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Resuscitating Indian Ailing System: A Modern Man's Commitment

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Abstract

Moral values and graciousness, in the past, were prominent in most teenagers. Majority of the youths then learnt respect, courtesy, consideration, decency, propriety, honesty and righteousness from a young age, and had enough self-discipline to hold to these values. However, these moral values and self-discipline are slowly diminishing over the years, as most of the younger generation are gradually disregarding these ethics. The listed values have slowly faded away, as they mean little to these adolescents, as moral values and self-discipline are on the verge of disappearing. Slowly and gradually, all political and executive powers have gone into the hands of incompetent and corrupt individuals and groups.

The objective of the present paper is to discuss the present situation that prevails in the country, highlights the pathetic condition of men and women, examine the corrupt practices of politicians and bureaucrats. The paper closes with an invitation to the modern man to wake up to build a strong nation.

Keywords: Ethics, morals, politics, younger generation, governance

In the 21st century men and women are living an unhappy and a miserable life without any hope as they witness massive corruption, demonic greed, despotic hunger for power, mis-governance, policy paralysis, nepotism, criminalization of politics, daily rape stories, crimes/atrocities against women, monumental disparities of incomes, abundance of malnourished poor people and children, discord between religious groups, caste clashes, regional difference, and so on and so forth. They strongly believe that their lives will not change even though there is a change of governments over a period of time. They vehemently argues that the administrators, the policymakers, the people's representatives are doing nothing to create confidence by providing multiple opportunities. At the time of elections, the power mongers woo the voters, make umpteen promises that 'if they come into power, they will make their (*here 'their' refers to 'the lives of politicians' and not 'the public'*) lives better' but ignore those promises once they come to power and ask the youth to earn money themselves instead of depending on the governments. They have lost confidence because the politicians after coming into power exploit the national wealth, mint money, run

educational institutions and hospitals to degrade their value, bulge their bank accounts in Swiss bank, spend lakhs of rupees on birthday celebrations, crores of rupees on marriages, wander in luxurious cars bought from foreign countries, own thousands of acres of land, and live in posh houses. As a result, ethical and moral values such as compassion, humbleness, generosity, justice, tolerance, honesty, loyalty, respect, self-esteem, etc. are slowly diminishing among the modern men and are indulging in immoral, illegal, and unethical practices.

In modern times, there is a hue and cry about the depletion of morals and ethical values all India. The term morality can be used to 'some codes of conduct' forwarded by a society or culture or a nation. Ethics is a branch of philosophy which seeks to address the concepts of right and wrong. Every society has its specific moral values and definite ethics which have been formed for its own good, for its development, and for its own betterment.

Moral and ethical behaviour of a person is not written in any constitution of the world. It is an invisible cultural heritage and a legacy of the past. The deterioration of these invaluable ideas takes place because of various reasons of modernity. In so called civilized democratic society, as one proudly calls it, moral lapses occur not just people are unaware of them but because they do not follow them. Intentionally, they begin to violate the moral behaviour and ethical conduct. Everyone is preacher of morality but when it comes to practice they stand at distance. There is a wide gulf between what one says and what one practices. Tongue and heart are supposed to be complementary with each other but unfortunately they are contradictory to each other. It is the sad situation that is spread like a wild fire across the world in general and across the country in particular.

The term 'ethics' and 'good governance' have received wide attention in the contemporary discourse. Good governance is a product of the quality of decisions and actions of public leaders and officials that enhances the trust of the people and its leadership. Public interest and welfare of people is assumed to be the necessary condition of good governance which expresses itself through such attributes as efficiency, accountability, transparency, participation, rule of law, justice and elimination of corruption. Unethical behaviour and corrupt practices on the part of public officials in India and other developing countries are so wide spread that it is difficult to locate a single department which is free from the social evil. It goes much beyond and includes the abuse of public trust, misuse of authority and sacrifice of public interest for private gain. All these lead to unnecessary delay in decision making i.e. *paralysis of policies*. The need of the hour is infusing ethical sense, religious values in the minds of the public officials and politicians those who are steering administration of the nation.

Democracy is probably the most cherished ideal of our founding fathers. Unfortunately, the word politics has acquired a different significance in India and it is because of this that there is so much confusion at present time. Rulers are expected to observe high ethical values as ethics and politics are inseparable. The first generation of the leaders of the independent India are men with great morality and ethics and commitment towards the people. The ethical and moral legacy of our freedom fighters was inherited as they demonstrated a high degree of probity and honesty in public life. Leaders like, Gandhi,

Nehru, and Patel not only preached morality in public life but also practiced it. Gandhi believed that politics without morality is a thing to be avoided. However, in recent times there is a general feeling that the Indian political system is functioning under great strain. The concerns are being expressed over the general decline of values in public life. Recent trends in politics created an impression that the capacity of our democratic system is increasingly going down in ensuring probity in public life. Such a situation is not good for the future of the democracy and it needs to be arrested immediately.

The politicians and the bureaucrats resort to any means of unethical tendencies to reach their end. Trust of the public in our polity has taken a severe beating as systematic corruption continues to cast its long shadow over the entire political spectrum. Corruption has spread like a cancer in our entire system, condemning lofty ideals of our erstwhile leaders to a nadir. Public accountability and integrity of our political class and bureaucracy have sunk to abysmal lows. People in India should lament that many of our leaders are “a heap of broken images” as T.S. Eliot bemoans on the lack of the moral values in his classic, *The Waste Land*. This is not to out rightly condemning the entire political class or bureaucracy, as there are still a great many number of fine men and women of unquestionable integrity and unwavering commitment towering over the horizon. But the fact reminds that we are having a major crisis and it is paramount that we accept the hard truth rather than trying to brazen it out.

The motto of previous generations seemed to be ‘simple living, high thinking.’ Now a days the motto is ‘high living, no thinking’. In order to gratify their selfish desires, they stoop down to any extent. *The Bhagavad-Geeta* has defined ‘karma yoga’ as ‘the performing of the deeds without being attached to the result.’ The commitment shown by previous generations is totally missing. According to Vivekananda, every duty is holy and ‘devotion to duty is the highest form of worship of god.’ This statement explains the respect and honour of labour. It is considered as one of the highest forms of worship.

A nation can only prosper when its leaders and citizens are kind, just and cooperative to each other. Sadly, these qualities are missing from the life of today’s political rulers. One must do everything, one can alter the minds of the rulers towards the path of glory and commitment. Then, only, the nation becomes a better place to live in and also makes a progressive step instead of taking a retrogressive step.

Good words or talks cannot be a testimony to one’s character. One’s actions can only prove the real worth of an individual. One must practice what one preaches, because indulgence in hollow and boastful talks leads one to nowhere. Actions alone can put a man on the path to progress and success. Good words ought to be coupled with good deeds and there should be harmony in our conduct, behaviour and practice. Chanukya says “a man is great by deeds, not by birth.”¹ This is the great representation of Gita’s saying ‘Karmanye wadhikaraste’ which means ‘work to your best to reach the heights.’ Deeds, in a broad sense, ‘make the mortal being immortal’ set virtues for generations to aspire and emulate and provide a meaning for our very existence. As Philip James Bailey, an English poet who is most famous as the author of *Festus*, pens “We live in deeds, not in years; in thoughts, not breaths; in feelings, not in figures on a dial.”²

Indian democracy has evolved a great deal since independence. Political landscape of our nation has also changed beyond recognition. In the recent past, the people witnessed phenomenal movements against corruption led by the likes of Anna Hazare and Arvind Kejriwal. Some of the activists of the movement went as far as outright condemning of our constitution and democratic system. But it is the strength of our democracy that they were able to organize such a large scale agitations against the governments which should be unthinkable in an autocracy. Even in this troubled times, this very fact gives us a lot of confidence in our political system. But one has to accept that our democracy has its own inherent flaws. But then no system is flawless and the past experiences across the globe show us that a liberal democratic system is the best system with some reasonable restrictions.

Study of good literature, inculcating simplicity of life, maintaining the balance of mind, rendering selfless service to the society, imparting a true secular and democratic spirit will enhance the basic ethos of morality. Man without morals makes a little difference between him and an animal from which he is said to have evolved. Without these golden values, man will enter not a world of glorious bloom but in an inglorious doom.

The Indian heritage is remarkable for its lessons in love, peace tolerance, ethics and morals which are sadly missing from today's generation. Good words or talks cannot be a testimony to one's character. One's actions can only prove the real worth of an individual. We must practice what we preach, because indulgence in hollow and boastful talks leads one to nowhere. Actions alone can put a man on the path to progress and success. As said earlier, Good words ought to be coupled with good deeds and there should be harmony in our conduct, behaviour and practice.

The country needs young men and women of ethical quality, moral integrity and commitment to resuscitate our ailing system. Today, India and Indians are recognized as a benign responsible power whose ascendancy as a global elite is welcomed by most in the comity of nations. This has more to do with vibrant liberal democratic system than anything else. As India continues its rise as a leader of global commons, it is imperative that our leadership has the desired quality to discharge our growing responsibilities and to safeguard our core interests. Hopefully, our time tested democratic system will ones again churn out great leaders as it did with Gandhi, Nehru, Patel, Vajpayee and many more. Future of democracy is safe in India. But the quality of democracy one can sustain will have a major impact in determining India' course to fulfill her destiny as the world warms up to India's new standing as a great power. Hence, the country needs such youth with good ideals, values, and morals to guide and lead the nation and the public to the right path.

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Easterine Kire's *When the River Sleeps*: A Perspective

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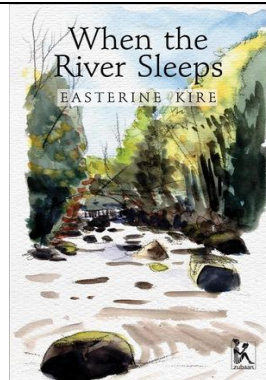
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ABSTRACT



The second half of the twentieth century witnessed a large scale proliferation of Indian English fiction across continents and cultures. Today, it spread to the North-East India too. Writers from the North-East have gained mainstream recognition. One such writer is Easterine Kire. Her novel "When *the River Sleeps*" wins the 2015 The Hindu Literary prize. It is a great work of art that tells the story of Vilie, an Angari man in Nagaland, who is obsessed with the sleeping river and the magical stone it contains beneath the water. Viliee sets out an epic journey in the quest for the stone, encountering men and spirits.

Kire's aim in the novel is not to narrate an adventure story, but to chart a man's journey from ignorance to experience. What

matters more is inexplicable natural world that hovers at the edge of human experience, where wisdom extracts its cost.

The present article is an attempt to discuss the techniques and other aspects employed by the writer.

In the postmodern era, novel is the most suitable literary medium to express thoughts, feelings, exploitation, agony, violence, and other aspects. It gained much viable and vital form, compared to drama, poetry, and prose, in world literature especially in the Indian Writing in English.

Indian English novel has occupied a unique place in the contemporary literature. It gained much popularity with the solid contribution made by Mulk Raj Anand, R.K. Narayan, and Raja Rao, who are popularly known as the Bio Trio. Taking queue from them women writers like Kamala Markandaya, Nayantara Sahgal, Jai Nimbkar, Shashi Deshpande, Anita Desai, Arundhati Roy, Kiran Desai, Manju Kapur, C.B. Divakaruni, and men writers like Salman Rushdie, Amitav Ghosh, Vikram Seth, Manju Kapoor, Aravind Adiga, Amit Chaudhuri, Vikram Swarup, and other literary icons have used the form to express the conditions and the situations of India thereby keeping it in the literary canon of contemporary world literature.

Today, especially in this post-modern period, its influence has fallen on the North East Indian States which were absent from any discourse on Indian literature over the years. Writers hailing from these States are coming out with multiple aspects to bring awareness on the present condition that prevails in those States. They are trying to transform the oral literature to written literature by producing it into English so that the readers across the world recognize their contribution. The English that these writers use is not the same as writers from the mainland use. Easterine Kire is a North-East writer who



Easterine Kire

occupied a significant place in the recent years. She summed up her motivation behind taking up writing as a career. She said in an interview, "I felt we needed to create written Naga Literature. We have so much oral narrative but with oral dying out, it's all going to be lost."¹ She acknowledged that "The 'native individual' is my raw material and I can write with confidence about their context because I have lived it too."³

Born on 29th March 1959 in a conflict-plagued Nagaland, India, to an Angari Naga family on Easterine Kire (Iralu) translator, poet, novelist, short story writer, writer of children books, and the Nagaland's first writer. She did her schooling from Kohima, graduated from Shillong followed by a course in journalism from Delhi. She won her doctoral scroll from Savitribai Phule Pune University. Later she actively involved in working to create better opportunities for the Naga youth and nurturing and evangelizing the Naga folktales.

Kire was a voracious reader. She was resonated by reading African writers while pursuing at the University. She loved the reading of the poetry of Hans Børli, Dylan Thomas, Matthew Mouse, and the early novels of Chinua Achebe and Thomas Hardy. She began her writing career as a translator from her native language, Tenyidie, into English. She published her first collection of poetry entitled *Kelhoukevira* in 1982 when she was at the age of 22. She then started writing short stories and novels. Soon, she became one of the finest story tellers from the region. She has written six novels, three collections of poetry, and short stories. She has translated over 200 oral poems from Tenyidie into English. Her project on *Narratives Silenced by War: Naga Folktales and People Stories* brought a new life into the literary heritage of the Naga people. Her works have been translated into German and other languages.

Kire's works reflect the realities of Naga people and the complexities around the colonial atrocities and discrimination. They have changed the lives of Naga women. They unveil the fascinating and vibrant Naga culture to the rest of the world. They evoke "a raw appeal of the old age traditions and scintillating folklore from the deepest corners of the mystic state of Nagaland."² Her prose is hauntingly beautiful, lyrical, and an example of her effortless hold over words and stories. She was awarded the Governor's Medal (2011), the Catalan PEN International Voice Award (2013), and The Hindu Prize for Best Fiction (2016) for excellent contribution to Naga literature.

Kirs's first novel *A Naga Village Remembered* (2003) is about a battle between the British forces and a Naga hamlet. It "tells the socio-cultural rituals and heroic deeds of a warrior village. It is a historical story of a true village society of Khonoma, wherein ordinary people meddle in everyday affairs of life."⁴ *A Terrible Matriarchy* (2007), Kire's second novel highlights the internal and social strife that grips Nagaland as a state in India. It is a bildungsroman, which follows the growth, emotions and experience of a female child. It exposes the perplexed tribal identity through the story of 'Dielieno' in her quest to overthrow patriarchal position. Her third novel *Mari* (2010) is based on the Japanese invasion of India in 1944 via Nagaland. It is a true story of a mother, who lost her fiancé in the war and made the decision to move ahead and lives her life. It tries to bring to the fore the everyday lives of the people of Nagaland.

Kire's fourth novel *Bitter Wormwood* (2011) spans from tumultuous period of the 1950s and 60s to the present day. The story revolves around the life and experiences of Mose, whose life spares the entire history of Naga struggle for self-determination. *Life on Hold* (2011), Kire's fifth novel concerns itself with the theme of self-sacrificing love that is central to the emotional relationship between the protagonists of the novel. Apart from bringing a focus on the vibrant Naga culture, the novel discusses the realities which have changed the lives of Naga women.

When the River Sleeps (2014), Kire's latest novel runs like a fable, without embellishments, deals with the existence of the novel's mythical hero. Set in the beautiful hills of Nagaland, it narrates the story of Vilie, a forty-eight-year-old lone Anagari hunter, who has made forest his home. Kire narrates Vilie's past and present life. In the past, when he was eighteen years old, he was in love with a bewitching girl named Mechusen and the girl also liked him. Everyone in his village believed that both of them would get married. But a mysterious fever killed her. She got fever when she went to the forest to collect the herbs along with the two of her friends. When she climbed down a tree after plucking a beautiful orchid, she could see a tall, dark man following her but her two friends could not see anything. On that evening, she got fever and soon died. Vilie, after her death, lost interest in his life and left village to make her forest his abode.

In the present, Vilie lives in the forest and hunters visit to stay with him. Even Rokolhoulie, a small boy, visits him along with his uncle and listens his story about the 'sleeping river.'

He tells them that he is constantly awakened by dreams of a certain river which a seer had mentioned to him. The river has a particular stone which has the power to grant its owner any wish. Some do not believe but Rokolhoulie believes that the story of the sleeping river is true. He says that "if you can wrest a stone from the heart of the sleeping river and take it home, it will grant you whatever it is empowered to grant you. It could be cattle, women, prowess in war, or success in the hunt."⁵ He also tells them that he has been getting dreams and nightmares almost every month for the last two years, ever since he had heard about this sleeping river.

The journey is almost surreal because Vilie makes his way through the hills of Nagaland. It also has an aura of supernaturalism as Vilie encounter weretigers, widow-spirits, and demons in his quest of the river of his dreams. As he travels on foot, he seeks shelter every now and then and this brings him into contact with the villagers who are kind and also ruthless men who try to blame him on a murder that he happened to witness.

In chapter 22 only, Vilie comes to know about the real existence of the sleeping river from Kani, Subale's husband. Kani tells him that the river is just beyond the Barak. He further tells him that the sleeping river is guarded by the widow-woman spirits. If Vilie is protected, there would be no harm from them; if not they would tear him into pieces. Kani tells him that the protection is nothing but a good heart and a good conscience. Subale also tells him about the interval between the time and widow-woman who disappear behind the hills. The river would stop flowing and go to sleep when they disappear. Vilie has to use it correctly. He has to plunge into the river when it would go to sleep and get the heart-stone.

Through his courage and will power, Vilie finally succeeds and takes possession of the stone that he has dreamed about. On his way home, he meets a kind-hearted young woman named Ate, who has settled in a village to encourage women. It is believed that she has magical powers that can bring a curse on anyone by just pointing a finger. Convinced that Ate is harmless and also because all the inhabitants of that village had suddenly fled the village due to some unknown reason, Vilie brings Ate home along with him. Knowing that the forest is unsafe for her, she settles in his ancestral village with his aunts and gives her the heart-stone. Back in his home at the heart of the forest, Vilie is brutally murdered by a man who coveted the stone to attain worldly possessions. Ate who is now married with Asakho visits Vilie's home every quarter of the year and claims to feel his presence there. Ate tells Asakho that heart-stone gives Vilie spiritual knowledge but not the wealth as others have taken it wrongly. The wisdom of the stone is more spiritual than physical. Thus, the novel is a book of legend and myths. It also documents the conflicts that arise when an alien ideology is introduced to an indigenous culture. Vilie, like Ulysses who plunges into adventure, leaves us with mysterious at every time.

The title of the novel is highly ironic in the sense that the river never sleeps. It appears to fall into sleep but at once when Vilie gets into it, it becomes alive and active and takes him with its water. The word 'river' symbolically suggests

human mind. Vilie's mind is always active. It never goes to sleep as he is a born hunter. However, he goes to sleep at the end of the novel for no reason at all. His sleep (death) remains a mysterious one to the readers. Hence, the title 'When the River Sleeps' is more apt and more relevant. It suggests a movement rather than stillness.

Much of the novel takes place inside the forest as the readers travel along with Vilie who undertakes the epic journey in search of the river of his dreams. When Vilie takes shelter in the villages, the readers are also transported to take a glimpse of the lives of village people. Vilie's journey is to find the sleeping river and to extract the heart-stone from the heart, river bed, involves narrative recursion. The novelist blends facts and fantasy and makes use of magic spells. There are sudden incursions of fantastic elements. Especially in the beginning of the novel, the novelist narrates Vilie's efforts to extract the heart-stone from the bed of sleeping river as a real one but later it is revealed that it is a dream that persists in the mind of Vilie for the past two years. Secondly, Vilie's love for Mechuseno is a real one but her death is blended with an element of fantasy as she has been haunted by a spirit of a man and has to die in the end. Thirdly, Vilie's encounter with a Weretiger on three instances has a tinge of magic realism. He uttered the names like "kuovil, Menuhoulie, Wetsho". Then the Weretiger fled away. Fourthly, the spirits in "Rahuria", forest spirits, the spirits in the form of beautiful girls in Tuesday Market, and widow-women spirits, who guard the sleep river are the embodiments of magic realism. They appear, threaten, brighten Vilie in his adventure. Fifthly, the story of Ate and her sister, Zote has an element of fantasy. Their power to destroy things in their fingers is an illustration of magic realism. Sixthly, in the end, Vilie's death remains a mysterious one. It has a blend of magic realism. On the whole, the novel, true to magic realism, is narrated in a dream-like mood with forest spirits and their songs. It has Tolkienish touch of magic quality.

Ecocriticism is the study of the relationship that literature shares with natural environment / nature. This novel is set in the beautiful hills of Nagaland. The forest is home to many characters in the novel and nature is presented as an empowered, benevolent provider which protects all those who take refuge in it. Vilie, "the guardian of the forest" (72), takes shelter in the villages of the forest. Villages invite Vilie, a stranger and a weary traveller into their homes and gives him food and shelter expecting nothing in return.

Vilie assumes that the time is two in the noon by looking at the Sun in the horizon. Women gather nettle from the forest to engage in bark weaving – an art passed on from generations to make bark-cloth. Men catch fish from the nearby river to make a hearty meal for the tired Vilie. People work under the open skies chanting working songs. People fall asleep listening to the sound of insects, owls hooting, frog calls and jackal in the distance. Thus, Kire, in *When the River Sleeps*, exalted the rural life which is untouched in modernism and unadulterated by technology.

In the power hierarchy, nature is presented as empowered but not oppressed. It has the power to endow blessings and

grant wishes. The river mentioned in the title of the novel itself is a good example. Nature is Vilie's protector and he is nature's protector. The forest is home to Vilie and he is in turn the 'guardian of the forest.' The forest department of Nagaland has declared him the "official protector of the rare tragopan" (36) which nested in Vilie's part of the forest. Vilie's death is significant because he dies protecting the heart-stone which is sacred and precious.

Nature provides an antidote and cure for all ailments and the people rely on it heavily for treatment of any kind. When Vilie is stung by nettle plants, Idele, an old woman in the forest plucks the leaves of a small bitten worm wood plant and kneads it to a pulp in her hand. She also gives him rock bee honey stating that it is a 'cure-all' (38). For injuries and open wounds, Vilie males paster of Ciena plant. For bigger wounds, he uses pungent 'Japan nha' (a kind of weed) and rock bee honey.

Natures helps Vilie to conquer fear. When he witnesses the murder in a shelter that he took refuge in the night, his first instinct was torn. He fled for his life and little did he think that there was a chance for culprits to blame him for the murder. He sought refuge in the forest to escape from the many people who were after him. The serenity of nature in the forest helps Vilie to think clearly and take the right decision which is to walk to the ancestral village and to try to attain justice. Nature helps him not just to conquer the fear of the people but also the fear of spirits too. He conquers the fear of gushing water spirit of the river simply by invoking nature as he said, 'sky is my father, earth is my mother, stand aside death!' Heart-stone which belongs to Vilie at the end is the greatest spirit.

Personification of nature is done in *When the River Sleeps*. Vilie asserts every now and then that 'the forest is my life.' Nature consoles him when he is lonely as mother. The forest also protected him from the evil in the heart of man. Nature has shared a close knit relationship with the text. Thus, Kire has woven both natural and supernatural elements together in her narration of the story.

Kire has used conversational style in the novel. The blind intermingling of superstition, rationality and compassion is a hallmark of the novel. The subplot of the novel involves the killing a migrant Nepali family which comprises Krishna and his wife.

Critics say that the novel adopts the technique of magic realism as the most part of it is quite thrilling but still makes the reader realize from time to time that it is not fantasy but rather people's real beliefs. Kire's intention is to narrate an adventurous story and to chant out a man's journey from ignorance to experience.

Few feel that the novel is confused. The writing is too simple and the characters are too immature for this to be an adult book. There are not one but three brutal murders for this to be a children's book. Whatever the comments may be, "*When the River Sleeps* is a tale of very subtle adventure set in the Naga hills. It has culture background of a few of the Naga tribes of Nagaland."⁶ Its simple and picturesque story makes

the reader travel places, brings closure to nature, discover one's own roots. The magic realism along with the brevity of narrative style used in the novel reveals the mysteries of the

forest and sustainable outlook of tribes and their relationship with the forests.

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IMP - A Strategy to Hone Learners' LSRW Skills

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Abstract

Nobody in the world never said 'teaching is the easiest profession.' Most of them strongly believe that teaching is the toughest job as it involves a lot of mental activities. The recent survey conducted by TES Connect, a website that is helping the teachers share the burden of their jobs, unearthed surprising results. The report by destroying the myth that the teachers are spending an easy life says that the teachers are found among the hardest workers in the country. The poll also found that 81 per cent of teachers believed the 'hidden hours' of work they do went unnoticed by employers, parents, and pupils - leading to the 'lazy teacher' myth.



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IMP – A Strategy to Hone Learners' LSRW Skills

Abstract: Nobody in the world never said 'teaching is the easiest profession.' Most of them strongly believe that teaching is the toughest job as it involves a lot of mental activities. The recent survey conducted by TES Connect, a website that is helping the teachers share the burden of their jobs, unearthed surprising results. The report by destroying the myth that the teachers are spending an easy life says that the teachers are found among the hardest workers in the country. The poll also found that 81 per cent of teachers believed the 'hidden hours' of work they do went unnoticed by employers, parents, and pupils – leading to the 'lazy teacher' myth.

Teaching in the modern era has become more difficult with the advent of technology. Today, the teachers need multiple approaches to improve learners' basic skills. They are expected to use a wide range of strategies in the classroom. They should have deep subject knowledge and also need to develop a rich repertoire of teaching strategies which include direct instruction to the whole class, guided discovery, group work, supporting self-study, and individual enquiry. They need to reflect on their practices, collaborate with other individuals, develop supportive networks, and acquire strong skills in the use of technology for effective teaching and tracking learner learning.

The aim of the present paper is not to identify and discuss any method but to suggest something what an undergraduate teacher should do before he/she starts teaching and try to hone the LSRW skills so as to enable him unlock the door of success.

Keywords: Teaching, Technology, LSRW Skills, Strategies, Promote.

Nobody in the world never said ‘teaching is the easiest profession.’ Most of them strongly believe that teaching is the most toughest job as it involves a lot of mental activities. The recent survey conducted by TES Connect, a website that is helping the teachers share the burden of their jobs, unearthed surprising results. The report by destroying the myth that the teachers are spending an easy life says that the teachers are found among the hardest workers in the country. The poll also found that 81 percent of teachers believed the ‘hidden hours’ of work they do went unnoticed by employers, parents, and pupils – leading to the ‘lazy teacher’ myth. It says:

70% of teachers do an ‘all-nighter’ to prepare for classwork just to complete their workload and teach the lessons effectively. Teachers worked on average of 48.3 hours a week – far outstripping other professions including barristers, doctors, managing directors. Teachers were second only to production managers and directors of mining and energy firms in the league table of hardest working professions.¹

Adria Zafirakou, the UK’s first Global Teacher Prize winner, strongly believes that the teachers are extending their responsibilities to pupils outside the classroom. She says that the teachers are working incredibly hard. The work that they do after school or college and the hours they put in just blows me away. In her own words,

Teachers need to feel more valued because I don't think they are being valued at the moment. ... The problem is, teachers work so hard, they work above and beyond, it's not a 9-5 job, it never will be. They work during their holidays – yes, they have holidays, but I can guarantee you they're working. Teachers are inside doing additional classes, getting kids ready for their exams. I think another thing teachers need more of is appreciation. Teachers are so conscientious, they don't want to get it wrong, they don't want to fail the kids at all, but on the other hand they're working themselves to ground.²

Teaching in the modern era has become more difficult with the advent of technology. Today, the teachers need to adopt multiple strategies to enhance the requisite skills of the learners. They should have deep subject knowledge and a rich repertoire of teaching strategies which include direct instruction to the whole class, guided discovery, group work, supporting self-study, and individual enquire. They must reflect on their practices, collaborate with other individuals, develop supportive networks, and acquire strong skills in the use of technology for effective teaching and tracking learner learning. In a nutshell, they ought to love their profession, be inquisitive, and learn new and innovative techniques. Zafirakou remarks:

Teaching is the greatest job in the world, but teachers need to go in with eyes wide open about what it really is, because it is hard and it does not get easy. You learn to pick up pace, you learn to work on a level of adrenaline.³

In the present globalized context and changing demands of employment and employers, good LSRW skills are the key to success. Especially, they are highly essential for the graduates who enter into the world of opportunities because the employers hire only those graduates who are extremely good at all the skills.

Due to their demand, linguists and researchers always work on developing and designing teaching methods and materials which would help the learners in mastering the LSRW skills. Those methods assist the teacher to teach the English language effectively and to hone the learners' skills. In spite of those methods and approaches, the modern teachers, sometimes, feel that they should think and search for the most effective method to sharpen pupils' skills. They also accept the truth that the selection of the 'right method' ensures their success as a teacher, and it helps them in honing the skills.

The aim of the present paper is not to identify and discuss any such method but to suggest something what an undergraduate teacher should do before he/she starts teaching and try to improve the basic skills of the learners. The reason is majority of the learners in undergraduate colleges hail from privileged sections, rural areas, and belong to first generation. They face too many problems in improving their basic skills as they do not have adequate exposure to the English language. Very few learners are able to speak, read, and write in English. Keeping this in view, a teacher ought to remove inhibitions among them, mentor them over a period of time, and finally give enough practice to the learners.

Most of the learners have inhibitions and feel that English language is very difficult to learn. They hesitate to speak in English at least for a minute. They fear to write a single sentence as they think that the sentence may not be grammatically correct. They get embarrassed because of their accent and poor pronunciation. They believe that they do not know how to build and elaborate sentences. Because they are always afraid of others who may laugh at their mistakes. Some learners get anxious and instantly lose their ability to speak comfortably. Lack of vocabulary is another reason that threaten the learners to speak English. When learners fail to improve their skills because of these inhibitions, it is the duty of a language teacher to remove them and mentor them properly.

Mentoring is the most difficult task. A teacher has to pay attention on each individual, identify their weaknesses, and mentor them properly. No doubt, it is the difficult task for a teacher in India, as the classrooms are overloaded with more than sixty learners, he/she must try to identify the slow learners and motivate them. This kind of motivation benefits the learners because it encourages their participation in collective activities and promote involvement with others. Effective mentoring builds confidence among the learners and allow them to make significant contributions. The learners become productive and come out with new ideas. Effective mentoring helps to ensure and assess the needs of the learners and consider the types of people who might best help them. Be realistic about what you can do for your mentees and help them understand what they can expect from you. Assist your learners in their search for multiple mentors. Analyze what your mentees need and help them develop a balance between seeking your help and taking on more responsibility as they develop professionally. Your mentees will differ in their needs and willingness to seek your help, and some may not have a firm grasp of their goals or needs. While you should establish standards of excellence and professionalism for all your mentees, adjust your approach depending on the developmental stage of each mentee. Mentor should see that his teaching should be learner centred and task oriented rather than teacher centred. If the learners do not use the language they cannot learn the language. The only way to promote their skills is through practice.

In this changed scenario of globalization, the English teacher has to change his/her role from a 'classroom-dominated one' to a 'facilitator' to develop the spoken skills of the learner. The amount of time that a teacher is to spend for preparation is also increasing with the recent innovative techniques like teaching through games, teaching through Audio-visual aids, teaching through Internet, teaching phonetics through music, etc. in imparting the language skills.

The learning doesn't take place in Indian classroom. The reason is that there isn't enough Practice and many learners have very few opportunities to speak the target language either in and out of the class. The teacher must create a friendly and conducive atmosphere to improve the basic skills – Listening, Speaking, Reading, and Writing – of the learners.

To improve the listening skills of the learners, a teacher may follow these strategies. Before teaching, a teacher must ensure the learner to know the benefits of teaching. He/she must say that the goal of listening is to understand what is being said and to obtain specific information on a topic. While teaching topics that are prescribed for their course, he/she must ask the learners to focus on him/her. He/she must speak slowly so that the learners should not get the feeling that the teacher is fast. If he/she maintains an average speed and teaches, learners will definitely listen and understand the content. At the same time, a teacher's focus, while teaching, should be only on the topic without any deviation. To make the learners listen attentively, a teacher may also use analogies and anecdotes relevant to the topic. A teacher must also allow the learners to hear as much of English as possible while using a variety of teaching methods.

To enhance the speaking skills of the learners, a teacher should give many activities like – group discussions, seminars, debates, role-play, and skits – so that the learners can use the language more independently. Getting them to work in pairs or small groups is also essential as each learner will have more time to practice which is the key for speaking English. The best way to involve the learners in speaking activities is by giving them interesting topics to know the strengths and weaknesses. To do this the teacher has to think first about what is interesting to the learners and on what they can get more ideas. For instance, give a topic like 'Advantages and Disadvantages of Using Mobile.' Naturally such topics would arouse curiosity among the learners to participate and say something on the

topic. When all the learners start involving in those activities give them a difficult topic like ‘Impact of Demonetization on the Country’s Economy’ or ‘Pros and Cons of GST.’ At the same time give them appropriate inputs on the topic. For example, what is Demonetization? How would it be good or bad for the economy? Whether all the classes would get enough benefits from GST. Then the teacher should ask the learners to collect some more information on the topic, add their views, and present them in the class. When they start speaking, identify the frequent mistakes which they commit during the activity, and rectify them after listening to all the learners without pointing at anybody. This avoids embarrassment for the individual who made the mistake, but encourages them continue his participation in the activities. Slowly, he would realize himself that the speaking can be improved by using it in various learning activities.

To enrich the reading skills of the learners, a teacher may insist the learners to read as many books and materials as possible in English. He/she must say that only by reading one can improve one’s skill in India where reading materials overweigh speaking modules. He/she must ask the learners to reading English newspapers regularly. Along with the newspapers, they may have to read short stories, essays, humorous features, novels, and plays. A teacher must ask the learners to read three types of reading material namely ‘Light Reading,’ ‘Relevant Reading,’ and ‘Metaphysical Reading.’ Daily newspapers, weeklies, monthlies constitute the light reading material. One may read for a while and ignore them later. The text books and the relevant criticism on them constitute serious and useful reading. The books on philosophy and theosophy constitute Metaphysical reading. He/she must also make them remind an important observation made by Jawaharlal Nehru “Thought without action is abortion, and action without thought is folly.” He/she has to say that one can develop one’s own thinking by reading good books systematically. Thus, by reading English books one can learn the language.

To develop the writing skills of the learners, a teacher may ask the learners to start with simple sentences. In the initial stages, a teacher should give topics like “Write about your day’s activities?” While giving this topic he/she must instruct the learners to start writing by following the structure of subject + verb + object. If they write this for two or three days, then the teacher may ask the learners to change simple sentences into compound sentences and write on the same topic. This may be continued for another two to three days. Later, the learners may be asked to use ‘wh’ words and write a paragraph on the same topic. After a gap of one week, a teacher may give some inputs and give any topic which would arouse curiosity in them. Thus, by involving the students in the activities, exposing them towards language, and by with rigorous practice, a teacher can certainly improve the language skills of the learner.

To conclude, LSRW skills are mandatory for every graduate to grab the opportunities in this highly competitive world. Hence, the teacher should follow the strategy of ‘imp’, and be a guide to remove inhibitions, to mentor them over a period of time, and to give enough practice to sharpen the skills of the learners.

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MODERN BRITISH DRAMA AND ITS MAJOR FORMS

- **Dr. T. Jeevan Kumar**, Assistant Professor of English, K.H. Government Degree College, Dharmavaram.

Abstract

In the history of twentieth century drama, modern British drama in English has occupied the most significant place. It perfectly exhibits the condition of a man in the present society. It heralded the birth of the new drama, and gave it a refreshing vitality which had almost reached the nadir of its fame as a powerful literary force. Realism and Naturalism are the most significant qualities that are primarily concentrated by the dramatists.

The aim of the current paper is to discuss the features of modern British drama in English along with its practitioners such as Henrik Ibsen, the Norwegian dramatist, who invented 'the problem play,' discussed the problems of life in a realistic way and offered solutions to those problems, George Bernard Shaw, the greatest figure in introducing realism and naturalism in his plays, Thomas Stearn(s) Eliot, the greatest modern poet who inaugurated poetic drama, Arnold Wesker in whose the 'Kitchen Sink Drama' took its perfect shape, and Harold Pinter, the greatest dramatist of the twentieth century, who popularized 'the theatre of the Absurd,' a post-World War II designation that focuses largely on the idea of existentialism and expresses what happens when human existence has no meaning or purpose and therefore all communication breaks down.

Keywords: Modernism, Problem Play, Poetic Drama, Kitchen-sink Drama, Absurd Drama

Introduction:

Modernism may be seen as a literary movement, spanning the period from the last quarter of the nineteenth century in France and from 1890 in Great Britain and Germany to the start of the Second World War. As an artistic and cultural movement,

Modernism may be said to have begun in the last decades of the 19th century in parts of Europe. In the early decades of the 20th century, it spread to the USA. In fact, literary modernism cannot be studied in one continent alone