

ISSN : 2349-3038

www.jlfourthworldlitt.com

An International Peer Reviewed Journal
The Cultural and Literary Nationalism of Fourth World



Prof. Raja Sekhar, Patteti
Editor-in-Chief

Associate Editors:
Srinivasa Rao N.
Janaiah, S.
Manjusha Ch. V.

An International Peer Reviewed Journal

The Cultural and Literary Nationalism of Fourth World
(ISSN - 2349- 3038)

Volumes: 5&6 2019-2020
Half Yearly (Bi-Annual)

Website: www.jlfourthworldlitt.com

Editor-in-Chief:

Prof. Raja Sekhar, Patteti

Department of English
Acharya Nagarjuna University
Nagarjuna Nagar, Guntur -522510
Andhra Pradesh, India.

Associate Editors:

Dr. Srinivasa Rao, N.
Dept. of English
Gitam University
Visakhapatnam

Dr. Janaiah, S.
Dept. of English
Acharya Nagarjuna University
Nagarjuna Nagar,
Guntur

Ch.V. Manjusha
Dept. of English
Acharya Nagarjuna University
Nagarjuna Nagar,
Guntur

CONTENTS

- The Earth is in the ER: Here's Another Curve
That Needs Bending
- **Bruce E. Johansen** 1 - 2
- "I Can't Breathe:" Dying While Black in America
(Today's Lynchings and Ending the Heritage of Slavery)
- **Bruce E. Johansen** 3 - 34
- A Statistical Survey of The Chenchu - A Scheduled Tribe in
Andhra Pradesh
- **K. Madhu Babu** 35 - 45
- Reconstructing the History and Negotiating the Modernity:
An Insight into Narayan's Kocharethi
- **V. Nirmala** 46 - 51
- The Government of AP is Moving Towards Building a Sustainable
Welfare State: A Literary Perspective
- **Raju Bollavarapu** 52 - 57
- Waiata: A Re-Collection of Maori Imagination
- **Nagesh. A** 58 - 62
- Voice of Nature and Culture in Love Medicine: Louise Erdrich
- **B. Sarala Kumari** 63 - 69
- Deprivation and Social Exclusion of Dalit Children in Gogu Shyamala's
Father May be an Elephant and Mother Only a Small Basket but... 70 - 76
- **S. Kanya Kumari**
- The Agonizing Revolt against Kohistani Patriarchy in Zaitoon's Escape in
Bapsi Sidhwa's Pakistani Bride 77 - 82
- **P. Sobha Rani**

A study on the Dichotomy of Native and non-Native
Relations in the writings of Thomas King

88 - 90

- **L. V. L. Himani**

"White Ice, White Players:" Understanding the Indigenous
Self-expression and Resilience in Richard Wagamese's
Indian Horse

100 - 104

- **B. Suresh**

Bama's Sangati is a Mirror of the Vigor and Resilience of
Dalit Women in the Midst of Misery (With Special
Reference to the Paraiyar Community in India)

105 - 108

- **D. Fathima Rani**

A Sneak Peek into the Secrete World of Sentinelees

109 - 112

- **J. Naga Madhuri**

Reunion of Aboriginal Family in Melissa Lucashenko's
Too Much Lip

113 - 115

- **S. Naga Padma**

Ambedkar's Philosophy of Education - A Special Focus
on the Primary, Higher and University Education

116 - 118

- **P. S. Kiran Kumar**

The Agonizing Revolt against Kohistani Patriarchy in Zaitoon's Escape in Bapsi Sidhwa's *Pakistani Bride*

P. Sobha Rani

Lecture in English

SWR, Govt. Degree College (G)

Kanchikacherla. A.P.

Email Id: sobharaj1818@gmail.com

Abstract

Patriarchy is a social system in which men hold primary power and predominant roles of political leadership, moral authority, social privilege and control of property. This ideology explains and justifies the dominance and inherent natural difference between man and women. Many feminists referred patriarchy as a primary cause of women's oppression. The women who suffered most the physical abuse, torture and humiliation were borne silently. They were hushed up by the dominant men. The change in the social status of women is reflected in most of the feminist writings. Resistance, fight for change and freedom from the brutal patriarchy is the core theme which Bapsi Sidhwa voices through *The Pakistani Bride*. This paper presents the psycho-physical maltreatment of women by presenting the stark reality of pathetic condition of women in a remote Kohistani tribal community in Karakorum Range of mountains in Pakistan in contrary to the exemplary resistance rendered by women against the oppressive male hegemony.

Key Words: Patriarchy, Women's Oppression, Male Hegemony, and Kohishti.

Internationally, women's life is rooted in patriarchy. Either in the past or present the life of women is centered upon patriarchy. In the patriarchal world the domination of men is so strong. Many movements have emerged to protest and expel the suffering, suppression and plight of women on the whole. Literature has been a power instrument of the feminist movements. In the literary world Bapsi Sidhwa stands distinctive by being very subtle and covert in dealing with the feminist leitmotif. In her novels she presents the ruthless reality of women's suffering in its naked brutality. In *Pakistani Bride* Bapsi Sidhwa confronts the issues of women of different class and social backgrounds. All female characters in the plot from Zaitoon, the protagonist to Carol an American girl who marries a Pakistani army officer are symbols of victimization. Another aspect in the novel is its depiction of the stark reality of pathetic condition of women in remote Kohistan tribal community in Karakorum Range of mountains in Pakistan.

The beginning and the end of the story is set in the backdrop of Kohistani tribal community pitched in the Himalayas in the Northern Province of Pakistan. The Kohistani tribe lives on the banks of Indus River and strives hard to survive by cultivating the mountain steppes and by rearing cattle. "Survival being the sole aim of life in those uncompromising mountains they ask for no more" (12). The tough and strong man take his pride in family prestige and indulge in bloody inter family feuds, whenever they think their honour is afflicted even slightly. The feuds among the trigger-happy tribal people usually and up in devastating bloodshed. For them honouring the word given is the highest dictum of pride. They die for it as easily as they take others life for it. *Pakistani Bride* is based on a real life story. It is an encumbrance of woman's zest for life. The narration of the story starts from Kohistan with the life of Qasim and ends at Kohistan with the life of Qasim's adopted daughter Zaitoon. Kohistani community is an indictment of its brutal treatment of women. Afshan, wife of Qasim was betrayed by her father by marrying her to a boy five years younger to her just because father Resham Khan has not been able to repay the loan he has taken from Qasim the father Arbab a year ago. Through Afshan, Sidhwa shows how in spite of their misfortune women are adaptable to the conditions with an indomitable courage. Afshan accepts her lot cheerfully. She helps her mother-in-law, grooms her young husband and bears him six children. Unfortunately neither she nor her children survive the ravages of the epidemic. Qasim is the lone survivor. He leaves the mountains to Jullandher to work as a watchman at a bank. In Jullandher he lives isolated for several years until he commits a murder of revenge.

Amid the partition-chaos he boards a refugee train bound for Lahore, where he meets Munni's family. When Munni's parents were murdered during the partition riots, Qasim takes her to be his daughter, renames her Zaitoon in memory of his own dead. As the years pass Qasim makes a fortune but grows increasingly nostalgic about his life in the hills. Zaitoon in Lahore grows up secluded in Quila Gujjar Singh. There they come into contact with Miriam and Nikka Pethawan. Miriam takes care of Zaitoon as her own child. The irony of the plot is that Qasim rears the orphan close to his heart but his nostalgic connection with his tribe makes him impulsively to gift the girl in marriage to his distant nephew of the tribe. Zaitoon conceding her father's decision further drives the plot from a dramatic turn to traumatic future that follows. Zaitoon's gratitude and love for Qasim propels her faith into to dire conditions. Bapsi Sidhwa's candid and realistic presentation of the brutality against women in the patriarchal tribal culture of Kohistan not only

shocking but it keeps us thinking of the horrid life of women in the remote corners of Pakistan. Once married to Sakhi, her life becomes miserable. Sidhwa artistically and delicately describes the tragic and comic aspects of the first night of Zaitoon's marriage. It seems that the entire code of honour of the tribe rests on notions of sexual superiority and possessiveness. Sakhi treats Zaitoon cruelly and frightens her through murderous instincts. Her attempts to adjust herself to her fate becomes in vain.

Zaitoon's agony starts right from the day of her marriage. The welcome to the bride from the women of the tribe did not put Zaitoon at ease. The features of Hamida, mother of the bridegroom made Zaitoon loath her prospective relatives. "Zaitoon studied the fallow face of Hamida with a concealed revulsion. Deep scars on Hamida's cheeks disended her toothless mouth in a curious grin. Old at forty, she had suffered a malicious disease that had shrunk strips of her skin and stamped her face with a perennial grimace." That night Qasim and Zaitoon are taken into a cave to rest, quivering Zaitoon implores Qasim to take her back to plains and expresses her anguish in clear terms: "'Abba', she begged in fierce whisper, 'take me back. I'll look after you always. How will you manage without me – and the food? If I must marry, marry me to someone from the plains. That jawan at the camp, Abba, I think he likes me. I will die rather than live here'" (157). Though Qasim for the first time wonders if he was doing the right thing, he nonetheless obstinately insists on his word given to Misra Khan.

Sidhwa describes the aftermath of Zaitoon's fateful matrimony in a gripping way. She unveils the harsh, dominant and suppressive male's pride of the tribal clan in a commendable narrative. The marriage takes place amidst tribal modes of celebration and Zaitoon waits for the bridegroom in the room. Sakhi lacks all the tenderness and lifts Zaitoon's veil in an awkward manner:

Sakhi surveyed his diffident bride with mounting excitement. Here was a woman all his own, he thought with proprietorial lust and pride, a woman with strangely thick lashes and large black eyes that had flashed in onlooker her entire sensuality. But even as he thought this, the corroding jealousy of the past few days suddenly surged up in him in a murderous fusion of hate and fever. He tore the phoonngat from her head and hold in her arms in a cruel grip he panted inarticulate hatred into her face. (160)

Once married, women become the property of their husbands. They must be protected by their husbands otherwise someone else may molest them. Ultimately women had no choice but to accept their fate as it comes. As a young bride, Zaitoon soon realizes the absurdity of her romantic illusion about marriage. Yunus Khan, brother of Sakhi, who taunted him always of not being a man enough to control his wife, eventually lead to increase of savagery on his part towards his "possessions." In blind rage, he first batters his ox until the beast collapses and nearly dies. When his mother tries to save the animal, he beats her with a stick:

"I'll teach you," he hissed,

I'll teach you meddling women.

You think you can make a

Fool of me? Do you? (173)

When Zaitoon tries to stop him from beating his mother, he begins to thrash her.

You are my Woman! I'll teach

You to obey me? (173)

He inflicted his savage brutality upon Zaitoon in order to "tame" her whenever she dares to go against his wishes. She is the virtual prisoner with Sakhi observing her every move. Just because he observes Zaitoon childishly waving at the army zeep, he loses his temper, and expresses his hatred and bitterness: 'You whore,' he hissed. His fury was so intense she thought he would kill her. He cleared his throat and spat full in her face. 'You dirty, black little bitch, waving at those pigs...' Gripping her with one hand he waved the other in a lewd caricature of the girl's brief gesture. 'Waving at that shit-eating swine. You wanted him to stop and fuck you, didn't you' (185)! He slaps her hard, and swinging her pitilessly by the arm, flings her to the ground. A sharp flit cuts into her breast. In desperation she wildly lunges at him and butts her head between his legs. In the brief scuffle, the cord of Sakhi's shalwar comes undone and flops to his ankles. He, blanching with shame, looks around to check if someone has witnessed his ultimate humiliation. He quickly secures the cord of his shalwar and fall on Zaitoon. He kicks her between her legs repeatedly until she faints and he himself gets exhausted. He lifts her body across his shoulders and carries her home. That night she resolves to escape. Sidhwa does not stop at mere depiction of pathetic conditions but continues to make her protagonists revolt and address those conditions of suppression.

Bapsi Sidhwa's candid and realistic presentation of the brutality against women in the patriarchal tribal culture of Kohistan not only shocks us but keeps us

thinking of the horrid life of women in the remote corners of Pakistan. Zaitoon's escape to freedom is a great victory against the patriarchal system. The system is indeed oppressive. It becomes clear even to old Hamida, Sakhi's mother though she herself belongs to the tribe. "Who had been so proud and valiant and whole heartedly subservient to the ruthless code her forebears, now loathed it with all her heart" (191). However, she is too weak to change anything. Hamida's thoughts are significant because she is what Zaitoon would be if she continued to live in the hills. Hers is one of the series of graphic images of women that the author employs to show what Zaitoon's options are. Zaitoon's escape from the rigid traditional tribal community is considered by Fawzia Afzal-Khan as "a spirit of defiance which endorses a challenge to the strictures of patriarchy" (Fawzia 9). With the escape of Zaitoon, the honour of the clan is at stake. Sakhi, his brother and the clansmen sets out to hunt her, find and kill her. She chooses the most difficult route to escape. She travels for ten days facing all the hardships- she is attacked by vulture one morning, she comes across a leopard which was shot down by a hunter just the day before she reaches the bridge, which was the final point of her escape she was raped by two tribal brutes for two hours, at the beach of the river. That evening after regaining the consciousness, she forcefully pulls up her weak body until she reaches the bridge.

According to Sidhwa, the Kohistani traditions were not changed much in spite the world around it has transformed. The bridge can be considered as the emblem built to advance towards the Kohistani's separate and unique ways. Zaitoon reaches the bridge following the river. "her journey assumes the role of a 'rite of passage,' which Zaitoon has to 'pass' through successfully, not only to gain identity for herself but to literally survive." (Furruk 142) Zaitoon is rescued by Major Mushtaq, wrapped her in her own blanket transfers her away to the other side of the bridge. Major tells Sakhi that his wife is dead and he has to believe his words. So, Sakhi lies to his tribe's men that he has buried his wife with his own hands. Sidhwa's prime aim of the story is to preserve life and to celebrate the freedom of women. She symbolizes Zaitoon as strong and courageous woman facing domination of a tribal system. Her escape and revolt is 'deflecting the direction of destiny' She does not end her life but faces it against all its odd circumstances. Her gruesome journey is odyssey of woman to claim her honour and freedom.

References:

Fawzia, Afzal-Khan. "Women in History." *International Literature in English Essays on the Major Writers*. Edited by Robert L. Ross, Garland publishing, 1999, p. 9.

Khan, Furrak. "Women, Identity and Dis-Location in The Bride." *The Novels of Bapsi Sidhwa*. Edited by R.K. Dawan and Novy Kapadia, Prestige, 1999, pp. 140-151.

Sidhwa, Bapsi. *The Pakistani Bride*. Penguin, 1990.

ISSN: 2395-2636(P)
ISSN: 2321-3108(E)
Impact Factor :6.8992 (ICI)

Research Journal of English Language and Literature (RJELAL)

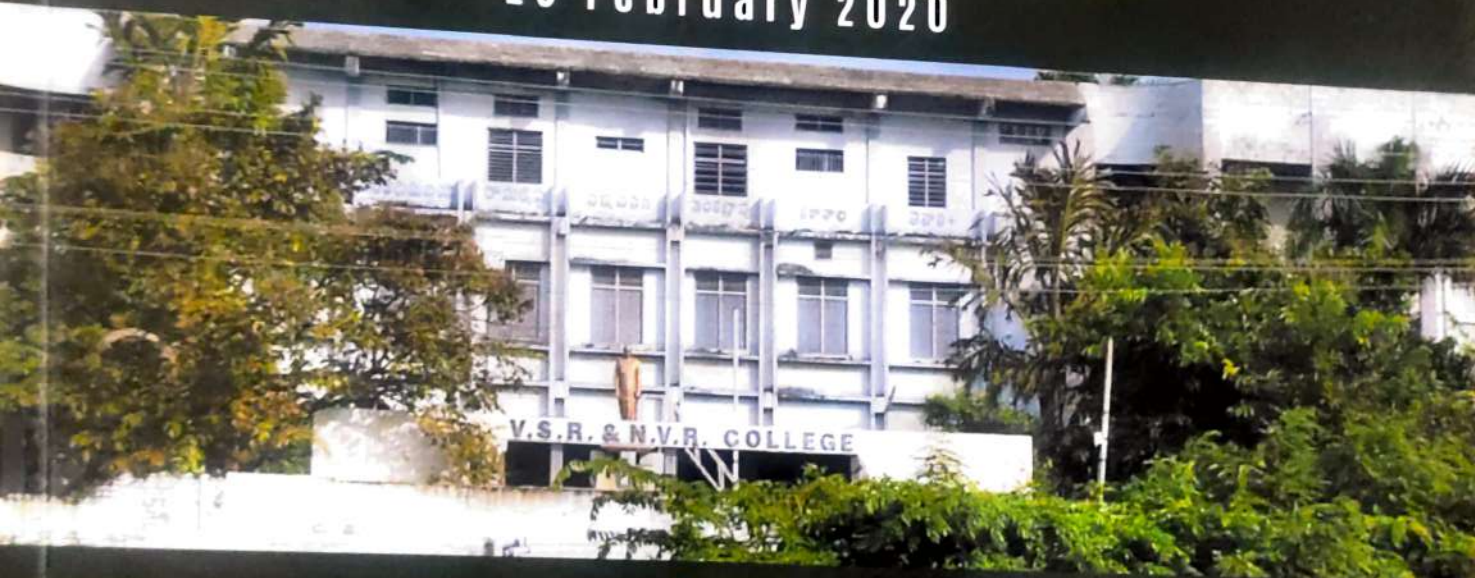
International, Open access, Indexed, Peer Reviewed and Refereed Journal
www.rjelal.com



Proceedings of One Day National Seminar on

LEARNER CENTRED APPROACHES AND EFFECTIVE CLASS ROOM MANAGEMENT

29 February 2020



Organized By

Department of English
in Collaboration with IQAC & Alumni
Association of VSR & NVR College
(Autonomous & Re-accredited)

Tenali, Andhra Pradesh, India

<http://vsrnvr.ac.in/>

Affiliated to Acharya Nagarjuna University

Convener

Smt. M. Sudha Rani

Dept of English

Sponsored by UGC
(Autonomous fund)

Organizing Secretary

Dr. I. Kesava Rao

Dept. of English

INDEX
Volume 8, S1: 2020

S.No	Article Details	Page No
1.	BUILDING THE GULF BETWEEN A CONVENTIONAL INSTRUCTOR AND A CONTEMPORARY LEARNER <i>Tummala Sai Momata, Lecturer, Dept of English, Andhra Loyola College, Vijayawada</i>	1
2.	THE DEVELOPMENT OF THE EFFECTIVE LEARNING ENVIRONMENT BY CREATING AN EFFECTIVE TEACHING IN THE CLASSROOM <i>D.Gangaiah, Department of Economics, VSR & NVR College, Tenali-522201, A.P., India</i>	4
3.	CONTEMPORARY TEACHING TECHNIQUES IN EDUCATION <i>Evuru Poleraiah, Lect. In Commerce, S.V.R.M College, Nagaram, AP, India</i>	10
4.	EQUIPMENT FOR DIGITAL LITERATES AND METHODS OF ENGLISH LANGUAGE TEACHING <i>Kishore Kumar Chintala¹, Dr T Siva Prasad² Lecturer in English,²Principal, KVR, KVR & MKR College, Khajpalem</i>	13
5.	CLASSROOM MANAGEMENT FOR EFFECTIVE TEACHING <i>Goli Malleswari</i>	16
6.	STUDENT- CENTERED APPROACH TO TEACHING AND LEARNING IN HIGHER EDUCATION FOR QUALITY DEVELOPMENT' <i>V. Krupa Vani, Department of Commerce, VSR&NVR College, Tenalli, AP, India</i>	19
7.	ENGLISH LANGUAGE TEACHING AND LEARNING: THE ROLE OF ICT <i>P. Sobha Rani, Lecturer in English, SWR & GDC (G), Kanchikacherla</i> <i>P. Dinesh Babu, Lecturer in English, VRS & YRN College, Chirala</i>	22
8.	NEW PERSPECTIVES METHODS IN TEACHING ENGLISH LANGUAGE <i>N. Thyaga Raju, S. A. S. Govt. Aided Degree College, Vijayawada</i>	26
9.	THE ROLE OF TEACHER IN ENGLISH LANGUAGE COMMUNICATION SKILLS (ELCS) <i>K.Suresh, Department of Physics, VSR & NVR College, Tenali-522201, Guntur Dt, A.P, India</i>	30
10.	A RADICAL ALTERATION IN SELF-DIRECTED LEARNING <i>Lanke.Subha, Lecturer, Dept of English, Andhra Loyola College, Vijayawada</i>	33
11.	CLASSROOM MANAGEMENT IN LEARNER-CENTERED LEARNING & LIBRARY AS A CLASSROOM <i>M. Sri Vani, Dept of Library & Information Science, VSR&NVR College, Tenali</i>	36
12.	MANAGING UNDERGRADUATE CLASSROOMS: USING MIXED METHOD FOR THE EFFECTIVE LEARNING OUTCOMES <i>G.Sharada, Lecturer, Sardar Patel College, Secunderabad-025</i>	39
13.	MULTIPLE TEACHING TECHNIQUES APPROPRIATE FOR STUDENT LEARNING <i>N. Sharmila Rani, Associate Professor, Dept. of English, Sardar Patel College, Secunderabad, Telangana</i>	44
14.	THE ENGLISH LANGUAGE IN DEVELOPMENT <i>N.Bujji Babu¹ and L.Cyril Arun Kumar²</i>	47

¹Department of Chemistry, VSR & NVR College, Tenali-522201, Guntur Dt, A.P, India

²Department of Zoology, VSR & NVR College, Tenali-522201, Guntur Dt, A.P, India

15.	A COHERENT METHOD (S) IN THE ESL CLASS	52
	<i>V. Pala Prasada Rao, Department of English, JKC College, Guntur</i>	
16.	ROLE OF TEACHER IN STUDENT CENTERED LEARNING METHOD	55
	<i>K. Ankama Rao, Lecturer in Physics, VSR & NVR College, Tenali</i>	
17.	THE COMMUNICATIVE APPROACH: ETHNOGRAPHIC AND COGNITIVE	59
	<i>I. Kesava Rao, Department of English, VSR&NVR College, Tenali</i>	
18.	ENHANCING THE SPEAKING SKILLS THROUGH INSTRUCTIONS: AN ETHNIC STUDY ON RURAL STUDENTS' VERBAL PRESENTATIONS IN CLASSROOM	64
	<i>V. Chandra Sekhara Rao¹, Gomatam Mohana Charyulu²</i>	
	¹ Research Scholar & Asst. Professor, Division of English, Department of Sciences and Humanities, VFSTR Deemed to be University, Vadlamudi, Guntur, A.P.	
	² Research Supervisor & Professor, Division of English, Department of Sciences and Humanities, VFSTR Deemed to be University, Vadlamudi, Guntur, A.P.	
19.	PEDAGOGIC PRACTICES: AN OVERVIEW OF REFLECTIVE PRACTICE	68
	<i>A. Nagesh, Lecturer in English, P.B.N.College, Nidubrolu.</i>	
	<i>V. Padmaja, Lecturer in Mathematics, P.B.N.College, Nidubrolu</i>	
20.	ROLE OF TEACHERS AS FACILITATORS IN LEARNING	71
	<i>Epuri Suneetha, Lecturer In English, VSR & NVR College, Tenali</i>	
21.	REDEFINING: THE ROLE OF TEACHERS IN THE 21 ST CENTURY-THE NEED TO BECOME MODERN KNOWLEDGE	73
	<i>Neerukonda Viswasa Rao, Head, The Department of English, S.V.K.P. College, Markapur</i>	
22.	TEACHING OF ENGLISH LANGUAGE SKILLS AND THEIR USES	77
	<i>Putla.Ananda Rao, Lecturer in English, The Bapatla College of Arts and Sciences, Bapatla</i>	
23.	CREATIVE AID OF MOBILE APP TO PROMOTE INTRINSIC MOTIVATION FOR LANGUAGE PROFICIENCY	79
	<i>Dammu Betty Beaulah, Research Scholar, EFLU, Hyderabad</i>	
24.	THE QUALITIES OF GOOD TEACHERS	82
	<i>Timee Ronra Shimray, PhD (ELE), EFLU, Hyderabad</i>	
25.	A QUALITATIVE STUDY ON ROLE OF TEACHER IN NOURISHING STUDENTS CAREE	86
	<i>R.vijayakumar, Department of English, Andhra Loyola College, Vijayawada</i>	
	<i>R.sonia priyadarshini, Department of English, ch.sd.st.theresas college for women, Eluru,</i>	
26.	ENGLISH COMMUNICATION ENHANCES EMPLOYABILITY SKILLS	88
	<i>M.Velanganni, lecturer in commerce, VSR &NVR college, Tenali</i>	
27.	KEY TO EFFECTIVE CLASSROOM MANAGEMENT	90
	<i>G.SOWJANYA, Lecturer in Commerce, VSR & NVR College, Tenali</i>	
28.	STUDENT-CENTRED LEARNING METHODS	93

	M. Sulochana Department of Chemistry, VSR & NVR College, Tenali, Guntur, A.P, India	
29.	USING LEARNER-CENTRED APPROACHES TO ENHANCE THE STATUS OF TRIBAL LEARNERS Malavath Nikhil Naik, Research Scholar, The English and Foreign Languages University	95
30.	LEARNER CENTERED APPROACH K. Shobha Rani, Department of Chemistry, VSR & NVR College, Tenali	98
31.	IMPORTANT ELEMENTS FOR EFFECTIVE CLASSROOM MANAGEMENT M. Sudha Rani, Lecturer in English, VSR & NVR College, Tenali	101
32.	THE ROLE OF COMMUNICATIVE LANGUAGE TEACHING (CLT) IN A LEARNER CENTERED CLASSROOM Ganta Srinivasulu, Lecturer in English, Sri ABR Government Degree College, Repalle	103
33.	BENEFITS OF STUDENT CENTERED LEARNING B.Jhansi Rani, Lecturer in English, VSR & NVR College, Tenali	106
34.	PARADIGM SHIFT FROM TEACHER CENTRIC TO LEARNER CENTRIC CLASSROOM Ch.Radhika, Department of English, University College of Engineering & Technology, Acharya Nagarjuna University, Nagarjuna Nagar – 522510, Andhra Pradesh	109
35.	CHALLENGES OF STUDENT- CENTRED LEARNING – A NOTE K.Sreelakshamma, Associate Professor, Department of Political Science, Hindu College, Guntur	113
36.	HOW CAN THE TEACHER BE A FACILITATOR? Pitla SrinivasaRao, Department of in English, VSR & NVR COLLEGE, TENALI	118
37.	INNOVATIVE TEACHING METHODS OF MODERN ERA Smt. M.Vijaya Lakshmi, Asst. Professor in English, Government College for Women, (A) Guntur	120
38.	LEARNER CENTERED TEACHING B. Subhashini, Dept. of English, A.N.R. College, Gudivada	122
39.	MULTIPLE TEACHING TECHNIQUES APPROPRIATE FOR STUDENT LEARNING A.V.Rajya Lakshmi, Dept. English, The Bapatla College Of Arts And Sciences, Bapatla	125
40.	LEARNER CENTERED APPROACHES K.V.Padmavathi, Lecturer in Telugu, VSR & NVR College, Tenali	127
41.	TEACHERS AS FACILITATORS A. Muni Sankara Swamy, Department of Political Science, VSR&NVR COLLEGE, TENALI	129
42.	ADVANTAGES AND DISADVANTAGES OF STUDENT CENTERED LEARNING N. Kutumba Rao, Lecturer in English, GVSM Govt. Degree college, Ulavapadu, Prakasam	132

'ENGLISH LANGUAGE TEACHING AND LEARNING: THE ROLE OF ICT

P. SOBHA RANI¹, P. DINESH BABU²

¹Lecturer in English, SWR & GDC (G), Kanchikacherla

²Lecturer in English, VRS & YRN College, Chirala

Abstract

Information and Communication Technologies (ICT) can play a pivotal role in language learning. The use of computers and networks improve the quality of teaching and learning. It is an umbrella term that integrates store, retrieve, manipulate, and transmit or receiving information electronically in a digital form. It creates a new dimension for classrooms, teachers and students. The latest method of teaching is Computer Assisted Language Learning (CALL) which is an effective method of teaching and learning English language skills. Using computers and the Internet makes the class learning more vivid and pleasant. It add variety that breaks the monotony of teaching. ICT has the potential to meet the needs of new generation students to fulfill in English teaching and learning. This paper tries to explore on how language learning and teaching is enhanced by using information and communication technology.

Keywords: blog, CALL, computer, digital, MALL, ICT, internet,

Information and Communication Technologies (ICT) have become inseparable parts of our daily lives. They change the way we live, the way we spend our spare time and the way we work. It's almost impossible to even imagine the modern facilities without the use of technology. Therefore, education process too could not remain untouched by these inventions. In this digital era, the new generation students are attracted towards technology, technology based learning than lecture based learning. The role of technology in teaching and learning is rapidly becoming one of the most important and widely discussed issues in contemporary education policy (Rosen and Well, 1995; and Thierer, 2000). ICT can expand access to language programmes, use of computers and networks and improve the quality of teaching and learning in general English language in particular.

There is no one best way to teach English language in a single optimal set of teaching materials. This is because learners will vary both in how they learn and what they need and want to learn. Therefore, no single 'magic bullet' offers to support language learning of ESL students across all ages. Looking at the current provision of language teaching, and at the future languages strategy, there are a number of key roles that information and communication

technology ICTs have the potential to fulfill in English teaching and learning. A number of tools exist to help learners work on their writing/publishing collaboratively, often linked in a local area network. Language learners use ICT to help them publish their work using word processors, DTP (desk top publishing), audio recording and editing tools, digital cameras and presentations with the help of Power point.

The application of ICT gives more opportunities for communication between peer learners. They can exchange information in real time, can participate in blog discussions, work in teams on different projects, exchange emails, search for information, etc. By using the authentic material provided by the Internet, the learners will have a better insight into the culture of the country and people. Various kinds of technology commonly use in English language learning context are interactive media, Computer Language Labs, Audio devices, Internet, Radio, Television, and Mobile gadgets etc.

Interactive media: Interactive media is the integration of digital media including combinations of electronic text, graphics, moving images, audio, games and animation sound, into a structured digital computer-based environment that allows people to

interact with the data for appropriate purposes. The digital environment can include the Internet, telecoms and interactive digital television.

Radio: Radio presents the best speech model to the ESL learners, it is a source of learning pronunciation, stress, rhythm, and intonation etc. It helps in developing the comprehension by listening.

Television: Television can be used effectively in teaching English. It has the combination of sound and imagery renders it a powerful aid to learning. It brings live and real events as they actually happen.

Overhead Projector (OHP): Overhead Projectors project transparencies onto a screen or a white wall (Salaberri1996:428). It is as simple as effective. A light is shone through a transparency the size of a sheet or a note paper, projecting it onto an ordinary film screen or a white board or wall, which will focus the student's attention. This provides the lesson with effective, quick interaction from both teacher and students (Jones 1982:9). It is also possible to photocopy texts, pictures, diagrams.

Audio: Audio extracts are very motivating for students especially for the young ones, as they usually involve breaking classroom routine by means of songs, games or dialogues performed by young native speakers. They should mainly be designed to improve the understanding of oral messages.

Video: The most outstanding feature of using videos is the ability to present communicative situations in a complete way (Loneragan 1984). The combination of both sound and image shown in a context is a powerful tool in the ESL classroom. The speakers, the setting, the gestures, can be seen and heard and at the same time. Technical features of video players allow the teachers to be stopped, replayed or played forward in part or full and can even be used with sound muted. It is also possible for students to make their own video performances, reacting their own stories, video-clips, dialogues by using the video camera. The main advantage of using video recordings is that they provide language within a natural context.

Computer Assisted Language Learning (CALL): The computer as a tool refers to the usage of computers as vehicles for delivering instructional materials to

learners for understanding language through spelling and grammar checkers, desktop editing programmes. All these steps belong to CALL (Computer-assisted language learning). Computers are used widely in schools, colleges and universities. Using computers as a tool in language classroom can enhance students' language learning skills. Many studies have found positive effect associated with technology aided instruction (Burnett, 1994, and Fitzgerald and Warner, 1996). Higher education institutions get advantage of information and communication technology in order to facilitate a rich teaching and learning environment (Beatty, 2003; Chiu, Liou, & Yeh, 2007; Hancock, Bray, & Nason, 2002; Hemard, 2006; Higgins, 1993; Scrimshaw, 1993; Wang & Zhang, 2005; White, 2006).

- The advantages of computer programs allow users to edit and save a written text.
- E-mail exchanges also allow students in different areas to communicate with each other quickly and easily.
- The use of computers in language classrooms helps students to learn or conduct activities independently, in small groups or with some support from teachers.
- By utilizing the computers, students can search various sources for learning materials, can interact with people in different countries, and can receive immediate feedback by getting their exercises automatically corrected.
- Provides appropriate feedback and assessment of content knowledge and English skills.
- Offering opportunities for meaningful practice of language in authentic contexts.
- Offering opportunities for maximal progress in language acquisition through responsive diagnostic and feedback systems.
- Learners are able to access high quality teaching and learning at any time and any place.
- Information previously available only through a professor or an instructor is accessible on demand through computers and the internet.
- Well designed multimedia learning materials can be more effective than the traditional classroom methods because students learn more easily and quickly through illustrations,

animation, different structuring of materials, and increased control of interaction with learning materials.

- New technologies can be designed to develop and facilitate higher order learning skills, such as problem solving, decision making and critical thinking.
- Interaction with teachers can be structured and managed through online communications to provide greater access and flexibility for both students and teachers.
- Computer – mediated communication can facilitate team teaching, use of guest faculty from other institutions, and multicultural and international classes.
- Computer makes the students to increase their self-expressions and active learning.

CALL Lab: The CALL laboratory is a computer based laboratory set up to facilitate the teaching and learning of languages. This laboratory enhances the atmosphere for language learning by providing students with the opportunity to use the computer as a learning tool through language interactive activities and computer simulations. There is a lot of software available on the market that can be used in the multimedia language laboratory, for example: KVAN solutions, Globalina, Online Software, Magnetic Infotech etc. Nowadays, there are also laboratories with computers with a connection to the Internet. These are called Web Assisted Language Laboratories (WALL). The multimedia language lab helps to learn and enhance the language proficiency by sharing the course materials within a second where the teacher and the students involved effortlessly.

Internet: The Internet refers to the electronic networks that link people and information, through computers and other digital devices, allowing communication and information retrieval. It can be used as a medium of language learning through e-mail, which allows language learners to communicate with "Web pals" in other countries. WWW (World Wide Web) offers a wide range of authentic material and promoting development of new learning strategies. Students can also create their own web sites or projects, according to their

individual needs, inside and outside the classroom; using chat-rooms, articles, class-conferencing, Skype, etc. All these allow the learner to participate in the target language culture.

Blog: A blog is a type of website which has post or entries appearing in reverse chronological order. Blogging has become very popular, especially in the sphere of education. It becomes communicative and interactive when participants assume multiple roles in the writing process, as writers who write and post, as readers or reviewers who respond to other writers' posts and as writer-readers who, returning to their own posts, react to criticism of their own posts. It is easier to share information and generate discussion through blogging. Instead of text books and traditional methods, many educators prefer using these new techniques to teach students, and gain experience with various forms of social media. By means of blogging, students can sharpen their writing skills.

Mobile Assisted Language Learning (MALL): Like Computer Assisted Language Learning (CALL), Mobile Assisted Language Learning (MALL) may also prove to be very helpful in honing language skills. Teaching of English as a Second Language demands a high level of innovation and integration of various teaching techniques. In the context of India, the teaching of English is quite challenging as it offers a teacher plethora of opportunities to apply modern means of communication in order to cater to growing requirements of learners and improve their language skills. There is no doubt that technology is changing the learning environment and teaching experience as well. Mobile devices are gaining immense popularity among masses as these devices are small, smart, portable, and comfortable to utilize. Mobile devices cover cell phones, personal digital assistants, smart phones, tablets etc. All these devices can be used in language classrooms easily.

Now a days, technology based education is just like fast food to the minds of students. ICT provides opportunities for students in the era of globalization. It is very essential key component factor to develop LSRW skills. It creates something new beyond the human mind or human resource. In the field of ICT, Internet literally plays a major role which provides

unlimited features to browse the web, visit companies, governments, museums, universities, colleges and schools etc. read the news, explore libraries, read books, get software, play games, watch videos, get a degree, have a discussion, chat, read programs on other computers, exchange messages. Computer Assisted Language Learning (CALL) was a topic of relevance mostly to those with a special interest in that area. These new technologies are bringing the real world into the classroom. We can make use of new technologies in our classroom which depend on the availability of an internet connection: we may use ICT either on-line or off-line.

References

- Ahmed, Khurshid and Graville Corbett, Margaret Rogers and Roland Sussex: "Computer, Language Learning and Language Teaching".
- Ellis, Rod: "The Study of Second Language Acquisition", Second Edition, Oxford.
- Fotos, Sandra and Charles Browne: "New perspectives on CALL for second language classroom".
- Mohanty, Laxman, & Neharika Vohra: "ICT Strategies for Schools": Sage Publication, New Delhi/Thousand Oaks/London.
- Nagaraj, Geetha: "English Language Teaching: Approaches, Methods, Techniques": Second Edition, Orient Longman Private Limited.
- Richards, Jack C. & Theodore S. Rodgers: "Approaches and Methods in Language Teaching": Second Edition, Cambridge University Press.



International Journal of Research

AN ISO : 7021 - 2008 Certified Journal
(UGC Approved Journal)

ID No. : 10J6CF07B9446F97 ISSN No : 2236-6124 Impact Factor : 5.7
web. www.ijrpublisher.com



**A Two Day
International Seminar on**



CONTEMPORARY SOUTH ASIAN LITERATURE : GENDER AND ENVIRONMENT

24th & 25th January, 2019
Organized by Department of English
Under RUSA

Special Edition

Multi Disciplinary Journal

*Conference
Book*



Ch.S.D. St. Theresa's College for Women (Autonomous)

College for Excellence NAAC A - 3.56 CGPA (4th Cycle)

Eluru, W.G. District, Andhra Pradesh.

e-mail : interconfsacl@gmail.com, www.chsd-theresacollege.net

In Collaboration with Department of English
University College of Arts & Commerce

Adikavi Nannaya University.
RAJAMAHENDRAVARAM, E.G. DIST, A.P.

INDEX

S.NO	TITTLE	PAGE NUMBERS
1	UNEARTHING THE GREEN ELEMENTS IN THE HUNGRY TIDE: AN ECOCRITICAL READING	1-3
2	Citizenship & Culture; A Guiding force to reckon in South Asian Literature, A brief retrospection	4-10
3	GENDER CONCERNS IN THE WHITE MUGHALS AS A WORK OF SOUTH ASIAN LITERATURE	11-13
4	Culture and Social Identity ---- A Translation study of Dr. Vizai Bhaskar's The Return of Gandhi	14-19
5	Societal and civilizing cataclysm and commotion: A study on "The Glass Bead Curtain" by Lakshmi Kannan	20-23
6	The portrayal of Indian women in the selected short stories of Volga	24-30
7	Hypocrisy and Control on women in Bapsi Sidhwa's "An American Brat"	31-35
8	Globalization and its impact on Culture	36-42
9	An Ecocritical Study of Judith Wright's Select Poems	43-48
10	Narrating Dalit Feminist Consciousness: Bama's Autobiographical Novel SANGATI	49-58
11	Identity crisis in Chitra Banerjee Divakaruni's Oleander Girl	59-67
12	Identity of self in the drama The Chair written by Dr. D. Vizai Bhaskar	68-74
13	FASHION AND IDENTITY	75-78
14	ETHNO-BOTANICAL STUDIES OF MADDIGADDA AND PINJERUKONDA VILLAGES NEAR ADDATEGELA, EAST GODAVARI DISTRICT, ANDHRA PRADESH, INDIA.	79-84

15	Defiance as Dalit Discourse: Bama's Karukku as the literature of the Dalit Voice	86-100
16	Reflection of Diaspora in Chitra Banerjee Divakaruni's Oleander Girl: A Novel and Before We Visit Goddess	101-108
17	The Poetic Representation of Oppression in the Works of Mahashvetha Devi	109-113
18	Globalization and Diasporic Narration with Special reference to Rohinton Mistry	114-124
19	GENDER DIVERSITIES, IDENTITY CONCERNS AND CHALLENGES IN THE CONTEXT OF SHASHI DESPANDE'S WRITINGS	125-130
20	QUEST FOR IDENTITY AND EXPLORATION OF FEMININE PSYCHE: In THE SHADOW LINES	131-135
21	CHANGING TRENDS IN FAMILY LIVING	136-143
22	IMPORTANCE OF LANGUAGE AND CULTURE	144-148
23	Dismantling of Euro-centric Discourses and Ideologies of Colonial Rulers: A Study on Amitav Ghosh's "The Glass Palace"	149-155
24	Feminist Voice in Meena Kandasamy's poem Ms. Militancy	156-162
25	Celebrating Ecoconsciousness: A study of Romesh Gunasekhara's novels Reef, The Sandglass and Heaven's Edge	163-170
26	Meena Alexander as a Diaspora writer	171-176
27	Application of Immunostimulants as a means of Environmental concern: Immunex Ds and H-Treat on the immune response of Labeo rohita during aeromoniasis.	177-183
28	AT HOME IN AN ALIEN LAND -A STUDY OF CHITRA BANERJEE DIVAKARUNI'S ARRANGED MARRIAGE	184-190
29	ECOLOGY - Its Issues and Implications in Present Scenario (In the Light of Pope Francis' Encyclical Letter "Laudato Si")	191-199
30	Sustaining the Web of Life	200-208

31	Dattani's TARA: A Twinkling Star in the Post Colonial Indian Drama	209-214
32	Assertion of Self in the Select Novels of ShashiDeshpandey and Chitra Banerjee Divakaruni	215-220
33	Identity Crisis In Jai Shree Mishra's 'Ancient Promises'	221-227
34	THE LITERATURE ON PROTOTYPE THEORY FOR IDENTITY	228-231
35	Galaxy Of Monarch Butterflies In The Indian English Literature	232-237
36	Impact of Cultural Transformation on Globalization	238-244
37	Revelation of Ruskin bond's self in "the woman on platform 8" and "the funeral"	245-251
38	P. Sivakami's "The Taming of Women" as a Tapestry of fierce feminism	252-261
39	"An Introduction"- My Confessional Note.	262-267
40	A Thematic Study on the Plight of Indian Immigrants in Kiran Desai's The Inheritance of Loss	268-277
41	Ecological Consciousness in Kamala Markandaya's 'Nectar in a Sieve'	278-280
42	Dalit Literature: Quest for Identity	281-285
43	Feminism in Shashi Deshpande's That Long Silence.	286-290
44	FOLKLORE IN INDIAN LITERATURE: A TOOL FOR ENTERTAINMENT	291-299
45	The Ecological Consciousness in the play of Girish Karnad " The Fire and the Rain"	300-305
46	Jhumpa Lahiri's Interpreter of Maladies: The interpreter of Melodies of Musings	306-314
47	GENDER SENSITIZATION IN THE SELECT NOVELS OF ANITA NAIR.	315-321
48	Patriarchal Dualism: A Study on characters of Kamala Markandeya's 'Nectar in a Sieve'	322-326
49	Voices of Revolt and Romanticism in the "River Poems" of Mamang Dai	327-334
50	Brass Tacks of V.S Naipaul's 'India: A Million Mutinies Now'	335-341

51	Christine.L.marron 's novel "a study on Ecology without culture as Ecological consciousness": rethinking the image of culture but not Nature"	342-349
52	Portrayal of Men in the select fictional writings of Chitra Banerjee Divakaruni and Anita Rau Badami.	350-357
53	Ripples of Excitement with Undercurrent of Tension: A Study of Indu's Predicament in Shashi Deshpande's <i>Roots and Shadows</i>	358-363
54	POSTCOLONIAL DYNAMICS IN SOUTH ASIAN LITERATURE	364-368
55	ECOFEMINISM IN THE NOVELS OF KAVERY NAMBISAN	369-374
56	Ecological Consciousness in Kamala Markandaya's 'Nectar in a Sieve'	375-379
57	A CRITICAL STUDY ON SPIRITUAL ECOLOGY IN INDIA	380-384
58	<u>DISPLACEMENT AS MAJOR THEMATIC CONCERN IN BAPSI SIDHWA</u>	385-389

DISPLACEMENT AS MAJOR THEMATIC CONCERN IN BAPSI SIDHWA

P. Sobha Rani. M.A., M.Phil., PGDTE
Lecturer in English
SWR Govt. College for Girls
Kanchikacherla

Abstract

This paper aims at focusing on the theme of displacement in the novels of Bapsi Sidhwa's novels- "The Pakistani Bride", "The Crow Eaters", "Cracking India". Sidhwa extracts it from ethnic history as a member of Parsi community. These narratives provide fresh insights into the cultural milieu as well as the complexities of the Parsi community. The best part of it is that she does it with good humour and wit, so that description of Parsi society does not appear as a dull account of facts.

Keywords: Displacement, partition, culture, colonization, religion, tribal, humour, western.

Displacement appears as a dominant thematic concern almost in all the novels of Bapsi Sidhwa. In *the Pakistani Bride*, Qasim, a Kohistani, after losing his family due to epidemic, moves to plains of Lahore and settles there. He picks up, Munni (Zaitoon), a young victim of violence of Partition, who too is driven by fate to a new place. Her later displacement to Kohistan and her escape from there forms the central theme. The journey of Zaitoon analogously marks the hardships a woman has to face and the perils she has to overcome to achieve her right to freedom and dignity. Zaitoon flees from the brook in the morning groping her way through the mountains only at the sunset to stop for rest: "Her every thought bent on flight, she had driven her body relentlessly through the mountains, intuitively following the river downstream." (*The Pakistani Bride* 192) She takes the most difficult path as tribal party would search the easy paths first. Carol, another character, an American girl, moves to Pakistan after marrying an army officer.

Carol and Zaitoon have many things in common. Uprooted from their cultural backdrops, both of them land up in alien social milieu. Carol, a sales girl in America, falls in love with a Pakistani student and marries him. As he joins Pakistani Army and is posted at Pakistan-Afghanistan Border at Kohistan, she follows him to the Camp at Dubair. Her fascinating world of Carol fades away with the over possessive and suspicious nature of her husband. Her disillusion, after witnessing the patriarchal Pakistani tradition, leads her to depressive spell. Zaitoon, on similar lines, brought up in plains of Punjab, joins the tribe of rough

mountain terrains in Kohistan. Her dreams of tall and handsome heroes bound to pride and honour fade away after she encounters the mindless brutality of Sakhi. Her youthful romantic fantasy of Kohistan gets blurred by the harsh reality of tribal life it offers.

While Carol shows her vehemence at the male hegemony with secret romance with her husband's friend, Zaitoon expresses her rebellion by fleeing from Kohistan. The rebellious vehemence in Carol and Zaitoon represents the spirit of womanhood to fight the age-old tradition of patriarchy. While Zaitoon's flight is more arduous, the rebellion of Carol is no less daring. The journey of Zaitoon is analogous to the journey of a woman from her innocent romantic imagination of marriage to the experience of atrocious reality of subjugation. Indira Bhat aptly puts it: "Zaitoon's odyssey from the plains to the snow mountains and back to the plains is symbolic of the inner journey of the young woman from the fantasy world of love, romance and heroes, to the harsh and hostile realities of life, where man is the hunter and exploiter, cruel and inhuman treating women and animals alike"(86).

The spirit of Zaitoon and Carol to show their vehemence is reclamation of womanhood from the fall. The gruesome journey of the Zaitoon is odyssey of woman to claim her honour and freedom. The troubles Zaitoon faces and the way she collects herself are reminiscent of the sacrifices woman need to make in her journey to liberation. Sidhwa using the imagery of a 'crippled but flying bird' and 'black leopard' are of significance in this context.

Carol, like Zaitoon, is exposed to an alien culture but she also enjoys the comforts of nobility in Pakistan. Going back to her salesgirl life is no option for her, though she strongly despises her husband's extreme possessive nature. In a way, Carol has no place to flee to. However, she identifies the vulnerability of Zaitoon and helps her as part of her support to the cause of womanhood. Carol's sexual intercourse with Major Mushtaq appears to be immoral, it is nevertheless an answer to her husband's jealous conduct towards her.

Sidhwa brings forth, through Carol, the perspective of a girl from civilized western society towards the strictly discriminative eastern social milieu. The male chauvinism prevalent in the Pakistani as well as Kohistani cultures is inconceivable for Carol. She always wonders, 'why these people are like this?' She never understands why a woman should hide from men. When she realizes that she was being watched by tribal men, she sardonically says "May be I should wear a Burka!"(52)

In the Crow Eaters, The novel starts with the arduous journey taken up by Freddy from the jungles of Central India to the hallowed pastures of Punjab in Septa Sindhu region of the pre-independent Indian Subcontinent. This motif of journey amplifies the transition in Freddy's character as he matures in life.

His realization that he could not make it any big in his native village and his aspiration to strike rich in the prosperous land of Punjab propel him to take up the laborious journey on a Bullock Cart with his family and belongings. His family included his widowed mother-in-law Jerbanoo, his pregnant wife Putli and

After two months of Journey, Freddy finally reaches Lahore, his dreamland to try his destiny. Freddy, strikingly handsome adventurer was he, recognizes 'need' to be the sweetest thing in the world ... the need for 'carving a comfortable niche in the world for himself' and for earning 'respect and gratitude of his entire community' (9). These are the two aspirations every Parsi man sets for himself to realize as ordained by Zoroastrian preaching.

In her novel "Cracking India", Bapsi Sidhwa deals with the most gruesome event of human displacement in recent history, the partition of India. She also renders a new approach to the Partition through a woman's perspective. The unprecedented violence, arson, looting, murder and rape that ravaged the people are viewed from the male's point of view. However, the helpless victims on either side are the women and children. The vulnerable women are at the forefront of receiving the brunt of violence and rape. Men might get killed instantly but women live with the brutality of violence in any event. Forcibly molested, humiliated and cruelly injured, women mutely tolerated the insanity of masses. So far, there are no remarkable historical accounts, which explain the historical event as experience endured by women.

The women who suffered most the physical abuse, torture and dismantling of organs are never heard. The humiliations they underwent were borne silently by them and history secretly buried them with its deafening silence. The shrieks of agony of these women are hushed up in the prattle of political and religious amplifications.

The western historiographies and historical accounts are Eurocentric in orientation and aim at justifying colonization. These narratives establish superiority of the white man by systematically debunking the civilizations of the colonized. Their history, achievements and value systems are purposefully destroyed or distorted to legitimize western hegemony. The achievements, legacies, values and socio-cultural patterns of the white are imposed as better modes of living. The rule of the colonizer is thus legitimized and perpetuated. Ironically, even after decolonization, the same historiographies constitute 'the center' holding their sway over the formerly colonized people. The Post-colonialism, as a literary movement, opposes hegemony of 'the center' by, as Salman Rushdie puts it, 'writing back to the center' its untenability.

The general criticism against attempts of Post-colonial writers to provide alternative historiographies is that their fictions cannot be ranked as historiographies at all because of absence of rigour, distorted or confused timeframes, creative or artistic rendering of events and evidently subjective interpretation of historical phenomena. A fiction hardly can be treated as history. On the other side of the fence, Post-colonial writers debunk mainstream histories as conjectural as their own fictions, as distorted by colonial interests and as much coloured by ideologies of the colonizers. In order to create Space for the colonized, the hegemonic historiographies must be debunked, does not matter, even by fictions.

International Journal of Research

into the new culture.

In *An American Brat*, the protagonist Feroza leaves to America and tries for assimilation into the conservative cultural milieu of Pakistan. In this novel, we find Feroza betrays a great sense of "adaptability", which is exemplary. uprooted from the conservative cultural milieu of Pakistan, she learns to live in a diametrical opposite "melting pot" culture in America. This heightened consciousness is the her effective transition from traditional form of life to liberal mode of life. The immigrants achieve this assimilation, outcome of expatriation. Here, "Diaspora" plays a critical role in helping the immigrants achieve this assimilation. Feroza's quest for a new liberated life of freedom and happiness ends in her understanding the new world, while retaining her own ethnic identity and values.

The clue for Bapsi Sidhwa's adherence to the thematic significance of 'Displacement' lies in her ethnic history as a member of Parsi community. The Parsis were uprooted from their homeland of Persia due to the violent Arab invasions in 7th century A.D. Scared of being converted into Islam by sword, some of the Zoroastrians fled to India with their sacred fires. They took the sea route and reached the western coast of India. The Hindu Prince, Yadav Rana provided safe havens to the bewildered migrants "on the conditions that they did not eat beef, wear rawhide sandals or convert the susceptible masses." The Parsis readily accepted the conditions and flourished in the Hindu kingdom, later to spread over the rest of North-western India.

Parsis not allowing other communities converted into their religion resulted in continuation of Parsis as a fortified community without expansion. It is really pathetic that Parsis is a diminishing community dwindling in numbers and that only 1,20,000 Parsis are breathing in this world today. Another good reason for continuity of this secluded community is that they never tried to wield political power nor to oppose the rulers. On the other hand, they always showed unflinching loyalty to the rulers, whoever they might be. Hence all the subsequent rulers found Parsis as an accommodative community and even granted religious autonomy and wider trade accessibility for the community. The protagonist in the *Crow Eaters* visits Government House as soon as he enters Lahore and signs in the Visitors' Register to demonstrate his loyalty to the British Queen (P22). Then he sets to try his luck in starting a new career in Lahore.

Parsis earned great reputation as honest and well mannered traders and merchants. Their commercial practices flourished due to enormous faith reposed in their moral integrity by rest of the society. The Parsis are renowned as misers but never as usurers. The simplicity of life style of Parsis and their focus on material success made them prosperous and it is no wonder that the forerunners of every industry in modern India were Parsis. Even today the most notable industrial houses and service establishments in Indian sub-continent are run by Parsis.

Her novels provide fresh insights into the cultural milieu as well as the complexities of the Parsi community. The best part of it is that she does it with good humour and wit, so that her description of Parsi society does not appear as a dull account of facts. The fifth one is her approach to history. All her narratives have an inevitable flavour of resurrection of historical events from a neutral and unbiased perspective. The partition of the sub-continent into two countries and aftermath of the gruesome event is touched upon by her

her parents, alludes to the terrifying consequences of the Partition. The theme of partition makes its appearance, as one of the major historical event for the two countries, in all her novels directly or indirectly. Bapsi Sidhwa's prominent place in the modern English writers of the sub-continent owes to the aforesaid reasons, despite occasional loose construction of situations and sudden disappearance of characters. Her strength lies in her strong thematic presentation and gripping narration of the story with observational validity and sharp sense of humour.

References

www.academia.edu/23185783/The_Pakistani_Bride.