

AKKAMAHADEVI WOMEN'S UNIVERSITY, VIJAYAPUR.

PERSUASION

(READING AND LISTENING)

(A Text book for B. A., First Semester- Basic English)

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CONTENTS

UNIT-I GENDER AND DISCRIMINATION

1. My Hurdles
2. Common Mental Health Issues among Women.

UNIT-II CULTURE AND MASS MEDIA

1. Social Networking Impact on youth.
2. Indian Culture and Tradition.

UNIT-III ENVIRONMENTAL ISSUES

1. The Thrill of Bird- watching.
2. Twenty Astonishing Facts about Littering.

UNIT- IV SPORTS AND ENTERTAINMENT

1. Indian Cinema.
2. Mary Kom.

UNIT-I

GENDER AND DISCRIMINATION

- 1. My Hurdles**
- 2. Common Mental Health Issues among Women.**

1. MY HURDLES

In ancient times in the Indian society women were adored and worshipped as goddesses. However, the status of women got down to a great extent during the middle ages. Women were confined to the norms of the society which was only to perform duties like bringing up the children, caring for the entire family member, and other household activities such as cooking, cleanings etc .So earlier males were assigned outside work and females were assigned chores within the boundaries of their home. Nowadays these boundaries are becoming blurred as in females are also having full time careers and males are also helping with the household chores. Women are breaking all the barriers put up by the society against them and now they are getting equality of status in almost all the fields because of being financially independent at last.

In today's world of Globalization and Liberalization the pressure is on Indian females especially to function in a cut-throat competitive business environment and also keeping together their family especially looking after the children. There is still no concept of "sharing the load equally" in the actual sense, leading to higher level of stress experienced by the working females especially in the Indian sub-continent.

Some of the major issues still facing Indian females are the following:

- Selective abortion and female infanticide: We will raise them and then they will finally belong to someone else.
- Dowry and Bride burning: One of the major problems faced especially in the India. Females are considered a burden
- Domestic violence: Husband is considered next to God, so he can do anything even beat you up.
- Disparity in education : Boys would stay and look after us and Girl is "Paraya Dhan"
- Child Marriages: Girl is considered a sort of financial burden so get her married at an early age
- Inadequate Nutrition: What's the use she will give no return

- Sexual harassment: Girl has to keep quiet because what would people say, the female must have done something to instigate the male to do such a horrible thing. Female's reputation would be spoiled not the male's reputation.
- Domestic violence and status in the family: No status is given to a female first she is someone's daughter, then sister, wife and mother of a male. She is identified by these tags.
- Status of widows: Widows get the worst kind of treatment they are not allowed to dress up and live a normal life.

Women in India face a lot of social and financial problems all throughout their life. This is a struggle for them right from the beginning of life to the end. Women education percentage is comparatively low in India, especially in the rural areas because they are discouraged for higher education like professional and technical education. This results in problems related to employment, as they are not qualified females are facing problems in searching for suitable job for themselves. Due to this reason they become more prone to the exploitation and harassment in the workplace. Then there is glass ceiling and pay disparity, they are given more work and hard tasks to prove their seriousness and sincerity towards work.

Sources: myhurdleshto.blogspot.com (Accessed: 14-06-2017)

Glossary:

Adored	: respected
Confined	: restricted
Chores	: household tasks
Blurred	: dim
Cut-throat	: competitive
Infanticide	: female foetus killing
Disparity	: difference; inequality

Comprehension:

I. Answer the following in a sentence or two.

1. How woman was respected in the past?
2. When the status of women got declined?
3. What kind of duties women were confined to?
4. What is child marriage?
5. Which are the two common problems faced by an Indian women?

II. Answer the following in a short paragraph (3 to 5 sentences).

1. What is the status of women today?
2. Why women are getting equal status today?
3. Name four issues faced by women.
4. Through internet find out the percentage of female infanticide in our state.
5. Explain sexual harassment.
6. How disparity is maintained between male and female?

III. Write short notes.

1. Women in the globalized world.
2. Explain the meaning of 'sharing the load.'
3. Through internet find out the ratio difference between male and female in different districts of Karnataka.
4. Why women are prone to the exploitation in workplace?
5. Through internet find the percentage of educated women in different states of I

IV. Grammar and composition:

A. Reading Skills

1) What is reading?

Reading is a study skill it is the skill of going through a text with the purpose of learning.

2) Which are the types of reading?

There are four types of reading

1. Skimming

2. Scanning
3. Extensive reading
4. Intensive Reading

3) What is Skimming?

Taking a quick look at a text in order to gather most important information is called skimming. It is making your eyes run over the text noting important information
e.g. - Reading headlines in a news papers

4) What is Scanning?

It is a types of reading which is used to get a particular piece of information in this type of reading we allow our eyes to run over the text searching for a specific piece of information that we need.

Examples: Searching for particular disk in a menu card and searching for a particular telephone number in a telephone directory

5) What is extensive reading?

It is a type of reading which helps us to get a general understanding of a subject it includes reading of longer text for getting general information this is useful for improving general knowledge of a subject

Examples: Reading novels, magazines etc.

6) What is intensive reading?

It is a type of reading which is used for reading shorter text in order to get detailed information. It includes a very close and accurate reading for details.

Examples: Detailed interpretation of a text.

B. Identify compound words from the chapter, a minimum of five. Use them in sentence of your own.

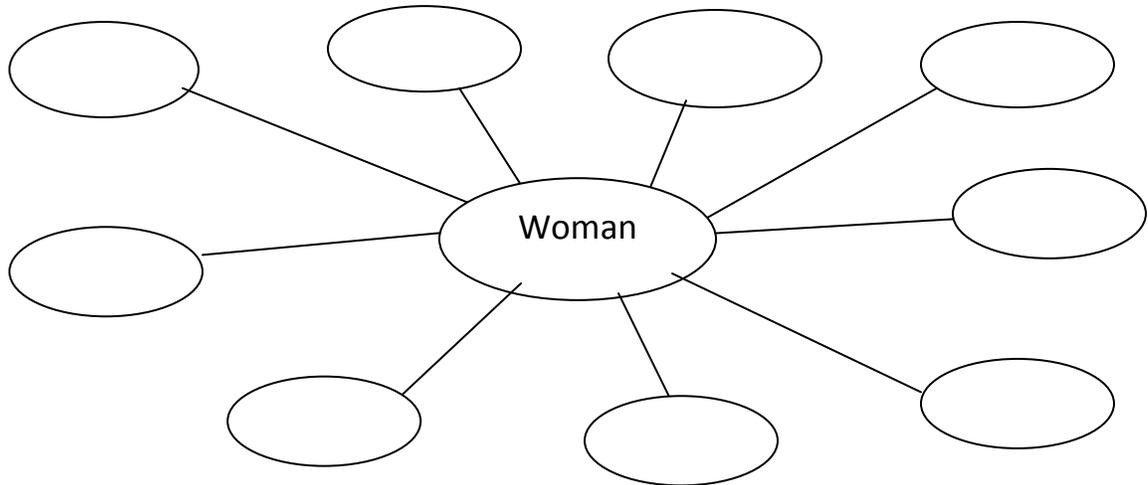
1. Synonyms and Antonyms:

Two words that can be interchanged in a context are said to be Synonymous relative to the context, or an equivalent word. And an Antonym is a word that expresses a meaning oppose to the meaning of another word, in which case the two words are antonyms of each other or an opposite word.

Find the synonym and antonym to the given words and use them in a sentence of your own by making use of Thesaurus.

Adored: Confined: Chores: Blurred: Cut-throat: Infanticide: Disparity:

2. Fill the balloons with words pertaining to major issues faced by Indian women:



3. Increase your vocabulary:

Use the following idioms and phrases in a sentence of your own:

1. To Keep one's fingers crossed
2. To miss the boat
3. Lion's share
4. Child's play
5. Bird's eye view

4. Punctuation:

i am sorry sir he replied for having disturbed you but i hope you remember the promise you gave me yesterday promise of returning my amount due and you have given a small chit for it as proof

5. Read the following passage carefully and fill in the blanks by choosing choose the correct word from the given list:

Lack of _____ (1) diet mainly characterized by lack of animal protein, is found in most of Africa, Asia and Latin America. Even the _____(2) of rich variety of cereals with technological advancement has not _____(3) the average diet because of the consumption requirements of an ever____(4) population. Millions of infants and pre-school children____(5) from malnutrition and consequential ailments which lead not only to stunted physical growth ____ (6) to sever damage can be cause to brain.

1. good; staple; balanced; nutritious
2. production; growth; making; help
3. improved; developed; created; progressed
4. growing; increasing; spreading; enhancing
5. affect; suffer; die; starve
6. but; and; but also; also

Suggested readings:

1. Challenges in Science related Career for Indian Women: Vikas Vij
 2. Healthy Living for Working Women: Suniet Bezbaroowa
 3. Encouraging Women Entrepreneur to Increase their participation in the Indian Economy: Vikas Vij
- (Sources: paycheck.in)

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2. Common Mental Health Issues among Women.

Mental health disorders can affect anyone of any gender, race or age. There are over 50 million Americans who suffer from mental illness, and if you're one of them, you're not alone. Of both genders, women are often most likely to suffer from certain mental illnesses. The Substance Abuse and Mental Health Services Administration (SAMHSA) estimates that approximately 23.8 percent of American women have experienced a diagnosable mental health disorder in the last year, compared to the estimated 15.6 percent of men who have mental illness.

Does Gender Play a Part in Mental Illness?

Studies have shown that biological factors do play an important role in mental illness. It's in fact a critical element in one's mental health and possible development of mental health disorders. Women have lower serotonin levels than men and also process the chemical at slower rates, which can contribute to fluctuations in mood. Females are generally more predisposed to hormonal fluctuations as well. Biological differences alone can prove key to the development of some mental health issues.

Other Factors Affecting Mental Illness in Women

Aside from gender, women are also largely affected by socio-cultural influences and beliefs. Culturally speaking, women have historically been the subordinate gender, putting them in roles as primary caregivers to children and the elderly. Even though gender roles have seen a shift in our culture, with women taking on more powerful careers and men staying at home to take care of children, there is still a big amount of stress placed on women. This stress can lead to depression and panic attacks.

Throughout our society, females have unfortunately been the object of sexualization, whether it is through magazines, movies, television shows, or peer relationships. This frequently negative sexualization can cause problems with the healthy development of self-esteem and self-image among females, as reported by the American Psychological Association. Both of these

factors can not only lead to unhealthy self-image but also to shame, depression, anxiety, and stress.

In conjunction with the sexualization of women, violence and sexual abuse are two more important factors contributing to mental health issues in women. Reportedly one in five women is a victim of rape or attempted rape, and females also have a higher instance of experiencing sexual abuse. During civil unrest and violent conflicts, women make up an estimated 80 percent of victims. Indeed, the prevalence of violence against women is cited between 16 to 50 percent over the course of a lifetime.

Mental Illnesses in Women

The World Health Organization cites that women are two times more likely than men to develop certain mental health conditions like depression, eating disorders, and panic disorders. Women are also two to three times more likely to attempt suicide, although four times more men die from suicide.

Symptoms can also differ between men and women, so it's important to understand the different factors that can contribute to each illness. For example, females tend to report more physical symptoms in relation to mental illness. These can include fatigue, loss of appetite, restlessness, nausea, and headaches.

Some common mental illnesses that affect women are:

Depression:

About 12 percent of women experience depression compared to 6 percent of men, making women twice as likely to be affected. Depression is a feeling of overwhelming sadness or melancholy that can be episodic (bouts of depression lasting days, weeks or longer) or chronic (persistent depression). Symptoms can also include loss of interest in daily activities, change in appetite, and a sense of worthlessness. Major depression, bipolar disorder, and postpartum depression are depressive illnesses. Other quick facts about depression:

- Women suffering from depression often turn to alcohol abuse years after the onset of depression.
- Religion and emotional outlets are two places women frequently turn to in order to cope with depression.
- Although women experience depression two times more often than men, the rates of either gender developing bipolar disorder (manic depression) are relatively equal.

Panic Disorder:

Types of panic disorders include General Anxiety Disorder (GAD), phobias, Post-Traumatic Stress Disorder (PTSD) and social anxiety. Of them, GAD and specific phobias are more prevalent among women. Panic disorders can also develop as a result of or in addition to other illnesses like depression and drug addiction.

- *General anxiety disorder (GAD)*. An estimated 4 million Americans suffer from GAD and women are two times more likely to develop it. Episodes of anxiety can last a few minutes up to a few hours and are usually accompanied by overwhelming feelings of worry, tension, or urgency.
- *Post-traumatic stress disorder (PTSD)*: Resulting from a serious and tragic event, PTSD can affect anyone but women are twice as likely to develop this illness. Because females are often the victims of sexual or physical violence, PTSD can dramatically alter how a woman sees the world and herself. Sexual violence especially impacts the onset of PTSD among women.

Eating Disorders:

Large contributing [factors behind eating disorders](#) are the sociocultural aspects mentioned above. The sexualization of women plays a big role in females developing negative self-image as well as negative body image issues and poor self-esteem. Weight has and may always be an aspect of women's lives that is scrutinized and placed on a pedestal, so it is no wonder why females feel such pressure to be physically perfect. While eating disorders like anorexia nervosa and bulimia nervosa often develop during the teen years, the onset of such disorders can happen anytime. Of those affected by eating disorders, Everyday Health estimates that women

account for 85 percent of bulimia and anorexia cases and approximately 65 percent of binge eating disorders.

Getting Treatment for a Mental Health Disorder

If you or someone you love is going through the pain of a mental illness, don't wait to [seek treatment](#). Whatever your reason for waiting – maybe it's “not the right time” or maybe you feel ashamed or scared – understand that the sooner you get help for a [mental health disorder](#), the sooner you can begin a new life free from the constraints of your illness.

At FRN, our professionals are skilled and caring individuals who understand how mental illness can impact your life. If you're scared, that's all right; you can call us anytime to learn more about how mental disorders affect women and what treatment options are available to you. Call us and get help today.

Sources: www.dualdiagnosis.org (Accessed on 14-06-2017)

Glossary:

Fluctuations	: variations
Predisposed	: prone
Panic	: fear
Anxiety	: nervousness
Stress	: strain; pressure
Conjunction with	: combination with
Prevalence	: frequency
Fatigue	: tiredness
Nausea	: vomiting
Postpartum depression:	occurring immediately after birth. Also, post natal.
Bipolar disorder	: hyper depression; a mental disorder characterised by episodes of mania and depression.
Phobias	; fears

Comprehension:

I. Answer the following in a sentence or two.

1. How many people in America suffer from mental health illness?
2. Expand SAMHSA.
3. What is the percentage of American women who went through diagnosable mental health disorders last year?
4. What is the reason for women's mental illness?
5. What is the percentage difference between men and women who have mental illness?
6. How females are seen in the society?
7. What is the opinion of Wilto regarding mental illness of women?
8. Which are the common mental health illnesses among women?

II. Answer the following in a short paragraph (4 to 5 sentences).

1. Which are the biological factors responsible for mental health illness of women?
2. Which are the other factors that cause mental illness?
3. How are women victim to the circumstances?
4. Give two important factors that cause mental illness among women.

III. Write short notes.

1. Explain depression.
2. What is panic disorder?
3. What is eating disorder?
4. Explain the treatment for mental health disorder.
5. Explain negative sexualization.

IV. Grammar and composition:

A. HOW TO READ THE TEXT

Reading means, to understand something in its widest sense. It is the ability to read text, process it and understand its meaning. Inefficient readers, most of the times focus

their processing capacity to read individual words that mars their ability to understand what they read.

A proficient reader is one who can read faster and understand the text easily. This is because:

- He reads with purpose
- He varies his speed according to the demands of the conditions
- He is quick to spot the superficial text as well as the latent theme
- He does not panic on the size of the text
- He is good at skimming and scanning

Everyone reads a text, but one should know whether one knows how to read skillfully and artfully. Skilful reading is for specific information and better learning experience in a short period of time.

Now the question is how to read text?

While reading the text the reader has to concentrate on the following points:

1. Figure out the purpose for reading a particular text.
2. Spot the parts of the text relevant to the identified purpose and ignore the rest
3. Choose the appropriate reading strategy that suits your purpose.
4. Test or assess your comprehension during reading and also when the reading task is completed.

When one reads a text one has to pass through a few major hurdles in developing efficient and effective reading. These hurdles should be overcome by the reader.

Firstly, **poor concentration** always makes one to believe that it is an unpleasant task, and mind begins to drift. Concentration can be developed by cultivating interest in reading consciously.

Secondly, **eye fixation** during reading. Eye fixation allows the brain to focus to comprehend the meaning of the word in question, while the eye scans for the information on the page. As many numbers of people are not trained it cripples the reading efficiency. To overcome this hurdle, the reader should divide a sentence into certain thought units without concentrating on one single word or expression.

Thirdly, **the problem of backtracking or regression**: Backtracking or regression refers to 'the act of going back on a text and rereading it for the purpose of better understanding the idea. It clearly indicates incompetence in reading. It shows down one's ability to get a better insight to comprehension.

Fourthly, **reading aloud**, i.e. most readers are in the habit of speaking the words aloud in their head, because it was imposed by the parents who were telling them to read aloud. This leads to poor concentration because the primary objective of understand the text fails. This slows down the speed of reading. Therefore, sub vocalization has to be eliminated-(it combines sight reading with internal sounding of the words as if spoken).

Fifthly, **indiscriminate use of the dictionary** affects reading habit. A dictionary has to be referred only to understand the contextual meaning of the word and its specific usage and the words similar and dissimilar to them. Besides, try to learn its pronunciation, identify its class, its singular and plural forms, its different meanings and usages.

TYPES OF TEXTS:

There are different types of text for reading drawn from different subject areas like life, science, social science, humanities, physical science, etc. science, social science, business, entertainment, literary and journalistic.

1. **Science text:** science texts deals with hard facts of science and have branches related to biology physics, chemistry, etc. The terminologies used are little complex but the theme is quiet tangible. They are factual and candid.
2. **Social science text:** Social science texts have branches related to History, Political science, Geography, sociology, anthropology, philosophy, etc. There must be an effort to understand a perspective or outlook on the text and an insight into. The concentration should be on what is explicitly stated and figure out what is implicitly suggested.
3. **Humanities:** Humanities also include text not only related to social science but also languages, literature, art, music, etc. While reading such texts, one needs to understand and appreciate the imaginative and creative use of language, the vision of the artist/writer, the themes, sub- themes, the style (humour, pathos, comedy satire, poetry etc) and the sensitivity of the writer to his attitude.
4. **Entertainment text:** this usually discusses topics related to entertainment, films, sports, leisure etc. They are generally meant to be read and enjoyed without any kind of critical comments.
5. **Journalistic text:** this includes newspaper, magazine, journals etc which covers news from all corners of the world on all subjects and fields of life. It gives insight into the dynamics that form the environment around us. Journalistic texts are generally skimmed and scanned.

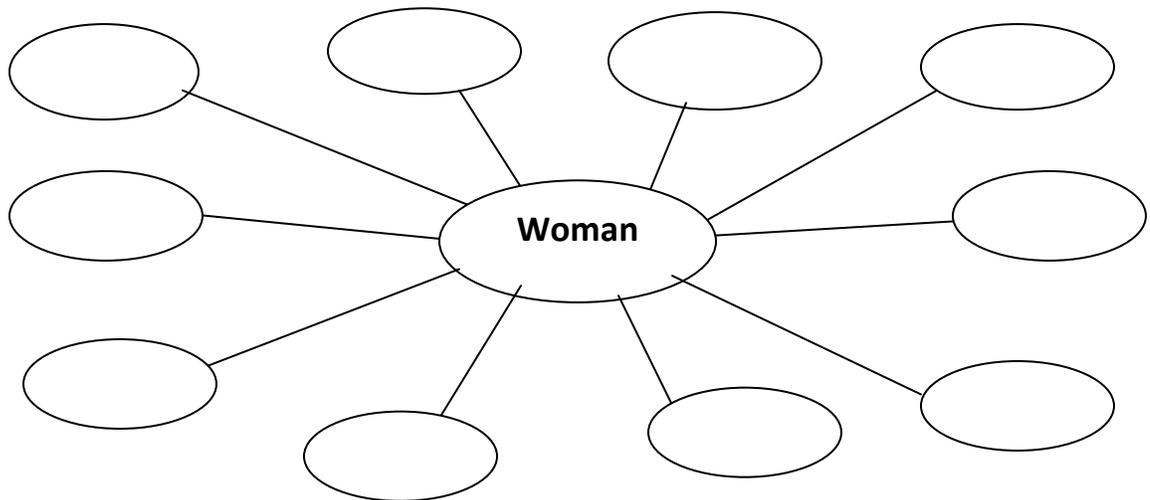
TIPS FOR READING A PASSAGE:

1. Find out what the passage is primarily concerned with.
2. Which of the following statements express main ideas?
3. What is the purpose of the writer?
4. What is the argument of the writer if there are any?
5. What type of examples the writer has given?
6. What is the tone of the writer?
7. What is the writers view on the subject?
8. How the subject has been presented?
9. What is the moral?
10. What linkers play significant role?

B. Give the meanings of the following:

- a. Weak minded
- b. Yield to
- c. Carry the burden
- d. Umpteen ways
- e. Attempt to

C. Identify the words which indicate problems a woman faces, and fill in the balloon diagram.



D. Punctuate the following:-

have you finished your study mani said his father murgan no father replied son hanging down his head slowly why not my son because it is a little difficult can you explain me father

E. Read the following passage carefully and answer the given questions:

An ordinary helper at a clinic, Monika fights for her children's rights to get their caste certificate on the basis of her name, not their father's, from whom she is separated. Another of her ilk, Subarna Ghosh, strived to check the alarming rise in forcible C-section deliveries. India's patriarchal passport laws see reforms, thanks to Priyanka Gupta, who battled to get the travel document for her daughter without the name of her husband, who had abandoned them long ago. If you feel safer in your ubiquitous Ola, laud the contribution of Sudipa Bose, who fought for stringent security norms on the cabs. And then, Mahima Suri, who got income tax abolished on her meager maintenance amount that she and her child got from her estranged husband. Not to forget Uma Subramanian, who crusades against child sexual abuse.

Here are stories of considerable courage and commitment to cause; of women who lead the change, by altering the established order of society and laws of the land. They are out to break the shackles of inequality and ensure that decades-old male-oriented rules change for good and become gender-neutral.

Despite their long-drawn frustrating fights with layers of authorities, they have not given up for future of their children, women like them and common people. Ten such Agents of Change Development Maneka Gandhi last month.

The fight has just begun for some of them, and the recognition will prove to be an impetus as they are pitted against a giant lobby that has penetration in the highest echelons of power. More power to them.

- 1) What did Monika fight for?
- 2) What change did Priyanka Gupta want?
- 3) What was the achievement of Mahima Suri?

- 4) What is wrong with the laws of the land?
- 5) Who has taken the lead of all such fight?
- 6) What similarity do you find in all these fights?
- 7) Give a suitable title to the passage.

Suggested readings:

1. A Room of one's Own: Virginia Woolf
2. Improve your Mental Health and Efficiency; Dr. C. R. Chandrashekar.
3. 30 Women in Power: Their Voices, Their Stories. by Naina Lal Kidwai

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Cogitation

A Textbook for the First Semester B. A.
Optional English Literature Course

Editor
M. G. Hegde

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Contents

Preface

Acknowledgements

Unit - 1 Preliminary Considerations

The Concept of Literature
The Function of Literature

Unit - II Reading Poetry

What is Poetry?
Image and Imagery
Symbol
Figurative Language
How to Read a Poem

Unit - III A Selection of Poems

Robert Frost, Stopping by Woods on a Snowy Evening
William Wordsworth, Daffodils
A. K. Ramanujan, River
Gwendolyn Brooks, the sonnet-ballad
Sa. Usha, To Mother
Maya Angelo, I Know Why the Caged Birds Sing

Unit - IV Reading Drama

The Conventions of Drama
Elements of Drama
Genres of Drama
Drama and Society

Unit - V A Selection of Plays

Bhodayana, Bhagavadajjukiyam
Nabneeta Dev Sen, Media

Question Paper Pattern and Model Question Paper

Unit - 1 Preliminary Considerations

The Concept of Literature

The Function of Literature

1. The Concept of Literature

In the western tradition documented 'Poetics' or 'theory of Literature' can be traced back to the Greek philosopher Plato. The basic terms to which, theoretical discussion was attached, were 'poet' and 'poetry' irrespective of genre and metrical form. Similarly, in the Bharateeya tradition too '*Kavya*' was the overarching basic category which was further subdivided into '*shravya kavya*' (to be read or heard) and '*drishya kavya*' (to be

seen or enacted). The word 'literature' has come to occupy the space of 'poetry' only within the last two centuries. The following two sets of dictionary definitions show (1) modern usage and (2) the route to that usage.

literature. **1.** written material such as poetry, novels, essays, etc., esp. works of imagination characterised by excellence of style and expression and by themes of general or enduring interest. **2.** the body of written work of a particular culture or people: *Scandinavian literature*. **3.** written or printed matter of a particular type or on a particular subject: *scientific literature; the literature of the violin*. **4.** printed material giving a particular type of information: *sales literature*. **5.** The art or profession of a writer. **6.** *Obsolete.* Learning.

(Collins Dictionary of the English Language, 1986.)

literature. **1.** Acquaintance with 'letters' or books; polite or humane learning; literary culture. Now *rare* and *obsolescent*. **2.** Literary work or production; the activity or profession of a man of letters; the realm of letters. **3a.** Literary productions as a whole; the body of writings produced in a particular country or period, or in the world general. Now also in a more restricted sense, applied to writing which has claim to consideration on the ground of beauty of form or emotional effect. ... This sense is of very recent emergence both in Eng. and Fr. **b.** The body of books and writings that treat a particular subject. **c.** colloq. Printed matter of any kind.

(Oxford English Dictionary, Compact Edition, 1971)

The English word literature derives from *littera* (Latin) meaning 'a letter' of the alphabet. From the late Middle Ages to the 18th Century, 'literature' was predominantly an intellectual property of a person: knowledge of letters, a property usually applauded (Collins sense 6, OED 1). At this point, as Raymond Williams suggests, 'literature' began to correspond to its modern usage 'literacy'.

In the later eighteenth century there developed a second meaning of 'literature': it became not only the knowledge of books, but also the professional writer's occupation, the *production* of books (Collins 5, OED 2).

A further semantic shift at the beginning of the nineteenth century paved the way to the modern notion of Literature. Fuelled by the status within Romanticism assigned to the role of the poet, the word literature came to mean a body of writings produced in a particular culture or a particular period as defined in 3a of OED. What we can now further deduce from this usage is that the concept-word 'Literature' is fundamentally inscribed with notions of period, and more importantly, of nation. We must note that a concept of 'national literature' is not value-free: in fact it symbolizes whole sets of ideas valued or desired as the 'spirit' of a nation or of an age.

Rene Wellek claims that the term 'literature' and its cognates underwent a simultaneous 'nationalization' and 'aesthetization'. During the Romantic period the term came to be used in 'a more restricted sense, applied to writing which has claim to consideration on the ground of beauty of form or emotional effect' (OED 3a). Other kinds of writing like History, Philosophy, Politics, Theology that had hitherto been subsumed under the category of 'Literature' are distinguished from 'Literature' by literature's aesthetic character. 'Aesthetization' not only defines a particular kind of writing, but also, in effect, begins to ascribe a new and higher value to this discriminated sub-set. It becomes problematical as soon as the concept ceases to be merely descriptive and shifts to be evaluative: What does 'on the ground of beauty of form or emotional effect' mean? What is beauty? Is it the same to all people? Is a sense of it innate or learnt? What is form? How do we discern some form as beautiful and some not? Is the creation of emotional effect special only to the restricted sense of literature? What is beauty of emotional effect? None of these questions can be objectively answered. The phrases like 'beauty of form and 'emotional effect', then, encode unreflected assumptions and unexamined criteria. They are based on presupposed "common sense" about 'Literature'. What we see here are attributes of literature which are assumptive, partial, imprecise, and so heavily naturalized that they are indeed an inescapable aspect of its definition.

This sense of the term, according to OED, is of very recent emergence. Arguably, therefore, the concept of 'Literature' as we understand it today is historically constructed – rather than an 'essential' or 'natural' category. So, while a notion of 'the literary' has been around since ancient times, the concept of 'Literature' in that restricted sense is only of recent origin.

Thus, the boundaries of literature were quite broad in the eighteenth and nineteenth centuries, and though they contracted in the first half of the twentieth, they have steadily widened out again over the past several decades. Literature anthologies now regularly include religious and philosophical texts, essays, autobiographical writing, and examples of creative nonfiction along with poems, plays, and prose fiction. Literature has expanded even beyond its root sense of "written with letters" to include oral compositions by illiterate poets. Movies are often found on literature course syllabi today and "literature" can appropriately be considered in its broad sense to include such works of cinematic narrative.

- II -

M. H. Abrams, in his The Mirror and the Lamp identifies four components of 'literary' communication: (1) 'world' / 'society', (2) 'audience' / 'reader', (3) 'author' / 'writer', and (4) 'work' / 'text'. Further, Abrams classifies literary theories according to what component is given the most attention: (1) mimetic theories, (2) pragmatic theories, (3) expressive theories, and (4) objective theories.

(i) World / society

Literature is a social institution using as its medium language, which is a social creation. Such traditional literary devices as symbolism and meter are social in their very nature. They are conventions and norms which could have arisen only in society. Furthermore, literature 'represents life'; and 'life' is a social reality. The poet himself is a member of society. He has a social status and receives some degree of social recognition and reward. He addresses an audience, however hypothetical. Indeed, literature has usually

arisen in close connection with particular social institutions. And in early societies we may even be unable to distinguish poetry from ritual, magic, work, or play. Literature has also a social function or 'use', which cannot be assigned purely to an individual. Thus a large majority of the questions raised by literary study are, at least by implication, social questions: questions of tradition and convention, norms and genres, symbols and myths.

'Mimetic' theories foreground the notion of literature as an imitation, or reflection, or representation of the world and human life, and presuppose a belief in an already existing world. Such a belief is overt only rarely. Theorists have tended to interpret mimesis as a constructive

process in which an appearance of reality is created. A typical move is to contrast 'poetic' or 'literary' language with 'scientific' or 'referential' language in regard to the kind of reference the text makes:

The centre of literary art is obviously to be found in the traditional genres of the lyric, the epic, the drama. In all of them, the reference is to a world of fiction, of imagination. The statements in a novel, in a poem, or in a drama are not literally true; they are not logical propositions. (Wellek and Warren, 1963, p. 125)

The key terms are 'fiction' and 'imagination', apparently used synonymously. This is only one sense of the term 'imagination', and means the exercise of an inventive or creative power to give the illusion of a possible but not actual world. This view of poetic invention received its classic formulation in Sir Philip Sidney's *Apologie for Poetrie* (1595): 'the poet... nothing affirmeth, and therefore never lieth'.

Even if the poet's imagination creates new forms by drawing out filaments from its own womb like the spider, the raw material of those filaments should have been supplied to it by the world itself. Only as much of the world's materials as lies within the reach of his experience and thought can the poet combine in ever new ways, add colour and represent.

- T. N. Sreekantaiyya,
Bharateeya Kavyamimanse,
1953

The conventional emphasis on a sharp distinction between ‘fictional’ and ‘nonfictional’ texts as a criterion for ‘literary’ versus ‘non-literary’ is one of the most troublesome claims of literary theory. Whether a text is fictional or not, is less the consequence of some inherent quality of the text but of a reader’s attitude towards it. If we know that a particular text is from a newspaper we automatically assume that the ‘story’ must be real. By contrast, if this had been the beginning of a novel, we would undoubtedly have classified these characters and the setting as fictitious. In other words, we as readers are conditioned through education and cultural norms to approach texts in certain ways. In this view, fictionality is no longer an inherent feature of literary texts but part of our expectations of what a literary text should be.

(ii) Writer

In the Western tradition which goes back to Plato and Aristotle, literature is something a poet or a writer *makes up* – an assumption built into our very terms such as “poetry” (from Greek *poiesis*, “making”), “fiction” (from Latin *facere*, “to make”) and “author” (from Latin *augere* which means ‘to make grow’, ‘to produce’) . This conception can involve celebrating the writer’s supreme creativity, but it can also place literature on a spectrum shading over toward unreality, falsehood, and outright lying. This is why Plato wanted poetry banished from his Republic, whereas Aristotle celebrated poetry as more philosophical than historical writing, able to convey higher truths free from the accidents of everyday life. The term ‘author’ in particular not only suggests the great status accorded to the writer, but also points his association with the ideas of authority and authoritarian behaviour. Thus it is both a liberating and restrictive concept.

Our views on the writer’s/artist’s role change as the result of social and economic shifts. At times, the artist may seem to speak on behalf of a whole community; at others s/he may represent an exclusive class, circle or elite; at others still, the artist may operate as an isolated, even controversial individual. At all times, however, there is no consensus over what an artist is.

In prehistoric times, the artist was a 'maker'. In medieval societies, s/he was often a bard who played an active part in social organizations. In the 16th century Europe, artists mainly worked for patrons. Yet the author is an authority, having something permanently valuable to say; 'literary' authors have been regarded as philosophers, seers, sages; the strongest claims in this line were made by Shelley: "Poets are the unacknowledged legislators of the world" (*Defence of Poetry*, 1821).

As M. H. Abrams notes, Romanticism brought the subjectivity of the poet to the centre of theoretical attention. Personal expression became the goal, not only for content, but also for style; the achievement of a recognizable 'personal voice'. Freud's 'Creative Writers and Day Dreaming' saw the author as having a key role within the text itself. For Freud texts were the result of authorial anxieties and psychological tensions.

In 1977, Roland Barthes wrote an essay entitled 'The Death of the Author' which deeply affected contemporary ways of viewing authorship. Barthes gives greater prominence to the reader of a work and rejects the idea that the role of the author in the production of textual meaning is significant. According to him, the work's meaning is more a product of its perceivers / reader's interpretation rather than of its maker's intentions. No less influential has been Michael Foucault's essay 'What is an Author?' (1978). Foucault argues that the 'author' is not a person but a concept which can only be grasped in terms of social, political and historical circumstances. Foucault prefers the phrase *author-function* to the word 'author'. This function refers to a body of works, ideas, theories associated with an author's name rather than a physical individual. These views have done much to undermine conventional idealizations of the artist/author as a 'genius'. The displacement of the author is indeed an attack on the notion of individual ownership of texts and meanings.

Within a given literary tradition, authors and readers build up a common fund of expectations as to how to read different kinds of composition, and experienced readers can approach a work with a shared sense of how to take it.

- David Damrosch, How to Read World Literature

(iii) Reader

An awareness of and respect for an 'author' who controls the text of the 'work' correlatively implies an inferior and inactive reader, a passive reader who is acted upon by the work.

A different view of the relationship between 'Literature' and readers is argued by Russian Formalism. In formalism the text is the central focus, but the theory of 'defamiliarization' can be regarded as a psychological theory about reading and perception. Viktor Shklovsky argued that in ordinary life perception is dulled, habituated; art, by making language strange, making reading difficult, defamiliarizes everyday and forces the reader to discard the veil of common sense and see the world in a new light. The theory of defamiliarization treats the reader as an active and responsible percipient, not as a passive absorber of values or a mere reactor.

One of the most important moves in recent theory and criticism has been to attribute to the reader a much more prominent and active role than was traditionally allowed: there is for example a school of 'reception theory' giving the reader a central place in the construction of the text. Roland Barthes provides a typically provocative epigram for the belief of a whole range of contemporary approaches: 'in the text, only the reader speaks'. The meanings of the text are realized or constituted by readers, on the basis of their knowledge of the semiotic codes and on the basis of their knowledge of the world.

Readers then have the power to *create* meaning; not just interpret meaning. To read is to generate meaning – reading does what writing does before it. To put it briefly, "reading and writing are collaborations in the production of meanings." To view things anew, to shed fresh light on old material, to notice intricate, previously unnoticed connections between images and ideas; these are all within the ambit of the reader. There is almost infinite potential in the process of critical and creative reading, and we need to celebrate that.

(iv) Text / Language

Literature is often understood as one of the fine arts, and in this it is related to all other arts like painting, sculpture, music, dance etcetera.

But while literature uses a **medium** that we commonly use, most unreflectively all the time in our life, other arts use media that are not used extensively. Hence, literary theory has to explain the difference between an “artistic” / “literary” use of language, and an “everyday”, “normal” use of language. One explanation is that literature is a deviant use of language. “Deviant” does not have any negative connotation here – it merely means “different”. What

Perhaps literature is definable not according to whether it is fictional or ‘imaginative’, but because it uses language in peculiar ways. – Terry Eagleton

is the difference? In our daily life, we use language to “express” ourselves and for referring to certain phenomena. But in literature language is used to refer to imaginary phenomena or it does not refer to any phenomena at all. There are several important consequences of these two ways of looking at the language of literature. The first one, where we say that literature belongs to the kingdom of the imagination, also implies that it does not belong to the realm of truth. The second way of looking at the language of literature is where the difference between our daily use of language and the literary use of language are clearly seen to be different. When language is used to refer to imaginary, non-existent phenomena, because these phenomena are non-existent, our attention is drawn to the language itself, rather than the thing referred to. Literature takes place wherever our attention is specifically drawn to the language use.

The modern period’s theorization of ‘Literature’ as ‘text’ / ‘verbal construct’ took place in the context of the exclusion of mimetic, pragmatic and expressive factors. Thus the basic strategy of modern textual theory is the drawing of a boundary around the text. The literary text is said to be ‘autonomous’, existing independently of its origins in history, its writer and reader. In the discussion of a particular text reference to the biography of the author, to the social conditions at the time of its production, or to its psychological and moral effects on the reader eschewed. Similarly ‘the world’ is excluded: ‘Literature’ does not depict a pre-existing reality, but autonomously creates a

world of its own. Thus the doctrine of autonomy rejects the relevance of world, writer and reader. It also regards the text as a 'made' or crafted thing, a *work* of art, an 'artifact' with the concreteness of traditional plastic arts: 'icon', 'urn', 'monument'. Several approaches to poetics stress the materiality of the literary text, the significance of the medium, generally recognized to be language. Such approaches may be called 'formalist'.

(Adapted from Roger Fowler's entry 'Literature' in Encyclopedia of Literature and Criticism (Eds.) Martin Coyle, et al, Routledge, 1990; Peter Widdowson's monograph Literature, Routledge 1999; Rene Wellek and Austin Warren, Theory of Literature, Penguin, 1978; David Damrosch, How to Read World Literature, Willey Blackwell, 2009)

Questions and Topics Discussion

1. Look at the following titles. Say which of these works you would regard as literature and which you would not. Which of these works you expect to read in your PG programme? Give reasons for your answer.
 1. Valmiki's The Ramayana
 2. Shakespeare's King Lear
 3. Pampa's Vikramarjunavijaya
 4. Kalidasa's Sakuntalam
 5. Kautilya's Arthashastra
 6. Nehru's Discovery of India
 7. J. K. Rowling's Harry Potter
 8. Baahubali: The Beginning, a film directed by S. S. Rajamouli.

2. Read the following dictionary entry and list the various shades of meanings of the term 'literature' :

Written artistic works, particularly those with a high and lasting artistic value / All the information relating to a subject, particularly information written by specialists / Printed material published by a company which is intended to encourage people to buy that company's products or services /

Material that an organization publishes in order to persuade people to agree with its opinions.

- Cambridge Advanced Learner's Dictionary, Compact Edition, 1971

3. What do the words Literature and Literary mean in the expressions given below?

- | | |
|----------------------------|---------------------------|
| 1. Creative literature | 6. Imaginative literature |
| 2. Popular literature | 7. Medical literature |
| 3. Tourist literature | 8. Folk literature |
| 4. Contemporary literature | 9. Children's literature |
| 5. Literary supplement | 10. Literary merit |

4. What does the word literature mean in the following sentences?

1. There is now a vast literature on medicinal plants.
2. Have you got any literature on this new washing machine?
3. Tamil has a very ancient literature.

5. Study the following statements about literature and note down the common features they highlight. How precise are these definitions of literature?

1. Literature and butterflies are the two sweetest passions known to man.
– Valdimir Nobokov

2. Great literature is simply language charged with meaning to the utmost possible degree.
– Ezra Pound

3. Literature is the art of saying something that will be read twice.
– Cyril Connolly

4. Writing is not literature unless it gives to the reader a pleasure which arises not only from the things said, but from the way in which they are said; and that pleasure is only given when the words are carefully or curiously or beautifully put together into sentences.
– Stopford Brooke

5. Literature is the expression of a nation's mind in writing.
– Channing

6. M. H. Abrams identifies four components of 'literary' communication: (1) 'world' / 'society', (2) 'audience' / 'reader', (3) 'author' / 'writer', and (4) 'text' / 'language'. Further, he suggests that any definition of literature would focus on any one or

two of these components. Study the following statements about literature and identify which components are focused in each of these statements.

1. Literature is an organized violence committed on ordinary speech.
– Roman Jakobson.
2. Of what use is the poet's poem, / Of what use is the bowman's dart, /
Unless another's senses reel / When it sticks quivering in the heart.
– Bhartrhari
3. Good literature will have some, if not all, of the following qualities: (i) psychological truth or holding the mirror up to nature; (ii) originality; (iii) craftsmanship; (iv) a consciousness of moral values.
– R. J. Rees
4. *Sabdartau sahita kavayam* (The word and the sense harmoniously combined together constitute poetry) – Kuntaka
5. Literature gives us a picture of life. – not the picture that is actually (historically) true, but a picture that has its own kind of truth – a “truth” that includes important elements that science, from its very nature, is forced to leave out. The truth of literature takes the form, not of abstract statement, but of a concrete and dramatic presentation, which may allow us to experience imaginatively the ‘lived’ meaning of a piece of life.
– Cleanth Brooks and Robert Penn Warren
6. Literature must become a part of the proletarian cause as a whole
– V. I. Lenin
7. Answer the questions briefly.
 1. What is the etymology of the word ‘Literature’?
 2. What is the origin of the word ‘poetry’?
 3. What is meant by the expression ‘aesthetization’ of the concept of literature?
 4. What is the criterion of evaluation for expressive criticism?
 5. Which school of criticism considers the text as an autonomous and auto-telic artifact?
 6. What is the focus of mimetic criticism?
 7. How does pragmatic criticism view literature?
 8. Who is the author of *The Mirror and the Lamp*?
 9. In what way literature is different from other fine arts?
 10. What is ‘defamiliarization’?

8. Write short notes on the following

1. The semantic history of the English word 'Literature'
2. Fictionality as a feature of literary text
3. Changing conception of artist's role in society
4. Role of the reader
5. Literature as a deviant use of language

2. The Function of Literature

- 1 -

Have conceptions of the nature and the function of literature changed in the course of history? The question is not easy to answer. If one goes far enough back, one can say yes; one can reach a time when literature, philosophy, and religion exist undifferentiated. But Plato can already speak of the quarrel between the poets and the philosophers as an ancient quarrel. ...However, on the whole, the reading of a history of aesthetics or poetics leaves one with the impression that the nature and the function of literature ... have not basically changed.

Poets aim to be of benefit or to give delight or simultaneously to say things which are both pleasing and appropriate for life.

- Horace

The history of aesthetics might almost be summarized as a dialectic in which the thesis and counter-thesis are Horace's *dulce et utile* ("sweetness and usefulness"): literature is

sweet and useful. ... The view that literature is pleasure (analogous to any other pleasure) answers to the view that literature is instruction (analogous to any textbook). The view that all literature is, or should be, propaganda is answered by the view that it is, or should be, pure sound and image — arabesque without reference to the world of human emotions. The opposing theses are that art is "play" and that it is "work". Neither view, in isolation, can possibly seem acceptable. Told that literature is "play," spontaneous amusement, we feel that justice has been done neither to the care, skill, and planning of the artist nor to the seriousness and importance of the poem; but told that literature is "work" or "craft," we feel the violence done to its joy and what Kant called its "purposelessness." We must describe the function of art in such a way as to do justice at once to the sweetness and the usefulness, to playfulness and workmanship.

For "to instruct and to delight" — that throughout the centuries had been admitted aim of the poet. And "to persuade" — that was the object of the orator or writer of prose. To instruct, to delight, to persuade — all the efforts of all the inspired bards had been summed up in that formula of three words. Longinus found this formula inadequate. According to him sublimity in literature has as its end, not persuasion, but ecstasy — or "lifting the reader out of himself".

- R. A. Scott-James, The Making of Literature

The Horatian formula itself offers a helpful start. The usefulness of art need not be thought to lie in the enforcement of a moral lesson. "Useful" is equivalent to "not a waste of time," not a form of "passing the time," something deserving of serious attention. "Sweet" is equivalent to "not a bore," "not a duty," but to "its own reward."

When a work of literature functions successfully, the two "notes" of pleasure and utility should not merely coexist but coalesce. The pleasure of literature, we need to maintain, is not one preference among a long list of possible pleasures but is a "higher pleasure" because pleasure in a higher kind of activity, i.e., non-acquisitive contemplation. And the utility —the seriousness, the instructiveness— of literature is a pleasurable

seriousness, i.e., not the seriousness of a duty which must be done or of a lesson to be learned but an aesthetic seriousness, a seriousness of perception.

(adapted from Rene Wellek and Austin Warren, Theory of Literature)

- 2 -

If we start to examine the general laws of perception, we see that as perception becomes habitual, it becomes automatic. Thus, for example, all of our habits retreat into the area of the unconsciously automatic; if one remembers the sensations of holding a pen or of speaking in a foreign language for the first time and compares that with his feeling at performing the action for the ten thousandth time, he will agree with us. Such habituation explains the principles by which, in ordinary speech, we leave phrases unfinished and words half expressed. In this process, ideally realized in algebra, things are replaced by symbols. Complete words are not expressed in rapid speech; their initial sounds are barely perceived. Alexander Pogodin offers the example of a boy considering the sentence "The Swiss mountains are beautiful" in the form of a series of letters: *T. S. m. a. b.*

Literature, in other words, takes on all the big and small issues of what it means to be human. So my first answer is that of the humanist: we should read literature and study it and take it seriously because it enriches us as human beings. We develop our moral imagination, our capacity to sympathize with other people, and our ability to understand our existence through the experience of fiction.

- Thomas E. Barden

By this "algebraic" method of thought we apprehend objects only as shapes with imprecise extensions; we do not see them in their entirety but rather recognize them by their main characteristics. We see the object as though it were enveloped in a sack. The object, perceived thus in the manner of prose perception, fades and does not leave even a first impression; ultimately even the essence of what it was is forgotten.

The process of "algebrization," the over-automatization of an object, permits the greatest economy of perceptive effort. Either objects are assigned only one proper

feature---a number, for example---or else they function as though by formula and do not even appear in cognition:

I was cleaning a room and, meandering about, approached the divan and couldn't remember whether or not I had dusted it. Since these movements are habitual and unconscious, I could not remember and felt that it was impossible to remember---so that if I had dusted it and forgot--- that is, had acted unconsciously, then it was the same as if I had not. If some conscious person had been watching, then the fact could be established. If, however, no one was looking, or looking on unconsciously, if the whole complex lives of many people go on unconsciously, then such lives are as if they had never been.

And so life is reckoned as nothing. Habitualization devours works, clothes, furniture, one's wife, and the fear of war. "If the whole complex lives of many people go on unconsciously, then such lives are as if they had never been." And art exists that one may recover the sensation of life; it exists to make one feel things, to make the stone *stony*. The purpose of art is to impart the sensation of things as they are perceived and not as they are known. The technique of art is to make objects "unfamiliar," to make forms difficult, to increase the difficulty and length of perception because the process of perception is an aesthetic end in itself and must be prolonged. *Art is a way of experiencing the artfulness of an object; the object is not important.*

After we see an object several times, we begin to recognize it. The object is in front of us and we know about it, but we do not see it---hence we cannot say anything significant about it. Art removes objects from the automatism of perception in several ways. Here I want to illustrate a way used repeatedly by Leo Tolstoy.

Tolstoy makes the familiar seem strange by not naming the familiar object. He describes an object as if he were seeing it for the first time, an event as if it were happening for the first time. In describing something he avoids the accepted names of its parts and instead names corresponding parts of other objects. For example, in "Shame" Tolstoy "defamiliarizes" the idea of flogging in this way: "to strip people who have broken the law, to hurl them to the floor, and to rap on their bottoms with switches," and, after a few lines, "to lash about on the naked buttocks." Then he remarks:

Just why precisely this stupid, savage means of causing pain and not any other--- why not prick the shoulders or any part of the body with needles, squeeze the hands or the feet in a vise, or anything like that?

I apologize for this harsh example, but it is typical of Tolstoy's way of pricking the conscience. The familiar act of flogging is made unfamiliar both by the description and by the proposal to change its form without changing its nature. Tolstoy uses this technique of "defamiliarization" constantly. The narrator of "Kholstomer," for example, is a horse, and it is the horse's point of view (rather than a person's) that makes the content of the story seem unfamiliar. Here is how the horse regards the institution of private property:

I understood well what they said about whipping and Christianity. But then I was absolutely in the dark. What's the meaning of "his own," "his colt"? From these phrases I saw that people thought there was some sort of connection between me and the stable. At the time I simply could not understand the connection. Only much later, when they separated me from the other horses, did I begin to understand. But even then I simply could not see what it meant when they called me "man's property." The words "my horse" referred to me, a living horse, and seemed as strange to me as the words "my land," "my air," "my water."

(An excerpt from Victor Shklovsky's "Art as Technique")

- 3 -

To take art, or literature seriously is to attribute to it some use proper to itself. Considering Arnold's view that poetry could supersede religion and philosophy, Eliot writes: ". . . nothing in this world or the next is a substitute for anything else. . . ." That is, no real category of value has a real equivalent. There are no real substitutes. In practice, literature can obviously take the place of many things—of travel or sojourn in foreign lands, of direct experience, vicarious life; and it can be used by the historian as a social document. But has literature a work, a use, which nothing else does as well? Or is it an amalgam of philosophy, history, music, and imagery which, in a really modern economy, would be distributed? This is the basic question.

One contemporary line asserts the use and seriousness of literature by finding that literature conveys knowledge: Literature is a form of knowledge. Aristotle had seemed to say something like that in his famous dictum that poetry is more philosophical than history, since history "relates things which have happened, poetry such as might happen," the general and probable. Now, however, it is contended that literature gives a knowledge of those particularities with which science and philosophy are not concerned. While a neoclassical theorist like Dr. Johnson could still think of poetry in terms of the "grandeur of generality," modern theorists all stress the particularity / typicality of literature.

(adapted from Rene Wellek and Austin Warren, 'The Function of Literature')

- 4 -

The knowledge that literature gives us is specifically a knowledge of ourselves ... The knowledge vouchsafed is never merely of outside forces or situations but of ourselves in relation to them. The knowledge that literature gives, we might say, is always knowledge of a value-structured world, not the abstract world of the mathematician or the physicist but a world conceived in human terms, which means conceived dramatically.

If it is this kind of human world you may well ask what is so very special about such knowledge. Is it not available to any human being simply by virtue of his being a human being? Is it not available to the aboriginal savage? To the child who believes in her fairy stories and practices her own fantasies? Such questions, I concede, are quite in order and there is a very real sense in which a savage or a child does seem closer to this kind of knowledge than the men of the twentieth century or the sophisticated adult. But in spite of an essential connection between poetry and the childlike or preliterate imagination, the knowledge that the great drama and great fiction and great poetry give is not childish and is not simple. Moreover, it may be that the work of the artist is most important in a civilization like our own, simply because our civilization is abstract and complicated. Eliseo Vivas has put the matter very well in his essay 'Literature and

Knowledge'. He writes that "there is a superior reality symbolized in the work of art - but it is superior, not to the reality of the world of physics, but to the alleged reality of our physical world, that is, of the cliché-cluttered, hastily grasped, passion-blurred world in which we daily live". Thus Vivas makes plain that the knowledge given by the artist does not compete with scientific knowledge; it is not a matter of claiming that it is superior to, or truer than, such knowledge. What it is superior to is the pseudo-scientific, pseudo-artistic, blurred and smudged world in which most of us conduct our desperate lives.

I want to stress Vivas's term "cliché-cluttered", for falsity and distortion are involved in these second and third hand impressions of the world. All of us are aware that the artist tries to remove "the film of familiarity" – Coleridge's phrase – to get past the stereotypes – to restore a fresh and immediate and thus true vision of reality. This is why a Wordsworth found truth in the child's view of nature or why a Herder found a vital poetry in the savage's awed vision of a numinous world.

.... the death of language is serious. The dying flesh of language may produce spiritual gangrene. One of the uses of literature is to keep our language alive, to keep the blood circulating through the tissues of the body politic. There can scarcely be more vital function.

(An excerpt from Cleanth Brooks, "The Uses of Literature")

- 5 -

It remains to consider those conceptions of the function of literature clustered about the word "catharsis." The word comes from the Greek word *katharsis*, which means "purification" or "cleansing." The Greek philosopher Aristotle created the definition of the literary term catharsis based on the medical use of purgative herbs which cleansed the body. He used this metaphor for literature cleansing the emotions and/or mind. G. F. Else argues that traditional, widely held interpretations of catharsis as "purification" or

"purgation" have no basis in the text of Aristotle's Poetics, but are derived from the use of catharsis in other Aristotelian and non-Aristotelian contexts. For this reason, a number of diverse interpretations of the meaning of this term have arisen. More recently, in the twentieth century, the interpretation of catharsis as "intellectual clarification" has arisen as a rival to the older views in describing the effect of catharsis on the audience.

It is generally understood that Aristotle's theory of *mimesis* and *catharsis* are responses to Plato's negative view of artistic mimesis on an audience. Plato argued that the most common forms of artistic mimesis were designed to evoke from an audience powerful emotions such as pity, fear, and ridicule which override the rational control that defines the highest level of our humanity. Aristotle's concept of catharsis, in all of the major senses attributed to it, contradicts Plato's view by providing a mechanism that generates the rational control of irrational emotions.

Taking their cue from Aristotle, some say, function of literature is to relieve us —either writers or readers— from the pressure of emotions. To express emotions is to get free of them. And the spectator of a tragedy or the reader of a novel is also said to experience release and relief. His emotions have been provided with focus, leaving him, at the end of his aesthetic experience, with "calm of mind." But does literature relieve us of emotions or, instead, incite them? Is some literature incitory and some cathartic, or are we to distinguish between groups of readers and the nature of their response? Again: should all art be cathartic? These problems have, preliminarily, to be raised now.

- 6 -

The current critical scene yields contrasting convictions on literature, value, and use. Ideological critics insist that works of literature are always caught up in social hierarchies and struggles over power. The value of a text simply is its use, as measured by its role in either obscuring or accentuating social antagonisms. To depict art as apolitical or purposeless is simply, as Brecht famously contended, to ally oneself with

the status quo. Theologically minded critics wince at such arguments, which they abjure as painfully reductive, wreaking violence on the qualities of aesthetic objects. Close at hand lies a deep reservoir of mistrust toward the idea of use; to measure the worth of something in terms of its utility involves an alienating reduction of means to ends. Such mistrust can be voiced in many different registers: the language of Romantic aesthetics, the neo-Marxist critique of instrumental reason, and the poststructuralist suspicion of identity thinking. What distinguishes literature, in this line of thought, is its resistance to all calculations of purpose and function.

(- Rita Felski, Uses of Literature, 2008)

Questions and Topics Discussion

1. Bring out the similarity in the argument of Victor Shklovsky and Cleanth Brooks. Do they arrive at the same conclusion or at different conclusions?
2. How do Wellek and Warren coalesce the opposing theses like sweetness-utility, pleasure-instruction and play-work to arrive at a precise description of the function of literature?
3. Reflect on the nature of knowledge in literature.
4. "One of the uses of literature is to keep our language alive, to keep the blood circulating through the tissues of the body politic" (– Cleanth Brooks) Elucidate.
5. How do ideological critics and theologically minded critics look at function of literature differently?

AKKAMAHADEVI WOMEN'S UNIVERSITY, VIJAYAPUR.

PERCEPTION

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CONTENT

UNIT 1

Gender and discrimination

1. Women's Education in India
2. Countering Gender Discrimination and Negative Gender Stereotypes

UNIT 2

Science Technology and Development

1. Technology and Social Change
3. Bio-Ethics- A Third World Issue

UNIT 3

Environmental Issues

1. Making A Difference
2. Come on, Gang, Save the World!

UNIT 4

Culture and Mass Media

1. Emerging trends in the Indian media
2. Dances

UNIT I

Gender and Discrimination

This unit aims to emphasize the imperative need to understand and tackle the history of inhuman violation of human rights on the basis of gender. It gives a glimpse into how women, men and the transgender are essentially the same and the ways in which they differ.

An area of scholarly study called the Gender Studies enables an understanding of each gender's needs and the unique contributions each gender makes to society. Much gender related abuse, discrimination and maltreatment have occurred throughout the course of history due to apathy and lack of knowledge. Gender studies examine the causes of these injustices and look for real-world solutions and means of prevention.

Discrimination is pervasive cutting across age, place, race and continent. It is particularly severe against the transgender community. Their right to be different, to live a different path of sexuality is at stake. It is high time our societies became sensitive, empathetic and respectful of all the genders, beyond the conventional binary of women and men.

1. Women's Education in India

Balasubramanian P.S

The development of a society, in its true sense, is reflected by the literacy and level of education of its people, both women and men. Education acts as a catalyst for social upliftment by enhancing the ability of the members of a society to comprehend and respond appropriately to situations. According to the Census 2001, the literacy rate in India has been going up steadily, but while the total literacy rate was 65 per cent, for women and girls it was 54 per cent.

In the given essay, the author argues for women's education in India from the premise that it cannot be emphasized in isolation but has to be considered as corresponding with other social sub-systems. The present excerpt highlights the writer's position that "education for girls must prepare them to abandon the subordinate, dependent, and ascribed role in favor of a

complementary, independent, and acquired role. Conventional methods are inadequate to deal with the multitude of factors that impact on the problems of women's education in India. Instead, the role of women in the context of modernization must be redefined so that the educational system can respond appropriately.”

The problems of women's education in India are multi-dimensional. Education is a sub-system in the social system and it has to be viewed from the systems perspective. Educational problems have their educational, economic, social, cultural, psychological and political aspects. The problems therefore, have to be attacked from all these fronts.

Education should be relevant, adequate and appropriate. Discrimination on the basis of sex is not permissible, but it should not mean that the same education has to be provided for all. Equal opportunity is not same opportunity. The common desideratum is the general education for 10 years that needs to be undifferentiated preparing boys and girls for personal, social, economic, political, cultural and other aspects of life. Women's role in all these aspects of life has been changing and the changes in these sub-systems will have their impact on the educational system. If the educational sub-system does not take into account these changes and thus prepare women for the performance of the changing roles, it becomes dysfunctional. The subordinate role, the dependence-role and the ascribed role require one type of education. But the complementary role, the independence-role and the acquired role require a liberating education, a creative education.

The efforts of the State and, in some cases, the efforts of voluntary organizations and individuals for the propagation of women's education and for educational development as a whole have so far been only sporadic, unsystematic, unsystemic, by and large socially non-relevant, if not irrelevant, politically motivated and generally lacking in a genuine concern and commitment, with a few exceptions. In spite of the deliberate and routine measures undertaken for over a century by the missionaries, social welfare organizations and the Government, in spite of the establishment of *anganwadis* at the rock-bottom and women's universities at the apex in the structure of women's educational institutions, in spite of the Indian women rising to heights of glory in various walks of life in the international arena, in spite of the considerable acceleration we have set in for the progress of women's education, women in India are still way behind men in their participation in education. To a great extent this disparity is more the result of

economic and occupational problems and cultural biases of the society.... Even though the performances of girls compare well with that of boys—at times even better—relatively fewer girls seek admission to professional courses, other than those pertaining to medicine and teaching. (*Challenge to Education: A Policy Perspective*, Ministry of Education, Government of India, New Delhi, 1985)

The problems of women's education are linked with a multitude of factors. Conventional methods are not enough to deal with the immensity of the problems. They have to be attacked from different fronts. Education is inevitably linked with the other aspects of social organization. A complex interaction goes on between the education of women, marriage, family relationships, social roles and values and relationship between women and men. Changes in these different systems take place at different rates and at times develop opposing interests causing tension in women and in society. In a developing economy, such as that of India, it would be imperative to redefine the role of women in the context of the adaptive demands of modernization and formulate an education system based on these changing roles.

Source: Balasubramanian, P S. "Women's Education". *Quest for Gender Justice: A Critique of the Status of Women in India*, edited by Sebasti L. Raj. Madras: T.R. Publications, 1991.

Glossary

Sub-system:	an ordered set of ideas, methods or ways of working, functioning within a group of related parts which work together forming a whole
Desideratum:	something desired as necessary
Ascribed:	believed to be the result or the work of
Complementary:	making something complete; supplying what is lacking or needed for completion
Propagate:	to cause to spread to a great number of people
Sporadic:	happening irregularly
<i>anganwadi:</i>	The original word <i>aanganwadi</i> means "courtyard shelter" in Indian languages. They were started by the Indian government in 1975 as part of the Integrated Child Development Services program to combat child

hunger and malnutrition. A typical *anganwadi* (as it is used now) centre provides basic health care in Indian villages.

Disparity: being completely different or unequal

Bias: tendency to be in favour of or against something without enough information to judge fairly

Adaptive: to suit new needs, different conditions

Comprehension

(i) Answer the following in a sentence or two.

- 1) Name the facets of the problem of women's education in India?
- 2) When does the educational system become dysfunctional?
- 3) How has the role of woman shifted in India?
- 4) What are the drawbacks in the propagation of women's education?
- 5) Why should the role of women be redefined in contemporary India?
- 6) What other aspects of society is education interlinked with?
- 7) Do you think traditional method of education is sufficient in improving the position of women in India?

(ii) Answer the following in 4 to 5 sentences.

- 1) 'There is disparity in the participation of women and men in education'. Explain briefly.
- 2) Why, according to the writer, women's education in India needs to be "relevant, adequate and appropriate"?
- 3) What are the solutions offered in the essay to the problems of women's education in India?

(iii) Write short Notes

- 1) In the course of the essay, what kind of education does the writer advocate for women in India?

- 2) Trace the various efforts made for the propagation of women's education and the probable reasons for their ineffectiveness.

Grammar and Composition

A. Reading skill

- 7) What is reading?

Reading is a study skill it is the skill of going through a text with the purpose of learning.

- 8) Which are the types of reading?

There are four types of reading

5. Skimming
6. Scanning
7. Extensive reading
8. Intensive Reading

- 9) What is Skimming?

Taking a quick look at a text in order to gather most important information is called skimming. It is making your eyes run over the text noting important information
E.g.-Reading headlines in a news papers

- 10) What is Scanning?

It is a types of reading which is used to get a particular piece of information in this type of reading we allow our eyes to run over the text searching for a specific piece of information that we need.

Example: Searching for particular disk in a menu card and searching for a particular telephone number in a telephone directory

- 11) What is extensive reading?

It is a type of reading which helps us to get a general understanding of a subject it includes reading of longer text for getting general information this is useful for improving general knowledge of a subject

Ex. Reading novels, magazines etc.

- 12) What is intensive reading?

It is a type of reading which is used for reading shorter text in order to get detailed information. It includes a very close and accurate reading for details.

Ex: Detailed interpretation of a text

B. Vocabulary Enhancement

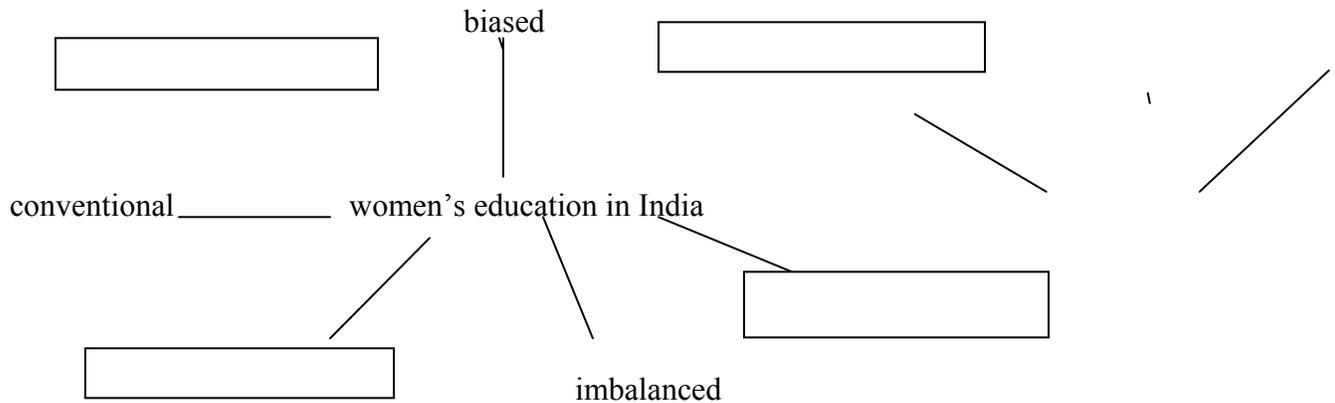
1) Identify the words or phrases from the text which convey the following meanings:

- a. bearing on or having reference to the matter on hand
- b. abnormality or impairment of function
- c. great number
- d. considered in relation to something else
- e. highest point; climax
- f. increase in speed
- g. express clearly and precisely
- h. intentional; fully considered
- i. not of or concerning the whole body

2) Observe the function of the following transitional devices used in the essay and use them in your own sentences.

therefore, but, if, in spite of, even though, at times, such as

3) Complete the vocabulary network given below, relating to women's education in India. Expressions outside the text can also be included.



C. 1. Punctuate the given sentence using dash, comma, full stop, capital letter and apostrophe.

a large number of girls discontinue their education owing to a variety of reasons
economic social cultural and the parental attitude towards girls education

2. Read the following passage and answer the given questions.

In March, Mahima received a court order providing maintenance for her and her three-year-old child. But the banker was surprised when she was told that she would have to pay tax on amount.

“I lost my job in December 2015. When I received my maintenance, I was told by my CA that it would be treated as an income, which would be taxed as per as the slab it falls under,” says Mahima.

She felt it was unjust as, according to her, taxation is against the very grain of providing maintenance.

“It’s common knowledge that maintenance is generally a pittance, and if you tax even that, it is really difficult. And it is kind of double taxation, as the father pays tax and then you add it to the income of mother. India doesn’t follow the double taxation form,” she adds.

Out of desperation, Mahima wrote to Maneka Gandhi, and against her expectations, she received a communication from her office the very next day.

“I was told that she had forwarded it to the Chairperson of the National Commission for Protection of Child Rights. It was sent to the Ministry of Finance, and I was told that the reform would come through in some time,” she says, hope floating in her voice.

There is an ambiguity under the Income Tax regarding the taxability of maintenance received by the mother and child. There is lack of clarity on exemption from tax.

- 1) Why was the banker surprised?
- 2) What did Mahima tell the manager?
- 3) What did she think was unjust?
- 4) What did Mahima do?
- 5) What is the status now?
- 6) What is the passage about?

Suggested Reading

Forbes, Geraldine. *The New Cambridge History of India. IV .2: Women in Modern India* New Delhi: Cambridge University Press, 1996.

2. Countering Gender Discrimination and Negative Gender Stereotypes

Lakshmi Puri

UN Women Deputy Director and Assistant Secretary-General Lakshmi Puri moderated a panel discussion on “Countering Gender Discrimination and Negative Gender Stereotypes: Effective Policy Responses during the Coordination Segment of the Substantive Session of ECOSOC in Geneva, 13 July 2011. The following is her edited introductory speech.

The 2010 Ministerial Declaration on “Implementing the internationally agreed goals and commitments in regard to gender equality and empowerment of women” identified discriminatory attitudes and gender stereotypes as a persistent and cross-cutting issue that needs to be addressed to accelerate progress in achieving gender equality goals as well as other

internationally agreed development goals and commitments, including the Millennium Development Goals. The declaration also called for effective policy responses including in the area of education and media.

What are stereotypes?

Stereotypes exist in all societies. How we perceive each other can be determined through oversimplified assumptions about people based on particular traits, such as race, sex, age, etc. They are based on socially constructed norms, practices and beliefs. They are often cultural, and religion-based and fostered, and reflect underlying power relations. Stereotypical beliefs can be rigid, but they do and have changed over time, and that's the challenge and the opportunity.

Stereotypes are not always inherently negative, but because they are assumptions that disregard a person's individual and inherent abilities, opportunities and environment, they tend to be prejudicial.

Negative stereotypes hinder peoples' ability to fulfill their potential by limiting choices and opportunities. They are at the root of overt and covert, direct and indirect, and recurrent gender discrimination, which adversely affects the *de jure* and *de facto* substantive equality that should be guaranteed to women.

They translate into practical policies, laws and practices that cause harm to women on the ground. The effect of “this on the mental and physical integrity of women is to deprive them of equal knowledge, exercise and enjoyment of rights and fundamental freedoms” (CEDAW Committee recommendation).

Examples include gender pay gap, occupational segregation, denial of promotions to leadership, glass ceiling in different professions, increased casualization of women workers and feminization of poverty, trafficking, forced marriage, female genital mutilation, honour killings, violence against women in domestic spheres, work place and public spaces, and lower levels of education and work opportunities.

Stereotypes justify gender discrimination more broadly and reinforce and perpetuate historical and structural patterns of discrimination.

Men suffer too because conforming to masculine roles of competitive and ambitious self-seeking can put pressure on them and deprive them of joys that can come from parenting and

having intimate respectful relationships. Stereotypes and gender discriminations resulting there from have high costs in terms of development, impeded democracy, human rights denied and peace and security endangered.

On the other hand, the benefits of gender equality and women's empowerment in all these areas are acknowledged beyond doubt.

Countering Stereotypes

The phenomenon of gender stereotypes needs to be countered and fought in multiple areas: in languages and vocabulary, laws and practices, mind-sets of people, justice systems, media and education, in different organizations and public authorities, in enterprises, and in individuals.

Concerted effort is needed to change what a supporter of gender equality, Professor Ling White from the United States of America called the cosmography of gender inequality. He pointed out that the “habit of language implies that personality is mainly a male attribute and that women are a subhuman ... subspecies ...men as leader, woman as follower, man as producer, woman as consumer, man as strength, woman as weakness ...”.This is a cosmography that has brought man to us as aggressor and humanity the victim.

In the domestic family context, at the community, society and national levels, as well as the global level, we need to create an enabling environment, specific institutions and systems, and individual champions and role model creation are called for.

Strengthening and implementing international normative and policy framework and action

Gender stereotyping has been clearly identified in the CEDAW as something that impedes the achievement of gender equality and the empowerment of women. It asserts that all human beings regardless of sex are covered by this principle and implies that to develop their abilities, pursue a professional career and make their own choices without limitations set by gender stereotypes, rigid gender roles or prejudices.

The UNGA, ECOSOC and CSW have been addressing this issue over time and need to continue to keep a vigil, and strengthen norms to change the cosmography of gender stereotyping.

At regional and international levels, we need to continue to build norms and standards that chip away gender stereotyped norms, practices and beliefs, and ensure that they are translated at the national level into policies and programmes and their implementation.

UN Women is committed to support Member States' efforts through advocacy, knowledge brokering, strategic partnerships including with CSOs, media and private sector, and the provision of technical and advisory services to implement, monitor and evaluate programmes on the ground and foster and promote global role models, champions and best practices.

Source:

<http://www.unwomen.org/en/news/stories/2011/7/countering-gender-discrimination-and-negative-gender-stereotypes-effective-policy-responses#sthash.b2rdgE9Q.dpuf>

Glossary

Ministerial Declaration: Declarations made by the Ministerial conferences. In general, Ministerial Conferences are the WTO's highest decision-making body, meeting at least once every two years and providing political direction for the organization

Millennium Development Goals The Millennium Development Goals (MDGs) were the eight international development goals for the year 2015 that had been established following the Millennium Summit of the United Nations in 2000, following the adoption of the United Nations Millennium Declaration.

de jure	a state of affairs that is in accordance with law (i.e. which is officially sanctioned).
de facto	a state of affairs that is true in fact
CEDAW	The Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) is an international treaty adopted in 1979 by the United Nations General Assembly. Described as an international bill of rights for women, it was instituted on 3 September 1981 and has been ratified by 189 states.
glass-ceiling	an unacknowledged barrier to advancement in a profession, especially affecting women and members of minorities.
casualization	the transformation of a workforce from one employed chiefly on permanent contracts to one engaged on a short-term temporary basis.
feminization of poverty	the feminization of poverty is a change in the levels of poverty biased against women or female headed households. More specifically, it is an increase in the difference in the levels of poverty among women and men or among female versus male and couple headed households.
female genital mutilation	the practice, traditional in some cultures, of partially or totally removing the external genitalia of girls and young women for non-medical reasons. It is illegal in many countries.
cosmography	the branch of science which deals with the general features of the universe, including the earth.

UNGA the *United Nations General Assembly*

ECOSOC The Economic and Social Council (ECOSOC) is the United Nations' central platform for reflection, debate, and innovative thinking on sustainable development.

CSW *Commission on the Status of Women*

CSOs Civil Society Organizations.

Comprehension

(i) Answer the following in a sentence or two.

- 1) What are the impediments to progress?
- 2) Which areas need effective policy changes according to the Ministerial Declaration?
- 3) Define 'stereotype'.
- 4) How do negative stereotypes hinder peoples' abilities?
- 5) What do negative stereotypes translate into?
- 6) How do they affect the mental and physical integrity of women?
- 7) Do men too suffer due to stereotyping?
- 8) How does CEDAW view gender stereotyping?
- 9) What steps does the speaker suggest are to be taken at both regional and international levels to counter gender stereotyping?

(ii) Answer the following in 4 to 5 sentences

- 1) Describe the overall impact of gender stereotyping.

- 2) This speech was made in 2011. Have circumstances and situations changed for women now?
- 3) What needs to be done to counter stereotypes?

(iii) Write short notes

- 1) What do you gather about the causes and effects of stereotyping from this speech?
- 2) Do you think policies and programmes can achieve gender equality? If no, what other complementary measures would you suggest?

Grammar and composition

A. HOW TO READ THE TEXT

Reading means, “to understand something in its widest sense”. It is the ability to read text, process it and understand its meaning. Inefficient readers, most of the times focus their processing capacity to read individual words that mars their ability to understand what they read.

A proficient reader is one who can read faster and understand the text easily. This is because

- He reads with purpose
- He varies his speed according to the demands of the conditions
- He is quick to spot the superficial text as well as the latent theme
- He does not panic on the size of the text
- He is good at skimming and scanning

Everyone reads a text, but one should know whether one knows how to read skillfully and artfully. Skilful reading is for specific information and better learning experience in a short period of time.

Now the question is how to read text?

While reading the text the reader has to concentrate on the following points:

5. Figure out the purpose for reading a particular text.
6. Spot the parts of the text relevant to the identified purpose and ignore the rest
7. Choose the appropriate reading strategy that suits your purpose.
8. Test or assess your comprehension during reading and also when the reading task is completed.

When one reads a text one has to pass through a few major hurdles in developing efficient and effective reading. These hurdles should be overcome by the reader.

Firstly, poor concentration always makes one to believe that it is an unpleasant task, and mind begins to drift. Concentration can be developed by cultivating interest in reading consciously.

Secondly, eye fixation during reading. Eye fixation allows the brain to focus to comprehend the meaning of the word in question, while the eye scans for the information on the page. As many number of people are not trained it cripples the reading efficiency. To overcome this hurdle, the reader should divide a sentence into certain thought units without concentrating on one single word or expression.

Thirdly, the problem of backtracking or regression. Backtracking or regression refers to 'the act of going back on a text and rereading it for the purpose of better understanding the idea. It clearly indicates incompetence in reading. It shows down one's ability to get a better insight to comprehension.

Fourthly, reading aloud, i.e. most readers are in the habit of speaking the words aloud in their head, because it was imposed by the parents who were telling them to read aloud. This leads to poor concentration because the primary objective of understand the text fails. This slows down the speed of reading. Therefore, sub vocalization has to be eliminated-(it combines sight reading with internal sounding of the words as if spoken).

Fifthly, indiscriminate use of the dictionary affects reading habit. A dictionary has to be referred only to understand the contextual meaning of the word and its specific usage and the words similar and dissimilar to them. Besides, try to learn its pronunciation, identify its class, its singular and plural forms, its different meanings and usages.

TYPES OF TEXTS:

There are different types of text for reading drawn from different subject areas like life, science, social science, humanities, physical science, etc. science, social science, business, entertainment, literary and journalistic.

6. Science text: science texts deals with hard facts of science and have branches related to biology physics, chemistry, etc. The terminologies used are little complex but the theme is quiet tangible. They are factual and candid.
7. Social science text: Social science texts have branches related to History, Political science, Geography, sociology, anthropology, philosophy, etc. There must be an effort to understand a perspective or outlook on the text and an insight into. The concentration should be on what is explicitly stated and figure out what is implicitly suggested.
8. Humanities: Humanities also include text not only related to social science but also languages, literature, art, music, etc. While reading such texts, one needs to understand

and appreciate the imaginative and creative use of language, the vision of the artist/writer, the themes, sub- themes, the style(humour, pathos, comedy satire, poetry etc) and the sensitivity of the writer to his attitude.

9. Business Text: these texts are slightly difficult to follow. They present questions that require you to infer information and determine the moods, views and opinions of the writer. One has to have a sound knowledge of market trends, foreign exchange, stock exchange, import and export trade, banking etc.
10. Entertainment text: this usually discusses topics related to entertainment, films, sports, leisure etc. They are generally meant to be read and enjoyed without any kind of critical comments.
11. Journalistic text; this includes newspaper, magazine, journals etc which covers news from all corners of the world on all subjects and fields of life. It gives insight into the dynamics that form the environment around us. Journalistic texts are generally skimmed and scanned.

TIPS FOR READING A PASSAGE:

11. Find out what the passage is primarily concerned with.
12. Which of the following statements express main ideas?
13. What is the purpose of the writer?
14. What is the argument of the writer if there are any?
15. What type of examples the writer has given?
16. What is the tone of the writer?
17. What is the writers view on the subject?
18. How the subject has been presented?
19. What is the moral?
20. What linkers play significant role?

B. Vocabulary Enhancement

1. Identify the odd word in each group.
 - a. dogged, insistent, impatient, persistent
 - b. capture, obstruct, prevent, hinder
 - c. adverse, troubling, favouring, distressing
 - d. refusal, denial, withholding, withering
 - e. reinforce, justify, strengthen, fortify
 - f. perpetuate, maintain, support, neglect

2. Find out the contextual meanings of the following words from the text. Make sentences of your own using these expressions.

- a. in regard to
- b. over time
- c. tend to
- d. in terms of
- e. called for
- f. keep a vigil
- g. chip away

3. Use the following linkers in your own sentences:

For; moreover; together with; along with; as well as; coupled with

C. 1. Punctuate the following.

freda this is your mama i m gon ask you a simple question and i want a simple answer and don't lie to your mama and don't be scared what did deadman do to you when i was in niagara falls

5. Read the following passage and fill in the blanks with suitable words given.

The skin's worst enemy is the sun. If you avoid ___(1) you can ___(2) to prolong the young and ___(3) skin. The sun ___(4)deprive the skin of ___(5) hastening the appearance of ___(6)lines and wrinkles that ___(7) is all about. It is ___(8) responsible for many skin ___(9) like pigmentation, discoloration, freckles and ___(10) skin cancer. So, protect skin with a sunscreen and moisturise it daily.

- a. Extra exposure in the sun; much; additional; excessive
- b. Aid; help; assist; make
- c. Handsomeness of the; luxury; beauty; suppleness
- d. Can; may; shall; will
- e. Water; dampness; wetness; moisture
- f. These; those; some; certain
- g. Growing; increasing; ageing; mellowing

- h. Also; besides; even; possibly
- i. Itches; illness; questions; problems
- j. A certainly; even; some; certain

Suggested Reading:

Agnes, Flavia and Sudhir Chandra. *Women and Law in India*. New Delhi: Oxford University Press, 2016.

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**Akkamahadevi Women's University,
Vijayapur**

HORIZON

(READING AND LISTENING)

(A Text Book for B. Com First Semester Basic English)

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CONTENTS

UNIT-I

Gender and Discrimination

- 1. Save the Girl Child**
- 2. Gender Discrimination in India.**

UNIT-II

Business and Society

- 1. Role of Business in Society**
- 2. Demonetized Indian**

UNIT-III

Globalization

- 1. Effects of Globalization on Indian Economy**
- 2. The Role of Bank**

UNIT-IV

Environmental Issues

- 1. Global Warming and Climate change**

Different Types of Pollutions.

UNIT-I

Gender and Discrimination

1. Save the Girl Child
2. Gender Discrimination in India

1. Save the Girl Child

“**Save the Girl Child**” is a social initiative in India to fight against the practice of female foeticide. The initiative also aims are protecting, safeguarding, supporting, and educating the girl child.

The Government has come out with the slogan “***Beti Bachao, Beti Padhao***“ abhiyan (initiative). ‘**Beth Bachao**’ means ‘**save girl child**’ and ‘**Beth Padhao**’ means ‘**educate the girl child.**’

Poor households, when faced with the choice, often choose to send their male children to school when compared to female. Instead, saddle female children with back-breaking household chores.

Female foeticide is both a national problem and a social evil. It’s unbelievable that the urge for a male-child makes them so cruel that they dare to kill the yet to be born. As such it is crucial to step in and save the female children. Some people feel that the birth of girl child may lower their status in the society. There is an extreme desire for male-child among some sections of our society. People who live in extreme poor condition often think that the girl child would cause more economic hardship to them. The social evil of dowry system further worsens the situation. Dowry system refers to the custom of paying money and other valuables to the groom’s family at the time of marriage. This tradition was probably introduced to give financial assistance to the newlywed couple. However, it is seen that the groom’s family demand huge amount of money at the time of marriage. Dowry is viewed as a huge burden by the parents of the girl-child. (Please note that dowry is prohibited by law in India)

Women need to be empowered. A woman has every right to give birth to a baby. The girl child is a blessing of God. Just give her a chance, and she will make you proud with her achievements. Every citizen of civilized society should be made aware of the fact that a girl child is as important as a male child. If she gets the right opportunity, she can provide economic support to the family and help them to come out of poverty level. Education raises the consciousness of a person. The mental pattern in favor of society should be transformed. This is the time for historic changes in the society. Girls, just like their counterparts, deserve true freedom and equality.

All children, girls and boys equally, deserve to be treated with love and respect. When we truly treat someone with love, we respect their autonomy and help them to achieve the very best that they can. The girl child is not only unsafe inside her mother’s womb but even after her birth;

she has to face various hardships because of gender inequality. We must save the girl child after her birth as well and agree that her education is very important. The girls should get a safe and comfortable environment at schools. The girl should get equal access to the educational resources of the school. There should be separate sanitary facility for girl-children at schools. There is need for a shift in mental attitude in favor of equality between boys and girls. The belief that only a male-child can support the parents during the old age doesn't hold true in today's context. A girl can take care and support her family as well. The family members of the girl child should come forward to protect her rights, both within and outside her home. She should never be engaged as a child labor. The physical abuse and harassment of girl child should be dealt strictly. The guilty should be punished as per the law. Dowry system should be effectively discouraged through media campaigns. Emphasis should be made to impart moral education to put an end to this evil system. Doctors and other medical professions should be encouraged to behave responsibly. They should never indulge in any mal-practices such as pre-natal sex determination.

Sources: <https://dejavuh.com>

Glossary

Foeticide	- destruction of embryo in the womb
Saddle	- burden
Dowry	- property brought by a wife at marriage
Illiterate	- Unable to read
Ignorant	- Lack of knowledge
Opportunity	- fit occasion, good chance
Abuse	- misuse, insulting language
Guilty	- crime, wickedness
Groom	- servant who tends horses
Mal-Practices	- Wrong doing

Comprehension

I. Answer the following in a sentence or two.

- 1) What is the abhiyan started by the Government of India?
- 2) What is the meaning of Beti Bachao, Beti Padhavo?
- 3) Why poor prefer male child?
- 4) What is the thinking of the people regarding female child?
- 5) Why did people dare to kill the female foetus yet to be born?

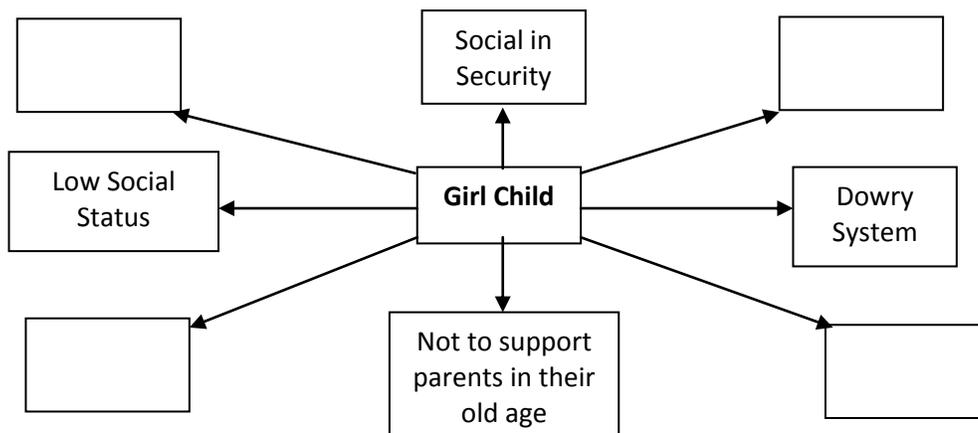
II. Answer the following in 4 to 5 sentences

- 1) What are the various reasons for the female foeticide?
- 2) What are the supports needed to uplift and improve the status of the girl child?
- 3) Write the various causes of female foeticide?

III. Write short Notes

- 1) What are the reasons for the female foeticide?
- 2) How should one save the girl child?
- 3) What type of display you find in the hospitals regarding girl child?
- 4) Have you read the legalities that are displayed in the hospital? Mention some.
- 5) What type of punishment is given to people who go for sex determination of the child?

IV. Examine and complete the net work given below relating to female foeticide in India



V. Grammar and Composition.

A. Reading Skills:

13) What is reading?

Reading is a study skill it is the skill of going through a text with the purpose of learning.

14) Which are the types of reading?

There are four types of reading

9. Skimming

10. Scanning

11. Extensive reading

12. Intensive Reading

15) What is Skimming?

Taking a quick look at a text in order to gather most important information is called skimming. It is making your eyes run over the text noting important information

e.g.: Reading headlines in a news papers

16) What is Scanning?

It is a type of reading which is used to get a particular piece of information in this type of reading we allow our eyes to run over the text searching for a specific piece of information that we need.

e.g.: searching for particular disk in a menu card and searching for a particular telephone number in a telephone directory

17) What is extensive reading?

It is a type of reading which helps us to get a general understanding of a subject it includes reading of longer text for getting general information this is useful for improving general knowledge of a subject

e.g.: Reading novels, magazines etc.

18) What is intensive reading?

It is a type of reading which is used for reading shorter text in order to get detailed information. It includes a very close and accurate reading for details.

e.g.: Detailed interpretation of a text.

A. Increase your vocabulary:

a). (A Synonym is a word which has the same or nearly the same meaning which another word has.) and (An Antonym is a word which is the opposite or nearly the

opposite of the given word.). find the synonym and antonym to the given words and use them in a sentence of your own:

saddle ; dowry; illiterate; ignorant; abuse; guilty

B. Jumble words:

Nlad; uedalv; ktaerm; hturst; water; cesussc; pxtrose; tedah; tpsor; ecepiss

C. Punctuate the following passage with comma, full stop, capital letters and apostrophe.

mahatmagandhi gave the slogan of do or die to his countrymen for the cause of their motherland, the urban girl child is also seeking similar spirit among the countrymen in support of her cause,

D. Use the following linkers in your own sentences:

In the context of; thus; hence; with regard to; so that

E. Read the following passage and answer the questions given

Joti, a gardener's son, was once invited to attend the marriage ceremony of a Brahmin friend. As he loved his friend dearly, he attended the function. The bridegroom was being led in a procession to the bride's house. The procession consisted of men, women, and children mostly Brahmin. Joti was also walking along with the procession.

One orthodox Brahmin recognized him and was annoyed at the sight of a low caste boy walking with the Brahmin in the marriage procession. Unable to contain himself, he shouted, 'how dare you walk along with us? You are not our equal. Get behind! Otherwise, go away.'" Joti felt insulted. He left the procession and returned home.

He narrated the whole incident to his father with anger in his eyes. However, his father advised him to observe old customs. That night Joti could not sleep. What could he do for the equality of human beings? Caste system was deep-rooted. As the lower caste people were not educated, they had accepted this mental slavery for ages. Joti therefore resolved to revolt against mental slavery and educate lower caste people. He became the first Indian to start a school for the untouchables as well as girls' school in Maharashtra. We recognize him today as Mahatma Phule.

1. What has made low caste people accept mental slavery?
2. What kind of a man was Joti's father?

3. What did Joti do after the insult?
4. Why did Joti attend the marriage?
5. Why could Joti not sleep that night?
6. Why was the Brahmin annoyed?
7. Why did Joti quit the marriage?
8. What does the author highlight in the passage?
9. How is Joti recognized today?
10. Give a suitable title to the passage.

Suggested reading:

1. Importance of Girl Child in Indian Society: <https://www.savethechildren.in>
2. Gender Inequality in India: www.indiacelebrating.com
3. The Ugly Realities of Gender Discrimination: www.livemint.com

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02. “Gender Discrimination” in India

-Pragati Ghosh

Females of our country have faced the discrimination for ages now and still continue to exist in various forms. Any denial of equality, **gender** and opportunity on the basis of gender is gender discrimination.

Nature doesn't discriminate men from women. But women worldwide have been the victim of inequality not only in terms of social and political rights but also on grounds of employment opportunities.

The male dominant society of India makes its women habitual of this discrimination. As a result, most women fail to understand their own rights and freedom.

There are many spheres of life where women are denied opportunities. Discrimination against females starts with their birth and continues through their lives. An unborn girl child is aborted with the help of sex determination techniques. A girl child who is born is seen as a burden on her parents or family and not given equal treatment as boys of the same family ever since birth.

She is not given proper nutritious food in some cases. As she grows, she is either denied of right to education and in some cases it is limited to elementary level. Her health and well being is not given due attention and concern. She is married at an early age and this puts an end to any possibilities of growth and a good life in most cases.

The discrimination doesn't end here but continues with the expectations of giving birth to a boy. The vicious cycle of female discrimination starts here. Almost all women face some incidents of eve teasing, some are unfortunate to be assaulted sexually and raped.

Marriage of a woman becomes more perplexed if she faces dowry threats, which sometimes cause deaths also. With such a deprived living, how can we expect the standard of living of women to rise and their presence be felt at international level?

Women, both illiterate and partially literate have limited access to health care and job opportunities and remain confined to the bounds of their household chores, raising children and looking after families. A good education or qualification does not bring women at par with the men. They are still deprived of many work opportunities as men are believed to be more capable than their female counterparts with similar qualifications.

The notion that women do not have caliber and intelligence to take up managerial positions or high profile jobs is another proof of the discrimination against women in our society.

According to 2011 census, the female literacy rate was 65.46% compared to 82.14% for males. The underlying thought that educating women is of no value as they will only serve their husbands and family in future makes the parents unwilling to spend on girl's education.

Women are not able to enjoy equal status in society as men and have very little say or authority. The grant of equal rights by the Constitution does not bring any significant change in their position and respect in the society.

Law and property rights are also enforced inefficiently and inheritance is usually the sole right of sons and not the daughters. Even though laws are now enforced for the rights of women on parental property, not many people are aware of it and the social structure is such that daughters do not usually insist on their property rights.

Society favors men and gives them higher authority and this makes women vulnerable to crimes like rapes, eve teasing, sexual abuse etc. Though the number of women officers is growing, yet the number is not comparable with men holding higher ranks.

The discrimination against women is not only hampering the growth of women at social, economic and personal level but also significantly lower female-to-male ratios impact the growth in both agriculture and industrial sectors. Thus, gender discrimination also impedes the country's growth.

While women are the most common sufferers and remain suppressed due to social pressure, there are some disadvantages that men have over women as laws favor women in certain cases. For instance, in case of adultery husband can be jailed for his unfaithfulness towards wife.

However, there is no law which jails and no court that punishes women for adultery. Sexual molestation of men is rarely taken into procedure or FIR filed in the regard. It is men who are

blamed for this crime even if the woman is the culprit. Some women also misuse the anti-dowry law to get their husbands jailed for dowry demand. The law does not favor men until there is solid evidence provided against the allegations.

I. Answer the following in a sentence or two

1. What is gender discrimination?
2. What has made discrimination habituated?
3. Where does the discrimination start?
4. How is the girl child discriminated?
5. Why are women deprived of health and job opportunity?

II. Answer the following in 4 to 5 sentences.

1. What do you know about female literacy?
2. Write five lines about the property right of women.
3. What are the effects of gender discrimination?
4. What is the role of law in protecting women from gender discrimination?
5. Through internet find and record the percentage of women literacy in various districts of Karnataka.

III. Write short notes.

1. Gender discrimination as a social problem.
2. Gender discrimination and its legality.
3. Impact of gender discrimination.

Grammar and Composition:

F. HOW TO READ THE TEXT

Reading means, “to understand something in its widest sense”. It is the ability to read text, process it and understand its meaning. Inefficient readers, most of the times focus their processing capacity to read individual words that mars their ability to understand what they read.

A proficient reader is one who can read faster and understand the text easily. This is because:

- He reads with purpose
- He varies his speed according to the demands of the conditions

- He is quick to spot the superficial text as well as the latent theme
- He does not panic on the size of the text
- He is good at skimming and scanning

Everyone reads a text, but one should know whether one knows how to read skillfully and artfully. Skilful reading is for specific information and better learning experience in a short period of time.

Now the question is how to read text?

While reading the text the reader has to concentrate on the following points:

9. Figure out the purpose for reading a particular text.
10. Spot the parts of the text relevant to the identified purpose and ignore the rest
11. Choose the appropriate reading strategy that suits your purpose.
12. Test or assess your comprehension during reading and also when the reading task is completed.

When one reads a text one has to pass through a few major hurdles in developing efficient and effective reading. These hurdles should be overcome by the reader.

Firstly, **poor concentration** always makes one to believe that it is an unpleasant task, and mind begins to drift. Concentration can be developed by cultivating interest in reading consciously.

Secondly, **eye fixation** during reading. Eye fixation allows the brain to focus to comprehend the meaning of the word in question, while the eye scans for the information on the page. As many numbers of people are not trained it cripples the reading efficiency. To overcome this hurdle, the reader should divide a sentence into certain thought units without concentrating on one single word or expression.

Thirdly, **the problem of backtracking or regression**: Backtracking or regression refers to 'the act of going back on a text and rereading it for the purpose of better understanding the idea. It clearly indicates incompetence in reading. It shows down one's ability to get a better insight to comprehension.

Fourthly, **reading aloud**, i.e. most readers are in the habit of speaking the words aloud in their head, because it was imposed by the parents who were telling them to read aloud. This leads to poor concentration because the primary objective of understand the text fails. This slows down the speed of reading. Therefore, sub vocalization has to be eliminated-(it combines sight reading with internal sounding of the words as if spoken).

Fifthly, **indiscriminate use of the dictionary** affects reading habit. A dictionary has to be referred only to understand the contextual meaning of the word and its specific

usage and the words similar and dissimilar to them. Besides, try to learn its pronunciation, identify its class, its singular and plural forms, its different meanings and usages.

TYPES OF TEXTS:

There are different types of text for reading drawn from different subject areas like life, science, social science, humanities, physical science, etc. science, social science, business, entertainment, literary and journalistic.

12. **Science text:** science texts deal with hard facts of science and have branches related to biology, physics, chemistry, etc. The terminologies used are little complex but the theme is quite tangible. They are factual and candid.
13. **Social science text:** Social science texts have branches related to History, Political science, Geography, sociology, anthropology, philosophy, etc. There must be an effort to understand a perspective or outlook on the text and an insight into. The concentration should be on what is explicitly stated and figure out what is implicitly suggested.
14. **Humanities:** Humanities also include text not only related to social science but also languages, literature, art, music, etc. While reading such texts, one needs to understand and appreciate the imaginative and creative use of language, the vision of the artist/writer, the themes, sub-themes, the style (humour, pathos, comedy, satire, poetry etc) and the sensitivity of the writer to his attitude.
15. **Entertainment text:** this usually discusses topics related to entertainment, films, sports, leisure etc. They are generally meant to be read and enjoyed without any kind of critical comments.
16. **Journalistic text:** this includes newspaper, magazine, journals etc which covers news from all corners of the world on all subjects and fields of life. It gives insight into the dynamics that form the environment around us. Journalistic texts are generally skimmed and scanned.

TIPS FOR READING A PASSAGE:

21. Find out what the passage is primarily concerned with.
22. Which of the following statements express main ideas?
23. What is the purpose of the writer?
24. What is the argument of the writer if there are any?
25. What type of examples the writer has given?
26. What is the tone of the writer?
27. What is the writer's view on the subject?
28. How the subject has been presented?
29. What is the moral?

30. What linkers play significant role?

G. Make use of the following idioms and phrases in the sentence of your own.

Struck with amazement

Instead of

Handful of

Accustomed of

H. Punctuate the following:

good morning suhani have you slept well said her mom you do not appear to have slept well asked suhani in turn you were awake when I got up to turn off the air conditioner

I. Read the following passage and answer the questions given;

An Ola ride from her house in Noida to Laxmi Nagar in Delhi became a nightmare for this entrepreneur. Sudipa booked the cab and boarded it after checking the vehicle's number plate. The mistake she did was not cross-checking the driver's photo she saw on her phone and the person who came to pick her.

"I sat in the cab and got busy checking my emails on the phone. After 15 minutes, I was realised I was not headed towards my destination. I asked the driver and he told me that he was taking a shorter route. I was worried, but put up a brave face," says Sudipa.

She panicked when she saw that the GPS was turned off and on asking the driver, she was told that Ola doesn't pay for GPS these days.

"I called up my husband and asked him to check with Ola. To my shock, he told me that my driver was on a route 180 degree opposite to Laxmi Nagar and that the cab agency was trying to call him but he was not taking it. Meanwhile, the driver took me to the some by lanes with all men around," she says.

Not showing the driver that she was scared, which she actually was, Sudipa threatened to call the police if he didn't stop the car immediately. "He tried to intimidate me and said, 'We'll reach the destination soon'. During one of the turnings, he slowed down, and I opened the door and jumped out of the cab. I took an autorickshaw and rushed to the nearest police station," explains Sudipa.

She realised that the problem was with Ola. It verifies the cab and its driver, but the cab and its driver, but the cab aggregator doesn't know who is actually driving it. "The

man on duty was a truck driver filling in the place of a friend, and he knew nothing about GPS or routes,” she says surprisingly.

She wrote to the Ministry of Women and Child Development, suggesting measures such as mandatory GPS panic devices, no central locking system and prominent display of driver’s identification and the registration number of the vehicle in the taxi.

The ministry then took up the matter with Transport Minister Nitin Gadkari, and some changes were made in the guidelines drafted for cab policy.

- 1). What mistake did Sudipa do?
- 2). Why did Sudipa become worried?
- 3). Why did she call up her husband?
- 4). What did Sudipa do to save herself?
- 5). What was wrong with the Ola system?
- 6). What do you know about GPS?
- 7). What did she do ultimately?
- 8). Give suitable title to the passage

Suggested Reading:

1. Gender and Sociology: <https://www.boundless.com>
2. Gender a Social Problem: open.lib.umn.edu/social-problems/chapter/4-1-
3. Socialization as the Way to Gender Roles: www.mariecurie.org

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Sensitization

A Text Book for the First Semester B.A
Additional English

Contents

- 1) The Hunt
Mahashweta Devi
- 2) Remembering Ammachchi
Vaidehi
- 3) The Betrayal
Sujata Balasubramaniam
- 4) Absolution
Dina Mehta
- 5) Neipayasa
Kamaladas
- 6) Heavy is Gold
Sunita Jain

1.The Hunt

Mahashweta Devi

The place is on the Gomo - Daltonganj line. Trains stopped at this station once upon a time. The expense of having trains stop was perhaps too much. Now one sees a stray cow or a goat in the station room, in the residential quarters and the porters' shanties. The billboard says 'Kuruda Outstation , Abandoned'. Arrived here, the train slows. It gasps as it climbs. It climbs Kuruda Hill bit by bit right from here. It is a low hill. After a while the train enters a ravine. On both sides of the half-mile ravine there are blasted stones. There's a bamboo thicket on the hill, and occasionally the bamboo bends in the wind and hits the train. Then the train descends and it gathers speed. Now the station is Tohri. The busiest station in this area. The junction of many bus routes. Tohri is also a coal halt. The train picks up coal. There are surface collieries all around. In these parts lowgrade coal is to be found almost above ground. But Tohri's real benefactors are the timber brokers. It is a Sal-growing area. Sal-logs arrive night and day by truck. They are spilt in sawmills and sent in every direction. Tohri's bustle is an experience after the silence of Kuruda.

It is an experience to watch the train move on the hilltop from distant villages. The villagers see this every day, yet their amazement never ends. The train goes on, the engine gasps; now the ravine swallows the train. If you run you can see where it will spit it out. There were some elephants seen one day at the top of the hill. The elephants see on day at the top of the hill. The elephants stopped as they ate the bamboo. From a distance they looked like toy elephants. After the train passed on they ran off trumpeting trunks raised.

The village of Kuruda is a good way behind the station. There are two hills, one beyond the wide meadow. If it had been a bit closer the villagers might have started living in the abandoned brick built house.

For people who live in villages like Kuruda, life holds few breaks other than annual festivals. So their eyes are charmed by the scenes on top of Kuruda Hill.

When Mary Oraon comes up, she looks at the train, as the passengers look at her if they see her. Eighteen years old, tall, flat-featured, light copper skin. Usually she wears a print sari. At a distance she looks most seductive, but close up you see a strong message of rejection in her glance.

You wouldn't call her a tribal at first sight. Yet she is a tribal. Once upon a time whites had timber plantations in Kuruda. They left gradually after independence. Mary's mother looked after the Dixons' bungalow and household. Dixon's son came back in 1959 and sold the house, the forest, everything else. He put Mary in Bhikni's womb before he left. He went to Australia. The padre at the local church christened her Mary. Bhikni was still a Christian. But when Prasadji from Ranchi came to live in the Dixon bungalow and refused to employ Bhikni, she gave up Christianity. Mary pastures the Prasads' cattle. She is a most capable cowherd. She also sells custard apple and guava from the Prasad's orchards, driving terrifically hard bargains with the Kunjaras, the wholesale fruit buyers. She takes the train to Tohri with vegetables from the field.

Everyone says Prasadji is most fortunate. He pays Bhikni a wage. With Mary the agreement is for board and lodging, clothing and sundries. The Dixon bungalow was built as a residence for whites. Bhikni says the whites kept twelve ayahs-servants-sweepers. Under Prasadji Mary alone keeps the huge bungalow clean.

Mary has countless admirers at Tohri market. She gets down at the station like a queen. She sits in her own rightful place at the market. She gets smokes from the other marketeers, drinks tea and chews betel leaf at their expense, but encourages no one. Jalim, the leader of the marketeers and a sharp lad, is her chosen mate. They will marry when either's savings reach a hundred rupees.

She has let Jalim approach her on the promise of marriage. Daughter of an Oraon mother, she looks different, and she is also exceptionally tall. So she couldn't find a boy of her own kind. The colour of Mary's skin is a resistant barrier to young Oraon men. Mrs Prasad had looked for a match. Their gardener's son. She had said, you can stay on the compound.

Bhikni was ecstatic. Mary said, 'No. Mistress Mother has said it to keep her worker captive'

-She will give shelter.

-A shack.

-He's a good boy.

-No. Living in a shack, eating mush, the man drinking, no soap or oil, no clean clothes. I don't want such a life.

Mary was unwilling. She is accepted in the village society. The women are her friends, she is the best dancer at the feasts. But that doesn't mean she wants to live their life.

Many men had wanted to be her lover. Mary had lifted her machete. They are outsiders. Who can tell that they wouldn't leave her, like Bhikni was left with a baby in her belly?.

There was a fight over her once in Tohri market. Ratan Singh, the driver of a timber truck, had got drunk and tried to carry her off. It was then that Jalim had cut in and hit Ratan Singh. After that Mary was seen selling vegetables or peanuts or corn sitting beside Jalim. She has never been to his room. No, marriage first. Jalim respects this greatly. Yes, there is something true in Mary. The power of Australian blood.

There is distrust in Mary somewhere. She doesn't trust even Jalim fully. Even the marketeers of Tohri know that they'll marry as soon as there is a hundred rupees. Jalim's version is that he himself will save those hundred rupees. It will be good if Mary brings something herself. So she has left to Jalim the responsibility of saving money its not easy for Jalim. He has his parents, brothers, and sisters in village. Here he'll have to rent a place, buy pots and pans. He won't be able to carry all the expenses. And he wants to give Mary clothes, the odd cake of soap.

Mary gave him the first present. A coloured cotton vest.

Your gift.? Jalim is delighted.

No your brother's wife sent it, Mary says sarcastically.

After that Jalim gave her presents now and then. Mary doesn't wear those clothes. She'll wear them after the wedding.

Mary understands that Jalim is taking many pains to save money. Even so she says nothing, for she has saved ninety-two if not a hundred rupees.

She has earned that money. At the Prasad's establishment. By government regulation, if there are mahua trees on anyone's land in the forest areas, the right to the fruit goes to the picker. Mahua is a cash fruit. You get liquor from mahua, you cook with the oil of the black seed of the mahua fruit, the skin goes to make washing soap. It is Mary who picks the fruit of the four mahua trees on the Prasad property. No villager has been able to touch the fruit even in jest. Mary has instantly raised her machete. This is hers by right. This is why she works so hard for no wages at the Prasad house.

Mrs Prasad doesn't like it much, but Lachman Prasad says, 'Take no notice. Who will clean so well, pasture the cows so well? Sell fruit and vegetables and nuts at profit in Thori?

Mary works like a dog but does not tolerate familiarity from Prasadji.

-So Mary, how much did you make on your sale on mahua?

-What's it to you?

-Open a moneylending business.

-Yes, I will.

-It's good of me to let you pick the mahua, it is government property. I could hire people and have the fruit picked and I don't do it.

-Let the hired people come and see. I have my machete. Mary's voice is harsh and grim.

-Prasadji says, it figures white blood.

Mrs. Prasad has Mary give her an oil rubdown. Out of her lardy body she looks at Mary's hard perfect frame. She says. 'So, what about your marriage? What does Jalim say?

-What do you want with poor folks' talk? Will you organize my marriage?

-God be praised! With a Muslim? I run such a marriage?

-Why not? The Muslim says he'll marry. Your brother wanted only to keep me.

The mistress swallows the slap and says nothing. You have to take words from a girl who works like an animal, carries a forty pound bag on her back and boards the train, clean the whole house in half an hour.

Everyone is afraid of Mary. Mary cleans house, and pastures cattle, with her inviolate constitution, her infinite energy, and her razor-sharp mind. On the field she lunches on fried corn. She stands and picks fruit and oversees picking. She weights the stuff herself for the buyers. She puts fruit bitten by bats and birds into a sack, and feeds it to her mother's chickens. When the rains come she replants the seedlings carefully. She watches out for everything. She buys rice, oil, butter and spices for the Prasads at Tohri market. She says herself. 'The money I save you, and the money I make for you, how much do you put together out of it yearly, Mistress Mother? Why should I take a cheap sari? I'll dress well, use soap and oil, give me everything.'

Mrs Prasad is obliged to dress her well.

Sometimes Mary goes to the village to gossip. When she can. Then she puts her sari around her belly and becomes Mrs Prasad, limps and becomes Prasadji, makes everyone laugh. There she is easy. When the young men say, 'Hey Mussulman's chick why here?'

-Would any of you marry me?

-Would you?

-Why aren't you tall and white like me?

-You are a white man's daughter

Big white chief! Puts a child in a women's belly and runs like a rat. My mothers is bad news. When you see a white daughter, you kill her right away. Then there are no problems!

-What about you if she'd killed?

- wouldn't have been.

-Stop that talk. Be a Mussulman if you like. Before that, for us....

-What?

-Rice-chicken-mutton and booze?

-Sure, I'll throw a fan-tas-tic-feast. When have I not fed you? Tell me?

-Yes, true, you do give.

The same Mary who pulls hundreds of pounds, fights the Kunjaras over fruit, doesn't hand out single peanut to keep Prasadji's profits intact, also steals peanut oil, flour, molasses from the house. Salt and spices.

She sits at any Oraon house in the village, fries wheatcakes on a clay stove, eats, eats with everyone. Just as she knows she'll marry Jalim, she also knows that if she had resembled any Oraon girl-if her father had been Somra or Budhan or Mangla Oraon-the Oraons would not have let this marriage happen.

Because she is the illegitimate daughter of a white father the Oraons don't think of her as their blood and do not place the harsh injunctions of their own society upon her.

She would have rebelled if they had. She is unhappy that they don't. In her inmost heart there is somewhere a longing to be part of the Oraons. She would have been very glad if, when she was thirteen or fourteen, some brave Oraon lad had pulled her into marriage. Mary has seen two or three Hindi films in Tohri. At harvest time itinerant film people come to Tohri. They show moving pictures in the open field. Not only the girls, but even the boys of Kuruda village have hardly ever been to the movies.

They haven't been to the movies, haven't worn good clothes, haven't eaten a full meal. Mary has a certain sympathy for them as well. So goes Mary's life. Suddenly one day, stopping the train, Tehsildar Singh descends with Prasadji's son, and Mary's life is troubled. A storm gathers in Kuruda's quiet and impoverished existence.

II

Seventy five acres or two hundred and twenty-five bighas of land are attached to Prasadji's bungalow. Nobody around here obeys the land ceiling laws. All the far-flung

bungalows of the old timber planters have large tracts of attached land. Mr. Dixon had planted Sal on fifty acres. Not the dwarf Sal of the area but giant Sal. In time they've grown immense and ready for felling. Prasadji used to lament about all that he could have done with this land if there had been no Sal. Now that he knows the price of Sal, his one goal is to sell the trees at the highest price. Lalchand and Mulniji, the two other forest proprietors of the area, are also happy at this news. Prasad's son Banwari takes the initiative and starts looking around in Daltonganj and Chhipador. The fruit of his labours is Tehsildar Singh.

The first thing Tehsildar Singh looks at is trees to be felled. Then they start negotiating prices. Prasad says, such Sal wood! How can I sell at such a price?

-Why sell? You'll sell where you can make a profit.

-Name a proper price.

-Prasadji! Banwari is a real friend. He does service in Chhipador, and I'm a broker. Why tell a lie, the trees are mature, and the wood solid

-The whites planted the stuff.

-Yes. But here I'll have them cut, in pieces! Trucks won't come here. This is not the white man's rule when I could have brought elephants from the Forest Department and pulled the timber to Tohri. I'll have to take it to Murahi. Flat tires on the dirt roads. I'll have to cut the trees before that, think of the expense?

-But you'll make a profit

-Sure. Who works without profit? Still your profit is higher. Bought the bungalow dirt cheap, got a ready-made Sal forest! Whatever you get is your profit. Because you had no investment for it. No corn that buffaloes pulled the plough, and fieldhands reaped. No custard apple or guava that you chased birds and bats. Forest area, Sal area, have trees, sell straight off.

Lalchand and Mulni also said. 'Don't make so much trouble, brother. What do we do if he leaves? When the wind's in the Sal and you hear the sea, will he hear? Do you want to watch the flowers of a tree that bears no fruit? He wants to buy, we'll sell.'

The broker wants the same thing. What trees the whites had planted. The tops break the sky, the trunks are as big as railway engines. Why buy only Prasadji's trees? He'll buy all the trees of the area.

Every five years or so some trees will be ready and I'll buy. One two three. This is still a virgin area, and I'll take the tree felling monopoly.

That was the decision. Prasadji realized later that the argument about the expense of carrying the trees was not altogether correct. For the trucks came past Murhai, close to Kuruda. That side is flat and stony. No problem with the arrival of trucks. The broker pitched his tent there. Two experts came to fell trees.

The broker started planning. The deployment of manpower. Oraon and Munda men and women came from six villages- Kuruda, Murhai, Seeho, Thapari, Dhuma, Chinadoha. Unbelievable. Money at home. Others will fell the trees, twelve annas daily for men, eight annas for women for trimming branches and carrying the pieced timber to the trucks. And a tiffin of cornmeal in the afternoon. Unbelievable! Salt and cayenne with the meal. The village priest and elders will bring the men and women. A sack of salt weekly for each village. The elders said, How about the women's honour if they work?

The contractor said, They are everybody's mothers and sisters whoever forgets will be sacked

The elders' heads turned with the trucks' speed and the efficiency of fast work. So they couldn't think that the contractor's words were untrue. Everyone can't be brothers and sisters. After the final agreement the contractor gave six bottles of first quality country liquor to the six elders. The elders of Kuruda told the others, 'Go to the village, tell the chief, and offer prayers at the shrine. Good times are coming.'

The contractor had a word with the driver of the train as well. The train stops at Murhai. There could be a deal so that the train will stop at Kuruda if needed. They'll get a container car. The contractor gave the driver a bottle. He's offering fifteen rupees for the full-grown Sal. No expense will block his tremendous profits. He'll sell by the cubic foot. He gave Banwari a transistor if Banwari hadn't told him, he wouldn't have known that one could get Sal of this

quality in this area of dwarf Sals. The entire venture is highly profitable. The contractor praised the uninstructed ignorance of his caste-brothers Prasad, Mulni, and Lalachan. The idiots don't even know what goods they are abandoning. He has given Banwari a rupee per tree in secret. This too leaves him a wide margin of profit. Countless trees will be ready for felling in a few years. Prasad must be kept happy. Soon these parts will be joined to Tohri at that end and Nirlaghat at this. Roads are under construction. Once there are roads, future transportation expenses will be saved.

In a little while, the contractor comes to Prasad's house with a box of sweets, and a pot of clarified butter. Prasad says, 'Mary! Here's our guest. Bring a bit of tea.'

Mary has had a bath today. So her body is clean and smooth, her hair oiled and braided. A printed sari worn with the end spread in front of her breasts, brass ornaments on wrist and ear. Mary enters with a tea and snacks on a tray, Tehsildar Singh sits up. Wow! What a dish? In these woods?

Prasadji saw it happening. As soon as Mary left he said, My maidservant's daughter. When her mother was as young as she, then...

He explained the secret of Mary's beauty and said in conclusion My wife thinks of her as daughter, she respects us as her parents.

Of course. Tehsildar Singh says, Otherwise why do people call you a big man? A big man has a big heart. He thought, the business of felling trees in this forest is most profitable. Mary can make his stay profitable in the other sense as well. Mary is the regular contact and bridge between the outside world of Tohri and Kuruda. At night when she brought Prasadji warm water for his medicine she said, the bastard tricked you. He took all the profit. Everyone from Tohri to Chhipador is laughing.

Prasadji took off his false teeth and put them in a bowl of water. Then he took his medicine. In a while he said, what to do, Mary? With no road, have I the power to sell at profit to anyone? This happens if you live in the forest. Banwari brought him. Banwari is pig-headed takes after his mother. I first said 'no' then Lalachand and Mulni got angry. There were many objections at home.

-Banwari's taken his cut.

-You know this?

-I am aware of it.

-What a shame.

Prasadji sighed and gave her a rupee. He gives her like this from time to time. You take such trouble so I don't get tricked over a piece of fruit, a grain of corn, he said. My own son understands nothing. What shall I do? Don't I know that he'll sell everything and take off when I die?

-When you sell trees later, there will be a road, don't give it to him. Go yourself to Chhipador. Talk to the big companies and do your business don't be soft then.

-You're right.

Mary told the Kuruda elders as well, Twelve annas and eight annas! No porter carries gentlemen's cases for this price.

The elder said, what to do Marry? If said 'no' the villagers would go wild. They would say, who gives us this kind of money?

Mary said, he's greedy now. He'll come again in five years.

Then we'll bargain for three or two rupees. And he'll have to give. Otherwise how will he get an outsider here?

No road, no jobs you know how it is.

Mary thought, in return for the broker's glance she had shrewdly revealed the man's true nature to everyone.

But Tehsildar Singh didn't forget her. A few days later, when Mary was returning on a water-buffalo's back herding other cattle, the contractor came up to her. How pretty, he said, You look like Hema Malini.

-What?

-You look like Hema Malini.

-You look like a monkey.

Tehsildar Singh felt much encouraged by such a remark and came up close. Mary didn't stop her water-buffalo. As she moved on she took out a sharp machete and said in a lazy voice, Brokers like you, with tight pants and dark glasses, are ten rupee on the streets of Tohri, and to them I show machete. Go ask if you don't believe me.

Tehsildar found her way of speaking most beguiling.

Banwari said at the evening meal, Mary has insulted my friend.

He was speaking to his father, but it was Mary who replied, How did I insult your friend?

-You spoke to him rudely.

This time I let him go with words. If he comes to fuck with me again I'll cut off his nose.

Banwari was scared as well. He said, what, did he do something crazy?

-It's crazy talk to me. It may be good talk to you. Prasadji said, Ask him not to. These problems don't go with buying trees.

And Mary shouldn't talk about selling Sal trees at Tohri market. It is illegal to sell Sal trees if they are on your own land. The Sal belongs to the Government.

-Ah, keep you laws. Who keeps land legally here, who doesn't sell Sal in these parts?

Mary said straight to Banwari, have I spoken a about you tree sale in Tohri market?

-Have I said you've said? I Just asked you not to.

-Don't try to set me straight. Mary left. Prasadji said, This is not correct. Tell your friend. Lives in the house, like a daughter, I am insulted if she's accosted.

Banwari said to Tehsildar she's a real bitch, a rude girl, doesn't give a damn for anyone.

-Who wants a damn?

-Besides, her marriage is fixed.

-Where?

-A Muslim's house.

-Dear God! Isn't there a man in her tribe?

-Her choice.

Tehsildar didn't believe that a Mary Oraon from a wild village like Kuruda could blow him away. He stuck to Mary through marking and felling the trees, cutting and transporting them. That Mary wouldn't look at him and would rather marry a Muslim increased his anger.

Then he brings nylon sari for Mary from Daltonganj, sweets for Prasadji. He says to Prasadji, I come and go, she feeds me tea, I give her a sari Prasadji didn't accept it, but Tehsildar insisted. Mary had gone to Tohri. She heard about the sari when she got back. First she gave Prasadji the accounts for Tohri market. Then she had tea and toast in the kitchen. Then she went out with the sari.

Tehsildar was sitting in the tent paying the men and women. Lots of people. Mary enters and throws the sari at him. She says, you think I'm a city whore? You want to grab me with a sari? If you bother me again I'll cut off your nose. She goes off proudly swinging her arms.

Tehsildar loses face in everyone's eyes. He want to say, I gave something in good faith.....

-The elders say, Don't give again.

-What?

-Don't give again.

- Is she a good character? Would good one marry a Muslim?

-Don't say that again.

Suddenly Tehsildar understands, he and his men are in a minority, the others are greater in number. Everyone has a spear or a machete. He shuts up.

At night the driver tells him as well, don't make trouble with all this. These tribals are a bloody-minded lot. Be problems if they tell the police.

The driver knows Tehsildar has a wife and children. He knows that Tehsildar still lusts after women. Mary is indeed an eyeful, but it would be stupid to provoke the tribals and create a police case on her account. If Mary was willing, there would have been no problem. Mary is unwilling. Tehsildar must accept that.

Now Prasadji gets serious as well. It is Bhikni who brings tea these days. Tehsildar stops going to the house. But he doesn't give up chasing Mary.

When Mary returns from pasturing cattle, returns from Tohri, or goes the three miles to Murhai station to go to Tohri, or goes marketing to Dhuma, Tehsildar keeps his distance and follows her.

The girls say, Mary, that broker loves you.

-Because he can't catch me. If he does his love will vanish. The white man also loved my mother.

-He'll marry you.

-He has a wife.

-So what?

-Let it go.

The filling goes on. Slowly the weather warms. There are miles and miles of the flamboyant in bloom all around here. New buds appear. Then the gong sounds one day in the priest's house. It is revealed that the ritual of the hunt that the tribes celebrate at the spring festival is for the women to perform this year. For twelve years men run the hunt. Then comes the women's turn. It's Jani Parab. Like the men they too go out with bow and arrow. They run in forest and hill. They kill hedgehogs, rabbits, birds, whatever they can get. Then they picnic

together, drink liquor, sing, and return home at evening. They do exactly what the men do. Once in twelve years. Then they light the fire of the spring festival and start talking. Budhni tells stories. That time we killed a leopard. I was young then.

The old women listen, the ageing women cook, the young women sing.

They don't know why they hunt. The men know. They have been playing the hunt for a thousand million moons on this day.

Once there were animals in the forest, life was wild, the hunt game had meaning. Now the forest is empty, life wasted and drained, the hunt game meaningless. Only the day's joy is real.

Mary was getting tired of the Tehsildar's tireless singleminded pursuit. Jalim might get to know. He'd be wild if she let him know. He might go to Tohri market to kill Tehsildar if he got the chance. Tehsildar has a lot of money, a lot of men. A city bastard. He can destroy Jalim by setting up a larceny case against him.

Tehsildar too was losing patience. The felling would soon be over they would have to pull up stakes and then what?

Tehsildar caught Mary's hand one day.

The timing was good. No hunt for the men this year. The men will drink and make up new songs for the spring festival, dress up as clown and go out to sing for money. Tehsildar has promised them liquor for the festival.

Returning from the felling there is singing every day. In a droning monotone. Mary was listening. On the way back from market. Dusk fell as she listened. She started home.

Tehsildar knew she would come. Tehsildar caught her hand. He said, I won't let you go today.

At first Mary was scared, struggling she lost her machete. With great effort, after a good deal of struggling, Mary was able to spring out of his grasp. Both of them stood up. Tehsildar did not have his dark glasses on. Long sideburns, long hair polyester trousers, pointed shoes, a dark

red shirt on his back. Against the background of the spring songs Mary thought he was animal. A-ni-mal. The syllables beat on her mind. Suddenly Mary smiled.

-Mary!

-Stop, stop right there. Don't move up.

-What are you looking at?

-You.

-I, you-

-You want me a lot, no?

-A lot.

-Good.

-What's good?

-I see that you really want.

-Really want. I've never seen a women like you. You are worth a million. How will that marketeer know your worth? that Muslim?

-Will you?

-Sure. I'll give you clothes, jewels

-Really?

-Everything.

-Mary took a deep breath. Then said, Not today. Today I'm unclean.

-When Mary, when?

Mary's eye and face softened she said, on the day of the of the feast. Stay near that rock. The women will go far to play the hunt. I will come to you. You know which rock! You look for me from behind that stone.

-All right.

-Then that's our pact?

-Yes, Mary.

But don't tell anyone! A man can do no wrong, but a women is soiled. As it is I am illegitimate, and then I was going to marry a Muslim.

-Tell me you won't

Why any more? Have a bit of patience. Don't follow me around like that.

-I took so much trouble over you.....

-I'll make up for everything. On the day of the spring festival.

Mary patted his cheek. She said you are nice, dear! I didn't see at first she took off sinuously she knew Tahsildar wouldn't clasp her from behind a second time.

III

The fire burned last night and tonight as well. Last night the spring festival fire burned very high and reddened the sky for quite some time. Today from first light the men are wild with drink and songs and colour. The very old women are looking after the children.

The women are all in the forest. Each women has stood excited in front of her own door armed with machetes and the men's bows and arrows. As soon as the priest struck the gong they burst the sky with sharp halloos and ran forward. Bhikni is running in Prasadji's shirt and Mrs Prasad's petticoat.

Budhni, Mungri, Somari, Sanichari --- their running days are over. They have gone to the abandoned Bomfield bungalow with bottles of liquor, food for cooking. Pots, snacks, fried corn, onion-chilli. There is water in the well there. The men too cook and eat there after the hunt.

Budhni had said to the women, In our time we never returned without something, a hedgehog, a hare, a partridge. Let's see what you do. How you hunt.

Mary is wearing a new sari today. Jalim's gift. There are beads around her neck. Dancing she clasps Budhni and says, I'll marry you after I play the hunt. Then I am husband, you the wife.

-Good.

-I'll make you dance.

-I'll dance

Mary is running over with joy today. She has put ten rupees into her mother's hands and bought four of her mother's chickens. The chickens are now in Sanichari's hands. Mary has also contributed two bottles of liquor. This is over and above. The women have already asked and received liquor from Tehsildar. Tehsildar has given the men a goat plus the liquor. He has promised to demonstrate the twist dance of the city in the evening. He will drink bottle after bottle. His tree-felling is done, just small pieces left. Many bits. With great generosity he has given them to the people of Kuruda as firewood. He has said, I'll come again, I'll hire only you to fell trees. I'll keep you pickled in liquor then.

Joking with Budhni's group Mary also ran along. Sanichari said, Look how mary is looking today. As if she's Mulniji's daughter-in-law.

Budhni said, when she leaves after marriage Kuruda will lose an eye.

Mungri said, she has never come to the village empty-handed. You see her now, you've forgotten how pretty Bhikni was as a young woman?

Somri was half-asleep as she walked, suddenly she sang out with eyes almost closed:

Fire in the spring Fire at the feast

Look and come home Not by mistake—

The others took up the refrain. Four elderly decrepit women long past their youth singing songs of love, the sun warming, the mood thickening and the sound of gong and horn in the distance.

Mary ran on. The women are all going up Kuruda Hill, entering forest, going to the side of the cut. Mary is laughing. They won't find a kill. Like all games the hunt game has its rules. Why kill hedgehogs or hares partridges? You get the big beast with bait.

In her coloured sari and red blouse Mary is now like the flamboyant tree in motion. As if a bunch of flowers from that flamboyant tree is running in wind. Red flowers on all sides. Everything is red. A hare ran past. Mary laughed. She knows where the hare lives. Go back! No fear! Mary said laughing. In her drunken abandon. A great thirst dances in her blood. Tehsildar, Tehsildar, I'm almost there. Tehsildar wants her a lot. Now Jalim is nothing to her. With how much violence can Tehsildar want her? How many degrees Fahrenheit? Is his blood as wild as Mary's? As daring?

A hedgehog. Go, go away! If it hadn't been today Mary would have killed it, eaten the flesh. Today a small thing cannot please her. She wants to hunt the big beast! A man, Tehsildar. She sees the rock from a distance. Straight, steep stone. Stone jutting out from the top like a ledge. Gitginda vines have come down in a dense mat. On it the yellow flower of the gitginda. Behind the creeper is concealment. Mary's blood burst up at the thought. Forward behind the creeper is the ravine, loose stones on its sides. No one knows how deep the ravine is. No one has gone all the way down. If one could go down into that bottomless cold darkness? She and Tehsildar! She noticed Teshildar's red shirt

-Imported liquor, cigarettes, Tehsildar.

-Come inside, dear.

-Where is inside? inside you?

-Yes dear, yes.

-By the ravine. Behind the creeper.

-First have a drink?

-Why just a drink? Give me a cigarette.

-How does it taste

-Great.

-Not so fast.

-I want to get drunk.

-How drunk?

I want to get very very drunk. More booze. She's getting drunk. Stars are strobing in her head. Ah, the stuff is putting spangles in front of her eyes. Shining spangles. Behind them is Tehsildar's face. More liquor. The bottle rolls off. Into the depths of the ravine. Not even a sound. How deep is the ravine? Yes, the face is beginning to look like the hunted animal's.

Mary caresses Tehsildar's face, gives him love bites on the lips. There's fire in Tehsildar's eyes, his mouth is open, his lips wet with spittle, his teeth glistening. Mary is watching, watching, the face changes and changes into? Now? Yes, becomes an animal.

Now take me? Mary laughed and held him, laid him on the ground. Tehsildar is laughing, Mary lifts the machete, lowers it lifts, lowers.

A few million moons pass. Mary stands up. Blood? On her clothes? She'll wash in the cut. With great deftness she takes the wallet from Tehsildar's pocket, a lot of money. A lot of money. She undoes the fold in the cloth at her waist and puts the money with her own savings.

Then first she throws Tehsildar in the ravine, his wallet, cigarettes, his handkerchief. Stone after stone. Hyenas and leopards will come at night, smelling blood. Or they won't. Mary comes out. Walks naked to the cut. Bathing naked in the cut her face fills with deep satisfaction. As if she has been infinitely satisfied in a sexual embrace.

In the women's gathering Mary drank the most wine, sang, danced, ate the meat and rice with the greatest relish. At first everyone mocked her for not having made a kill. Then Budhni said, Look how she's eating? As if she has made the biggest kill.

Mary kissed Budhni with her unwashed mouth. Then she started dancing beating two empty bottles together. The night air is cool. Sanichari lights the fire.

Drink and song, drink and dance. When everyone is dancing around the fire and singing,

Ooh Haramdeo our god.

Let there be a Spring feast like this every year—

We'll give you wine.

We'll give you wine---

Then Mary moves back as she dances, Backing in the dark. They are dancing, dancing hard. Mary runs fast in the dark. She knows the way by heart. She will walk seven miles tonight by way of Kuruda Hill and reach Tohri. She will awaken Jalim. From Tohri there are buses, trucks. They will go away somewhere. Ranchi, Hazaribagh, Gomo, Patna, Now after the big kill, she wants Jalim.

The spring festival fires are scattered in the distance Mary is not afraid, she fears no animal as she walks, watching the railway line in the dark, by starlight. Today all the mundane blood-conditioned fears of the wild quadruped are gone because she has killed the biggest beast.

About the Author: Mahashweta Devi was born in 1926 in Dhaka into a family of artists and intellectuals. She is an Indian novelist, short story writer, journalist. Mahashweta, the Bengali writer and activist. He earned her B.A. from Santiniketan's Visvabharati University and her M.A. from Calcutta University and published her first novel *Jhansir Rani* ('The Queen of Jhansi') in 1956. This novel depicts a chronicle of the famous queen who battled the British in 1857. It was followed by other important historical novels, including *Aranyer Adhikar* ('Rights over the Forest, 1977), which depicts the tribal freedom fighter Birsa Munda and *Mother of 1084* (1973), which is set amidst the political insurgencies of the 1960s and is the only one of her novels in English translation. Her two short story collections translated and introduced by Gayatri Spivak, *Imaginary Maps* (1995) and *Breast Stories* (1997), are available. They explore the interrelated effects of gender, caste and class hierarchies upon women; the novella *Bashai*

Tudu (1990); and the short story 'Rudali'(1979), which has now been adapted for stage and screen. She is known for her experimental style which combines different dialects of Bengali. Mahashweta has received the Jnanpith, India's highest literary prize, as well as the prestigious Magsaysay for her campaign on behalf of India's tribal peoples.

Glossary:

Hunt: an act of looking or searching for someone or something difficult to find.

billboard: a large board on the outside of a building or at the side of the road.

collieries: coal mines

bustle: busy, hurry

ravine: narrow and deep valley with steep sides

abandoned: left and no longer wanted

countless: many

marketers: persons who are in favour of a particular system of buying and selling

shack: a small wooden or metal building

responsibility: obligation

machete: a tool to cut

instantly: immediately

untrue: false

porter: who carries the luggage as a labourer.

beguiling: cheating, tricking

ritual: religious ceremony

caresses: touching, embracing, cuddling, patting

Questions

I Answer the following questions in a sentence or two.

Who is Mary Oraon?

2. Who is Dixon?

3. What did Dixon's son do when he came back to Kuruda in 1959?

4. Who is Prasadji?

II Write short notes on the following:

1. The village of Kuruda.

2. The timber plantation in Kuruda.

3. Jalim

4. Tehsildar Singh

5. Bhikni

III

1. Describe how Jalim and Mary Oraon plan to get married.

2. Explain the Hunting Festival of the tribes in Kuruda.

3. How does Mary Oraon protect herself from Tehsildar's sexual abuse?

