

Summary

Racial Element in the novels of Mulk Raj Anand

The most significant event in the history of Indian English Literature in the 1930s was the appearance on the scene of the major trio- Mulk Raj Anand, R. K. Narayan and Raja Rao. The eldest of the trio- Mulk Raj Anand will remain one of the most prolific and versatile of Indian English authors. Anand's fiction has been shaped by what he himself called "the apes of the European traditions and the Himalayas of my Indian past." And it is mainly from the European tradition that he derives his fervent socialist faith and vision of a modern egalitarian society. Anand condemned some of the social, political, ethical and moral practices which result in oppression of poor and downtrodden and also injustice against women. He stood for women's emancipation. He discarded the odd inhuman customs, rituals and tradition and welcome the progressive outlook. His fiction unfolds his socialist vision and impressed humanism largely shaped by the European socialism as well as by the thoughts and philosophy of Eric Gill, Herbert Read, E. M. Foster, T. S. Eliot, George Orwell and H. G. Well. His contact with these intellectuals contributed to his rational and humanistic outlook of life which was further broadened by the studies of Karl Mark. Anand wrote with a missionary zeal to portray the suffering of downtrodden at hands of the native rich people and colonial rulers. He felt that his novels should inculcate in the minds of the people an awareness that they were subjected to



double slavery in terms of casteism and poverty. Anand has brought out in unequivocal terms of plights of the masses at the hands of their master and the caste Hindu who together has created untold suffering to them. Anand's novels chronicled the social maladies in India and he felt that they would be eradicated by the following steps of the great leaders like M. K. Gandhi.

The present research paper is an attempt to highlight past and present social elements largely focused in Anand's novels. What Anand has done is limited to paper. But he left a lot to be done for the generation to come. Today we move our eyes around the world, we notice that women are still tortured, suppressed, humiliated and sexually harassed. One class of society is dominated by another. People are discriminated on the ground of color discrimination. Racial elements are hidden in distinct forms. This practice is everywhere until seeds of these elements dwell in the software downloaded by us.

Anand's contemporary writers were singing the song of Indian struggle for freedom and hunting Indian imaginary in their work. Nobel Prize winner like Rabindranath Tagore proudly praises British regiment, love, nature, gods etc. in songs. But he chose eyes towards the real and burning issues in which poor Indian were being tortured and suppressed due to inhumane social practices existing in India. It was Mulk Raj Anand who comes forward and writes about untouchability. Consequently it spreads the message like wild-fire far greater than the message of Nobel Prize into society. Influence plays a significant part in making Anand a novelist. There are number of influences operating upon Anand from his childhood upto being a novelist. Anand's heredity, his social milieu, his education, his books he has read and the people he has met, have all conditioned his art. Parental influences show early impact in Anand in his childhood. His father was a coppersmith and later he joined the army. His mother was a simple housewife with compassion. The nineteenth-thirties were the most tumultus years in Indian

History. It was the decade when the Indian struggle for independence was at its peak and Anand could not remain uninfluenced by it. As a young man, Anand had suffered at the hands of the police during the Jallianwala Bagh Incident. He was given seven stripes of the cane for breaking the curfew and he was imprisoned for a day during the Civil Disobedience campaign of 1921. This made him hate imperialism and his hatred for imperialism was brought up also his "disgust for the cruelty and hypocrisy of Indian life with its castes, creed, dead habits and customs and its restrictive religious rites and practices." He was "one of the many growing young men of my generation who had begun to question everything in our background to look away from the big houses and to feel the misery of the inert, disease ridden, underfed and illiterate people about us." He was aware that great many of our people suffered from poverty and squalor around us with a patience that was truly heroic. No one in India had written the epic of his suffering adequately because the realities were too crude for a writer like Tagore and it was not easy to write an epic in India while all the intricate problems of the individual in the new world had yet to be solved. It became Anand's aim as a novelist to focus attention on this suffering and thus to write what may fittingly be called "epic of misery".

He has to his credit a score of novels- *Untouchable* (1935), *Coolie* (1937), *Two Leaves and a Bud* (1937), a trilogy, *The Village* (1939), *Across the Black Writers* (1941), *The Swords and Sickle* (1942), *The Big Heart* (1945), *The Road* (1963), *Death of a Hero* (1964) and his seven volume fiction-*Seven Ages of Man*. Broadly speaking, racial elements include discrimination in various forms and characteristically speaking, it covers casteism, social inequality, language disparities, colour discrimination, poverty vs rich. In 20th century, Mr. M. K. Gandhi seemed to have paid more attention to freedom for India rather than to eradicate caste-ridden, religion-

ridden elements from society. Society was plunged in to darkness of superstition, caste, creed, outdated custom etc. The poor (low caste people) were dominated on the ground of supremacy of so called religion. Religion was for man and man was not for religion. Hindu religion which was born out of Chaturvarna created four classes Brahmin, Vaisha, Kshtriya and Shruddra. Shruddra was destined to all kind of humiliation, poverty and suffering at the hands of all above three classes. Shruddras were named as untouchable. The poor were subject to suffering and humiliation. Leaders or social servant who endeavored to bring them into the main stream of society that was rich in politics, economics and culture, were not endowed with any political power or they were not by birth socially powerful. They were part and parcel of the depressed section of society. Though their endeavor proved a little bit success, they have raised a pathway to walk on. It was a struggle for self-respect. I could not be fixed for a decade. It was an everlasting movement which could run from generation to generation. The writers of 20th century never ever dared to touch the subject except Mulk Raj Anand who underwent through racial elements from childhood. He eye-witnessed around the same and remained unbear.



The Problem of Teaching English at Primary School Level with Special Reference to Telhara Tahsil

Introduction:

The Present study deals with the problems associated with teaching English language in the primary schools from Telhara tahsil, specially in the Primary schools where medium of instruction is Marathi.

Telhara is One of seven tahsils of Akola District (Maharashtra State). The region enjoy a distinct climatic condition with low temperature in winter and very high temperature during summer. It is situated near River Gautama in Satpuda ranges. Most of the peoples in this regions are below poverty line and with low economic profile. The educational status of the peoples in this area is also low as compare to adjacent area of the District. Therefore, it is must that government should do some special schemes for their socio-economic development.

The researcher in present investigation intends to study the problem of English language teaching in Marathi medium primary schools. The English language is taught as the second or third language and mandatory at primary level in the state of Maharashtra, even in Marathi medium schools.

English as a language originated in Indian subcontinent with the commencement of Britishers, who later on became ruler of India. Britishers ruled India for more than 150 years and left, but English remained in India forever and now it is not an alien language anymore. It became the language of communication, instruction in academics and even more than that the language of literary creation.

The growth and development of English language in India could be described in three phases. First, the English studies in Indian Universities open new magic casement and gems of

English literature charged the creative imagination of the sensitive Indians. Secondly, the creative work of the Englishmen in India using Indian themes give new directions to the Indian aspirants who strove for self expression. Thus starting the interaction of Anglo- Indian and Indo- Anglian writing. The third phase, which is more pronounced was growth of Intellectual milieu from closer contacts with England.

English, being official language of communication in academia, business and other routings, it needs to be studied well. The higher studies like Graduation in Universities is mainly through English. Considering all the consequences, Government of Maharashtra made it mandatory to study English as a language (second or third language) from primary level.

Some of the fundamental problems for the status of English curriculum are stated below-

1. Should English as a language be retained in the curriculum?
2. At what level or in which class it should be taught?
3. Should English be a compulsory subject at school level?
4. Should English be the medium of instruction at school level?

Different states and Union territories of India have introduced English at different stages and different classes. In some states, it is taught from the primary level while in some other its instructions begins from class VI onwards.

Moreover, in most schools English is not taught in the way it should have been taught. Children should learn the English in the same natural way, they learn their mother language. But the learning atmosphere in most schools is not found to be conducive for effective learning of English. The majority of parents are illiterate or not familiar with English. Therefore, they are

not in a position to guide their wards in learning of English. This results in poor academic record and sometime humiliation in public life.

Current scene in the country regarding English language teaching is pathetic. It needs some special efforts to combat this condition. The surface view indicates that the schools are lacking the competent and expert English teachers. On the other hand, the evaluation system in English is posing a serious problem. The criteria of merely passing the English language in public examination does not motivate the students. It does not indicate how much knowledge and skill of English the candidate is having. Another thing is the Board of studies never found to use suggestions from real feedback. In routine practice English never get chance to be used as a language and there are very few competent English teachers found to attain the proper objectives of this language.

In some schools, English is taught through translation method. Such teachers think that once students understand the meaning of English words, they can learn English. Students are not having exposure about this language and never found to interact in English. Therefore, it is essential to improve the effectiveness of Instructions in English, particularly in rural schools for the benefit of students. It is also found that competent teachers generally prefer city or town schools, as many teachers do, they should be given incentives to teach English in rural schools.

In the present work the researcher has collected primary data from the stakeholders to study the problem of teaching English in Marathi medium primary schools in Telhara tahsil. The collected data was analyzed, interpreted and presented in the light of recent findings.