at other cultures. In this gaze, England is an obvious point of reference. It is because of two reasons: First one is the impact of the colonial regime and the second one is it has gifted him with an identity.

Naipaul himself is of the opinion, “To take an interest in a writer’s work is, for me, to take an interest in his life; one interest follows automatically on the other” (1981, p. 212). The statement actually attests to a fairly universal response to literature. It seems humanly impossible to make a study of a writer’s work without taking an interest in the writer as a man. The names and personalities of great writers are as much a part of literary heritage of a nation as their works. Would the literature of any country be the same, if we were left only with the works and knew nothing of the men behind them? In spite of all that has been said against the biographical approach, the writer’s life still remains key to a deeper understanding of his or her work (Joshi 1994, p. 13).

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V S Naipaul is primarily considered to be a writer of diaspora. He is the one who through his characters expresses the theme of identity crisis and rootlessness. He is, as the critics regard him, the best known for it in the literary world. Though not so explicit, without any doubt, all his writings have a very close relationship with his own personal life.

### **Nativism and Naipaul**

With reference to his works, primarily, the problem, in the study of the works of V S Naipaul, is identifying his native and, then, studying his works with the same reference. There are lots of questions unanswered like: Is India his native place? Or the place (Trinidad) where he was born? Or the Great Britain of which he has the citizenship? Some of his books are found to be English in nature, some Indian, whereas, some are closely associated with Trinidad. Hence, he is also considered to be a Trinidadian writer who writes for English readership (Gupta, 2010, p. 21). Means he writes with England and at Trinidad. However, in the present work, he is considered to be a product of distinctive combination of circumstances (Joshi, 1994). A Brahmin Hindu born in Trinidad, he is an Indian by ancestry, a Trinidadian by nativity and British by residence as well as intellectual training and inclination (Joshi, 1994, p. 14).

Thus, present study is based on the fact that most of Naipaul's writing issues from an earnest desire to understand his own position in the world. The unique combination of circumstances which related him to three societies and yet left him with a deep sense of homelessness, undeniably play a predominant part in shaping his sensibility and determining

his writing career. He himself has said, "When I speak about being an exile or a refugee, I am not just using a metaphor." (Peter Webb et al, 1980, p. 34). He was, actually, born into exile, separated from his racial and cultural roots. He was, then, driven into another exile from the land of his birth. A third dispossession awaited him in England. He was really and truly "lost". Bruce King writes, "While the novels and short stories have seldom been about himself, they have reflected the various stages of his disillusionment with Trinidad, his despair with India and his concern with being a homeless ex-colonial (p. 108)." And then, he set out to search himself and his world through his works. He himself has written, "Most imaginative writers discover themselves, and their world, through their work (Naipaul, 1980, p. 211)."

There were three nativistic driving forces behind Naipaul's works. First was his displacement from his ancestral land – India; second one was again his displacement from his native land – Trinidad; and the third one was the influence of his father. Thus, in his case, nativism has to be studied as spiritual nativism wherein cultures do not contact and clash but the root, society, culture, nation and thus, the identity of a person is found to be missing.

He has explored with great sensitivity the predicament of the exile – the pain of homelessness and of loss of roots. It is because Naipaul has, always, been preoccupied with dislocation, migration, exile, identity crisis and the feeling of being rootless. Therefore, he has been found (almost all through his literary career,) in search for identity in his fiction. He is an Indian in the West Indies; a West Indian in the England; and a nomadic

intellectual in the Third World. As given by Pandit (2003) "The West Indians regard him as an English man because of his British education; the English look upon him as an Indian for his ancestry and the color of his skin; and the Indian refer to him as a West Indian writer (p. 128)."

Being specific, *Half a Life* by Naipaul is also all about exile, alienation, cultural tradition, soil and roots.

It is said that all cultures are hybrid and heterogeneous by nature. Because it is really very difficult to deny the existing continuity of long traditions, linguistic heritage and sustained habitations.

Edward Said (1993) says in *Culture and Imperialism*, "Survival, in fact, is about connections between cultures (p. 408)." Exile is a status to the marginal. It is, actually, a mental condition. As a mental condition, it is called a sense of insecurity and anxiety. In most common situations, men and women in exile often search for authentic identity and home. Naipaul is also found to be in search for an identity. He is not happy and satisfied with Trinidad, feels uprooted in India and again in England he fails to identify himself with the culture and values of the British.

In *Half a Life*, Naipaul (1981) portrays the lives of the people of mixed descent in three different locales – India, England, and Africa. A princely state in British India is the setting of the first part of the novel; second one is set in post-war London with West End Clubs and pavements – lonely ones; similarly, the third one is set in a province of Portuguese Africa. Moreover, they are not only the background settings of the novel but also internal and integral parts of the novel. Further, they are taken from the real life. Story is found to be full of irony and sarcasm.

However, Naipaul (1981) himself writes initially that the novel is, "not exact about the countries, periods, or situations it appears to describe." It is about homelessness. He also presents the struggle for identities. It is also called, "a treatise on the pangs of the exiles". Those living in exiles are living without a meaning and a purpose that is why, Naipaul calls it 'Half a Life'.

It is true that the novel has a very thin structure. Even then there is a very wide cast of characters: Perci Cato – a Jamaican of mixed parentage, Marcus, an ambitious businessman, Roger, a young lawyer, Perdita, Roger's Fiancee, Carla, the Convent girl, Richardo, a Militaryman, The Nornhas, Julio, Correia, a formidable Portuguese, Greca Carl, the manager's wife, Gouveria, an architect, Mrs. Nornha, a good storyteller, and Ana.

The protagonist of the novel is Willie Chandran. He is born of a Brahmin Father and a schedule caste mother. He leaves India for England and then England for Africa. Thus, the locales and the story therein are in three parts. The first part is entitled 'A Visit from Somerset Maugham'; second one is called 'The First Chapter', and the third one is labeled 'A Second Translation'. British India that is untouched by the colonial agitation is the locale of the first part. In the second part, post-war London and the lonely pavements is the locale; whereas, in the third part, province of Portuguese Africa living in the final stage of colonialism locates major story.

Finally, all the fictional experiences and the story depicted in the novel are restlessly nomadic. Further, Naipaul elaborates and narrates on the themes of exile, alienation, displacement and dislocation. Somebody has rightly said



that the book is about the confused identities, a theme that Naipaul discusses in almost all the books he has written – people coming from small places, smaller historical contexts and struggling with the looseness of their selves and their lives. The novel has three parts with different settings cast in different eras. Each part is a narration of an individual narrator. In the first part, Willie Chandran's father tells his story which took about ten years. It, actually, reminds the readers of Naipaul. He (2001) writes:

I must go back. We come from a line of priests. We were attached to a certain temple. I do not know when the temple was built or which ruler built it or for how long we have been attached to it; we are not people with that kind of knowledge. We of the temple priesthood and our family made a community. At one time I suppose we would have been a very rich and prosperous community, served in various ways by people whom we served. But when the Muslims conquered the land we all became poor. The people we served could no longer support us. Things became worse when the British came. There was law, but the population increased. There were far too many of us in the temple community. This was what my grandfather told me.

Willie's father was an idler student of BA at the university. But he had no interest in literature. So, he decides to hear the call of Mahatma Gandhi, father of the Nation – India for the students to boycott the university. He, finally, decides to follow Mahatma and sacrifice his life. He looks back to his ancestral land and marries / lives with a backward class girl. He does so to get Mahatma's favour. To get that favour, even he goes to the extent of refusing to marry the daughter of the

principal. Disappointed his father says, "You have blackened all our faces and now we will have to face the anger of the school principal. You have dishonoured his daughter."

As a result, he is charged with corruption. He is also forced to leave his job at the Maharaja's. Then, he takes shelter in a temple. He goes in silence. He finds it the need of the hour. It also proves to be a great help to him in that sort of a situation. He lives in the temple on the bounty of the pilgrims and becomes a holy man. But he could not reside there forever. Further, he also takes a vow which Naipaul (2001) puts as, "privately, in the recesses of my heart I took a view of sexual abstinences, a vow of brahmacharya."

But he is found to be hollow. Soon, he becomes the father of Willie and after some time the father of a daughter also. She is given the name Sarojini. The name was given after the woman poet of our independence movement. It was a view to have the blessings of the similar kind. An esteemed international marriage is also planned for her. Naipaul shares that it was the story that Willie Chandran's father told. It took about ten years. Different things had to be said at different times. Willie Chandran grew up during the telling of this story.

The second part starts with Willie Chandran's experiences in the mission school. Willie and his sister Sarojini go to the mission school. It is because her mother also attended the same school. In this part, Naipaul, actually, intervenes as an omniscient narrator. Willie now sets out for his life journey.

Willie's stay at the mission school proves to be disillusioned. On one hand, he is ashamed of his father, whereas, on the other, his mother becomes a victim

of Indian caste system. In her school, Willie's mother found that a ragged and half-starved servant was serving water to all the students. He was giving it from a barrel. He would pour water into a brass vessel or in an aluminum one when a student would come to drink water. Finally, when she goes to the servant, no choice is offered to her. Instead, he poured water in a dirty tin. Later on, the poor girl realizes that aluminum was for Muslims and Christians and other people of those strata, brass was for the people of the caste and that poor tin was meant for her.

Later on, Willie goes to London for higher studies, of course with the help of one of his father's friends. But, there, he finds himself uprooted from his own culture and hence, without any kind of fulfillment. He meets a lot of people, comes in good contact with them, becomes friendly but, even then, he fails to adapt their culture. He is completely cut off from his roots i.e. culture. He is found to be aimless; floating aimlessly like the survivor of a shipwreck. He is trying to find security. Thus, Naipaul presents culture shock resultant of a changed environment. In fact, Naipaul himself is suffering from cultural alienation. The same is presented herein through the life-story of Willie. It is like transplanting a tree. Uprooted and transplanted tree does not normally have healthy roots nor does it have normal growth. Hence, one's complete growth and fulfillment is not possible unless and until the person finds himself or herself on one's own culture. Though Willie makes a lot many of efforts to settle down, moves from place to place, tries to be used to new environment, he is overtaken by the feeling of alienation from within. It is, actually, a result of his failure to get a place in the world. The story further elaborates the same.

Ultimately, Willie moves to England on scholarship. He is one among the immigrants in post-war London. There are lonely pavements of West end clubs and isolated streets. There he passes through sexual encounters leading again to failures. He also attempts writing in English.

In the run, Willie develops friendship with Percy Cato. He is of the Jamaican mixed parentage. He had an Indian grandmother. Actually, he is a bohemian. He also meets some frightening men. Among those he meets a person who is working for BBC. He advises Willie to work for BBC. Initially, Willie's work is accepted by the publisher. But, later, stories based on India and other related themes come back. He, thus, fails to succeed even as a writer. He reacts, "let the book die. Let it fade away. Let me not be reminded of it. I will write no more (p. 123)."

Fortunately, Ana comes to his rescue. She is quite young, thin and really very pretty girl. She has a kind of admiration for Willie's stories, too. He is happy in her company. His half-life is full and complete.

Alongside his happiness, some sorrow also follows. The tenure of his scholarship ends. Willie is now found to be even in a pathetic situation. He thinks, "My life is going to change completely. I will have to look for a place to stay. I will have to look for a job. It will be a different London then."

Fortunately for him, Ana proves to be survivor. Willie moves to Africa with her. She leads him to her home in a region of Portuguese Africa wherein people are living their last days of colonialism. He encounters sex with other ladies without any kind of feeling of guilt or betrayal. He finds another man in himself. One

day, he sleeps on the front steps of the estate house and becomes unconscious. When he wakes up, he finds himself in Military Hospital. He is among the soldiers with red eyes and shining faces. Post-Independence Civil War starts and he feels, "The physical pain of my damaged body was like the other pain that had been with me for months and perhaps for years (p. 227)." He, further, feels that he has already given eighteen long years to Ana and now cannot give her any more. He has an earnest desire to live a life of his own. He, finally, leaves Ana and goes to Berlin to his sister Sarojini.

Because of colonialism, one may find that people live under western influence, try to follow the western cultural practices and lifestyles. But, ultimately, his own native culture and traditional forms form a base of all his growth and achievement. One can find satisfaction and fulfillment only in one's own native culture. Even those who, are carried away by the maze of some cultures, strongly feel a need for their culture after a considerable period of life. The life they live till then is called half – life herein. As said by Savitri (2003), "The story tells us that uprooted from his own culture, man feels identity crisis, because one cannot cut off from his own culture, neither can adopt fully the foreign culture (p. 224)." What happens with Willie is quite the same story. His cultural and resultant social alienation in England and later in Mozambique finds the roots in Willie's cultural alienation, which is again a result of his parental alienation. The same way Willie's realization of the fact that his middle name is quite alien and subsequent queries also refer to his roots but reveal the theme of rootlessness. Loss of identity also forms an integral part of the novel. It becomes clear through the expressions like,

"The loss of the passport worried me more than everything else. Without my passport, I didn't see how I could prove to any office in Africa or England or India, who I was?"

Thus, the title of the novel is quite appropriate and in line with the theme of the novel. Uprooted from his own culture, Willie lives a half – life. Further, as given by Asha Chaubey (2002), "Naipaul focuses on the half – ness of his personality, the incompleteness of his life for all of which he is moved with despise for his father. He blames his father for the half – status that he has been accorded (p. 170)." Asha (2002) also writes, "This story of Willie's father is told by him in his reply to Willie's question regarding his middle name. Willie is moved with a contempt for his father who has given him a half status in society. It is his father's mistake which lies like a curse on him. Being a half – Brahmin, he cannot relate fully to the low caste and being a low caste mother's son, he is not completely and whole-heartedly accepted in the Brahmin community. His in-acceptability or half – acceptability leads him to rejection as far his parental authority is concerned (p. 169)." It is expressed as,

"My decision was simple. It was to turn my back on our ancestry, the foolish, foreign – ruled, starveling priests my grandfather had told me about, to turn my back on all my father's foolish hopes for me as someone high in Maharaja's service, all the foolish hopes of the college principal to have me marry his daughter... and to do the only noble thing that lay in my power, which was to marry the lowest person I could find (p. 11)." He is even found to be tongue – tied when his teacher used to ask, "What does your father do?"

Similarly, his sister Sarojini is also living a half – life. With her husband she is wandering here and there. Percy Cato, Willie's friend in London has no place to stay and hence, he is living half – life. Greca and her husband also lead a half – life. They move from town to town, house to house, and job to job. Naipaul calls himself a man without a country and an outsider in search of his roots, native. The situation without those roots, culture and traditions is called leading a half – life.

The language of the novel has dignified simplicity. Naipaul hardly uses any derogatory words. The use of first person helps him stay away and narrate the story; it is quite an objective way of narration. The story flows as it is uttered by the characters. The rest is left to the readers. However, it is full of irony. Though the novel meets an abrupt end, it is justified by Roger, the journalist in the second part. He tells Willie,

“I know your great namesake and family friend (implying Somerset Maugham) says that a story should have a beginning, a middle and an end. But actually, if you think about it, life isn't like that. Life doesn't have a neat beginning and a tidy end. Life is always going on. You should begin in the middle and end in the middle, and it should all be there (p. 83).”

## Conclusion

Both the novel deals with culture, identity and roots. It is because Naipaul, himself, had to undergo a lot of ups and downs to assert his own identity. He could not find his roots nor could he adjust himself to a country. Naipaul (2002) himself admits, “Living in a borrowed culture, the West Indian, more than most, needs writers to tell him who he is and where he stands (p. 73).”

Through the novel, Naipaul has made a quite successful attempt to give a voice to all those who are homeless, rootless and are struggling for identity. Identity crisis is a result of rootlessness or homelessness and craving for one's land, home, identity and native. Almost all or at least all major characters are rural and poor and are taken from the quite lower middle class society. Moreover, as Prasad (2003) says, “They long for a free and fair existence but unfortunately they are not able to cross the boundary of the colonial society (p. 120).” Further, Ormerod also believes, Naipaul's is a world of “homeless nomadic migrants, making middle passages from Africa or India to the West Indies thence to England and back again, for, after three hundred years, there is no society and no system of values in which they can take root (p. 162).” Prasad further opines, “Against this crucial and critical background, the characters of Naipaul are seen struggling for permanence and stability....”

Pandit (2003) also opines, “Every individual in the world, however low his social and economic status, desires to possess some space that could be his very own, his house or home. This desire is more evident in people who, for some reason or other, are displaced from their origins and for whom homelessness is an everyday phenomenon. The realization of this rootlessness forces them to create a solid home – space even in an alien land (p. 130).”

All the sorrows, sufferings, miseries and pains of Willie or other characters in the novel are quite natural and resultant issues of people living in an alien land or of the people who are deprived of their native or home land. Willie, for instance, always carries his native with him.

Mohan C R (2004) in the preface to *Postcolonial Situation in the Novels of V S Naipaul* writes, “Writing from the unique position of being an East Indian in the West Indies, Naipaul has been able to capture the experiences of the colonized in all its psychological depth, by virtue of which he has carved a niche for himself as a novelist of the colonial experience (p. v).”

Similarly, in the Introduction of the same book, Mohan C R (2004) also opines, “Naipaul deals predominantly with the East Indian experiences in the West Indies. He presents a poignant picture of the East Indians struggling to preserve their identity in an alien environment, but ultimately succumbing to the influence of the dominating culture. The compromises that these Indians have to make in order to come to terms with the alien environment and forge an identity for themselves, form a long and painful process, which is touchingly retold by Naipaul (p. 13).”

Quite the same way Mohit K Ray (2002) in the Preface to *V S Naipaul: Critical Essays* gives, “Naipaul is one of literature’s greatest travellers and his leading theme of rootlessness, the alienating effects of colonial past on today’s postcolonial people has taken him to Africa, South America, India and all over the world – *not in search of roots but in search of rootlessness* (p. vi).” He finds it so because he finds him, “an uprooted person adrift in the world his experience of the two worlds to none of which he could really belong (p. v).”

Finally, William Walsh also writes commenting upon Naipaul and his theme of rootlessness, “We are all, all our lives, stiffening in a rented mansion.”

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# MOBIGAM: Language on the move in Gujarat

## A preliminary status report

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MOBIGAM is a collaborative project, funded by the British Academy, between School of Education, University of Leeds and H M Patel Institute of English Training and Research and other Higher Education institutions in the state of Gujarat. The Mobigam project is aimed at studying the use of mobile technologies for language learning in the state of Gujarat, India. There is broad recognition that while mobile use is spreading rapidly across the state of Gujarat (as with other parts of India and indeed globally), there is little understanding of how these technologies are used, what patterns of use exist across which dimensions of variation, and what people's specific language and literacy practices with mobile technology look like. Empirical research aimed at gaining an understanding of these issues will provide a basis upon which recommendations might be made to policy, in Gujarat and beyond. However, at present neither their use nor the factors that influence their use are well-understood. In particular:

- mobile technologies contribute to digital inclusion in India through their relative cheapness, but how users interact with them is barely researched in the Indian context;
- there is a tension between the autonomy afforded by mobile technologies and their employment in language learning, which is premature until we

understand how mobile technologies are actually used;

- the shift to mobile technologies and user-generated online content repositions teachers and learners in the learning environment, with under-explored implications for how language learning might happen.

The aim of the Mobigam project is to address this gap in understanding. In the first phase of the project, we are:

- developing a training programme for research methods appropriate for the context of rural and semi-rural Gujarat;
- developing and piloting research instruments for studying the use of mobile technologies for language learning in the state;
- identifying research sites for carrying out such a study.

With a view to gain an insight into these questions, two workshops were held with research participants at H M Patel Institute of English Training and Research, Vallabh Vidyanagar (7-8 January 2013), and Ahmedabad Management Association, Ahmedabad (10-11 January 2013). While the workshops were aimed at disseminating research training methods, they also focussed on the nature of the research questions that we possibly need to ask in the particular context of Gujarat. The following research questions emerged as worthwhile to look at.

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## Research questions

*General descriptive questions about mobile use.* These encompass questions about the technologies, tools and devices people own or have access to. The ‘what’, ‘where’ and ‘when’ of the research belong here – what do people actually use their mobile devices to do, where are they when they do so, and are there any particular patterns relating to when mobiles are used. More specifically, the questions about language use are located here, informed initially by our discussions about multilingualism online and about ‘Gujlish’ and translanguaging in SMS.

*Questions about mobile use and specific contextual variables.* Geography – the way the patterns of use might differ in the urban/rural/‘tribal’ areas of the state – has been a key concern of workshop participants, and has prompted us to move away from our initial position of restricting the focus to the semi-rural areas. Providing an empirically-informed description of mobile use across the range (more to less densely populated; more to less developed infrastructure) could be a very productive part of our project, with the potential to usefully inform policy, particularly education policy. Other demographic details relate mobile use to age, gender, and length of schooled experience, all of which could be pertinent. Questions of barriers to use and access also pertain here: expense, connectivity (a major concern), institutional and familial constraints, and an overall policy landscape that might be more or less benign.

*Developmental questions.* Finally there have emerged a set of questions which imply a more developmental approach than we had envisaged: how mobiles

might be used in formal sites of learning, for language and literacy development, for example, or how teachers might be made aware of the possibilities for their exploitation in learning contexts. We will continue to investigate ways of incorporating these concerns into the research design; it may be that there will be greater scope for such developmental work at a later stage.

## Research design

We currently envisage a three-level research design.

### *General*

At the top, most general level we will investigate correlations between mobile use and a range of variables: age; educational background; gender; geographical location (the urban/rural/tribal question). This is in an attempt to gain broad-brush data on general patterns and will involve large-scale survey work. It will take place first and will inform the research carried out at the other scales.

### *Intermediate*

At an intermediate level we will identify a number of sites (perhaps 6-10) where we can locate groups of individuals for more focused study. The choice of these sites will be ratified by a preliminary survey we will carry out as part of this year’s Mobigam activities, separate from the main research initiative: it will explore in a general way patterns of difference and similarity across geographical locations *inter alia* (see below). The choice of participants might also be driven by this preliminary survey. For instance, if we find that mobile use varies greatly between two distinct categories (e.g. older/

younger people or females/males), then those differences will be reflected in our choice of group. Alternatively at each site we will aim for a representative balance across some dimensions (e.g. age, gender), and make geographical location the main point of contrast. Numbers should be large enough to allow the comparison of sub-groups (e.g. all the Vernacular-medium educated people across the different sites; or all the school-age children). Once the sites have been identified and the people there recruited, we can use them to address some of the more focused questions that have emerged, by applying a range of appropriate strategies. Some such questions, together with indicative data sources, are:

*What is the nature of peoples' multilingual language practices using SMS?*

[Data: survey/diary study/content of SMS/stimulated recall interview. Could compare urban with rural patterns, or older/younger people]

*Gender: Is the use of mobile devices by men different from that by women?*

[Data: survey/diary study. Again we could compare urban with rural patterns.]

*How does use differ between the city and the countryside?*

[Data: survey/diary study, possibly augmented with interview data.]

*People as well as their devices are mobile. How does individual mobility relate to mobile use?*

[Data: logs from GPS tracking/diary study/interview.]

*Does use differ between those with different types of schooled background, e.g. those who attended English-medium*

*vs. Vernacular-medium schools?*

[Data: survey/diary study/group interview.]

Etc.

By locating the research at these sites, and by recruiting a certain number of participants at each one, we can carry out focused comparative studies, at a level of detail that the broad survey will not allow, but with larger numbers than the ethnographic case studies can afford. Work will carry on at each site that will contribute to addressing a number of different questions.

### *Ethnographic case study*

Finally, within these sites we can recruit one individual per site for the in-depth ethnographic investigation of mobile use. This will involve the recruitment and training of an ethnographer located in each place, who will track one individual for a certain period of time (or repeatedly, over an extended period), building up a picture of each individual who will become the subject of an in-depth case study. These case studies will involve observation, recording of situated interaction, and collection of mobile data. The focal individuals might range from urban elite to rural and tribal poor, and will also include people who are not expert users of English, and have perhaps attended vernacular-medium schools.

## **Sites**

As for research sites for the intermediate-level and the ethnographic work, we are considering four types of site: urban, 'semi' (rural/urban), rural, and 'tribal'. The precise location is not decided. Ahmedabad would be a clear



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candidate for one of the ‘urban’ sites, as would Bhavnagar, a somewhat smaller city where we have good contacts. Gandhinagar, just outside Ahmedabad, and Bhavnagar could be the two ‘centres’ of the research. Vallabh Vidyanagar itself, home of HM Patel Institute, falls into the category of ‘semi-rural’, and rural areas abound in the state, within reach of the urban centres with which we are most familiar. HM Patel Institute would be a good place to base the large-scale survey, because of its excellent contacts among students, ex-students and teachers across the state. Ensuring we can recruit researchers who can locate themselves in the different areas will be key to the success of the project.

## **Literature and database**

We will develop an extensive thematic literature review to provide a base for the research. The themes might encompass

- research methods appropriate for our study
- background on Gujarat (demographics; infrastructure; connectivity; coverage)
- Gujarat-specific educational initiatives involving new technology (e.g. EGRAM)

- education in Gujarat
- similar projects in India and in other countries
- mobile use
- digital literacies

## **Preliminary survey**

To provide a rationale for some of our initial decisions – choice of ‘intermediate’ research site being primary – we plan to carry out a survey of mobile use which we will distribute as widely as possible across the state between April and June 2013. This will aim to ascertain patterns of difference (e.g. of aspects of mobile use between urban and rural areas), which in turn will enable us to justify our ‘categories’ of area where we choose to locate the research. Its design will draw on the diary pro forma which we asked participants to complete prior to the research workshops.

## **Conclusion**

We plan to have a series of workshops in the month of June 2013 in four separate locations of Gujarat, keeping the research methods training in mind, but hope to extend our research base by also sharing our preliminary findings from the initial survey that we plan to administer.

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## H M Patel Institute of English Training and Research

### *A Report on International Conference*

# **‘Bridging the Gap Through English: Education, Equity, Empowerment and Employability’**

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An international conference on ‘Bridging the Gap Through English: Education, Equity, Empowerment and Employability’ was organized by HM Patel Institute of English Training and Research in Vallabh Vidyanagar during 22-23 June 2012.

The two-day event organized by the Society for Creation of Opportunity Through Proficiency in English (SCOPE) is being sponsored by CASIO, and the partner for promoting English for the programme is Times Foundation. University of Cambridge, ESOL Examinations, is the assessment and certification partner. The conference also has the approval of University Grants Commission.

The inaugural session discussed how the gap between demand and supply can be bridged through English. The session witnessed the presence of Dr. Jayanti Ravi, commissioner, higher education; R P Patel, secretary, Charutar Vidya Mandal; Harish Padh, vice-chancellor, SP University; R P Jadeja, director, HM Patel Institute of English Training and Research; and Sandeep Sharma, joint chief executive

officer, SCOPE and Dr Harshadbhai Shah, vice-chancellor, Children University.

Two international delegates, M Naka and Yokohama from CASIO, also participated in the conference along with CASIO’s country head Kulbhushan Seth.

In her address, Dr. Jayanti Ravi , the chief executive officer of SCOPE - said that states like Kerala were looking up to Gujarat for innovative approaches towards education.

The group of teachers, students, research scholars and entrepreneurs along with dignitaries from the Gujarat government had joined hands to take an oath to set higher standards and bridge the gap of employability and empowerment that is widening with each passing year for the youth in India.

Dr. Jayanti Ravi highlighted that the SCOPE has signed an MOU with the Times Foundation and was working to make the youth of Gujarat proficient in English. She even mentioned that the efforts being put in jointly with Times Foundation may ultimately increase the English readership in the region.





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