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Research Paper

“Semantic Analysis of Ode to Death Poem”

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This study presents the semantic analysis of Daud Kamal’s poem “An Ode to Death” by applying the semantic theory within this poem. It seeks analysis of the poem by using Geoffrey Leech’s theory of seven types of meaning, by using this theory the research presents the meanings of the expression and devices used by the poet to differentiate life and death and also brings to the reader a clear picture of life and death.

Key words: Ode to Death, Semantic meaning, Leech, life and death

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INTRODUCTION

The Word semantics is derived from the Greek word. “Semantics which means ‘significant’. It is the philosophical and scientific study of meanings that focuses on the relation between the signifiers and the signified in a language, which belongs with the relationship between signifiers such as words, phrases, signs and symbols and what they stand for. According to Babatunde the semantic as: The study of overall logical and conceptual meanings communicated through language. (Alshar, 2016). Furthermore, semantics is the study to focus on what an individual speaker might want them to mean on a particular occasion. This approach is concerned with objective or general meaning and avoids accounting for subjective or local meaning .so as a result doing semantics is attempting to spell out what one knows when one behaves as if one shares knowledge of the meaning of a word , a phrase , or a sentence in a language (Yule, 2010). So now it’s clear from the above mentioned statements that semantics is the study of meaning in a language by analyzing text or spoken document through linguistic devices and terms by indicating the relationship between words, phrase or sentence with the real world object or with a concept our mind creates when speaking or listening word or phrase.

Geoffrey leech in his book, semantic has proposed semantic as the study of meaning is central to communication, It is also at the Centre of the study human mind, thought processes , cognition, conceptualization – all these are intricately bound with the in which we classify and convey our expression of the world through language. When analyzing a literary text semantically the attempt is made to investigate proposed meaning of author occurred and incidental meaning , the study also focuses the style of author in the way he uses the language to express his thoughts by this it means that to guess the style of the author means when he expresses something through language. The first attempt was made by Russian Formalists, who consider the literature as the part of linguistic. Their main focus was the scientific study literature for the prevailing view of that literary text is a system of signs serving for particular function. The present study attempts to analyze Daud Kamal’s poem “ode to Death’ semantically.

Daud Kamal (1935-1987) was a Pakistani English poet. He was a professor and chairman of English department at the University of Peshawar. His writing is influenced by the imagists; he follows the style of W.B Yeats and Era pound. His poetry presents a blend of cultural, historical

and religious imagery which was one of the salient characteristics of modernist poetry. (Alshara,2016). In the poem of kamal there is a sense of loss, spiritual displacement in the face of violence and crucial erasure, cruelty and injustice of kings on common men (Mubeen,n.d).

THEORETICAL FRAMEWORK

Geoffrey leech has proposed seven types of meaning in his book semantics, the study of meaning , he suggests these types of meaning to analyze the meaning of a piece of text or a language different aspects of linguistics. The types as conceptual meaning, connotation meaning, social/stylistic meaning, Affective meaning, Reflected meaning, collocaded meaning and thematic meaning so Leech's theory of seven types of meaning is the theoretical framework for this study.

Conceptual Meaning of positive or negative attitude through sentences

Conceptual Meaning, It's a universal meaning of a word or sentence in a language the objective meaning. It was assumed to be a central factor in linguistic communication. Leech has considered the conceptual meaning as primary because it is complete in organization and structure to the syntactic and phonological levels of language. To understand the conceptual meaning leech proposed two structural principles. The principle of contractiveness and the principle of structure. Contractiveness feature of word or sentence underlie the classification of sounds in phonology i.e. any label we apply to a sound defines it positively and negatively by what features it possess and what it does not(Leech 1981) the second principle was structure by which larger units were built up of small units to analyze the constituents of a sentence.

Denotative Meaning.

Commutative meaning is the communicative value an expression has virtue of what is referred to over and above its conceptual meaning (Leech,1981). Denotative meaning is concerned with the experience of real world one associates with the linguistics expression one uses or hears. It's peripheral when compared with conceptual meaning while the conceptual meaning is close ended the denotative meaning is open ended and relativity unstable according to culture , historical periods and experiences of individual so the meaning one associates when one hears or uses a word with the real world experience is being subjective.

Social/Stylistic Meaning

The situation or environment in which an utterance was produced in a language describes the meaning of word and this meaning is called the social meaning. Leech states that social meaning is that which a piece of a language conveys about the social circumstances of its use. In part we decode the social or stylistic meaning of a text through our recognition of different dimensions and levels of style within the same language (leech 1981). The illusionary force of utterance that interpret an expression as a request, assertion, an apology and a threat.

Affective Meaning

Affective meaning reflects the personal feelings of a speaker and it includes the attitude of the listener or his attitude to something the listener was talking about. The reflective meaning can be conveyed with the conceptual and cognitive content of the words a speaker uses. Intonation counts more for the recognition of the meaning, either it is a request, threat or warning or anything else can be guessed that a speaker speaks or expresses his thoughts.

Reflective Meaning

Reflective meaning is due to the relation between words on the lexical level of language. Reflective meaning tends to occur only when it has a strong suggestive power over the other word that co-occurs with that. Reflected meaning arises in cases when a word has multiple conceptual meaning, one sense of word forms the part our response in too another sense. In this situation the dominance of a word over the other word reflects the meaning.

Collocative Meaning

Collocative Meaning consists of association a word requires on account of life the meaning of words which led to occur in its environment (leech, 1981). While collocative meaning is simply an idiosyncratic property of individual words.

Thematic Meaning

Thematic meaning what was communicated by the way in which a speaker or writer organize the message, in terms of ordering, focus and emphasis what a speaker or writer wants to convey through his expression depends

on the word order and emphasis on certain words and phrases to clarify his idea or she wishes to say speaker or writer give stress to the words and phrases to highlight the intended information in a sentence.

Analysis of the poem “An Ode to Death”

Analysis step I:

Denotative Meaning

It is the cognitive and conceptual meaning. The poem “An ode to Death” belonging to the core concepts of the world as its very title suggests ode to Death. The concept of death reflects the motionless, demise and decay of a living being in this world. Death in any form is destructive in nature so poet shows the destructive nature of death in following lines.

*The pine tree blasted by last Year’s thunderbolt.
And the burn out much-stick in my ashtray.
Look so terribly alike. (8-10)*

Death is same for all things, it brings end to actions and it turns every living thing into the static condition. Either it is a huge tree like of pine or a tiny thing. It is the law of nature that each life has the death, decline and fall. By contrasting the concept of life with it becomes clear that life is the process while the death is end of that process, life is liveliness and energetic but death is decrease, fatality. Just not a living being stops breathing or a tree fails if dead but also the body gets decomposed, indicating towards the process or time period of decomposition of body poet asks questions from a person on death bed.

*I have sat by your beside and felt.
You’re sinking pulse, Are hair and bones.
Reality indestructible and how long.
Does it take for the eyes?
To dissolve in the grave. (11-15).*

In the above line poet is wandering and interrogating about the short time period for the humans to stay here on the surface of the earth and beneath the earth. Through use of imagery that shows figurative language to point out actions, objects and ideas in such a way that leads to physical senses- in this stanza poet describes the whole scenario of man’s last breathing and short period of life through especially these terms “felt your sinking pulse” that takes you last breathing and also it symbolizes last breathing when man is dying he is also checked his pulse that it is moving on or it has been stopped and the second one terms are “Hair and bones how much time will remain and dissolve” from these

terms it is demanded about question that how much time your hair and bones will dissolve in the grave and how much will remain in this scenario of the grave.

Analysis step-II:

Connotative Meaning.

The communicative value an expression has virtue of what it refers to over and above its purely conceptual meaning. The following lines represent the idea of reference about life and dreams of life and the always approaching death with the figurative use of language.

*How many galaxies yet to be explored.
How many seeds in the pomegranate of time?
The pine tree blasted by last year’s
thunderbolt
And the burn out match-stick in ashtray.
Look so terribly alike. (6-10).*

The first line denotes the meaning of scientific exploration of the galaxies and discoveries of new planets. But the here means the connotative meaning of words used in these lines he is referring to the uncountable desires of human that he wishes to fulfill and achieve all his dreams, By using the figurative expression , “how many seeds in pomegranate of time” the poet is referring to the finiteness of the human and boundaries of the time and space comparing man with the seeds and time with pomegranate in which he discusses that man’s life is limited to time and space whatever the time and space is selected by the Allah Almighty he has to cross from that time and space in this context of the world which belonging to busy life of man. Poet shares his own experience of life that man has desires but he can’t achieve all his dreams because he is bound by the time and space as seeds of pomegranate.

Analysis Step-III:

Social Meaning/Stylistic Meaning

Social Meaning is that information which a piece of language (i.e. Pronunciation variation a word, phrase, or sentence) conveys about the social circumstances of its use. Illusionary force of an utterance helps to understand the mode of an expression and style of a writer is guessed by analyzing the choice of words and ordering them, and literary devices he uses.

*Your Ode to Death is in the lifting of a single
eyebrow (canard Aiken)
Death is more than certain, says E.E*

Cummings

*But the clocks go ticking as before
And in every particle of carbon dust.
There lives a diamond dream. (1-5).*

The tone of the poem realistic as it expresses the harsh realities of death and indifference of nature on the death of individuals. Poem contains literary devices such as metaphor, imagery and dramatic monologue to make a clear image of the topic in the mind of the reader. "The pine tree" that blasted last year and "the burn out match – stick" create a cruel picture of nature and death. Poem is in dramatic monologue form in which an imagery person narrates the feelings of a person about a particular situation or object.

The last lines of the poem present the feelings of poet towards death in which he asks the question of escape".

*Who was the deceiver and who the deceived
Was I on the floating Island?
And were you on the Shore?*

And also soul is addressing to a man that you yourself have to think that I am here for the short period of time you yourself have to purify soul in this context of the world and creates suspense of body until soul is separated from the body, so as a result it depends upon you that you deceive soul or purify it easily to a coming day. Except this one the above whole scenario creates Islamic point of view in this stylistic function meaning.

Analysis Step-IV:

Collocative Meaning.

Associations a word acquires when the meaning of words which occur in its environment, most often a word takes an adjective to intensify with all nouns do not mean the same all the time. Like "Diamond dream" "naked rocks" "dark addresses" and "floating Island" These words in poem indicates human precious desires harsh realities of nature and death grave and the always changing place.

Analysis Step-V

Affective Meaning.

Affective Meaning reflects the personal feelings and attitude of the speaker with listener. On several places poet is seemed sentimental and crying the songs of death, he expresses the feelings of pity for the person on death bed.

*I have sat by your beside and felt
Your sinking pulse (11-12).*

The Monologue in which poet is seemed as asking questions either from himself or from an imaginary person shows the attitude of the poet towards past and the present, the death and its harsh reality, his attitude towards nature as of a person who welcomes the guest so he does to the death.

*I, too, have wandered in forest of symbols.
And clutched at the harslots of memory
I have seen the "stars plummet to their dark
addresses"
I have felt your absence around my neck
But let bygones by gones. (21-25).*

Poet regrets at first but then rejects the idea of regeration on past and bygones by quoting that "let bygones be bygones". So in this context he, furthermore, explains about past time that past moments, events, ideas and debates are certainty useless memories but man is to think about the death that is certainly going to come for every so anyhow man has to say welcome it when time is limited for death. No one escapes from the reality of death time that is last breathing moment and whose harshness is so hard that no one can avoid from this one aspect.

Analysis Step-VI

Reflected Meaning.

When one sense of word forms the part of our response to other sense the reflected meaning arises in such cases when a word has conceptual meanings. In the following lines.

*How many seeds in the pomegranate of time
(7)
Two streams mingle in a forgotten river (16)
I have seen the "stars plummet to their dark
addresses (23)
Was I on a floating Island (26).*

We find the reflected meanings form our sense when read together but if they stand alone they will mean different than this. In the first line "pomegranate" in line refer to the boundary wall for the seeds as their limit. In the second above "forgotten river" refers to the world in which man has emerged and has no awareness about it that is the grave where he will be asked questions about his actions either are good or bad so all scenario is administered by the angels of grave who are guardians of this one place whose duty is to ask questions about man's actions who he(man) has done in this busy life and The word "Two" is referring to soul and body of man, so these elements are mingled into the luxurious and

colorful life so in this context man has to purify his soul as that in future he sees good actions. The pair "dark addresses" in the above line refers to the last destiny of the according to poet that is their fall, decay or death. Floating Island refers to the moving pace or time that is always in the process takes not the name of stopping.

Analysis Step-VII

Thematic Meaning

What was communicated by the way in which a speaker or writer organize the message, in terms of ordering, focus, and emphasizing the point is clear about which poet wishes to talk, he starts by referring two lines of two different poems who have talked about the death and duration between life and death.

Your ode to death is in lifting of a single eyebrow.

Lift it and see. (conard Aken)

Death is more certain say E.E Cummings.

But Clock goes on ticking as before.

"Between the eye and the tear" (18)

Death is certain and arrives in the last time even less than a second it takes, it is in just lifting of a single eyebrow that we can see as says the Aken. But time is totally in different to it and it goes on whatever might be happening but never stops. It comes to achieve and for that he has his life but he is conditioned with time. Furthermore, explaining that quotation of E.E Cummings "Death is more than a certain" that takes Death is an ultimate reality and from the reality of death we cannot avoid and no one can escape from its clutch and as the needles of clock never stop ticking for anyone so in the same this one happens to human beings that they never stop taking their breath with the death of their beloveds so, as a result clock needles never wait for anyone in this world and death is focused that death is certainly going to come for one day which time is limited and it's also space is definitely told where he has to go in this world.

Not all have the chance to achieve that dream because some meet with their death in journey before reaching the destination. People often approach deal with a pessimistic point of view and live their fears instead of living their dreams. They live their life mounting on those has gone, people are crying on the hardship of life and on the death, but Daud Kamal in his poem an ode to death approaching the death with a positive point of view and sees the life as the opportunity to live your life rather than regretting on past. He faces the loss and death without fear and accepts it open heartedly. As in the last line 'eye' is referring to life and 'tear' is referring to death so eye and tear is the relationship between life and

death. As a result we people forget death will happen certainly out of tear context scenario, so no one knows when tear will begin from the eyes and death will come certainly someday. As seen in conclusion.

Literary Devices to differentiate life and death

Metaphor- is a word or phrase for one thing that is used for refer to another thing in order to show or suggest that are almost similar. So he has used here metaphorical device to express meaning here in the stanza such as: "And in every particle of carbon-dust There lives a diamond dreams" Eveyman promotes a dream which dies with his death. So, here, diamond and carbon dust present death of man's dream with his death. So from this metaphor device is assumed that man's dream is completed through only moment of death which differentiate man's clear concept of life with death only moment.

Imagery- imagery means to figurative language to represent objects, actions and ideas in such a way that it appeals to the physical senses, so the poet has used here in the stanza such as: "I have sat by your beside and felt your sinking pulse. Are the hair and bones really indestructible and how long does it take for the eyes To dissolve in the grave. In this whole stanza the poet has described the whole scenery and he appears to be a witness of a person breathing his last. From this above mentioned imagery statement it's clear that meaning is death is absolutely clear from life as to say that by feeling sinking last pulse and separated life this phrase from life towards the reality those moments remain till last forever.

CONCLUSION

This study presented the semantic analysis of Daud Kamal's poem An ode to death, the study has analyzed the poem with seven layers of meaning and suggesting a position point of view to look upon the poem, it represent the poem as an optimistic approach to the life and the veracity of death, The study also shows that how Daud Kamal has expressed his idea of death by investigating the poem from different point of view as well as approaches in this poem. To sum up in this way denotative meaning gave a focus on concept of death that every man has to taste it in this world, connotative meaning gave reference of life dreams man has to find other many galaxies, stylistics meaning gave a way to express writer points of view about death and life to clear image of death and life real meaning as well, collocative meaning took word diction association with meaning through these words 'floating Island and naked rocks, affective meaning showed attitude of speaker meaning to

express feeling of pity for the person at the death time, reflective meaning gave a focus on sense of words meanings and their response to listener like the two streams here two refer the sense of soul and human body and last one thematic meaning showed the whole message which has organized here to talk about death and duration between life and death.

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Research Paper

The Place of Higher Education in the Attainment of Sustainable Development in Nigeria

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Higher Education institutions in Nigeria are the supposed hub for sustainable development. Development is termed to be multi-faceted, which can be in areas such as technological development, structural development and human resource and socio-economic development. In Nigeria the quest for such a sustainable development has led to the establishment and to an extent the proliferation of federal, states and privately owned universities across the Nigerian nation. Higher education is uniquely placed to play the leading role in the attainment of these sustainable developments. This paper will however argue that in Nigeria certain factors such as politics, social and cultural affiliations and religious bigotry has to a larger extent hampered the attainment of the expected sustainable development attainable from the acquisition of higher education. The paper maintains that it requires going beyond the integration of key ideas in the existing curricular, the commissioning of new sustainable building or supporting the sustainability action projects which often occur at the fringes of the institutions. Instead, the sustainability journey engages Universities and Colleges in a quest for interdisciplinary, participatory pedagogies, research and the opening of institutions boundaries in its entity so that the notion of sustainable communities is extended beyond university and college walls.

Keywords: Sustainable development, Catalyst, Higher education, Sustainability, Political Jingoism, and Religious Bigotry

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BACKGROUND OF THE STUDY

When we go down the paths of history, it will be brought to light the clamour for sustainable development in Nigeria started a little over two decades ago. There was the quest for sustainable national development in the Sub-Saharan Africa. The African nations as of then and to an extent the present day are epitomized with disgraceful misery index, a state largely defined by tragic failure of leadership, poor governance system, venal

political elites, rent seeking economy, resource curse, malaise, institutionalized corruption, religious bigotry as is the case with Nigeria and tribal and cultural affiliations.

Economic development is considered by the Nigerian government to be its central task and this has led to vested interest and unparalleled enthusiasm for growing the Nigerian economy. The pattern of development pursued so far has created a series of social and

environmental problems. Severe damage is done to the Nigerian environment as well as natural resources as a result of the efforts to transform the natural environment to achieve rapid economic development. Environmental quality in Nigeria has continued to decline. Resource depletion and environmental pollution have become serious problems requiring a rethinking of governmental policies. Robertson (2005) argues that modern society is going through a fundamental transformation, reflected in many signs of institutional and cultural breakdown and in myriad constructive social innovations and experiments and this is a symptom of an underlying disorder. According to Bartle and Vas (2006), the need for modern industrial society to be made sustainable is recognized worldwide. There is a growing demand worldwide for a new policy shift in the direction of economic development and progress that will be people and earth centered.

Taking the above facts into cognizance, this research is taking the bold step to the fact if a concretized Higher Education put in place in Nigeria, then sustainable national development will be achieved in no distant time. Different paradigms of development are being given consideration globally and one of such paradigms is sustainable development. Sustainable development is the process of judicious use and conservation of natural resources for the overall improvement in the quality of life for the present and future generations on long term basis. The path of development adopted which should be taken must one which is always within such limit that nature allows, beyond which, a threat to survive is inevitable. Until Nigeria begins to take this path, sustainable economic development will be a mirage. The approach of this paper is to seek a sustainable approach to economic development in Nigeria.

LITERATURE REVIEW

History of Higher Education in Nigeria.

The history of University Education in Nigeria can be traced to the year 1948. However, the first higher institution in Nigeria dates back to 1934 when the Yaba Higher College was established in the country. Its establishment was prompted by Mr. E. R. J. Hussey who was then the country's Colonial Director of Education. The establishment of Yaba Higher College was necessitated by the fact that large numbers of whites were still performing the duties that blacks in other African countries were efficient at.

In 1943, the British colonial government set up an Asquit Commission to consider the principles which should guide the promotion of higher education, learning and research and development of universities in Nigeria. Ejiogu (1986) posits that the outcome of the commission's report was recommendation for the

creation of a University College on the outskirts Ibadan. Consequently, in May 1974, Dr. Kenneth Mellanby of Cambridge University England was appointed principal of the University College Ibadan (U.C.I). Mellanby (1952) states that on arrival of the principal in July, 1947, he saw no college, no building, no student body and no staff, by January, 1948, staff and students numbering 13 and 104 respectively were absorbed into the college. (Mellanby 1952)

Ejiogu (1986) explains that the University College grew in success. The Nigerian elites clamored for a full-fledged African University, and the opportunity came in 1954 when Azikwe as the premier of the Eastern region led an economic mission to Europe to among other things make arrangements for facilitating vocational higher education in Eastern Nigeria. They got the permission for the establishment of a University which should take off with six faculties (Arts, Science, Law, Theology, Engineering and Medicine. (Ejiogu 1986). This University was initially known as University of West Africa and was later renamed University of Nigeria Nsuka on 5th October, 1960.

In an anticipation to broaden the spectrum of the university education in Nigeria, the Ashby Commission was established in 1959 under the chairmanship of Sir Eric Ashby of Cambridge University U.K to look into Nigeria's needs in the field of post school certificate education for the next 20 years. The resultant effect was the creation of in 1962, Ahmadu Bello University, Zaria (North) University of Lagos (Capital), University of Ife (West) and the University of Benin was established in 1970. In the third National Development Plan (1975-1980), the government by fiat established seven Universities, which are University of Calabar, Ilorin, Jos, Sokoto, Maiduguri, Port-Harcourt and Ado Bayero University Kano. The third generation universities were established between 1980 and 1990. They are the Federal Universities of Technology: Owerri, Markudi, Yola, Akure and Bauchi. Since then we have seen the proliferation of universities in Nigeria both privately and government owned. As of 19th July, 2018, the total number of universities in Nigeria stands at 153 and a student's population of over a 150 million.

The Nigerian Universities as Catalysts for Sustainable Development in Nigeria

Sustainable development is an all-round development of a nation and its resources depends on the quality that the country offers to transform a greater number of unskilled persons in a given country into skilled and professionals in their fields of endeavor. The positions of the university as a catalyst for sustainable development have been recognized since the inception of the enterprise during the medieval era (Bilogun 2008).

Meanwhile, sustainable development has been criticized as the contraction of the developed countries that use about 80 percent of world's resources to striven and control the population of the developing nations with the emphasis of the Bruntland report (1987) on inter-linkages between economic development, environmental degradation and population. Irrespective of whether market economy or De-growth are better ways of agreeing with nature, it still appears necessary that concerted efforts be made to manage resources especially the other side of technology which tend to threaten the existence of man. The university aids in the development of professionals through the generation of advanced knowledge for the improvement of the socio-economic and physical environment of the nation through intellectual investigations and discourses. Therefore, the wealth or poverty of nations depend on the quality of higher education and the knowledge generated within the given country (World Bank 2000).

The realization of universities as agents of sustainable development has led to the formation of research and study centers in most universities across the Nigerian nation. In the same light Du Viver (2008) opines that African universities must be committed to active participation in social transformation, economic modernization and the training and upgrading of total human resources not just for a small elites but the whole society. However, in Nigeria today qualitative education can only be afforded by elites in the society, while the children of the poor attend public schools that lack the infrastructure for learning. The learning environments in public schools are not conducive at all. A university as a catalyst for sustainable development should be involved in the advocacy and dissemination of results of research efforts and patency of issues that promote sustainable development. It could also be trainer of trainers in areas of human endeavor that advance sustainable development apart from citations. The university can also champion its education discovery, explorations, teaching, changing and sharing of ideas, experiences and lessons learned and learning about others towards capacity building. It has long been established that education can develop the human capacities hence the integration of research findings into useable knowledge for stakeholders nationally and internationally.

Empirical studies carried out by Habison (1973) on the relationship between investments in human resources and national growths have led to emphasis on qualitative aspects of labour force than quantitative aspects. Human capital deficiency is a major constraint to scientific and technological development of Nigeria. According to Nwokolo (1998) a country is said to be technically advanced when it has acquired the scientific, technological, and industrial infrastructure to manufacture and sell enough goods and expertise to sustain economic growth and is able to feed her people.

Access to Higher Education in Nigeria: Challenges for Sustainable development.

Education is the basic catalyst that will bring about development of an individual and the society. Globally, it is accepted that education is a process which facilitates development of human being, physically, intellectually, morally, politically, socially and technologically so as to equip him/her to function in any environment he/she finds himself (Ikediugu, 2015).

The essence of education is to indicate in the learners the knowledge, skills, attitudes and values that would empower them to solve the problems of their country. This would lead to sustainable livelihood for the citizens to attain the goals of education they need to have access to education. Access to education means the opportunities in institutions of learning created for citizens to gain knowledge, skills, attitudes and values that will empower them to live a sustainable life. It simply means the right to education. It deals with the availability, convenience and the ability to be educated (Offorma, 2010). Developing economies, especially Africa should focus on internalization of tertiary education on its attendant impact to be able to attain sustainable development. Access to higher education in Nigeria involves admitting qualified students who have satisfied the necessary conditions as specified by Joint Admission Matriculation Board (JAMB) which has now been renamed as Unified Tertiary Matriculation Examination (UTME). This examination body has specified eligibility conditions such as age, areas of discipline, school types and subjects to be written during the examination, centers and processing fees. However, not all students meet the criteria. The students chances of being admitted are further reduced due to logistics such as lack of examination numbers, or/and centers and distances of examination venues are among others.

Political Jingoism and Religious Bigotry: A Bane to the Attainment of Sustainable Development in Nigeria.

The term jingoism is defined as an unwarranted bias, favouritism, or devotion one's own group, cause or idea. The facts stated are in the affirmative a bane to the attainment of a sustainable national development in Nigeria. The university and other institutions in Nigeria are a supposed for academic excellence but have been overtaken by greedy politicians. They use indiscriminate appointments/employments of their political thugs, supporters and cohorts as compensation and favour for services rendered during political campaigns and rallies. It is a common scene to see such people being employed to lecture in institutions of higher learning which is the supposed bedrock for sustainable development without

being interviewed to ascertain their suitability for the work. Some of those employed to lecture hardly go to class, this is because they will not be able to impart any knowledge. They become a generational curse to national development.

The issues of nepotism and religious bigotry are not farfetched, discriminatory appointments/employments are done based on religious, cultural and social background of whoever must be employed/ appointed. It is an obvious fact that merit has been thrown to dogs. A fellow who graduates from the university with third class degree or degree pass is employed to lecture in a university to the detriment of those who graduate with a first class or a second class degree, this is so because of religious and political affiliations. It is often said "no country can develop beyond the education standard of its citizen, the higher institution of learning in Nigeria have been downgraded even to the fact that there is a clamour for the reduction of cut-off marks of UTME to 120 points. This signals that when a candidate scores across board in the four subjects being written in the UTME such a candidate has passed the examination. It is an indication that 30 marks will now become the pass mark in the country.

In another show of the depreciation being witnessed in the higher institutions of learning is the attestation to the fact that schools advise lecturers to take it easy on student while marking their scripts after the examination. They encourage that students should pass at all cost. The schools are seen as money making venture and so the fear of losing students when they fail their exams. In addition to the aforementioned, some of under listed contribute immensely to the deteriorating educational standard in Nigeria.

- Bribery and corruption
- Obstructions of justice in the education sector, people don't get the penalty for offences committed
- Suppression and oppression of the less privileged, that is those who don't have godfather can always be done away with
- Begging of marks by fellow colleagues in respect to students who are their relatives or students who offer gratifications for marks. A monster in the education sector in Nigeria today
- Drug abuse and other social ills in the society that goes with little no efforts to checkmate such
- Truancy by both students and lecturers
- Sexual harassment
- Large classes and shortage of learning facilities and qualified teachers
- Poor staff training modalities
- Unconditional acceptance and pardoning of examination malpractices and misconduct cases

- Aiding and abetting examination malpractice and misconduct

When a serious administration is put in place to tackle with all sincerity the issue mentioned above, then we can without doubt deduce that the Nigerian is ready attain a sustainable national from its educational sector. However, reverse will be the case when we cling to our old habits. We cannot boast of any breakthrough in the fields of science, medicine and engineering, because Nigeria still imports even tiniest of things a matches and toothpicks from China.

RESEARCH METHOD

The design of this study is ex-post facto. In a situation whereby the researcher in a systematic empirical inquiry, has no direct control on independent variables due to their inherent nature that cannot be manipulated, this design can be applied. There are no direct manipulations of the independent variables, rather inferences are made about the causal relationships among the variables. This type of research according to Cohen, Manion and Morrison (2011), asks 'what factors seem to be associated with certain occurrences or conditions, or aspects of behavior'. In this study application and admission data were collected from JAMB to identify access to higher education and two Executive Secretaries of NCCE and NBTE were interviewed to identify the challenges and the possible solutions to the setbacks.

DISCUSSION

The place of education in the sustainable development of any country cannot be overemphasized. Most of the developed and the developing countries that we have in world today took the issue of education seriously to achieve the feats they have achieved. In addition, the background for national development and the essential catalyst for national development is the University education. In Nigeria, we cannot conclude that the feat for a sustainable national development has been achieved. The assertion that no country can rise beyond the academic standard of its citizens is categorically true. The standard of education in Nigeria has fallen to very low ebb. Several discussions and interviews with managers of education and scholars have shown that the standard of education in Nigeria is on the downward trend. Lots of reasons are attributable for the down trend. Firstly, it is the issue of the politicization of the education sector. The politicians in Nigeria have turned the tertiary institutions in Nigeria into a hub for political maneuvers. It is common knowledge in Nigeria for politicians to send

their wards, friends and or political thugs to the tertiary institutions for employments without being interviewed. The issuance fake result is on the increase and with those fake results teachers are employed. Those employed cannot perform because there was no interaction with the intended lecturer before his appointment. Such persons would not have any knowledge to pass unto others and the quest for a sustainable national development is thwarted. The second is what I term in Hausa as “the A TAIMAKA SYNDROME” meaning please help syndrome. In most tertiary institutions in Nigeria today, most students graduate through the syndrome. Relations, friends and even colleagues of the lecturer whose examination has just been written call the lecturer to help pass their relation or friend who wrote the examination. The student must not fail because he or she has a godfather. The school management also go to the extent of querying lecturers because they refused to adhere to the syndrome. Thirdly, the issue of religious jingoism and bigotry plays a vital role in downward trend that is being experienced in the tertiary institutions of learning in Nigeria today. Lecturers are not employed based on merits and qualifications but based on religious, regional, tribal, social or class status. The appointments in addition also go to the highest bidder. Looking at the issues raised it deduceable that the attainment of a sustainable national development Nigeria through the tertiary institutions is a feat that has not yet been achieved and may remain only but a mirage.

CONCLUSION

This paper examined the role of Nigerian universities as the big drive for the need for a sustainable national development. However, perusing through the paper, lots of issues have been raised, from the aspirations of those who made projections for a better Nigeria, to the proliferations of universities in the country and the moral and academic decadence inherent in the sector today, we can conclude that even though the universities are veritable tools for sustainable development in a country, Nigeria is yet to see that breakthrough. The unchecked corrupt practices, irregular employment of teaching staff, truancy and excessive malpractices are what we witness in most Nigerian universities. Other major issues that affect the university education in Nigeria include poor funding, brain drain, poor staff development modalities, lack of viable research centers, instability of the academic calendar, liberalization of universities and its resultant effect and the politicization of the appointments of head of institutions and other principal officers.

SUGGESTIONS ON HOW TO TACKLE THE PROBLEMS

- Heads of institutions should be appointed based on merit
- Adequate funding should be maintained in the universities
- Staff and students who engage in examination malpractice should be dealt with accordingly
- Viable research and study centers should be established in all universities
- Positive opinion of all stakeholders in the education sector should be given due attention.

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Research Paper

Cultural chaos and conflicts in Kiran Desais 'Hullabaloo in the Guava Orchard' and Italo Calvinod's 'The Baron in the Tree'

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Kiran Desai's 'Hullabaloo in the Guava Orchard & Italo Calvino's 'The baron in the Tree'' is built around the same storyline of the main character resorting to a displacement from the existing society to a blissful co-existence of being in communion with an adopted culture. This self-imposed exile emerges as a result of a socio—cultural chaos within the then existing society. Resisting the whims and fancies of societal norms, the characters re-locates themselves to a new space. The re-located space of the characters becomes a space for collision of cultures and exchanges. This 'liminal space' or 'instertices' allows mutual exchange between the cultures, reinforcing the essentiality of co-existence between the binaries nature-culture.

Key words: Displacement, Adopted culture, self-imposed exile ,re-located space, luminal space, binaries, nature-culture

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INTRODUCTION

Kiran Desai popularly known for her writing with a tinge of Diaspora and multi- cultural reflections is the youngest writer to win the Man Booker Prize (2006) for her second novel 'The Inheritance of loss', Her debut novel 'Hullabaloo in the Guava Orchard' (1998) won her many accolades, her upcoming novel being 'The loneliness of Sonia and Sunny', Kiran Desai's multicultural upbringing and her exile from the homeland have contributed a significant role to her writings. Born in Chandigarh in 1971 as the daughter of Anita Desai and Ashvin Desai, she spent her early years in Delhi, Pune and Mumbai before leaving for England at the early age of fourteen Kiran Desai's multi- cultural parentage – her maternal grandmother Toni Nimi a German and her maternal grandfather D.N-Mazumdar, a Bengali gives her the

double perspective to write about Indians as well as Indian migrants to the west.

This article focuses on cultural chaos and conflicts in Kiran Desai's 'Hullabaloo in the Guava Orchard' and Italo calvino's 'The Baron in the Tree'. Desais's debut novel 'Hullabaloo in the Guava Orchard' is a light comic satire about an eccentric protagonist Samapath Chawala.

Hullabaloo in the Guava Orchard'

It is based on an incident which was reported in 'The Times of India', in her own words-I started with a very small idea really. I had read a story in the Times of India and heard about a character from many people, a man who was a very famous hermit in India, who really did climb up a tree, who lived in a tree for many years until

he died. He died last year. I believe. So I began to wonder what it was about someone like this who would do something as extreme as to spend his life in a tree. So it started really with that character and then the story with that character and then the story built up around it"¹. The novel pictures Sampath's relentless struggle for freedom from worldly customs, hypocrisies, pursuits of wealth and other opportunistic profits. Sampath exiles himself from humanity and society and lives in a blissful existence along with monkeys on a tree top. Sampath thus enacts a displacement from the town of Shahkot to the guava Orchard. The picture of the town of Shahkot and the post office where Sampath worked is reflected in his mind "curtains billowed white out of every window. Bits of newspapers and old plastic bags turned cartwheels in the indigo streets".(Desai,14) whereas the guava orchard for him is "Something he had imagined all his life; myriad green-skinned globes growing sweet-sour and marvelous upon a hillside with enough trees to fill the eye and enough fruit to scent the air".(Desai, 50)

The protagonist Sampath does not emulate an external geographical displacement when he moves off the boundary of the town of Shahkot but he moves on a psychological Plane into the open space of freedom. He takes refuge in a guava orchard atop the guava tree- "Here sitting, not too high and not too low, he had seen the world in absolute clarity for the first time, the days emerging as if purified from nights of a clean and brilliant blackness".(Desai,142). He does this to escape the peculiarities of worldly life, later on he is called as "monkey baba" by the Superstitious people of Shahkot. In his blissful communion with nature, Sampath attains not only freedom, peace, solitude but also becomes free from customs, rituals and beliefs.

John Simpson in the Oxford book of Exile emphasizes the internal aspect of exile as "exile is the human condition and the great upheavels of history have merely added physical expression to the inner fact"² Sampath thus enacts a self-imposed exile or internal exile. Sampath thus resides in his own country and yet feels alienated. He does not suffer due to clash of cultures like the other characters in Desai's. 'The Inheritance of loss'. In 'Hullabaloo in the Guava Orchard' Desai portrays Sampath as a epitome of New Age Diasporic Distress where the character feels alienated in his own homeland. Sampath while in communion with nature attains external happiness and silence. His self-alienation isolation can be traced back to his childhood days when he is always preoccupied with idle daydreams and fantasies. He spends "many blissful hours dreaming in the tea stall and singing to himself in the public garden".(Desai, 23). He is described as "a creature that looked as if he had come from another planet together or had seen discovered in the woods like something alien and strange".(Desai, 12)

Sampath was miserable in his studies during childhood days and later on at his job at the post office. It was only

his grandmother who supported him strongly in spite of all his failures- "The world is round, wait and see. Even if it appears he is going downhill, he will come up out on the other side. Yes, on top of the world. He is just taking the larger route".(Desai,26) True to the words of Sampath's grandmother, he moves out of the society and culture and achieves solidarity in communion with nature there by taking him to heights of fame in his new role of 'monkey-baba'. His reflections on his newly acquired culture, his resistance is shown, "how he was leaving the world, a world that made its endless revolutions towards nothing. Now it did not matter anymore. His heart was caught in a thrall of Joy".(Desai,48)

The binaries nature-culture divide is so narrow that they interact and intersect so frequently. Sampath thus moves on to a new plane of life adopting a new culture and new life. Resisting the whims and fancies of societal norms he moves on to a new arena which provides him an open space for free thought, moreover his airborne status makes him to visualize everything from a fresh perspective'

The Baron in the tree

Italo Calvino's *The Baron in the tree* (1957) which won the 1957 *via reggio* prize runs on a similar story line of the main protagonist resorting to a fulfillment of life in communion with nature. 'The Baron in the Tree' is the second book in Calvino's trilogy *our Ancestors*, the other two being; 'The cloves viscount' and 'The Nonexistent Knight'. Italo Calvino (1923-1985) associated with neorealism school of Literature, Italian novelist, short story writer and novelist is the most translated Italian writer. Both his parents were botanists and he grew up playing on his parent's Farm at San Remo. The greenery, vegetation and flora are often well reflected in his writings. Associated with the publishing house Einaudi, Calvino produced a number of works during the 1950's which include. *The cloven viscount* (1952), *The Nonexistent Knight* (1959), *The Baron in the Trees* (1957). The publication of *Italian Folk tales* now included in the American Library Association Notable Book List gave him International recognition and establishes him as a literary figure.

'The Baron in the Tree' is set in the late eighteenth century, the main protagonist *cosimo piovasco di Rondo* is fed up of his life in a strict aristocratic and structured environment, thus the young Baron at the age of twelve decides to climb a tree, marking his against his father and family and thereby lives a complete life. The narrator of the story is *Biagio*, *Cosmos's* younger brother and his partner in mischief and exploration. In his adventure he befriends a group of impoverished boys and also becomes close to young girl. Later on he becomes the

defender of the forests and the trees thus helping the village folk to fight forest fire. His entire life is spent on the trees, as he had vowed "I'll never come down again" (Calvino, 13). In his exalted state he manages to spend time with his childhood passion viola and also tending his sick mother. Moreover his passion for storytelling makes him a beloved character among the towns people. Cosimo the successor as baron of the Ombresa estate thus moves from a culture of essential stagnation of wealth, titles and comfort to a life of simplicity, excitement and adventure.

The readers are left amazed at the with which the Baron, Cosimo continues to live throughout his life in this adopted culture where he comes face to face with people from various cross-section of the society. Cosimo experiences total freedom from the rigid atmosphere of wealth and status, which no longer appeal to him. He is least bothered about the cultural differences that exist between his royal parentage and the common folk. Nineteenth century anthropologist Edward Tylor famously defined culture as 'that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society'.³

Both Sampath and Cosimo moves out of a structured society, out of their free will primarily moving on to an entirely different culture which becomes their comfort zone. Culture is a product of humans living together and it is learned. American sociologist Talcott parson sees culture as necessary for the better functioning of the society. According to him culture also provides language and other symbolic systems essential to social life. Culture thus occupies "a central place because on the one hand it is internationalized to the stable patterns of action that make up major economic political and Kinship structures of the society".⁴

CONCLUSION

The space which Cosimo and Sampath relocate for themselves becomes a space for collision of cultures and exchanges. This 'liminal space' or 'interstices', which according to Homi.K.Bhabha in 'The location of culture' is a space where the production of cultural meaning is located. The in-between space according to Bhabha is that space which does not separate culture but allows mutual exchanges between the cultures. culture is something that is acquired, it is learned, anthropologically it is acculturation/enculturation. cosimo and sampath tries to acquire a new culture thus passes through zone of contact. This is the space where Cosimo and Sampath are exposed to new cultures which intersect or interact with each other, transform themselves incorporating everything. it is a never ending process which change and mutate into new forms. Their airborne status attained through foregoing comforts and enduring ridicule makes

them capable of fresh perspective regarding strained relationship. They thus chooses freedom over conformity. They resort to live amidst nature reinforcing the essentiality of the binaries nature-culture which co-exist and are inseparable as glorified in the English and European literature. Cosimo and Sampath try to revive the delicate balance between man and the environment. They might be trying to propagate what Karl Marx and Friedrich Engels was trying to say through materialistic conception of nature-that all human progress was based upon a careful exploitation of the nature.

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Research Paper

The Effectiveness of Indigenous Speakers' Role in Improving Learners' Speaking Skills in Benin EFL Context

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This article aims at inquiring the trustworthy role of indigenous speakers play in the improvement of English as a Foreign Language (EFL) learners' English oral communication in Beninese settings, especially as the demand for English language teachers outstrips the supply of communicatively competent non-indigenous speaker language teachers. Besides their fundamental contribution to EFL teaching in Beninese classrooms, they will also be very helpful outside the Classrooms so much so that Beninese EFL learners and teachers will seize opportunities to frequently repeat and imitate them in order to learn and acquire progressively the English language. Beninese EFL learners can be able to advocate for themselves and get their academic and emotional needs met, and this diversity of skills gained by skilled speakers, will show that the latter ones get almost all good qualities in life so as to set up excellent relationships and behave logically.

Key words: effectiveness, improving, indigenous speakers, EFL learners, speaking skills.

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INTRODUCTION

English speaking is prominent for English as Foreign Language learners because mastering a language effectively is first and foremost through its oral and successful use. This adequate and efficient use has been difficult for Beninese learners of English so far since Benin is a French speaking country. They hardly utter or hear one English word the whole day and even in an English class, some of them want their teachers to use French or national languages. However, the rationale of my study is that many opportunities deserve to be seized by Beninese EFL students. Among these opportunities, I can name the stay of some indigenous speakers in Benin, which is an important chance EFL learners must not lose. Raine, (2011) discusses the role of indigenous-

speaker teachers in English language education:

1) *The demand for English language teachers outstrips the supply of communicatively competent non-indigenous speaker language teachers...*

2) *Indigenous speakers have the advantage of 20-plus years of immersive language acquisition before moving abroad to teach their language; not to mention the benefits of having acquired the language during the critical period, the full importance of which is not yet known.*

Through this quotation from Raine, it is obvious that

indigenous speakers have an important role to play for the improvement of the EFL English oral communication in Benin. The demand for English language teachers is still high and the competent teachers of English still dwell insufficient. Consequently, the purpose of my study is to make Beninese EFL learners know that the volunteer indigenous teachers of English sent to Benin are not to be neglected. Many Peace Corps volunteers are frequently sent to Beninese towns and villages to teach English or other subjects. The implication of this opportunity is a good luck to take advantage of. When EFL learners are able to communicate orally and successfully, they can effectively present their own points of view and convince people easily through well-framed arguments. It is worth knowing that skilled speakers are often better readers and writers. They are undoubtedly more confident participants in a variety of contexts, both inside and outside school and they defend themselves validly.

THE STATEMENT OF THE PROBLEM

A language is learnt for oral communication purpose. Unfortunately, after many years of the learning of English, Beninese learners are not able to express themselves orally in the language and are often reluctant to participate in activities that will enhance their facility in oral expression. Many students feel uncomfortable in their first hesitant attempts to speak the language. Many students are self-conscious and do not like to mistake or to appear stupid in front of their peers. They are afraid of failure, laughter and ridicule. Thus, the desire to speak is real but the psychological and social obstacles to speaking are just as real. From my limited experience I observed that, despite the great role, the speaking skill plays in language learning, it hardly receives the adequate care in the classrooms. This study therefore, tries to examine the important role of the indigenous speakers (Peace Corps Volunteers) living in Benin in enhancing EFL learners' oral fluency.

THE OBJECTIVE OF THE STUDY

The purpose of this study was to examine the significant role played by English indigenous speakers (those involved in **Peace Corps Volunteers' Program**) in increasing the Beninese EFL learners' needs in developing an appropriate fluency level in speech.

RESEARCH QUESTIONS

1. What role do English indigenous speakers living in Benin play as a medium to enhance EFL learners'

speaking skills?

2. How Beninese EFL learners are able to advocate for themselves and get their academic and emotional needs met?

LITERATURE REVIEW

This part of the work contains the review of the relevant literature related to the study. Thus, any information written here was dealt with through a recognized technique of documentation: quotation, summary or paraphrasing.

No doubt, speaking is an important skill in language learning, however, in a situation of Benin where English is taught as a foreign language, speaking receives less attention and many people around the world have begun to devote much time and efforts in speaking so that they could reach stages at which they might be described as fluent speaker.

Finding Indigenous Speakers of English in Benin

In some Beninese regions and suburbs, snatching a few minutes conversation with indigenous speakers is the hardest thing to do. This difficulty is due to the fact that there are many national languages which are mostly spoken in Benin to the detriment of English. But speaking with indigenous speakers of English is the best use of EFL learners' time. It is the most effective way for EFL learners and teachers to improve their English skills in general, and their oral communication in particular. It is most of the time a great opportunity because these indigenous speakers also are eager to learn Beninese national languages. These indigenous speakers of English try to learn Beninese national languages even if it is difficult for them to utter the words. They make a lot of efforts despite the strong influence the English accent has on "Fongbé" words for example.

So, Beninese EFL learners can seize this opportunity to acquire progressively these indigenous speakers' speed and accent, while translating national language words, phrases and sentences to them. It is advisable that learners and teachers give them some calls or beg them to speak to them very frequently. Even if their stay in Benin is short, if they are just tourists, they may be invited to dinner. Whenever they accept that offer, a debate will be set up, even if it is not an easy task for the EFL learners. They will merely get a meal but the learners and teachers will get an English lesson and will successfully acquire good language of English. The Peace Corps volunteers living in Benin and even the indigenous speakers met at many churches throughout Benin can be highly consulted for the effective learning and acquisition of the English language.

Listening to Indigenous Speakers

While listening to indigenous speakers, the EFL learners and teachers are able to record them on their tape-recorders, their computers, or their cell phones. They will have time individually when they are backing home, to study the language prosody and its intonation. This way of learning and acquiring the English language is profitable though it requires availability and much effort. Even if EFL learners and teachers speak perfect English technically, if they speak it like robots, maybe they are not speaking it the way it is meant to be really spoken. They have opportunities to watch these indigenous speakers correctly face-to-face in order to see their mouths' shape while uttering the words and if they permit, they can be recorded with the use of the computers' or cell phones' camera. They will be able to imitate them and watch how emotion is communicated. They will watch where the emphasis goes on certain sentences and how that provides context. Apart from just deciphering their words, these learners and teachers will take notice of the humor, the feeling, and the formality they employ.

Speaking to indigenous speakers

The fear that indigenous speakers communicate speedily may prevent EFL learners and teachers from daring to use English with them, which is very bad for language learning and acquisition. According to <http://englishwithjennifer.wordpress.com> (retrieved on January, 15, 2016 at 17:32)

The relaxed pronunciation: Some learners have the misconception that all indigenous speakers use this fast, relaxed manner all the time. Perhaps they need to remember that careful speech is still natural speech. A film clip could illustrate this point. The scene of young Mia accepting her title in The Princess Diaries might serve as an example. I especially like how her grandmother slows her down, and at the very end Mia uses her most careful articulation to announce her formal acceptance.

It is obvious that the speed of indigenous speakers' speech is extremely quick and it becomes difficult for EFL learners and teachers who have never studied abroad to follow effectively. Hence, whenever they engage a debate with these indigenous speakers, the latter will try to slow them down and speak to them very clearly. If they speak to them slowly and clearly, they will get better chance for their listeners to understand them easily. This attitude will appear odd and boring to these indigenous speakers, but they will quickly understand that those are

people who are eager to understand the English language. It will surely tempt them to get nervous and to have the will to speed up to get it all over with, but EFL learners who are not accustomed to listening to indigenous speakers cannot speed up while speaking, for the time being. But little by little, they will surely acquire this quick speed progressively whenever they keep on listening to indigenous speakers of English and practicing daily and every time.

They will be patient with these learners who will be patient with themselves in their turn because they will discover that it is much less frustrating to speak to someone whom you understand even though they are speaking slowly, than to speak to someone you do not understand at all. Speaking quickly is not impressive if you do not get a loosened tongue. The fundamental idea is to have the adequate ability to speak clearly. Even though somebody does not have a loosened tongue, what is important is the way the message is transmitted. The message can be transmitted slowly or fast, provided the audience understand its content clearly. An obvious example of this phenomenon is that when EFL learners or teachers listen to BBC radio or watch any indigenous speakers' TV or radio station for the first time, they will grasp very few words of English, but when they are accustomed to listening and watching these users of the language, they will acquire it progressively.

Self-Recording

Though speakers hear themselves all the time, they really do not know quite well what they sound like. The proof is that when Beninese people speak they own mother tongues; they cannot know exactly the shape of their lips for example, and the place of their tongues. So, it is important that EFL learners record themselves and identify the weak and strong points that they hear in their speech. And then they can concentrate on what they need to work on. There are some additional vowel and consonant sounds that appear in English, and which do not appear in EFL learners and teachers' mother tongues. These sounds even seem odd and funny to them at their first years of the English language learning. These inexistent sounds in Beninese people's national languages are for example: /θ/, /ð/. It will be interesting to hear and listen to ones' own speech. Consequently, when EFL learners and teachers endeavor themselves to imitate indigenous speakers while speaking and record their own speech, they will hear and listen to themselves many times at home and make their slow speed quicker and quicker, and even challenge indigenous speakers.

Indigenous Speakers and Speaking Skills

Mechanical Skills

According to FTCE Elementary Education K-6 (060): Practice & Study Guide / Social Science Courses (Teaching Speaking Skills: Strategies & Methods Chapter 9 / Lesson 5 Transcript),

Students need to learn how to project, or speak at the right volume for their audience to hear them. They need to learn how to use intonation to express mood and how to pronounce words properly. They must also learn how to pace their spoken language so that they are neither too fast nor too slow to be understood.

EFL learners should have the ability to easily guess ideas from indigenous speakers, observe the movements of their lips and imitate them in the right way, too. One American volunteer came to the English club I organized in Natitingou Girls' Grammar School in 2009 and put the learners in trouble with only one and simple sentence: "I wish you a happy maer's day" (mothers' day). They should have guessed in the right way that the whole world was celebrating the mothers' day on that very day. Mechanical skills are very important in such a way that EFL learners, while imitating indigenous speakers by speaking at the right volume, using intonation to express mood and pronouncing words properly at an average rhythm, will acquire progressively faster rhythms.

Organizational Skills

In addition, through FTCE Elementary Education K-6 (060): Practice & Study Guide / Social Science Courses (Teaching Speaking Skills: Strategies & Methods Chapter 9 / Lesson 5 Transcript),

Just as students must learn to organize their writing, they must learn how to organize, or structure in a meaningful way, their oral language. This means talking in logical sequence, stating thoughts in an order that makes sense, and making sure the spoken word is relevant to the topic of conversation.

All that should be said needs to be structured or organized meaningfully as it is commonly recommended that before people speak, they should turn their tongues many times. Whenever the speech is relevant to the topic of conversation, the audience's attention should be captured and the will to listen and grasp the content of the message should be nourished.

Expressive Skills

FTCE Elementary Education K-6 (060): Practice & Study Guide / Social Science Courses (Teaching Speaking Skills: Strategies & Methods Chapter 9/Lesson 5 Transcript) also reveals:

One of the most important aspects of speaking is expression, or the ability to effectively communicate ideas and feelings. Students must learn how to say what is on their mind or make oral arguments that get their points across.

Communicating ideas and feelings effectively is very fundamental for speaking because it will foster comprehension, and when the speaker is clearly understood and the message is of great interest, language learning and acquisition will really take place.

Pragmatic Skills

Furthermore, in FTCE Elementary Education K-6 (060): Practice & Study Guide / Social Science Courses (Teaching Speaking Skills: Strategies & Methods Chapter 9/Lesson 5 Transcript), it is stated:

Finally, students who are learning speaking skills must gain experience with pragmatics, or the aspect of language that has to do with social norms and the rules of conversations. Students need practice taking turns in conversation, making eye contact while speaking, and responding appropriately during dialogues.

Language learners should have the ability to interact and behave conveniently in groups and in society, which is a good aspect for establishing actual relationships.

METHODOLOGY

The present research work was a descriptive survey type of research. From the population, a total of eighty (80) respondents were selected representing the population through purposive sampling. The data collection tool was the interview schedule. Interview was adopted in this study as a tool for data collection in order to gain depth and details responses of the respondents. Personal observations on the EFL teaching settings as well as face-to-face conversation have also been used as research tool. The treatment of the raw data was carried out following the application of SSPS. This research started from April to October 2018.

PRESENTATION OF THE RESULTS AND INTERPRETATION

Results from my Observation and face- to- face Conversation

Conversing with Indigenous Speakers in Benin

According to Peace Corps in Benin-Projects in Benin, Volunteers are involved in the following activities:

- Promoting best agricultural practices and improved production techniques; Encouraging conservation and transformation techniques to increase the value added to harvested crops;

- Training and coaching students in secondary schools and women's groups on entrepreneurship and creating clubs at the school level related to food security;

- Providing training and management advisory services to food security related individuals and groups on business planning, marketing, added value, product, and service quality, basic financial management, etc.;

- Helping individuals and groups of producers conduct feasibility studies, business plans, project design and management, development of action plans, saving schemes, and yearly budgets;

- Promoting community and school gardens for food security and potential income generation.

In my opinion, such activities will surely increase Beninese EFL learners' English learning and they will be really involved when conversation is encouraged. It is very interesting when students are trained and coached in secondary schools and when women's groups on entrepreneurship and clubs are created at the schools level related to food security. This will trigger adequate English learning and acquisition in general, and English speaking will really take place.

Results from U.S. Embassy in Benin: Taking TOEFL® Practice Online

The official practice test for the **TOEFL iBT®** test, using authentic past test questions, from ETS, the maker of the **TOEFL®** test. Get the experience of taking the real **TOEFL iBT** test. With this official practice test, you can improve your skills and receive scores within 24 hours with performance feedback. Buy more than one volume to get additional practice, as each volume has a different set of questions.

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To my mind, the indigenous speakers living in Benin may help EFL learners in these different activities when needs be. What is certain here is that they cannot complete the tests they are submitted to, at first but by the time, they will be accustomed to such exercises and start playing alone so as to get higher and higher scores and finally succeed.

Results Related to Interview

To gather trustful and reliable information related to the research questions, I distributed the interview schedule having 4 question items to 80 respondents (Table 1) involved in the study. Some of them filled up the interview questions form.

Among the eighty (80) respondents, 68.75% have agreed that people can meet indigenous speakers in Benin and 31.25% have disagreed. 62.5% have agreed that people can imitate Indigenous speakers' speech, whereas 37.50% have disagreed. 56.25% recognized that Beninese EFL Learners can make indigenous speakers speak slowly and 43.75 have not. 53.75% have accepted that indigenous speakers can understand Beninese EFL Learners' speech and 46.25% have not. 50% have said that Beninese EFL Learners can understand indigenous speakers' speech and 50% have denied.

Interpretation of the Findings

I can deduce from these different results mentioned above that a lot of Beninese people recognize that they can meet indigenous speakers in Benin, which is an opportunity to be seized. Most of them have agreed that people can imitate indigenous speakers' speech. As repetition is pedagogical as well as imitation, and though they are mechanical, they can both foster language learning and acquisition. Many Beninese people have recognized that Beninese EFL Learners can make indigenous speakers speak slowly. Then, they will be able to hear and listen to them well and distinctly. Many Beninese people have accepted that indigenous

Table 1: Respondents' Perception about the Importance of Indigenous Speakers in Benin.

Key statements	Numbers	Positive results	Negative results	Respondents' Percentage per statement (Students' population: 80)	
People can meet indigenous speakers in Benin.	80	55		68.75%	
			25		31.25%
People can imitate indigenous speakers' speech.	80	50		62.5%	
			30		37.50%
Beninese EFL Learners can make indigenous speakers speak slowly.	80	45		56.25%	
			35		43.75%
Indigenous speakers can understand Beninese EFL Learners' speech.	80	43		53.75%	
			37		46.25%
Beninese EFL Learners can understand indigenous speakers' speech.	80	40		50%	
			40		50%

speakers can understand Beninese EFL Learners' speech; most of them have also said that Beninese EFL Learners can understand indigenous speakers' speech. Consequently, Beninese EFL learners have a lot of opportunities to foster oral English learning and acquisition.

My research questions also deserve to be discussed. Beninese EFL learners are able to advocate for themselves and get their academic and emotional needs met. They are free to make their own decision either to cooperate with indigenous speakers, or to stay withdrawn all the time and avoid any collaboration. This refusal of collaboration seems to be stupid since traveling to English speaking countries before cooperating with indigenous speakers is costly and time consuming, and they will leave their families for many days, weeks and even years. This collaboration inside the country is profitable so much so that the EFL learners' academic needs could be met. As they are used to repeating and imitating indigenous speakers, they will become talented speakers and listeners of English, and of course, will succeed in their academic life as well as their daily life. When their emotional needs are regularly met, they will be able to express their own emotions and react accordingly in order to behave in the right way at a given time.

This diversity of skills gained by skilled speakers, show that the latter ones will get almost all good qualities in life. Whenever Beninese EFL learners exchange with indigenous speakers frequently and constantly, they will gain a diversity of skills and become then skilled

speakers of the English language. They will get almost all good qualities in life. Somebody who gets almost all good qualities in life will be famous and desired or appreciated by many people in their country and in the whole world. They will easily establish relationships with these indigenous speakers inside the country and when they reach their respective countries, they will still be communicating. These EFL learners may travel from time to time to the indigenous speakers' countries and this will foster more their English language learning and acquisition.

CONCLUSION

Learning to speak English in a non-English speaking country like Benin Republic is not an easy task as it requires many additional efforts from the learners and teachers, and Beninese EFL learners are not really aware that the presence of indigenous speakers is to be taken seriously for many reasons. To reach my goal, I have exploited ideas from some authors who have dealt with the topic before me. From their different opinions I can deduce the trustworthy prominence of English indigenous speakers in Benin for EFL learners. The methodology I have used for my investigation is descriptive and personal observation, face- to-face conversation, phone calls with EFL teachers working with Peace Corps volunteers and in American embassy without forgetting interviews with these indigenous speakers themselves, as well as the books, articles,

dissertations and websites are the data collection tool used in this study. In addition, the results have revealed that indigenous speakers play a fundamental role in EFL learning and acquisition in Beninese settings. I have made some suggestions to draw Beninese EFL learners' attention on English and American indigenous speakers in Benin and get them to know that many opportunities still deserve to be created to foster the English oral communication.

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Research Paper

The Narrative Emphasis on the Power of the Imagination in *The Mill on the Floss*: A Critical Analysis

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This critical research work aims at investigating *The Mill on the Floss*, one of George Eliot's novel which dramatizes the difficulties of the main character, Maggie Tulliver. Those difficulties are related to her status of middle social class in the 19th century conservative English Society. The novel is a tale of the relationship that exists between Maggie and her brother Tom and exposes the protagonist's failure in conforming to the norms of the patriarchal society she lives in. This article highlights the power of the imagination of the author.

Keywords: Imagination-pain-family tragedy-social norms-passion.

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INTRODUCTION

George Eliot's *The Mill on the Floss* indicates the scope and vigour of the author's power of imagination. In this regards, *The Mill on the Floss* is a deep insight into human passion and psyche, an examination of motives and principles assorted with principles and philosophy likely to guide humanity out of the squalid oppressive conditions created by social norms, ideologies and religions.

This article is a psychological analysis of the protagonist of the novel, Maggie Tulliver, in her quest of self-identification in the 19th century conservative and patriarchal English society. Having failed in winning the support of Tom and her parents, her passionate wayward nature controls her and her smart abilities leads her into constant opposition with her family and the community. This article questions her ability to get out of the dangerous whirl the clash sends her in with a destiny painfully played out in her relationships with three antagonist elements: Tom, her conservative and stubborn

brother, Philip Wakem the son of her family's arch enemy, and Stephen Guest her suitor.

THEORETICAL FRAMEWORK

In the matter of gender approach, it is useful to deal with psychoanalytic theory in order to cope with girls' psychology that Eliot has dealt with in her novels. According to Historicism theory, the developments follow an organic succession of social conditions that affect or influence the final results significantly as Maggie's life is impacted. Historicism focuses on the historical aspects of all human existence. With regards to what happens to the protagonist of the novel, this theory seems appropriate. Moreover, the quest of coherency with Eliot's work under study induces me to apply literary criticism.

The Power of imagination

In *The Mill on the Floss*, the movement and depth of the river floss suggest the progression not time and the growth of Maggie's conscious discoveries about life. The movement of the novel seems to point to the sublime and immutable power of the mind.

At the end of the novel, Maggie's imagination, dreams, and visions of fulfilment coalesce with her memories to produce in her a powerful recognition of truths. Maggie discovers that, in denial and the accompanying pain, one may find a power born of insight which will allow one to bear, to see, and to comprehend more fully one's misfortune and that of others in the clear light of dispassionate reason.

The Repression

Although we applaud Maggie's courage when she returns to the mill, we feel regret at the end of the novel which is due to the terrible sense of lost possibilities we feel for her. Throughout the novel, the narrator has subtly influenced our attitudes toward Maggie's high spirited temperament so that we admire her and regret the repression she experiences. The narrator shapes our reactions to Maggie by implying her approval of Maggie's imagination and its possibilities by use of contrast: George Eliot shows us Maggie's dull unimaginative mother (who encourages Maggie's passivity when she adopts the philosophy she finds in Thomas a Kempis), and she describes Tom as having.

"Clear, prosaic eyes, more apt to be dimmed by the mists of feeling or imagination"¹ Maggie is called spitfire. The contrast is clear, but the dilemma Maggie faces is subtle. She, with the wild gypsy's eyes, is faced with a life totally barren of "romantic vision" if she succumbs to the torpor she feels all around her. Throughout the novel, Eliot subtly cutinizes natures like Tom's which have 'no vision beyond the distinctly possible'² and yield an existence, we are to feel, like that of waking dead, like ordinary adulthood, which is a "sordid life... irradiated by no sublime, principles, no romantic vision, no active, self-renouncing faith-moved by none of those wild, uncontrollable passion which.... (Give) ... poetry to peasant life"³

George Eliot begins her novel by "remembering, and in so doing she emphasizes the beauty in what is "natural".

The familiar flowers, these well-remembered, this sky

with its fitful brightness, these furrowed and grassy fields, each with a sort of personality given to it by capricious hedgerows... such things as these are the mother tongue of our imagination.³

The Nature

The narrator stresses Maggie's communion with the natural world which makes her unique and gives her imagination of its life. One of Eliot's main concerns in this novel has to do with the "natural" development of Maggie's imaginative power to their ultimate good, which involves the expectation (as Eliot implies early in the novel) that Maggie's "need for being loved, the strongest need in poor Maggie's nature"⁴ be fulfilled. But our expectations are modified by the fact that the novel is infused with poetic imagery, one of the most recurrent images being that of the force of the flow of the river which indicates the onrush of time and the mutability of all things. Our sense of progressing time and the fragile nature of human attachments create the tension in Eliot's narrative.

Eliot's depiction of the world around Maggie is that of an Eden gone bad, a place where adulthood experience of the world and its accompanying disillusionment create narrowly prescribed social guide lines which serve to break people's spirit and make them unnatural. Because Maggie received the wrong signals from her family, she suppresses her dreams and fantasies for a time when her father, her only ally, loses everything and becomes insensate, Maggie feels compelled to deny the reality of her hopes and dreams when she needs them most.

It is here that we realize that Philip Wakem's voice is the voice of wise counsel. Philips, who is a live embodiment of the idea that one's mental life can be one's salvation, tells Maggie that her fascination with self-denial is deadly and dangerous because it is a denial of her past, of who she really is, and of what she can realistically hope to endure. He tells her that:

On one has strength given to do what is unnatural. It is mere cowardice to seek safety in negations. No character becomes strong in that way. You will be thrown into the world someday, and then every rational satisfaction of your nature that you deny now will assault you like a savage appetite⁵

Further, it is significant that Eliot places Maggie's fascination with mysticism, quietism, and renunciation after the scene with the Mumps and Bob, whose imagination, though uniformed, allows him the freedom to live simply and innocently, talking to Mumps as if it

¹ George Eliot, *The Mill on the Floss*, Everyman's Library, London 1964. Book IV, ch2.

² *Ibid.* Book, IV, ch. 1

³ *Ibid.* Book, V, ch. 2

⁴ *Ibid.* Book, I, ch.5

were a person and playing "knight in armour"⁵ to Maggie's fair maiden. Since Maggie embodies the "hurry of an imagination that could never rest,"⁵ Bob's delightful rustic presence reinforces for us the value of the simple pleasures that we know Maggie should not renounce.

As Philip predicted, Maggie loses control of her imagination for a time at Lucy's when she « expands unrestrainedly in the warmth of the present »⁶ as a result of unnatural repression, but when Maggie regains an awareness of her responsibilities and leaves Stephen, she does so because she remembers the past. She regains a sense of humility and recognition of her limitations. And later Eliot tells us that Maggie carries within her « the memory of her child's feeling a memory that was always strong in her »⁷. Therefore, when she is with Stephen, she can eventually envision, as she did as a child, « hungry lions ready to leap »⁸, and she exercises her imagination enough to see that continuing to act out of a blind appreciation of the present will hurt others and to do irreparable damage to the image of herself. It is ironic that by facing her weaknesses, she finds her strength. Maggie returns to the mill. But she can never really go back in time. The past is lost, and the tide keeps rushing forward. All things are mutable except memories and, perhaps, dreams. Maggie asks Stephen, if the past is not to bind us, where can duty lie? We should have no law but the inclination of the moment.

Maggie is in many ways more like Philip than other characters in the novel because she likes Philip, feels a constant longing for fulfillment born from the « power of love »⁹. Sometimes, after the rabbits die, Maggie tells Phillip, « I never forget anything »¹⁰.

The Passion

If Maggie had not suppressed her real nature, if she had not lied to herself about who she really was, she would have felt, like Philip, a "repulsion towards worldliness and deliberate pursuit of sensual enjoyment for its own sake"¹¹. This kind of balanced passion, which, because it is contained in the mind, is synonymous with strength and power.

Maggie dies young; yet she seems to have recognized and assimilated before she dies the fact that she could not deny her past and renounce the passion and imagination that make her the person she is and still expect to be fulfilled. Maggie's imaginative powers allow

her to achieve a delicate balance between exuberance and restraint, a balance, which, according to Eliot, is clearly not total renunciation, that it is not resignation that it is not inaction and that is not the death of hope. Eliot's attitude is made clear in the contrast she creates between Maggie and the other characters and in her narrative tone: At least Maggie dies during a struggle. In witnessing Maggie's life appreciating her struggle, we see that Maggie, even in her trip with Stephen, was the best person she could have been, given a world in which she was encouraged not to dream.

The fact that at the end of the novel Maggie's consciousness rises « once more in strength » makes us regret all the more intensely Maggie's loss of possibilities. They remain « evermore about to be », fixed in art, just as the hopes and expectations of Keats' figures on the urn. Philip's last letter to Maggie describes what his love for her has done for him, but it could also describe what Maggie's love for Stephen accompanied by her memories has done for her:

you have raised a dim unrest a vivid consciousness. The new life I have found in caring for your joy and sorrow more than for what is directly my own, has transformed the spirit of rebellious murmuring into that willing endurance which is the birth of strong sympathy. I think nothing but such complete and intense love could have initiated me into that enlarged life which grows and grows by appropriating the life of others: for before, I was always dragged back from it by ever - present painful self - consciousness. I even think sometimes that this gift¹² of transferred life which has come to me in loving you, may be a new power to me... The place where you are is the one where my mind must live, wherever I might travel.¹³

This passage contains the sad and inspiring essence of *The Mill on the Floss*. Maggie returns to the mill on the strength supplied to her as the result of a long turbulent process of discovery: her « dim unrest », like Philip's transforms into a conscious, quiet, and powerful recognition of the complexity involved in reconciling her unfulfilled, longing, and yearning imagination with the reality of her past.

CONCLUSION

The fury of Maggie's struggle seems to yield an anticlimactic result because of the contrast between the passion in her struggle and the intellectual quietude and momentary immediacy of her insight. George Meredith starkly and poignantly characterizes this kind of paradox

⁵ Ibid. Book, IV, ch. 3

⁶ Ibid. Book, VI, ch. 10

⁷ Ibid. Book, V, ch.1

⁸ Ibid. Book, I, ch.5

⁹ Ibid. Book, VI, ch. 14

¹⁰ Ibid. Book, II, ch. 4

¹¹ Ibid. Book, II, ch. 6

¹⁴Ibid. Book, VII, ch. 3

in the last stanza of « Modern Love »:

Ah, what a dusty answer gets the soul
Where lost for certainties in this our life!
In tragic hints here see what evermore
Moves dark as yonder midnight ocean's force,
Thundering like ramping hosts of warriote horse
To throw that faint thin line
Upon the shore.¹⁴

Eliot recognized the turmoil one must experience to glimpse that faint thin line ; yet she seems to equate the strength on one's spiritual resilience with intensity of pain and with the power of one's imagination, insight, and « amplitude of mind », and, at the end of *The Mill on the Floss*, we are left with an urgent sense of what Maggie passionately dreamed of having in contrast to what she got. Although we are comfortable when Maggie dies, Eliot creates in her death a keener impression for us of an ideal. The final effect of Maggie's death is that recognize the forceful and immutable power of the imagination, reawakened by passionate love and restrained by vivid memories, longing and yearning for something more in the mundane, temporal world.

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¹⁴ George Meredith, "Modern Love" and Poems of the English Roadside, with Poems and Ballads, Chapman & Hall, 1862

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