

# 5TH SEMESTER

## Unit-I

### ECOLOGY

**By A k Ramanujan**

The poem Ecology by AK Ramanujan is about a son's devotion to her mother and her devotion to ecology that creates a kind of conflict between the two. In a nutshell, the poet's mother gets severe migraine pain because of Red Champak Tree's pollens. The poet wants to cut the tree but his mother stops him from doing so because of her religious and emotional sentiments for the tree. The poem can be read either as a single sentence or in stanzas. There is no rhyme scheme in the poem. The poet uses a number of literary devices in the poem like metaphor, personification, and simile.

The poet says that for a number of years, during every first rain (probably the beginning of summer season), he finds his mother suffering from blinding migraine i.e. unbearable fever because of three Red Champak Trees which are a mile away from the poet's house. During the summer season, the Red Champak

Trees' flowers bloom which then releases yellow pollen grains in the air which according to the poet spread like clouds throughout the street or in other words throughout the area. The pollen grains remain suspended in the air and thus do not allow the wind to get pure. It remains filled with their fragrance. In the next line, the poet says that no door can shut out i.e. prevent the pollens from entering into

their black-pillared house. According to the poet, his house walls had ears and eyes, scales, smells, bone-creaks, nightly, visiting voices, and were porous like humans.

The poet personifies the house saying that like us it is also suffering from the bombardment of pollen-grains that are coming inside it through the holes which are like the pores of the human body. The poet finally tells his mother that he is going to cut the trees which flashes rage and anger in her head which is full of sweat and pain due to migraines. The poet compares her anger with twisted silver (which either on the roof or in the balcony) which is shining because of the wet knickers of her mother's grandchildren (probably his children). Thus like the silver wire, his mother's head is also twisted due to severe pain. She tells the poet that the tree is as old as she is. Its seed was seeded by a passing bird's providential droppings i.e. a bird (which is a sign of good omen) dropped the seeds of those plants.

She believes that the bird seeded the plants so that a line of cousins or in other words each new generation may be able to offer its basketsful of annual flower to God and their daughter (probably during the marriage). And for this reason, she is all prepared to bear the pain of migraines.

## **Analysis**

The poet has tried to show the difference in the views of people belonging to the old generation (her mother) and those belonging to the new generation. The old people have emotions, memories, beliefs, etc attached to the ecology. For the poet, the Red Champak Trees have no use. Their pollens pollute the air and thus the city. They cannot be prevented from entering the houses and the human body.

The pollens are the cause of severe pain that his mother is suffering. As the poet has no emotions attached to the ecology or the trees, he decides to cut them. On the other hand, his mother's perspective is on contrary to his views. For her, the tree is not just a tree but a good omen for her and her house. It is the flowers of the Red Champak Trees which she and other people offer to the Gods and to their daughters. This is what makes her consider her suffering a small sacrifice which she is giving to the tree.

## **WHAT'S THE LANGUAGE OF THE FUTURE?**

**BY HENRY  
HITCHINGS**

WHAT'S THE LANGUAGE OF THE FUTURE? BY HENRY HITCHINGS, OUTLINES THE HISTORY OF INTERNATIONAL LANGUAGE, AND HOW ENGLISH IS MOVING INTO THIS POSITION. THE ARTICLE ALSO DISCUSSES THE POSSIBLE OUTCOMES OF ENGLISH BECOMING AN INTERNATIONAL LANGUAGE, WRITING THAT NATIVE SPEAKERS WILL LIKELY BE LEFT BEHIND AS BECOMES A PRIZED SKILL. IT STARTS AS A LOOK INTO THE HISTORY OF WIDESPREAD USE OF ENGLISH. HITCHINGS WRITES THAT AROUND THE WORLD, PROFICIENCY IN ENGLISH IS OFTEN SEEN AS A "SYMBOL OF MODERNITY", WHEREAS NATIVE LANGUAGE (IN THIS CASE, ARABIC), IS "ASSOCIATED WITH HOME, RELIGION, AND TRADITION". WE THEN MOVE INTO A TIMELINE OF ENGLISH USE. BRITISH COLONIZATION RESULTED IN WIDESPREAD USE OF THE LANGUAGE, OFTEN IN PART WITH THE SPREAD OF ENGLISH BIBLES AND CHRISTIANITY. BRITAIN CONTINUED TO COLONIALIZE THE WORLD, AND BRING WITH IT SETTLERS, AND BY PROXY, ENGLISH. THERE ARE MANY OTHER LANGUAGES THAT HAVE BEEN PROPOSED AS BECOMING A WORLD LANGUAGE – EASY TO LEARN AND USE FOR COMMUNICATING IN BUSINESS: GLOBISH, ESPERANTO, SPOKIL, MOLOG, AND ROMANIZAT – JUST TO NAME A FEW. THE ESSAY THEN DISCUSSES THE USE OF ENGLISH AROUND THE WORLD AS A CULTURAL ASPECT – IN MEDIA AND ENTERTAINMENT.

I THOUGHT THIS ARTICLE WAS VERY WELL WRITTEN AND RAISED SOME EXCELLENT POINTS ABOUT THE MODERNIZATION OF GLOBAL LANGUAGE. HITCHING'S VIEWS ON THE CHANGES THAT ARE HAPPENING AROUND THE WORLD TO LANGUAGE IS

FASCINATING. IN THE FINAL LINE OF THE ARTICLE, HE STATES THAT “THE NUMBER OF LANGUAGES IN THE WORLD IS DIMINISHING, THE NUMBER OF ENGLISHES IS INCREASING”. THIS FACT COMES WITH THE GLOBALIZATION OF LANGUAGE. LANGUAGE IS A TOOL, AND WITH TIME, TOOLS ADAPT. AROUND THE WORLD, ENGLISH DOES NOT STAY THE SAME. ENGLISH-SPEAKING COUNTRIES SUCH AS CANADA, THE UNITED STATES, AUSTRALIA, AND GREAT BRITAIN, SPEAK DIFFERENT LANGUAGES, WITH DIFFERENT VOCABULARY, AND TERMS FOR EVERY DAY ITEMS. IN COUNTRIES IN WHICH ENGLISH IS NOT A NATIVE LANGUAGE, ONE CAN ONLY EXPECT THAT ENGLISH WILL ADAPT EVEN FURTHER. OVERALL, THE GLOBALIZATION OF A LANGUAGE, PARTICULARLY ENGLISH, IS A POSITIVE THING. LANGUAGE BUILDS BORDERS BETWEEN PEOPLE, AND HAVING A COMMON LANGUAGE MEANS HAVING AN EFFICIENT MEANS OF COMMUNICATION.

## **INDIANISMS**

Indianisms are English words or phrases that are not common in other English-speaking countries

### **Here are some examples of Indianisms:**

Do the needful: Means & quot; doing what is necessary & quot;,. For example, & quot; Kindly do the needful & quot; is used at the end of an application in India. Revert: Used by Indians to replace & quot; reply & quot; or & quot; respond & quot;,. However, & quot; revert & quot; means & quot; going back to an earlier state or situation & quot; Passing out of college: Means & quot; I graduated & quot; I am doing my graduation: Means & quot; I am studying for my under-grad degree.

## **GIRL**

**By JAMAICA  
KINCAID’S**

“Girl” consists of a single sentence of advice a mother imparts to her daughter, only twice interrupted by the girl to ask a question or defend herself. She intends the advice to both help her daughter and scold her at the same time. Kincaid uses semicolons to separate the admonishments and words of wisdom but often repeats herself, especially to warn her daughter against becoming a “slut.” Besides these repetitions, “Girl” doesn’t move forward chronologically: there is no beginning, middle, or end to the stream. The mother dispenses much practical and helpful advice that will help her daughter keep a house of her own some day. She tells her daughter how to do such household chores as laundry, sewing, ironing, cooking,

setting the table, sweeping, and washing. The mother also tells the girl how to do other things she'll need to know about, including how to make herbal medicines and catch a fish. These words of wisdom suggest that the women live in a poor, rural setting, where passing on such advice is essential for daily living. Alongside practical advice, the mother also instructs her daughter on how to live a fulfilling life. She offers sympathy, such as when she talks about the relationships her daughter will one day have with men, warning that men and women sometimes "bully" each other. She also says that there are many kinds of relationships and some never work out. The mother also tells the girl how to behave in different situations, including how to talk with people she doesn't like. Often, however, the mother's advice seems caustic and castigating, out of fear that her daughter is already well on her way to becoming a "slut." She tells the girl, for example, not to squat while playing marbles, not to sing any Antiguan folk songs in Sunday school, and to always walk like a lady. The girl periodically interjects to protest her innocence.

**The Relationship between Respectability and Sexuality** Even though the daughter doesn't seem to have yet reached adolescence, the mother worries that her current behavior, if continued, will lead to a life of promiscuity. The mother believes that a woman's reputation or respectability determines the quality of her life in the community. Sexuality, therefore, must be carefully guarded and even concealed to maintain a respectable front. Consequently, the mother links many tangential objects and tasks to the taboo topic of sexuality, such as squeezing bread before buying it, and much of her advice centers on how to uphold respectability. She scolds her daughter for the way she walks, the way she plays marbles, and how she relates to other people. The mother's constant emphasis on this theme shows how much she wants her daughter to realize that she is "not a boy" and that she needs to act in a way that will win her respect from the community.

**The Transformative Power of Domesticity** The mother believes that domestic knowledge will not only save her daughter from a life of promiscuity and ruin but will also empower her as the head of her household and a productive member of the community. She basically believes that there are only two types of women: the respectable kind and the "sluts." Undoubtedly for many Antiguan women, domestic knowledge leads to productivity, which in turn wins respect from family and society. Household work therefore brings power and even prestige to women in addition to keeping them busy and away from temptation. Readers recognize the reverence the mother has for the power of domesticity because of the numerous specific instructions she gives her daughter, such as how to cook pumpkin fritters, sweep, grow okra, buy bread, and wash clothes. For her, domesticity brings respectability; sewing up a dress hem thus becomes more than an act of maintenance because it saves a woman's sexual reputation within the community.

## **Motifs- Food**

The mother repeatedly emphasizes food throughout her lecture to reinforce her belief that happiness comes from domesticity. The acts—and art—of making pumpkin fritters, tea, bread pudding, doukona, and pepper pot thus take on greater meaning as elements that link women to their families, their households, and the greater community. In many ways, food will also be the mother's greatest legacy as she passes old family recipes and culinary traditions down to her daughter and future generations of women. Interestingly, foods such as doukona and pepper pot also act as anchors that squarely place the story in Antigua and the Caribbean. Mentioning these specific regional foods allows Kincaid to recreate a world that's vivid and different from our own without ruining the story's structure with unnecessary descriptions.

## **Cloth**

Cloth and its relationship to appearances and proper housekeeping reappear throughout the story to highlight the importance of respectability. The mother knows that a person's clothing reveals much about character and personality and that shabbiness implies laziness and poverty. Washing, sewing, and ironing allow women not only to project their status but also their productivity and self-worth. Neatness in appearance also corresponds to the community's perception of a woman's sexual competent and in control and consequently have much less chance of falling under suspicion of having had illicit relationships with men. The mother therefore stresses the importance of dress and appearance to save the daughter from a life of disrespect.

## **THE END**

