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CONTENTS

Strengthening National Integration	I. V. Chalapati Rao	5
Steve Jobs - Co-Founder	Sreedevi Iyyanki	9
To Karunya	Bhavana C. Chary	12
Tagore and Shakespeare	Prof. Hazara Singh	13
Sing Child Sing	P. Purnachandra Rao	15
Is Corruption our National Weakness?	Y Krishnaiah	16
Baba Black Sheep	K. V. V. Subrahmanyam	17
Teaching Language	Koteswar. Kunta	18
State Anthem	Dr. C. Jacob	21
Amitav Ghosh in the Shadow Lines . . .	M. Nageswara Rao	22
Take Time	Anonymous	24
Alice Munro's Stories & Feminism	Dr.M.Prabhakar & K.Venkat Satish	25
The Infinitude	G. Ramakrishna Rao	27
Kaikeyi the Much Maligned Queen	Mrs Radha Murthy	28
Marketing Management . .	M Nithin	32
Of Course We Cannot Match the Best . .	T J S George	33
A Pessimist	M. S. N. Murthy	34
Good one! Read till the end!	Regina Bratt	35
Love of Justice	Lala Hardayal	36
Communicative Language Teaching	Bitla Srinivasulu	37
Rhetoric Triumphs	Dr. J Bhagyalakshmi	40
Random Thoughts	Prof. Kharidehal Venkata Rao	41
Manohar Malgonkar . . .	Dr.P.Padma and Dr. P. Suneetha	44
Professionalism in Teaching	Dr.P.Padma	46
O God!	R.M. V. Raghavendra Rao	48
The Choice of a Secularist . . .	Dr.J.Ravindranath	49
What is Wrong With Me	Dr Emmadi Pullaiah	52
My Uninvited Guest	G. Soma Seshu	53
The Biggest Employer	S Ramnath	54
The Silent Tomb	N S Rachakonda	55
Book Review		56
Readers' Mail		56
Report on Book Release Function		57

TRIPLE STREAM

STRENGTHENING NATIONAL INTEGRATION: THE ROLE OF TEACHERS

Prof. I.V. Chalapati Rao

The importance of National Integration particularly in the context of the present political and social conditions can hardly be minimized. In the chapter on Fundamental Duties (Article 51-A of the Constitution of India) - (e) and (f) it has been emphasized that it shall be the duty of every citizen of India

- to promote harmony and the spirit of common brother hood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;
- and
- to value and preserve the rich heritage of our composite culture.

The first University Education Commission of 1948 under the Chairmanship of Dr. Radha Krishnan recommended in the Chapter "Aims of University Education", that special attention should be paid to Fraternity (National), Fraternity (international) and continuity of Indian Culture. The commission even envisaged a larger patriotism, world citizenship and qualities of fair play and consideration for others.

The Kothari Commission on

Education in its more comprehensive Report endorsed the promotion of humanism and national integration. Appropriately titled as "Education and National Development" its report states that the principal object of University education is to deepen man's understanding of the universe and of himself body, mind and spirit, to disseminate understanding throughout society and apply it in the service of mankind".

After a lapse of nearly forty years the Challenge of Education - a Policy perspective (1985) commented: "A preponderant majority come out of educational institutions with highly limited world view and hardly any sense of social or national responsibility". Under the heading "Teacher and Teacher Education (3.52) the document states: "While it is increasingly emphasized that education should become an instrument of national integration, cultural cohesion and development of humanitarian values, the teachers in teacher-training institutions are not exposed to these ideas. No wonder then that they fail to discharge this function".

Obviously nothing tangible and worthwhile was done for national integration during the last six decades. What had actually taken place is a way of life which coarsened

and desensitized people, hijacked their social awareness to a consumer carnival, made them exploit the national interests for selfish gain and rendered them incapable of constructive social action. The Five-star culture is the new temple of conspicuous spending. Instead of uniting the people into a well-knit nation, region, religion and caste have divided them into warring camps.

We have never seen the youth of the country more troubled and confused. We see on all sides a sadistic unconcern for human values and it has shattered their idealism which had a high visibility in pre-Independence India of Mahatma Gandhi's leadership. Corruption in high places, bribery in services and indiscipline in educational institutions have become the order of the day. While the responsibility of the public and the teachers cannot be denied, the portals of education have become happy hunting grounds for self serving politicians. The role of the unscrupulous politicians cannot be ruled out. Under the heading 'Depoliticisation', the New Education Document states (4.135) "Without depoliticisation it will not be possible to cleanse the universities and establish a suitable environment for work. Administrative system of the University should not be used or subverted for the ends of any political party. This view will necessarily predicate the exercise of self-restraint by all concerned i.e., the central parties and also by other parties not in power. A consensus on the subject and appropriate legislative measures are necessary".

The very first recommendation of All India Conference of Vice-Chancellors on value orientation in Higher Education' (December 5-8, 1984) was "Parliament with the consent of all political parties should enact legislation to prevent interference of political parties in the working of the Universities and other educational institutions". It is sickening to find opposition parties everywhere in the country today, organising "Bandhs", 'Rasta Roko', 'Rail Roko', 'Relay Hunger Strike', 'Deeksha', 'Bus Burning' and other destructive activities to topple a democratically elected Government without exercising patience to wait till the next General Election is conducted. This certainly does not promote national integration. Communal feelings, caste differences and regional hatred are whipped up by interested parties for their narrow political ends.

It is in this context that the New Education Policy paper has made a positive suggestion for achieving national integration. Under the heading 'The Role and Essence of Education' (2.2) it states Education has an acculturating role. It refines sensitivities and perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit - thus furthering the goals of socialism, secularism and democracy enshrined in our Constitution".

As a follow-up to this policy declaration and reiteration of the need for national integration, the University Grants Commission appointed a Committee on the Involvement of the Universities and Collegues

in the Promotion of National Integration under the Chairmanship of Mr. M.H. Beg. The Report of the Committee was placed before the UGC in its meeting held on July 29, 1986. The UGC desired that the Committee's Recommendations should be widely circulated among the universities. The UGC would like to deliberate on the Report only after receiving country-wide response on the basis of seminars at different levels. No further action was taken by the UGC. No seminars were conducted.

Although all institutions have a responsibility for promoting national integration, we must admit, the educational institutions have a special contribution to make and the teachers have a vital role to play in developing a sense of national unity and cultural cohesion. As members of the academic committees and as text book writers, they should influence the quality of the teaching material. As skilled craftsmen, it is their duty to use appropriate methodology to promote the integrating values like honesty, truthfulness, broad-mindedness, humanism, objectivity, unselfishness etc. In the hands of a good teacher, the text is only a pretext. Under its guise, he can always promote liberal thinking and create the right kind of attitudes.

Unlike in industry, in education it is difficult to define goals, to change methods and to ascertain gains and losses. Therefore, the teachers as individuals and as members of professional associations, should try to evolve a common strategy, where the 'basics' and the 'essentials' are concerned in strengthening

value-orientation in education. They will be confronted with challenges and competing claims since education today is placed in a crossfire of conflicting ideals. For example, the following questions will arise:

- Should education serve the regional interests or promote national identity or reinforce an international out-look?
- Should Universities act as mirrors to reflect the society they serve or act as change agents to transform and reform the society?
- Should educational institutions remain islands of purity surrounded by a sea of corruption or assist the students in following short cuts to make a fast buck?

There is no doubt that most of these conflicts could be resolved and the teacher is expected to act as a counter to the trivializing and corrupting influences in the society. In the first instance, the teachers themselves have to cultivate a spirit of national integration before inculcating it in the minds of the youngsters. There is profound truth in what a pupil said: "I can't hear what you are saying because your actions speak louder than what you say". Those days of sermonizing, pontificating and mechanically repeating the copy-book top-liners are over. Students are no longer empty vessels into which knowledge can be poured. Nor are they willing clay in the hands of the preceptor to be moulded as he likes. Only example and reasoning will appeal to them. Values are caught but not taught. Teachers should lead by example.

To facilitate the process of strengthening national integration, the teacher, who makes his own efforts as an individual, should be supported by the system and the authorities. The following measures recommended by the UGC Committee will boost up his morale:

- Establishment of National Institute of National Integration to serve as a Resource centre and a clearing house of ideas.
- Standing Advisory Committee at the national level as a nodal body.
- Preparation of teaching materials and identification, republication and translation of materials in Indian languages on integrating themes of national importance.
- Uniform implementation of three-language formula.
- Teacher training programmes with a component of national integration.
- Inter-regional and inter-University mobility of teachers and students.
- Rationalization of faculty recruitment procedures in Universities by introducing National Testing to avoid the evils of inbreeding and sub-regionalism.
- A self-regulated code of conduct not only for university and college teachers but also for politicians and public servants.

In my opinion grandiose schemes like establishment of national Integration Committees/wings in Universities with the

sanctioning of the posts like Directors, Professors and Coordinators, and Cells in Colleges, introduction of additional courses, institution of special scholarships and monetary benefits to teachers and students and Travel Facilities are not necessary. They are luxuries which a developing country like ours can ill-afford. We should endorse such recommendations of the Committee as will entail only marginal expenditure but not substantial out-lays. The success of the programme depends upon the integrity and sense of dedication of the persons who are entrusted with its implementation.

The teacher and the student work in a world which is full of dichotomies and contradictions. Both are required to operate in an environment in which they have to accept two opposing sets of values - the one that is in theory taught in the books they read and the one which is actually found in the society which makes up the larger world outside. They are caught in a dilemma of conflicting goals - between what they are taught to believe and what the world rewards in material terms. And the split causes the neurotic personality sometimes. We cannot teach worthwhile values without facing the harsh realities of life. Life is not a celluloid world of make believe. Those who take a stand have to be ready to walk a lonely road unless they choose to pick up the worst value systems. The options are open to them.

iINSPIRED

*Sreedevi Iyyanki**

October 5th, 2011, is indeed a sad day in the annals of innovation and technology. We lost a visionary, technologist and futurist who enriched the lives of mankind with his brilliant lineup of products, pioneering personal computing with the launch of Apple II in 1977, bringing digitized music to the mainstream with iPod and iTunes in the early 2000s, revolutionizing the concept of a mobile phone with the debut of iPhone in 2007 and changing the way computers are regarded with the invention of a touch-screen tablet computer in 2010, the iPad.

Steve was known for his mercurial brilliance. He built a reputation as a hard-driving and exacting boss who oversaw every minor detail of Apple's products. He was very articulate, be it pitching a product to a potential buyer or wooing a candidate to join his empire. The more I read about him, the more intrigued I am by this iconoclast. Behind all his fame and foibles lies an extraordinary tale of a fragmented family.

Steven Paul Jobs was born on February 24, 1955, in San Francisco, to Joanne Schieble and Abdulfattah Jandali, graduate students from the University of Wisconsin. Abdulfattah Jandali was a Syrian student and not married to Joanne Schieble at the time. Not wanting to bring up a child

out of wedlock Joanne went to San Francisco from their home in Wisconsin to have the baby and gave him up for adoption. Before the adoption was finalized, she made them promise to send the baby to graduate school.

Steve was named by his adopted parents Clara and Paul Jobs. Clara worked as an accountant and Paul was a Coast Guard veteran and a machinist. They also later adopted a second child, Patti Jobs. The family lived in Mountain View, California. His official bio reads he grew up in the apricot orchards which later became known as Silicon Valley. Shortly after Steve was placed for adoption, his biological parents married and had another child, Mona, who later took her stepfather George Simpson's name. It was not until Jobs was 27 that he was able to uncover information on his biological parents. Jobs never made contact with his biological father. His sister Mona Simpson is a novelist. He and his sister became close, and she dedicated her 1992 novel "Anywhere But Here" to him and their mother.

In elementary school Steve was a prankster and needed to be bribed to study. However, he tested so well that the administrators wanted to skip him ahead to high school, a proposal his parents declined. After he enrolled in high school, Jobs spent his free time at Hewlett-Packard. It was there that he befriended computer club guru Steve

* Sreedevi Iyyanki, California, USA

Wozniak. Wozniak was a brilliant computer engineer, and the two developed great respect for one another.

He attended Reed College in Portland, Oregon, for a year but dropped out, although he sat in on some classes that interested him, such as calligraphy. After a brief stint at Atari working on video games, he spent time backpacking around India and developing an interest in Buddhism, those experiences, Jobs said later, shaped his creative vision. "You can't connect the dots looking forward; you can only connect them looking backwards. So you have to trust that the dots will somehow connect in your future," he told Stanford University graduates during a commencement speech in 2005. "You have to trust in something: your gut, destiny, life, karma, whatever. This approach has never let me down, and it has made all the difference in my life."

It was on April Fools' Day in 1976 that Steve and Steve built their first commercial product, the Apple 1, in Jobs' parents' garage. Jobs sold his Volkswagen van to help finance the venture. The primitive computer, priced at \$666.66, had no keyboard or display, and customers had to assemble it themselves. The following year, Apple unveiled the Apple II computer at the inaugural West Coast Computer Faire. The machine was a hit, and the personal computing revolution was under way. Jobs was among the first computer engineers to recognize the appeal of the mouse and the graphical interface, which let users operate computers by clicking on images

instead of writing text.

In 1985, Jobs resigned as Apple's CEO to begin a new hardware and software company called NeXT, Inc. The following year Jobs purchased an animation company from George Lucas, which later became Pixar Animation Studios. Believing in Pixar's potential, Jobs initially invested \$50 million of his own money into the company. Pixar Studios went on to produce wildly popular animation films such as Toy Story, Finding Nemo and The Incredibles. Pixar's films have netted \$4 billion. The studio merged with Walt Disney in 2006, making Steve Jobs Disney's largest shareholder.

In 1997, Jobs returned to his post as Apple's CEO. With a new management team, altered stock options, and a self-imposed annual salary of \$1 a year, Jobs put Apple back on track. And the rest is history. According to Forbes' 2010 ranking, his net worth was \$5.5 billion and he was the 136th richest man on Earth.

On the personal front, Jobs was an extremely private person. He fathered a daughter with girlfriend Chrisann Brennan when he was 23. He denied paternity of his daughter Lisa in court documents, claiming he was sterile. Jobs did not initiate a relationship with his daughter until she was 7 but, when she was a teenager, she came to live with her father.

In the early 1990s, Jobs met Laurene Powell at Stanford business school, where

Powell was an MBA student. They were married on March 18, 1991, and lived together in Palo Alto, California, with their three children - Eve, Erin and Reed.

Steve studied Zen Buddhism in his youth. He often said that he thought of becoming a monk up in a monastery in Japan instead of starting Apple, but his guru Kobun Chino convinced him otherwise. That same Zen master was a spiritual adviser at NeXT and got Steve and Laurene married in Yosemite in 1991.

Jobs had been a dedicated vegan ever since his teenage years. As a teenager, he explored strange diets which, according to him, would let him get rid of all mucus and hence the need to shower. At one point of time, Jobs started eating only fruits. He also started a habit of fasting that he kept for a long time. One of his favorite foods was known to be raw carrot. He buys his organic vegetables from the Palo Alto Whole Foods Market, where he is often seen walking barefoot.

He was always seen in his Levi's blue jeans and black mock turtleneck, even for public occasions. He declared the rationale of dressing the same always was to save him some time in the morning, not having to decide what to wear.

Steve loved photography. For a long time, his home was only decorated with large black-and-white photographs of cultural icons such as Einstein, or the California landscape,

mostly by Ansel Adams.

In 2003, Jobs was diagnosed with a neuroendocrine tumor, a rare but operable form of pancreatic cancer. Instead of immediately opting for surgery, he followed a special type of diet for nine long months that he thought would cure him from the disease. He relented and had surgery in August 2004.

After battling cancer for years, he took a medical leave in 2009, and received a secret liver transplant in Memphis, Tennessee, during a six-month medical leave of absence from Apple. Last year, he spoke out in favor of a bill that could boost organ donation in his home state of California. He took another medical leave in January 2011. He stepped down as chief executive in August because he could "no longer meet (his) duties and expectations." Perhaps mindful of his legacy, he cooperated on his first authorized biography, scheduled to be published by Simon & Schuster in November.

He always spoke with immense pride about what he and his engineers accomplished at Apple.

"Your work is going to fill a large part of your life, and the only way to be truly satisfied is to do what you believe is great work. And the only way to do great work is to love what you do," he told the Stanford grads in 2005. "If you haven't found it yet, keep looking. Don't settle. As with all matters of the heart, you'll know when you find it. And, like any great relationship, it just gets better

and better as the years roll on."

His friends and Apple fans worldwide mourned the passing of a tech titan on Wednesday, October 5th. "Steve's brilliance,

passion and energy were the source of countless innovations that enrich and improve all of our lives," Apple said in a statement. "The world is immeasurably better because of Steve."
iAgree.

TO KARUNYA

*Bhavana C. Chary**

Karu, as you dress up to go to school;
There are so many surprises in store for you!
Full well as you and your classmates form a queue;
To learn quite a number of lessons new!

We understand, you are the monitor of your class!
Minding the class, when they stand in the mass;
Warning them when they peep out of the window glass!
Whether in the classroom or on the ground filled with grass!

Of Course! you and your friends are a mischievous lot!

Playing tricks all round the clock!
Running Races and coming first in slot!
For winning the act and taking part!

Early to bed, Early to rise;
That is the way to be healthy, wealthy & wise!
Always be honest - Never tell lies
While in games, bruised, never let out cries!

For Toys, you have double - deckers and trains;
Which run on rails and through the green plains!
You sail paper boats in puddles of rain!
Growing naughtier, day by day, as teachers complain!

* Poet, Satna, Madhya Pradesh

Juliette Benoché, the famous French actor used to prepare intensely for her roles. She slept rough on the streets of Paris before playing a homeless woman in 'Les Amants du Pont' NIEF (1991).

President Bill Clinton invited her to the White House. She did not go. The President himself visited her accompanied by Hillary Clinton, prudently!

TAGORE AND SHAKESPEARE

*Prof. Hazara Singh**

A few remarks of English politicians and even men of letters about Shakespeare put me to serious heart-searching and head-scratching. In their urge to extol Shakespeare, they displayed a lot of ignorance about the culture, literature and heritage of other countries and appeared to be rabid propagandists of imperialism.

Carlyle in his celebrated essay 'The Poet as a Hero', observed that, called upon to choose between the British Empire and Shakespeare the English would prefer the latter. The rugged Scot outraged and disparaged the vast Empire, which represented a rich heritage of superb cultures. The Duke of Marlborough exclaimed that all the knowledge of English history which he possessed was gathered by him from the plays of Shakespeare. The landmarks in English history like Magna Carta which preceded Shakespeare and played an outstanding role in the shaping of English Parliament find no mention in all the 39 plays of this renowned dramatist. Shakespeare creates anachronisms and displays utter geographical ignorance about many places. Matthew Arnold spoke of Shakespeare in a sonnet as follows:

*Others abide our question. Thou art
free. We ask and ask. Thou smilest and
art still Out-topping knowledge*

* Retired Professor, 3-C, Shaheed Udham Singh Marg, Ludhiana, Punjab

This is a full-throated tribute to Shakespeare by an imaginative poet and a celebrated critic, appreciative in spirit but exaggerated in expression.

It is not my intention to find fault with the art of Shakespeare. Rather I am simply trying to point out that Carlyle was prejudiced, Marlborough ignorant and Matthew Arnold hyperbolic. We have a man of letters in India, who was an artist, poet, novelist, dramatist, calligraphist, and in the words of Dr S. Radhakrishnan 'the poet of the 20th century'. He surpasses Shakespeare in his scholarship, art and insight. This towering figure is Rabindra Nath Tagore, in whose literary works the oppressed humanity sees ray of hope, the lovers of literature discover redeeming knowledge and even profound philosophers find an innovative approach. I present here only a few contrasts.

Though an unsurpassed descriptive artist, not even missing to note dew drops sparkling on dry blade of grass in the morning, Shakespeare had a rather perverted view of mankind. He is convinced that only the rich merchants, generals and princes are fit to become the heroes of his plays. Whenever common people appear in his works, they are presented as uncouth jesters and clowns. True, Shakespeare lived in a predominantly feudalistic society, not yet rocked by the slogan of equality, fraternity and liberty. Son of a

butcher or a wool-trader, he did not get chance of pursuing higher education. If he could become an artist, acceptable to the Puritan Milton, why should he deride, satirize and misrepresent that stock of posterity, which is the very salt of human race? Shakespearean art is amusing, often thrilling, yet devoid of clear vision or message. He witnessed the cruel religious intolerance of his age, yet never protested against it. There were signs of disintegration in his nation, as a civil war was in the offing. Shakespeare did not care. His art amused society but did not enlighten it.

Each and every work of Tagore strives for this lofty yearning to diagnose and to heal. Take his story "Cabuliwala". Apparently the two male characters of the story, Rehman and the Bengali Babu (Bhadur Lok), have little in common, Rehman, a Muslim by faith, Aryan by race, and a Pathan by nationality is a hefty hawker in the streets of Calcutta. He comes from a dry land, where the mountains are rugged, nature is harsh, and the people are illiterate. No doubt he is honest at heart, but for settling disputes, he prefers to use his knife to the advancing of an argument. The Bengali Babu, Mongoloid by race and Indian by nationality, believes in Hindu faith. He lives in cosmopolitan Calcutta and is a writer by profession. The sky there is often covered with dark clouds inspiring poetic fancies. The subtle art of Tagore creates an invisible relationship between the two. The Bengali Babu lives with his family enjoying the bliss of paternal affection. Rehman suffers from the pangs of separation, and the only consolation he gets is the occasional look at

the crumpled paper bearing the impression of his daughter's palm. Though outwardly, there is nothing in common between the two, yet both Rehman and the Babu, are fathers. One realises the hardship of another father, yearning to meet his lonely child in a far off land, and readily cuts the unnecessary expenses on the marriage of his only daughter, so that with the money, thus saved, an anguished person may return home and meet his long separated daughter. Through its latent sympathy, the story has served more than its purpose of uniting mankind.

Characterization of Shakespeare jolts in a few deep ruts. His heroines are as a rule orphans; the rich are wise and the poor clownish. The heroines always display their best in male attire, may be because his art is subordinate to the stage. Actually, he has heroines and no heroes; the male characters are mediocre and the women superlatively virtuous, enlightened or villainous.

Rabindra Nath Tagore is a prophet speaking for oppressed humanity. He felt sorely the curse of imperialism and was depressed by a society consisting of touch-me-nots and untouchables. His play Mukatdhara foresaw a liberator, Dhananjaya Vairagi practicing non-violent and truthful means to fight against a callous administration. Natir Puja is an artistic indictment of untouchability and religious intolerance. Chandalika is a fascinating study of the human mind, the depths to which it can fall and the sublimity it can achieve. The down-trodden sections of society find freely a place as heroes

and heroines of Tagore, without his being a committed ideologue. He beautifully puts forth that wisdom is not the exclusive monopoly of the rich, nor folly an unshared heritage of the poor. His art is independent of the stage requisites. He wants to usher in an era:

*'Where the mind is without fear
And the head is held high '.*

Such exalted expressions are rare in Shakespeare; Shylock protesting against the high-handedness of Christians may provide a solitary example. As the art of Shakespeare is subordinate to the stage, he has often to amuse the groundling. Lines and paras, sometimes pages from his plays, had to be deleted to make them presentable to persons of superior taste. As is well known, Tolstoy on reading Shakespeare suffered much repulsion, weariness, and bewilderment.

Indeed, he was not prepared to admit Shakespeare as a writer of great genius. Tagore is invariably refined in his language and presentation.

Shakespeare presents the English crowd of carpenters, cobblers and other workers of his time in the streets of Rome in the play Julius Ceaser, unaware of the fact that manual labour was a disqualification for Roman citizenship. In Merchant of Venice the imprint mentioned on the gold coin is that of Queen Elizabeth I, whose reign cannot by any stretch of imagination be made to synchronize with the Augustean Era in Roman History. The forest of Orleans in France, as mentioned in *As You Like It* is the wood near Stratford, the birth-place of Shakespeare.

This appraisal is merely suggestive and not exhaustive.

SING CHILD SING

*P. Purnachandra Rao**

Hail the Act conferring the right,
On children to Education,
Hail the effort of the concerned,
Who made the Act for all to act,
Child is the father of the man,

Father fathered the Act,
Act, now, oh! Child, father the father
Soil not your hands, but "book" them,
Pen Your poems of life and
make your life a poem

* Former Principal IIMC, Secretary, Andhra Mahila Sabha, Hyderabad

IS CORRUPTION OUR NATIONAL WEAKNESS?

*Y. Krishnaiah**

This piece of writing is an attempt to connect the Thematic concern (Corruption) of Arun Joshi's novel "The Apprentice", with the movement of Anna Hazare against the cancerous growth of corruption in our body politic. To avoid the unnecessary confusion and contestation, it is nobody's case that without addressing the basic questions like structural inequities in the society and the whole economic policy drive of the state, corruption cannot be contained out and out.

Even in the novel, Rathan Rathore, the main character, complains that he is a victim of the social ethos. Yet, in him, one finds an agonizing confession - as to how he has stood on the peak of garbage heap in the quest, no, the right word is, perhaps the lust for money. The idea that one wants to convey here is, it is not correct to down play the role that one's moral vision plays in one's character, by extension in the character of a nation. At one point, Rathore attributes his failure to our national character also. To quote him, "If I had taken a bribe, I belonged rather to the rule than to the exception".

In Rathan Rathore, one finds deep reflection of rotten state, to which he has reduced himself. Given the double inheritance, the idealistic one from his father, a freedom fighter and the negative one from his mother,

to begin with, he is troubled, later he has fallen and in the end struggles to retrieve himself in the form of a confession and cleaning the shoes, a symbolic act par excellence. That fictional presentation of Joshi, then sounded realistic. If, today any writer tries to portray that sort of character, it is fiction pure and simple. Such is the state of the affairs at the ground level today that one can't find anyone who is remorseful for corrupt acts.

Unfortunately, for great many in India today, there is only one inheritance. i.e. material advancement is the highest achievement of the life. By hook or crook, one has to strive one's best to enrich oneself. The intelligent among the corrupt would justify themselves saying that every virtue is relative. Naturally, a question does arise, in this background, is there any possibility of Anna's success- either in his belief that Jan Lokpal Bill would strike at the root of corruption or his faith in the civil society, that it would stand by him till the end? For these questions, no clear answer is possible. Still it would be anti people and anti democratic ethos to weaken his movement by advancing arguments like, civil society is over reaching itself, and in the long run, movements of this ilk would weaken the constitutional framework.

These arguments may sound logical, if the problem is viewed from the prism of precept only. But in a country, where there is

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a yawning gap between theory and practice, where there is no rule of law for the powerful, these arguments are untenable. Therefore, no effort is to be spared in strengthening the hands of Anna Hazare. At the same time, there is a need to broaden the definition of the corruption. As of today, corruption means, basically taking money illegally. But, any violation of rule is, in essence, a corrupt practice.

The need of the hour is, the civil society pressure should be so consistent and alert that the rulers should be afraid that no violation of rule will be tolerated. Similarly, the biggest source of corruption i.e. the discretionary power of the government must be cut down to the barest minimum. This argument may give the impression that one is not progressive. But, a government structure that is stripped of even ideological pretence of progressive nature, would go any far to

misuse the discretionary powers. Voltaire, the great French intellectual, long back said, "The second rate people go always far".

To conclude, it might be that Anna Hazare team may not live up to the people's expectations or it may succeed beyond expectations. Predictability in social movements is not easy. Yet, the deep churning that is going on about corruption, by itself, is a step in the positive direction, more so, because corruption is taken for granted. H.J Laski in a different context said, "Eternal vigilance is the price of liberty" Akin to it, it can as well be underscored that eternal vigilance on the part of people is a must, for a society of probity and propriety".

'The single biggest problem in communication is the illusion that it has taken place'

- George Bernard Shaw

BABA BLACK SHEEP

*K. V. V. Subrahmanyam**

Baba tried to expose the black sheep,
By fast and slow means in a sweep,
The rulers lost many a night's sleep,
Blackcash holders went into a creep.

Anna strode the Gandhian path
Of passive pursuit of a vowed wrath
At the ruler's indolent way of sloth
In ignorering lne nation's growth,

When will the twain win the battle?
In the Raj is there any stir or rattle

Rest are mere dumb driven cattle
Will rank corruption a trifle whittle?

Lokpal will count sheep both black and white
Potbellied black moneyed will try to fight
Using legal nitpickers with their might
For rest of onlookers it is a sorry sight

Scandals surface wave after wave
For which the. media doth crave
For the illgotteners it's a close shave
To get out of ignominy they crave.

* Retd. Principal Secretary to Govt. Home Dept. AP

TEACHING LANGUAGE THROUGH ORAL PRESENTATIONS

*Koteshwar Kunta**

Introduction : Being ELT trainers we are always looking for ways to improve our classes and motivate our students. Yet, teaching conditions may not be ideal as we would like them to be. Sometimes we get too many students; often they have different proficiency levels; sometimes both problems arise in the same class. This was my situation. I had to teach communication skills wherein the level of proficiency of the 60 students ranged from basic to advance. Knowing that traditional format would not work, my four years of teaching experience in an engineering college and extensive study of ELT books and journals gave me a new idea of bringing Oral Presentations into my class room to enhance communication skills of Engineering Graduates and help them become more employable.

Language Orientation : To materialise this method effectively, students are to be trained up in basic grammar with special emphasis on tense and verb forms apart from teaching parts of speech. Teaching composition, paragraph writing and essay writing will surely help the students excel in making oral presentations, for, essay writing skills are akin to oral presentation skills. Thus trained students can fairly do well to the expectations of the trainer. This reorientation process took me almost two months to make them well versed in basic language skills.

Briefing on Oral Presentation Skills: The process of making a presentation takes place in two successive steps. Preparation and presentation. Preparation involves three stages, reading, writing and practicing. Students need to know the other useful sub-skills like writing an outline, making the first draft, editing, revising and preparing the final draft to ensure required progress in the present case study.

Reading : Avid reading of academic bibliography and its allied journals will certainly motivate individuals to select a topic for an oral presentation for their academic purposes as well as for competitions. One should read vastly by using skimming, scanning and studying techniques for this activity for the topic selected to expand one's knowledge to give an outstanding presentation.

Writing : When the students are ready with enough data on chosen topic, ask them to take notes and write an outline with abstract when necessary. This includes the introduction with clear objectives, body of the presentation with two or three over-view points and at last, with an effective conclusion. Finally, students will be ready with their thoroughly edited and revised final draft. At this juncture, the trainer has to give some comments pertaining to their language, writing mechanism such as vocabulary, sentence and paragraph structures

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so on and so forth. Peer group observation can also be made use of here.

Practicing : Practicing or rehearsal of the presentation plays a vital role for a novice or an expertise presenter. The more they practice the more effectively they can present the content for there is no shortcut for success. The practice must take place before the friends or in front of a mirror followed by comments and self-corrections.

Presentation : Presentation involves speaking and listening

Speaking : I have followed a web based notes called 'A Practical Guide on Oral Presentation Skills' (C. STORZ 2002) which proved to be useful and effective in all sections of my case study particularly in the speaking section which illustrated all the nuts and bolts of oral presentation. I gave a few sample presentations on various topics from the text book and in general. Then I made use of the above notes to make handouts.

Listening : Listening happened to be one of the important objectives of my case study. Comprehension of presentation can take place only when the audience has good listening skills (Price 2005). Comprehension skills of the students get improved by active listening which will be useful in the forthcoming examinations like IELTS and TOFEL. Their queries will be well attended by the presenter and the students will indulge in a kind of discourse. Here, the trainer has to make use of this opportunity to teach making interrogative and assertive

sentences to get good result in developing conversational skills.

The Class : The 'English through Oral Presentation skills' course took place in Ganapathy Engineering College, Warangal, a JNTU affiliated college, near Hyderabad. The class met twice a week for 15 weeks. At least 1000 minutes of focus was on basic grammar orientation right from sentence building to paragraph writing and essay writing. Essay and Oral Presentations share the common features in writing; both have Introduction, body and conclusion. Essay is meant for only writing whereas presentation is meant for writing and speaking.

A very heterogeneous group showed up on the first day. They exhibited a mixed feeling - some worried while the rest became stubborn and turned negative towards the course. But later on, they coped with the activity and extended their cooperation and had showed a great deal of progress in their communication skills in a considerable period of time.

Procedure : When I found that my students are quite capable of making an oral presentation, I taught them a lesson from 'Wings of Fire' (APJ. Abdul Kalam & Arun Tiwari 2004). I explained the chapter twice and also taught them how to prepare an oral Presentation. Students came fully prepared to take part in the activity as I had instructed them earlier. Prior to this, I ensured that all my students in the batch have scrupulously followed the stages in the process of making

an oral presentation, and the writeups of the students were corrected and evaluated thoroughly. To my amazement, in spite of a few mistakes, almost all the students turned up with immense enthusiasm for the oral presentation activity. I made sure the primary objectives had been met, that is to say enrichment of the four basic primary skills, L.S.R.W. skills.

Oral Presentation Enactment : I carefully selected the candidates for this activity, since it is a heterogeneous group. Students, those who became good at English, were asked to enact first. Because some are good at language but they have a bit inhibition and had stage fright, while some became free from all these. I called upon the students who could excel in the activity. I showed them some YouTube videos on body language and on sample presentations; one among them was produced by Cambridge University Press, ELT Division, London, on oral presentation skills.

Kinesics (Body Language) : Kinesics is one of the key factors in effective communication skills. So I trained them in positive body language which is a must to know in oral presentation, such as proper eye contact, posture and gesture. Students saw a sample video on positive body language needed in oral presentation. Students volunteered one after the other to enact the presentation and started with some hesitation and continued very fluently till the end and the audience listened to it with rapt attention by the presentation, including my principal and other English fraternity.

Interactive session : Students became well-versed in the art of questioning which plays a prominent role in the Interactive Session. I taught them how to ask questions and how to answer promptly with a special emphasis on formal and informal language. Now students can use formal and informal language with great ease.

Objectives of Interactive Session: (i) Teaching conversational skills with Language functions like interrupting, asking questions, expressing an opinion, general comments, criticism, agreeing, disagreeing and making suggestions. (Price 1977). (2) To enrich listening skills (3) To inculcate Role-play activities (Living Stone 1983). I briefed my students on conversational skills and role-play. I made use of www.englishclub.com an online web source to impart these skills.

Videotaping : Videotaping has been used in areas such as acting and sports to help performers analyze their abilities and perfect their skills. This technique can also be useful for practicing presentation skills in a foreign language. In addition to this primary use, teachers can also archive the best performances and use them as models for teaching future students. (Johanna E. Katchen 2004).

The entire process of student's enactment was videotaped so as to assess their over all performance. Almost all the students, rather I should say, over performed during the enactment, and exhibited their innate talents pertaining to English Language at the

end of the course to my satisfaction. Subsequently, the ultimate objectives of the course were fulfilled. Thus, the class goal was achieved. Students worked hard towards the development of their oral and written communication skills: learned to deliver presentations, with an adequate intonation and appropriate body language and necessary soft skills.

Conclusion: Bringing oral presentations into the classroom was not new for me. I have been using oral presentations in my English Language and Communication Skills Laboratory which acted as a catalyst in enriching students' language skill. I have intensified the use of this technique in the recent times.

STATE ANTHEM - MAA TELUGU TALLIKI

*Dr. C. Jacob**
(Translator)

To you O Mother of the Teluga tribe,
This garland of jasmines we offer,
We are the little ones begotten by you,
We worship you with ceremonial lamp and camphor,
Inside your womb there's gold, in your looks kindness,
Your gentle smiles roll us in prosperity,
As the rumbling Godavary moves on.
With galloping speed the river Krishna run,
Nothing but golden crops our lands produce,
As lovely bright pearls roll down from our eyes.
The rare art-finds in the city Amaravathi,
The songs of music in Tyagayya's throat,
The immortal poems that flowed from Tikkana's pen,
As long as they stand firm, all-pervading and everlasting,
The proven valour of queen Rudramma,
The loyalty of Mallamma towards her husband,
The intellect unique in Timmarusu,
The glorious reign of Krishna Devaraya,
As long as they ring and vibrate in our ears,
We go on singing your songs, playing your plays
All hail to you, all hail to you, O Mother,
Mother of Telugus, our dear, dear Mother.

* District Judge (Retd.) Narsapur (Translator)
Original composition : S Sunderachary

AMITAV GHOSH IN THE SHADOW LINES (Historical Perspective)

*M. Nageswara Rao**

The past has always attracted civilized man. The emotional desire for continuity and the rational expectation have impelled men to write history and, in modern times, historical fiction. Historical novels have been written in the West for about two hundred years now. In India, however, in Indian English Literature, in particular, they appeared quite late and are still very few in number.

Many great critics have defined history. According to a brilliant Marxist, D.D. Koshambi, "history is the presentation in chronological order of successive changes in the means of relations of production" (Naik, 274). Ngugi Wa Thiong'o remarks, "The very words we use are a product of collective history."

The Indian English novelist of the forties and fifties was too impatient to research the past and unwilling to submit to the artistic discipline required to write historical novels. He chose to pen sensational novels about the struggle for independence, the agony of the partition and the bathos of post-independence fumbling. Therefore, no historical novel appeared during these decades.

But the Indian novelists of the 1980s, unlike their earlier counterparts, therefore

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began to write "histories" that would oppose government. Salman Rushdie did it in *Midnight's Children* (1981) and *Shame* (1983), Amitav Ghosh in *The Shadow Lines* (1988), Shashi Tharoor in *The Great Indian Novel* (1989) and Nayantara Sahgal has done it in *Rich Like Us* (1985). Each one of these novelists has attempted to write a history of their times through the imaginative form of fiction.

The Shadow Lines is a highly innovative, complex and celebrated novel of Amitav Ghosh. Both literary critics and litterateurs have acclaimed it for what it has been able to achieve as a work of art. Its focus is a fact of history, the post-partition scenario of violence; but its overall form is a suitable interweaving of fact, fiction and reminiscence. Its multi-layered complex structure makes it a difficult text, which demands perceptive reading for a richer experience. It is, principally, organised through the weaving together of 'personal lives and public events.' Ghosh was greatly upset by the riots that followed Indira Gandhi's assassination, and his novel came out of the turmoil of that moment. The incident revived his memories of 1964 riots in Calcutta, Dhaka and elsewhere, 'an enormous crevasse had opened'. Though *The Shadow Lines* is mainly about 1964, it is about 1984 as well.

The *Shadow Lines* is based on historical reality. Ghosh has invented an extraordinary character in Tridib. He acts as the organising principle of the novel. He lives a fuller life at the level of mind, through his creative imagination. His credo is to perceive the multiform reality by using 'the imagination precisely.' He is a very original character, as he does not allow himself to be appropriated by a master-narrative like nationalism. His life is governed by higher-order needs such as creative thinking, understanding and love. He is guided by none but himself and he guides the narrator, being his mentor. May, in the novel, seems to complement him. The other characters like Ila, the Shaheb and Nick Price are presented as striking contrasts to Tridib. Although narrator's grandmother Tha'mma and Robi share the depth and sensibility of Tridib, they are different from him, as they are constrained by such divisive ideologies as nationalism.

The motif of violence looms large throughout *The Shadow Lines*. As a matter of fact, it forms the end-points of the actual narrative. The narrative begins in 1939 - the year of the out break of the Second World War - and essentially ends in 1964 with the eruption of riots in Dhaka and Calcutta. Tridib's boyhood experiences of war-torn London in 1939 and his violent murder 25 years later by a rioting mob in Dhaka constitute the end points of the main narrative. These two instances of the destructive force of violent nationalism mark not only the actual time span of the novel but also probe the legitimacy of the nation-states. This scrutiny becomes much

more significant in the light of the 'looking-glass' metaphor located precisely at these very markers of the novel, namely: Tresawsen's description of nationalist Jingoism in Germany, though in a 'grotesque' way, during the Second World War; and Tha'mma's disappointment with the Indo-Pak border on her trip to Dhaka when she could not spot a tangible difference, a physical demarcation between the two nations. Her nationalist faith gets a severe jolt at such an absence, which actually rips apart her whole ideology: "What was it all for them-partition and all the killing and everything - if there isn't something in between?" (167).

Tha'mma is the epitome of the displaced generation. She is dreamy about Dhaka, about the terrorist nationalist movement of 1905 in Bengal, about secret societies like Anushilan and Jugantar, which carried on clandestine activities, making bombs and targeting British officials. Despite this, these societies had the support of the common people for their cause. The history of revolutionary terrorism in Bengal is extraordinary and the history of repression by the British even more horrific. Arrests, deportation, execution were the order of the day. Many a patriot went to the gallows with a song on his lips. An innocent looking boy who studied in Tha'mma's class in Dhaka was actually a revolutionary.

The revolutionaries exercised in gymnasiums, learnt to use pistols and make bombs, smuggle messages and run errands. This boy was assigned the first mission. It was to assassinate the English Magistrate of

Khulna district, but the police found out. He was tried and deported to the infamous cellular jail in the Andaman and Nicobar islands. Even before this incident, the grandmother had remained fascinated by the heroism of Khudiram Bose, the sad death of Bagha Jatin who was hunted down the banks of the Buribalan river, betrayed by traitorous villagers bought over by the British. It is not difficult to believe that the women folk in East Bengal were a great support to revolutionary terrorists like Surya Sen alias Master da during those turbulent times. They cooked and washed for the revolutionaries and even helped them in hiding whenever the situation so warranted fired by such times, Tha'mma wished she could have been with her classmate and had gone to Khulna and stood at his side with a pistol in her hands...I would have done anything to be free (43).

Some parts of the novel are played out against this canvas of sweeping historical events - the freedom movement, and the rise of insurgency and communalism in Bengal. The grandmother's memories of Dhaka of her childhood are so sharp and vivid that her

grandson can easily visualize it all for himself - through another kind of imaginative reconstruction of reality. She returns to Dhaka, her homeland, in 1964. But Dhaka of her memories is different; it remains as real for her as ever. This idyllic vision of the ancestral home is shattered by political events like communal riots in both India and Pakistan in 1964. Her home in Dhaka, which was like a heavenly retreat, has got associated with death and destruction.

Summarily, Ghosh skillfully and specifically interlinks the personal lives with the public events as Tridib sacrifices his life to rescue May from Muslim mobs in the communal riots in Dhaka. Such outstanding events in the novel are plenty like - Tha'mma's disappointment for not finding a physical demarcation between the Indo-Pak, her anxiety to bring back her paternal uncle to home-land, and national fervour; the heroism of the local leaders; the support of the Bengali women folk to revolutionary terrorists; 1963-64 riots in Calcutta and Dhaka, outbreak of second world war etc. are indeed noteworthy.

TAKE TIME

Take time to think

It is the source of power

Take time to read

It is the fountain of wisdom

Take time to pray

It is the greatest power on earth

Take time to love and be loved

It is a God-given privilege

Take time to be friendly

It is the road to happiness

Take time to laugh

It is the music of the soul

Take time to give

It is the price of success

Anonymous

ALICE MUNRO'S STORIES AND FEMINISM

Dr. M.Prabhakar & K.Venkat Satish**

Alice Munro is acclaimed the most prominent Canadian feminist short story writer. She is often called the regional writer because her fiction frequently centers on the culture of rural Ontario, Canada. We have to look at Munro as "a writer on the side of women" (Myszor 1). Munro's short stories are an interdisciplinary study of feminism and literature. In this context, we need to understand the concept of feminism and literature. Feminism is a revolutionary ideology. It is a "doctrine or movement that advocates equal rights for women" (Collins Dictionary). Literature mirrors life as it is. In other words, it is a versatile medium for the promotion of women's rights in the 20th century. Munro, the forthright feminist fiction writer, uses the short story form as a medium to portray the sad conditions of women living in the landscape of small town, Ontario, Canada where she has been brought up.

Her stories are the episodic recollections that chronicle the emotional development of girls and women. Catherine Sheldrick says that Munro presents her stories in "ordinary experiences so that they appear extraordinary, invested with a kind of magic" (Sheldrick283). Munro confronts society not only as a woman but also as a female artist. Munro seems to have been greatly influenced

by her outer circumstances and her inner life during the period of her childhood. She goes to a primary school which is like the rough school portrayed in the "privilege" story, "Who Do You Think You Are?" In an interview with Alan Twigg, Munro says: "We lived outside the whole structure because we didn't live in the town and we didn't live in the country. We lived in this kind of little ghetto where all the bootleggers and prostitutes and hangers-on-lived. Those were the people I know. (Twigg 218)".

Thus, Munro is an outsider to the patriarchal society though she has grown up in a very traditional community. She thinks practically. Munro says: "I always realized that I had a different view of the world, and one that would bring me into great trouble and ridicule if it were exposed (Gibson246).

The protagonist in Munro's fiction is a chronicler of a particular region, of southwestern Ontario. Her fiction has to be examined from the feminist viewpoint. The stories of Alice Munro are "well made". They are journey men's work. They deliver the feminist ideology of Munro. The subject matter of her stories is the status of women in the patriarchal society.

In her stories, Munro also reveals the barriers to women's autonomy and

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individuality. Her stories are "centered on liberation - sexual liberation, the economic liberation of the working class, women's liberation from the cultural domination of males. In its most simple formulation, it was about the individual, and how individuals got what they wanted and needed. If the era were to be reduced to a single question it would be this: why can't (or how do) I get what I want out of life"? (Fawcett70). She points out the impact of class and generation gaps and the effect of relationships on women. The women in Munro's fiction appear: "to take the measure of their own unhappiness from the depth and distance of male isolation, her younger characters demarcate the extremes of social distance, the women as an image of freedom from the world of domesticity and repel them as evidence of the seemingly unbreachable psychic and effective distance between men and women (Jansen 311)".

Munro's childhood experiences in the small town have taught her to expose the predicament of women in the form of stories. Her stories voice woman's feelings towards society from feminist perspective. Rasporich says: " In fact, Munro's strength as a feminist writer is both this extra facet of her female persona and the range of her portraits of women. Her gift to us is a variety of female characters portrayed from childhood to old age, . . . many of her characters belong to a dying or defunct Faulkneresque world of southwestern rural Ontario, a world made immediate through remembrances of time past (Rasporich 33).

Dance of the Happy Shades (1968) is a collection of fifteen stories such as Walker Brother Cowboy, The Shining Houses, Images, Thanks for the Ride, The Office, An Ounce of Cure, The Time of Death, Day of the Butterfly, Boys and Girls, Post Card, Red Dress-1946, Sunday Afternoon, A Trip to the Coast, The Peace of Utrecht and Dance of the Happy Shades. The collection of stories has been read and interpreted by various scholars and critics.

Martin Levin looks at Dance of the Happy Shades as the short story which is: "alive and well in Canada, where most of fifteen tales originate like fresh winds from the North, creates a solid habitat for her fiction - southwestern Ontario, a generation or more in the past - and is in sympathetic vibration with the farmers and towns people who live there" (Levin 588). Dance of the Happy Shades is a brilliant portrayal of the lives of girls and women. The stories in this collection are short, punchy and pragmatic.

Munro narrates the real life situations of girls and women in this first collection of stories. We find that the narrator in Munro's fiction is a young girl who carefully observes life, not making judgments but noting all the peculiarities in the world around her. That world is authenticated by the small textures, the descriptions of setting, matters of dress, standards of conduct, mannerisms of speech, assumptions and attitudes which specifically characterized the small Ontario town in the 1940s.

Each one of the collection of stories in Dance of the Happy Shades reflects woman's point of view concerning her surroundings and man-woman relationships. Each character portrayed by Munro in the collection of stories is a real girl or woman, Munro comes across in the journey of her life.

Commenting on the characterization in Munro's stories, Ronald Blythe says: "The stories are all to do with discovering personal freedom within an accepted curtailment".

There is no intentional nostalgia

although, strangely enough, one frequently finds oneself rather wistfully caught up in some of the scenes so perfectly evoked; and there is no distortion in the characterization (Blythe588).

In the Dance of the Happy Shades, Munro investigates various gender roles assigned to women by the male dominated-patriarchal world. Each story in the Munro's collection of Dance of the Happy Shades seems to share a common theme that is the struggle of women for human freedom and equality.

THE INFINITUDE (Vedahametam Purusham Mahantam)

*Ramakrishna Rao Gandikota**

Piercing the dust-clouds
of Creation,
I touched the Quasars
and reached the pulsars
over flying the black-holes
of Destruction.

Handling the Sun-torch,
Crowned with the Crescent,
I patted the pole-star,
Plucked the planet Venus
and traversed
the entire cosmos.

As the fixed stars
Showered Lantanna
blossoms of Grace,
I kissed the
Star dust of Bliss
again and again.

Embracing the milky way,
Conceived by the
Mother Universe,
I took birth in the
Reflected glory of the
Cosmic Purusha.

* Retired Principal, Kakinada

KAIKEYI THE MUCH MALIGNED QUEEN

*Mrs Radha Murthy**

Kaikeyi is described by the poet Valmiki in Ramayana as the favourite and most beloved Queen of King Dasaratha. She was an unusually beautiful woman, extraordinarily talented and very confident, coupled with slight arrogance. She was loving, caring and good natured too. She had the uncanny knack of making King Dasaratha happy, and keeping him as a captive to her charm. She had an artistic and creative mind, a heart which could respond to the finer emotions of the human mind. In spite of all these qualities, Kaikeyi's name is never taken with respect due to a queen, rather she became famous for wrong reasons. She was responsible for Rama's exile, thereby inviting Ravana's wrath, and Sita's abduction. This in turn led to a fierce battle between Rama and Ravana.

Daughter of King Aswapathi, the ruler of Kaika province, the favourite Queen of King Dasaratha who was famous for his valour a 'Satya dharma Parayana' [i.e. one who was a rigid follower of Satya (truth)] who wouldn't hesitate to lay down his life to keep up his promise once made, who was the descendant of the great Surya dynasty, who received honours from Indra, Kaikeyi behaved in a foolhardy and stubborn way. Owing to this, she earned the reputation of being a cruel, cunning, selfish, vicious woman who would go to any lengths to achieve what she wants. The irony of the whole thing is in spite of her

* Writer and Scholar, Sainikpuri, Secunderabad

tarnished image, she did not gain anything, neither her son's love and admiration, nor people's respect. In fact she lost her husband, invited her son's wrath, was condemned by her ministers, Gurus, purohits, elders, other Queens of Dasaratha and the citizens of Ayodhya. But mankind gained a lot from her foolish behavior. The demon Ravana and his whole clan was destroyed by Rama, and the purpose of Rama's incarnation was fulfilled.

King Dasaratha liked Kaikeyi for her beauty, lineage, intelligence and courage and married her. She had a palace or a separate wing of a palace after her marriage to Dasaratha. She used to keep her palace always well decorated. It used to be adorned with seasonal flowers and fruits, beautiful bedecked women, silver and gold plate sit-outs. There always used to be freshly made fruit juices and sweetmeats of various types made available. Every single object used to be in its specified place. The moment King Dasaratha entered the palace, Kaikeyi used to welcome him and entice him with intelligent and tactful conversation. In short, the moment he entered Kaikeyi's palace, Dasaratha would forget all the tension and would be a happy man.

But that day turned out to be totally different for the King. Just a few hours back, he had taken the decision of anointing Rama as the future King after consulting and

obtaining the consent of the courtiers, gurus, rishis and the citizens of Ayodhya. He was about to enter Kaikeyi's chambers to give her the good news with a fond hope that Kaikeyi would be very glad as she loved Rama very much. But unfortunately Kaikeyi's hunchbacked maid Manthara happened to get the news before, through another servant who was happily running around doing odd jobs in the main palace. Manthara who was an evil minded, mean, jealous woman, goes and wakes up Kaikeyi, drills into her mind that Dasaratha is cheating her, without informing her he planned to make Rama the future King, that too after sending Bharatha to his grandparents. Manthara, with her evil thoughts, instigated Kaikeyi to enter the 'Kopa griha' or the dark room where the queens used to retire when they were unhappy in certain situations like, in short emotional blackmail of the King.

Poor King Dasaratha was surprised to notice the gloom in Kaikeyi's palace and goes in search of Kaikeyi. With the help of a maid he finds her in the 'Kopa griha'. He was devastated to see Kaikeyi lying on the floor like a fallen tree, like a beautiful nymph slipped down from heaven to earth, like a delicate creeper mercilessly pulled out, devoid of all her ornaments and fine clothes, she was wearing only black clothes. He was shocked to see his cheerful, happy-go-lucky darling wife like this and requests her in so many ways to tell the reason for her present condition. Kaikeyi kept sighing but did not give any answer. Dasaratha liked to know whether Kaikeyi wants any particular person to be

punished or any favour to be showered on anybody. Still no response from Kaikeyi. As a last resort Dasaratha offers to give his life away if it pleases Kaikeyi. No response from the Queen. Then the King takes a oath on Sri Rama who is dearer to him than his own life to please the Queen.

This was the undoing of the King Dasaratha. One must appreciate the cleverness of Manthara. Here Valmiki Maharishi comments how Manthara a mere slave cleverly manipulated the gullible mind of a Queen to the extent of insulting and pressurising a mighty King to give in to the Queen's unreasonable demands. In his exuberance and confidence that now his beloved Rama will be the King and nothing can stop that, promises Kaikeyi to do her bidding. Since the King had promised in the name of Rama, Kaikeyi became bold. She slowly got up and asked the King to confirm the promise made to her which he does. Even then Kaikeyi wasn't sure. She had a nagging doubt in her mind that however devoted her husband might be to her he might not agree to send his beloved Rama on exile which is one of her wishes. After getting up, she looked in all directions with folded hands, then expressed her unexpected and unbelievable demands:

"Hey Sun God and Moon God, all other Gods and those Gods who are the protectors of the eight directions (Astha Dikpalakas) of the universe, you are witness to the dialogue between me and my husband. You are also witness to the promises made by my husband to me."

The aged King Dasaratha was stunned at her behavior. Having no clue to Kaikeyi's demands assuming that his dear Rama's coronation will go unhindered, he promised his wife very confidently that her wishes will be fulfilled.

Then Kaikeyi declared her two wishes which shook the King to the core. She reminded him of the fierce battle which was fought between the demon Sambasura and King Dasaratha on behalf of Indra, long time back. In that battle, King Dasaratha was twice wounded by Sambarasura and both times Kaikeyi who accompanied her husband saved his life by taking the chariot away from the battlefield. A very much pleased King Dasaratha, out of gratitude, bestowed two boons on his wife, which she told she would take later whenever she feels the need. Kaikeyi said now the time has come for her to ask for the boons and for King Dasaratha to grant them. She even points out that since he is from the great Surya dynasty which is famous for keeping their promises at any cost he should not hesitate to fulfill his promise, rather he should uphold his family's tradition. The two boons she wanted were one to send Rama to the forest for fourteen years and the other was to anoint her son Bharatha as the King.

Kaikeyi's speech and her demands make the King Dasaratha speechless and overpowered by grief, anxiety and agitations. He swoons and falls on the floor. After sometime he regains consciousness and reproaches her angrily in many ways. Later he cools down and requests her to show some

mercy on him who is now old with all the hopes on Rama without seeing whom he cannot live for one moment. He questions Kaikeyi on what grounds should he send Rama who is 'Sakalagunabhiatma' (who is virtue personified) on exile for fourteen years. But Kaikeyi's heart had turned to a hard stone and has not melted. Here again Manthara displayed her cunning nature by suggesting to Kaikeyi that she should ask for Rama's exile for fourteen years. According to Sasthras, anyone who kept away from the Kingdom for fourteen years would lose the right over the throne and all relationships become null and void.

Here Kaikeyi did not relent a wee bit even though the King implored, begged and touched her feet and at the end cried bitterly. Imagine, a king of Dasaratha's stature who was revered by the Devas touching his wife's feet and crying for mercy. Instead of relenting, Kaikeyi turned a deaf ear to the King's pleading, hurries him to implement her boons. She asks him to send word to Rama and herself disclosed the bitter truth to Rama on behalf of Dasaratha, as he had neither the desire nor the courage to banish Rama to the forests. Rama being an ideal son accepted Kaikeyi's desire as an order, went to take leave of his mother and wife to leave the palace. Later Sita and Lakshmana begged and argued and convinced Rama to take them along with him to the forest.

As the three came to Dasaratha to bid farewell, Kaikeyi who was closeby ordered that Rama, Sita and Lakshmana

should wear coarse clothes befitting a recluse. She did not show any mercy on Sita and gave her also the coarse clothes. When Sita was struggling to wear them as she had never seen such clothes, Rama helped her to wear them. Kaikeyi as another woman did not help at all. In fact she behaved as though she could not stand their presence in the palace, and the earlier they leave the better. Here their Guru Vasishtha interfered and ordered that Sita should be given fine clothes and her ornaments to which Kaikeyi agreed grudgingly. Their loyal minister Sumantha talked to Kaikeyi in a derogatory manner accusing her of cruel behavior. But Kaikeyi was not bothered. Disgusted with the whole drama, King Dasaratha orders Sumantha to provide Rama with the Army, horses, elephants, treasury, chariots, granary and well trained archers to accompany Rama to the forests to have a comfortable stay there.

Kaikeyi was aghast at this and opposed vehemently to that plan. She questioned the King as to what did he mean by this, Rama going on exile or a pleasure trip? 'Do you want to give Ayodhya to Rama and a city devoid of all important things like the Army, treasury and granary to Bharatha? I will not have this. It is exile only if Rama lives in the forest all by himself without any help, Rama himself declined all the comforts offered by his father, very politely, saying that Kaikeyi was right.

Ultimately, Rama accompanied by Sita and Lakshana left for the forest. The whole of Ayodhya cried and cursed Kaikey

but she was not moved by that. Dasaratha died of grief and guilt. When Bharatha was summoned back after Dasaratha's death and came to know his mother's wicked plan, he blamed her for causing so much of misery to all. He demanded to know why did she do all that and on whose advice she did it. Kaikeyi was sad and crestfallen at her son's wild reaction. She expected him to be happy to accept the throne. But what is the use? A beautiful charming Queen from an illustrious family, married into the great family heeded to a mere slave's advice, lost all discretion and had forever been portrayed as a selfish, thoughtless and cruel female. One wonders whether Kaikeyi had these negative qualities inherent in her or they were created by Manthara's instigation. Maybe she had those negative qualities in her, but because of the good ambience and loving care of Dasaratha never gave a chance to show her nature. With Manthara's evil teachings they must have come down as an avalanche. Maybe she was a noble person.

Here the sage Valmiki is kind enough to point out through Bharadwaja Rishi that Kaikeyi was only a pawn in the celestial game plan. The very incarnation of lord Vishnu is to kill all the innumerable demons, especially Ravana. Unless Rama leaves Ayodhya, lives in the forests the purpose of destroying the demons could never be achieved. So Rama's exile was already planned by the Gods and Kaikeyi was only instrumental in sending Rama out into the forest. Manthara's character proved to be more dangerous compared to Ravana. She influenced the mind of a noble

princess and brought about a great calamity. Sage Valmiki created a dramatic situation where in various types of human traits are depicted in a very subtle manner. Manthara's sly and cunning attitude, Kaikeyi's stubborn and foolish behaviour, Dasaratha's helpless condition, Rama's noble character,

Lakshmana's outburst, Sita's adorable and loving quality, Bharatha's nobility, Sumantha's loyalty, Vasishtha's wisdom and maturity have all been brought out. Due to his amazing creativity, Valmiki remained an unsurpassed poet and Ramayana an unparalleled epic.

MARKETING MANAGEMENT - A NEW PERSPECTIVE

*M Nithin**

In the era of liberalization, privatization and globalization, the sectors of production and services and their growth depend upon Academic Marketing Managers.(AMMs). Academic Market Management is a scientific and systematic study of market and marketing, in the light of intra-disciplinary scenario. The capitalists invest, policy makers make policies and AMMs develop strategies for marketing and thus the business grows by leaps and bounds. The AMMs' liaison with investors, clients, customers, suppliers, subordinates and colleagues in the back-drop of multi-disciplinary strategies which are based on academic endeavors of the AMMs for the purpose of absolute trade for market.

The AMMs are more important for any business in the modern world as they guide and counsel the capitalists with academic orientation to sustain business in the perfect market.

We have seen companies which have

been scintillatingly buried under the layers of history for their unethical business culture. Whereas, the AMMs establish a foundation for companies with an academic vision and the companies flourish forever. The AMMs create a business environment for clients, superiors, subordinates and colleagues who form the key components of a business.

In running the government, in a democracy, the bureaucrats extend genuine advice to the literate and illiterate public representatives otherwise democracy fails. So, the AMMs academically explore marketing avenues which is an important dimension in a company or when a company fails.

Finally, the most important qualities of an Academic Marketing Manager are the following and all the qualities together are called a RELATIONS theory. The Relations theory means: R=Respect for all, E=Efficiency, L=Listening culture, A=Attitudes (positive), T=Truthfulness, I=Interest, O=Obedience, N=Natural (personality), S=Smile.

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OF COURSE WE CANNOT MATCH THE BEST, THOUGH WE ARE GOOD AS ANY. WHY?

*T J S George**

Was anyone surprised when the acharya of science, C N R Rao, said that none of India's premier institutions could match the best in the world? Earlier, the less authentic voice of Jairam Ramesh had also said that India's acclaimed IIMs and IITs were not world class.

They were stating the obvious. Rao did not spare even Bangalore's Indian Institute of Science (IISc), which he had served with distinction in the past. "Name just ten Indians," he said, continuing, "whom the world recognizes as good scientists today. I cannot."

No one suggests, of course, that Indians do not have it in them. Indeed, many Indian scientists have won top honours in their fields, including the Nobel. But they were all associated with universities and research institutions abroad. The moral of the story is clear: Talent exists, but it does not flower in the atmosphere and culture provided by India's academic institutions.

This is where C N R Rao's words should sound an alarm in the circles that matter. Most of the world's scientific research today - about 18 per cent - is done in the US, he said. China is pretty close with 13 per cent. Said Rao : "The best in all fields, but we will linger around the fifth place."

China's growth graph should not surprise us. More importantly, we should not look at it in a jingoistically self-servicing, they-are-a-dictatorship-we-are-a-democracy mentality. We need not even go to the other extreme and adopt a leftist view as Martin Jacques did in his *When China Rules the World: The Rise of the Middle Kingdom and the End of the Western World*. That would be merely ideological, just as seeing India as a superpower would be merely patriotic.

To provide the intellectual infrastructure required, China had already identified five universities to be developed as Ivy League institutions of excellence. Describing this as unprecedented, the President of America's Yale University said: "China has built the largest higher-education sector in the world in merely a decade's time."

We cannot do this because we do not have (a) the will and (b) the leadership that is purpose-driven. Our academic institutions are plagued by the same bureaucratic-political culture, that vitiates our governmental and public life. Institutions like the IISc may be faring better in relative terms, but our universities-not excluding JNU - have failed to free themselves from the stranglehold of party, caste and linguistic politics. Self-

preservation may be an Indian virtue, but it hardly helps scientific research.

China has ample reasons to be proud of its dictatorship, if it produces not just a military machine that gives the jitters to the US, but also steadily rising GDP, world class educational and research institutions and supremacy in sports.

We have strong reasons to be proud of our democracy, but our democracy has to stop being a means for the political class to fatten itself. It has to make us recognize our priorities properly. In terms of talent and potential we are second to none, be it

education or sports. What we lack is a system that promotes talent. When will we get a leadership that understands this? Or a revolution that will produce such a leadership?

Courtesy: The New Sunday Express

Even Sri Narayana Murthy of INFOSYS expressed the same criticism of the standard of the students of our IITs. He attributes it to lack of out of the box thinking and dependence on the coaching institutions which encourage memorization.

The Editor

A PESSIMIST

*M. S. N. Murthy**

He loved everybody, so
Jesus was crucified.

He taught new facts, so
Socrates was sentenced.

He gave scientific sight to religion, so
Galileo was finished.

He fought for the sake of others, so
Gandhi was assassinated.

Hence dear slave
Don't love me, me, your neighbor
and thus escape someone's target
and run away from the sentence.
Then nobody comes across your path.
Don't fight for others, and if you can
fight for yourself only, for your glory
and remain as a slave of slaves
in the endless story.

* Poet, Secunderabad

GOOD ONE! READ TILL THE END!

*Regina Bratt**

To celebrate growing older, I once wrote the 45 lessons life taught me. It is the most requested column I have ever written.

My odometer rolled over to 90 in August, so here is the column once more:

01. Life is not fair, but it is still good.
02. When in doubt, just take the next small step.
03. Life is too short to waste time hating anyone.
04. Your job will not take care of you when you are sick. Your friends and parents will. Stay in touch.
05. Payoff your credit cards every month.
06. You do not have to win every argument. Agree to disagree.
07. Cry with someone. It is more healing than crying alone.
08. It's OK to get angry with God. He can take it.
09. Save for retirement starting with your first paycheck.
10. When it comes to chocolate, resistance is futile.
11. Make peace with your past so it will not screw up the present
12. It's OK to let your children see you cry.
13. Don't compare your life to others. You have no idea that their journey is all about.
14. If a relationship has to be a secret, you should not be in it.
15. Everything can change in the blink of an eye. However, do not worry; God never blinks.
16. Take a deep breath. It calms the mind.
17. Get rid of anything that is not useful, beautiful or joyful.
18. Whatever doesn't kill you really does make you stronger.
19. It's never too late to have a happy childhood. However, the second one is up to you and no one else.
20. When it comes to going after what you love in life, don't take 'no' for an answer.
21. Burn the candles, use the nice sheets, and wear the fancy lingerie. Don't save it for a special Occasion. Today is special.
22. Over prepare, and then go with the flow.
23. Be eccentric now. Don't wait for old age to wear purple.
24. The most important sex organ - the brain.
25. No one is in charge of your happiness but you.
26. Frame every so-called disaster with these words 'In five years, will this matter?'
27. Always choose life.
28. Forgive everyone everything.
29. What other people think of you is none of your business.
30. Time heals almost everything. Give time.
31. However good or bad a situation is, it will change.

* 90 year old of Cleveland, OHIO (USA)

32. Don't take yourself so seriously. No one else does.
33. Believe in miracles.
34. God loves you because of who God is, not because of anything you did or didn't do.
35. Don't audit life. Show up and make the most of it now.
36. Growing old beats the alternative - dying young.
37. Your children get only one childhood.
38. All that truly matters in the end is that you loved.
39. Get outside every day. Miracles are waiting everywhere.
40. If we all threw our problems in a pile and saw everyone else's, we'd grab ours back.
41. Envy is a waste of time. You already have all you need.
42. The best is yet to come...
43. No matter how you feel, get up, dress up and show up.
44. Yield.
45. Life isn't tied with a bow, but it's still a gift.

Courtesy: 47 - Elurian - April -June, 2011

LOVE OF JUSTICE

Lala Hardayal

Human society is only a herd of beasts, if it is not founded on Justice. In the jungle, the strong prey upon the weak, and the panther devours the antelope. But Justice is the glory of Man and his civilization. Justice gives everyone his due. She is the parent of peace and harmony. She weans mankind from strife and rapine. She spurs all to work and worth, as she promises the proper reward to all. She is the guardian of organized society, its surest defence and rampart against disorder and violence. Love of Justice is a cardinal virtue that you must cultivate to the highest possible degree. You should try to give everyone what is due to them. Alas! Injustice is so rampant around us that all lovers of Justice have to fight an uphill fight every day. Our civilization is based on injustice. Our institutions are reared on the unsafe and slippery foundations of

injustice. We are like the sailors who landed and cooked their food on what they supposed was terra firma : but they were really on the back of a whale, which soon began to move and swim. All our States and Churches are vast edifices built up on injustice; they are cemented with injustice; they are painted and decorated with injustice; they are lighted and heated with injustice; they are wired and ventilated with injustice; they are massive memorials and monuments of that inherited unashamed unchallenged universal injustice which rules and reigns over the whole earth to-day. Hence love of Justice will make you stronger and an alien in this rotten society, but you must not be afraid of that.

Courtesy : 'Akashic'

COMMUNICATIVE LANGUAGE TEACHING AND CORPORATE COMMUNICATION

*Bitla Srinivasulu **

In the field of English Language Teaching (ELT), there have been many methods and approaches that include Oral Approach, Situational Language Teaching (SL), Direct Method, Audio-Lingual Method, Communicative Language Teaching (CLT), Total Physical Response, the Silent Way, Community Language Learning, the Natural Approach and suggestopedia. Of all these methods and approaches, the Communicative Language Teaching has been developed into an independent discipline in itself. The present paper is an attempt to examine the unique features of CLT vis-à-vis a) the underlying theory and b) the nature of the language.

THE COMPETENCE

The CLT believes in the theory of language as communication. Prior to this theory, the structuralist approach and Audio-Lingual methods were in vogue, which were premised on the behaviorist model. The crux of this model lies in equating language learning to learning any skill in general. Emphasis was laid on stimulus and response theory, the concept of reinforcement, repetition and learning by association. Learning a new

language was tantamount to mastering select structures of the target language by means of drilling in specific situations and contexts. A noted linguist, Noam Chomsky, rejected these predominant learning theories in his classic work, *Syntactic Structures* (1957).

Chomsky proposed that the structural / behavioural theories fail to account for the most fundamental aspects - the creativity, uniqueness and communicative potential of the individual sentences. According to Chomsky, language learning is not a mere activity of imitation and reproduction akin to the mimicking of a parrot. On the contrary, Chomsky believes that the human mind has potential enough to create, transform and generate unique linguistic utterances. This novel approach to language learning is not exclusively linguistic in nature; it is an interdisciplinary application drawing on the work done by British functional linguists like Holliday, socio-linguists like Dell Hymes and Philosophers like John Austin. The underlying idea is that Chomsky proposed the theory of competence which is latent in every normal human being. Based on Chomsky's theory of competence, two related terms, namely communicative competence and grammatical competence became prominent in the field of ELT.

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COMMUNICATIVE COMPETENCE Vs GRAMMATICAL COMPETENCE

Dell Hymes coined the term 'Communicative Competence' slightly in contrast to Chomsky's theory of competence. Chomsky held that the learners possess abstract abilities, which in turn produce grammatically accurate sentences. To sum up Chomsky, learners are inherently competent enough to generate grammatical sentences. The learners are said to be possessing grammatical competence or linguistic competence.

Hymes rejected Chomsky's theory of grammatical competence. He believes that language is not an outcome of rules; it is an outcome of communication and culture. To be an active communicator, a speaker needs to know not only grammar, but he also needs to know the when, where and how of communication. The speaker should acquaint himself with the situation, context and the speech community at large. The possibility, feasibility and appropriateness of communication have come to be known as the communicative competence. If grammatical competence takes into account the knowledge (the what) of a language, the communicative competence considers the ability to use (the how of) the language. In the subsequent period, another linguist, Holliday developed on the functional nature of language.

As a result of the new approach, there has been a great shift in language teaching from

the mastery of grammatical principles to the building up of communicative competence. This shift is best illustrated as 'from knowing the rules of a language to performing different social roles.'

The communicative functions as developed by Brunfit reinforce the theory of learning that language learning is a part of day-to-day life. Another theorist, Krashen's attempt to distinguish acquisition from learning brought further clarity to CLT. Krashen sees acquisition as the basic process involved in developing language proficiency. According to him, acquisition refers to the unconscious development of the language proficiency, which is possible only when language is used for real communication. Learning on the other hand is a conscious application of grammatical principles to the formation of sentences. Acquisition therefore is unconscious, natural and spontaneous. Hence, Krashen stresses that language learning takes place when it is used communicatively rather than by practicing the language skills.

THE CLT

The Communicative Language Teaching (CLT) has been one of the most effective and result-oriented approaches. This approach is the product of educators and linguists who were dissatisfied with the audio lingual and grammar-translation methods of foreign language teaching. The problem with other approaches is that the learners did not know how to communicate using appropriate social contexts, gestures, or expressions. In

other words, the learners were at a loss to communicate in the culture of the target language. The CLT mushroomed in the 1970s. The thrust of this method is on authentic language use and classroom exchanges where students engaged in real communication with one another. In the subsequent period, the communicative approach has been adapted to the elementary, middle, secondary, and post-secondary levels. The underlying philosophy of the CLT resulted in different teaching methods known under a variety of names such as notional-functional, teaching for proficiency and proficiency-based instruction.

THE THRUST OF CLT

The main thrust of the CLT is that it makes use of real-life situations in which communication is required. In this approach, the teacher sets up a situation that students encounter in real life. The communicative approach leaves the learners in suspense because the response of the learners determines the subsequent part of the activity. The reactions and responses of the learners make the CLT participative. The real-life simulations change from day to day. Students' motivation to learn comes from their desire to communicate in meaningful ways about meaningful topics.

APPLICATION OF CLT TO CORPORATE COMMUNICATION

Because of globalization and liberalization, doors have been opened to international marketing. This phenomenon has

resulted in the growing importance to the communication skills to the students and personnel of multi-national business houses. The teaching of English to the corporate clientele through the traditional methods failed to yield results. Therefore the CLT approach can best be applied to the corporate clientele. In a CLT class, for instance, the teacher can begin by passing out cards. Each of the cards can have a name each printed on it. The teacher then proceeds to model an exchange of introductions in English. Using a combination of the target language and gestures, the teacher conveys the task at hand, and gets the students to introduce themselves and ask their classmates for information. They may respond in Telugu to a question in Telugu. They do not know the answers beforehand, as they are each holding cards with their new identities written on them. Therefore, there is an authentic exchange of information.

Later during the class, as a reinforcement of listening exercise, the students might hear a recorded exchange between two Telugu freshmen meeting each other for the first time at the children's park. Then the teacher might explain, in English, the differences among Telugu greetings in various social situations. Finally, the teacher will explain some of the grammar points and structures used in the conversation.

What is to be kept in mind in this approach is that the exercise is not a structured one. The conversation is likely to alter as the learner gives responses. The exercise puts the learner in a real-world listening situation

where they must report information overheard. Most likely they have an opinion of the topic, and a class discussion could follow in English about their experiences and opinions. Communicative exercises such as this motivate the learners by treating topics of their choice, at an appropriately challenging level.

CONCLUSION

The CLT, when compared to other methods and approaches, is more result-

oriented. The learners discover language potential in them, and merely put it to use. The class activity can never be monotonous for the responses in the conversation are unpredictable. The teacher also enjoys the activity since the content of the conversation is new and sometimes informative thereby eliciting even teacher's interest in the conversation. Because of these advantages, the CLT is the most suitable approach in an ESL classroom in India.

RHETORIC TRIUMPHS

*Dr. J Bhagyalakshmi**

Barbara, celari, darii, fario,
Darapti, detamos, festino, boraco,
Or something else sounding strange
Just to remember syllogisms
Ah what logic!
Syllogism, premise, argument,
Fallacies, undistributed middle...
Well, well, all these lasted As long as
examinations lasted.
When you face life
Where is the time to sit and think
What is petitio principii or begging the
question,
What is hasty generalisation
What is it to be between the horns of a
dilemma -

It is not mind, it is heart
That rules the roost
You may say anything
In the most placid way
You may put forth
Many forceful arguments
You rationalize, convince, persuade
But when reaction time comes
It is emotion that overpowers
Man is a rational animal, they say
Perhaps, he is clever enough
To talk, act and justify his deeds.
That is why many crimes go unpunished
Mouthing lofty words
Pronouncing great verdicts
They march ahead and massacre
Who can judge whom
Where rationality fails
And rhetoric triumphs?

* Well Known Poet and Translator, New Delhi

RANDOM THOUGHTS

*Prof. Kharidehal Venkata Rao**

When the mind is filled with knowledge and a person uses that knowledge in his life, he will be considered as intelligent and knowledgeable. On the other hand, if one's intellect is filled with ignorance and lives a life with the sole aim of satisfying his needs, he becomes an unworthy person and he is never considered intelligent or knowledgeable by anyone. A person remains healthy as long as the blood circulates in his body naturally without any interruption. In the same way, as long as the feelings or thoughts in the intellect are based on dharma (righteousness), peace prevails in life.

In which direction are we leading our life and what is happening in our life, are not the important questions to ask. But what goes on in our intellect and what the mind thinks are more vital to ponder about. With this kind of inward thinking, our awareness becomes pure and the intellect remains stable instead of wavering. Life then becomes the abode of peace. All this is because of righteous living. There can be no happiness where dharma has no place.

There can be many dimensions to dharma. Although awareness of dharma is like oxygen to life, it is not possible for all to grasp the true meaning and spirit of dharma. It can

flourish in pure intellect and can manifest in the lives of such people. There should be no occasion for the world to suffer on our account. Likewise, we should also see and ensure that we do not suffer on account of the world. In this context, it is relevant to understand the two vital points from Bhagavad Gita.

The things or persons existing in this world can be classified into three different types. (1) Things or persons we like (2) Things or persons we dislike, and (3) Things or persons we neither like nor dislike. We feel happy when the things we like come to our possession and the persons we like come to us. We feel unhappy when we get things we dislike, or the persons whom we dislike approach us. We remain indifferent towards things and persons under the third category.

There are ever so many objects and persons in this world. None of these are created by us. The objective world was existing even before we were born. It will continue to exist even after our death. Even though we are not in a position to understand, there seems to be some sense and meaning in the way the world exists. This is orderliness which is nothing but the principle of dharma. This is what needs to be understood since it is worth practicing in our life.

* Writer and Philosopher, Sikh Village, Secunderabad

A person may be father or mother, husband or wife, an officer or subordinate. When we feel they are the cause of unhappiness, we think we can be happy only when they change. Because they do not change, we conclude they are the cause of our unhappiness. But, is this true? Our sorrow is not because they have not changed, it is due to our inability to realize the truth that they cannot change and are not in a position to change. We should change.

If the main reason for our unhappiness is that because others do not act according to our feelings and expectations, it is not they who are responsible for our unhappiness. It is our expectation that they should behave in a particular way that is the root cause of our unhappiness. There is nothing wrong in expecting that others should act like this or like that, from a true spirit of wishing them well. But they may not be as we expect or imagine them to be. It may be due to incompetence, weakness, habits etc. Are we then blaming the incompetence of the person or the person himself? This needs to be thought over deeply.

Who gave us the authority to command others? How far is it appropriate in insisting that the other person should behave in a particular way? If we assume this is proper, does he not have the same authority to exercise on us? What can we do if he argues and insists that we should change our behaviour? Knowingly or unknowingly, everyone tries to dominate and interfere with the lives of others. Such attempts do not fructify. Anxieties do not take us towards

progress. Confrontations do not confer peace. Moreover, they spoil the progress and at some stage ruin the life.

Emotions alone develop natural love leading to marriages. It is the same emotions which may cause hatred leading to divorces. Whichever way we think and whichever way we act, if we do not come in the way of their freedom, it will be perfectly alright. We should never forget that there is some order or logic behind the thoughts and actions of others. It is very difficult to change others. It is easy for us to change. However, because one lives together with another, is it necessary to change the other? If it is necessary, what could be the reason? Is it connections? Is it relationships? Who is connected with whom and who is related to whom?

If we carefully think, no one is related to anyone. There is no fixed relationship for anyone with any other. There is no relationship before birth and there will be no relationship after death. If we think it exists in the intervening period, in a way that also does not exist. Whatever exists, it will leave us at some time or other in some way. During life time we weep for losing this and that. At the time of death, we weep since we will be leaving everything.

All relationships are bondages whether they continue or not. And all bondages cause pain one time or the other. If we carry on our life with full awareness of these truths, we can lead our life properly without causing trouble to others.

Now, the second vital point in Gita. We should not be subjected to any trouble on account of others. Others causing problems for us depends upon our understanding their feelings and thoughts, our acceptance and approval of them. We alone are responsible for our sorrows, agitations and fears. Others are not at all responsible.

We have no control over our own thoughts and we are not able to understand where the foundations are for our speculations and imaginations. What is the measuring rod with which we can recognize and determine what others think of us?

The scripture disagrees with what we think about us. When our thinking about ourselves is itself unscientific, how can we scientifically think what others think of us? It may be possible to trace the path of the bird flying in the sky. But is it possible to gauge the pattern of others' thoughts? When we cannot understand the thoughts of others, how far is it correct to feel and asserting to prove that we are different from what others think of us. The main reason for our unhappiness lies in feeling that our happiness depends on what others think or feel about us. Each one has to analyze and understand whether this is true or not. If this is true, our being happy will be like quenching thirst in a mirage. How can those who are not understood trouble us? On the other hand, it is our misunderstanding which troubles us. When we entertain unworthy thoughts or feelings, we experience unhappiness and humiliation.

Again coming to an earlier point, there is no need for anyone to change another. It is sufficient if we change. There is no harm whichever direction others' thoughts go. But we should be clear about which way our thoughts are going.

In this wonderful world where everything goes on with unimaginable perfection and orderliness, there is the principle of dharma behind everything. We should accept this fact; disagreeing with this truth amounts to rejecting Divinity which is the form of dharma.

So, our intentions and the connections created by such intentions should be firmly based on dharma. Thus our thoughts or feelings and relations should be around the principle of Divinity. Is it any wonder then that men of wisdom refrain from entertaining meaningless thoughts and practices?

Knowledgeable persons are never agitated by speculative thoughts that poison the intellect.

There is no harm to the world from persons of noble living. They also do not suffer from the world. Moreover, it is mutually beneficial and auspicious to the world. Men should shine with knowledge. Knowledge should shine in the glory of men. The world should shine from men of wisdom.

MANOHAR MALGONKAR, AN UNACKNOWLEDGED CONTRIBUTOR TO INDIAN WRITING IN ENGLISH

Dr.P.Padma¹ and Dr. P. Suneetha²

Manohar Malgonkar, a contemporary of writers like Mulk Raj Anand, Khushwant Singh, and Kamala Markandaya, made worthwhile contribution to Indian writing in English. He was born on July 12, 1913 in Bombay. He was sent to school during 1919-1931, where he was taught English as a second language. His English education did influence him in becoming a novelist in future. Graduated from Bombay University in 1935 with Sanskrit and English literature as main subjects, Malgonkar turned to writing some time later.

His jobs in different fields and places and especially his army experiences and his birth in a Minister's family attached to Princely States made him quite conversant with the historical background of India. His description of the events during the Second World War in his novels and independence struggle in which he personally participated and witnessed make historical events authentic in his historical novels.

Malgonkar has eight novels to his credit: Distant Drum (1960), Combat of

Shadows (1962), The Princes (1963), A Bend in the Ganges (1964), The Devil's Wind (1972), Open Season (1978), and Bandicoot Run (1982), The Garland Keepers, (1986). The Princes was the main Literary Guild selection for December 1963. Malgonkar is also the author of three books of Indian History: Kanhoji Angrey (1959), Puars of Dewas Senior (1962) and Chatrapatis of Kolhapur (1971), over fifty short stories and one hundred articles. Most of his novels measure up to the exacting standards of verisimilitude.

His first novel, Distant Drum, is based on his own experiences in the Indian Army as a colonel. It recounts the story of Regiment - the 4th Satpuras. His second novel Combat of Shadows depicts the racial prejudices of the British. The Princes presents a vivid account of the distressing experiences of the partition days in India when the aristocratic rulers of the Princely States were put to untold hardships. The novel describes the intrinsic virtues and vices of the princes. A Bend in the Ganges reveals the effect of violence and non-violence on India and Indians. It depicts the Gandhian era in all its manifestations. The Devil's Wind is the story of the first Indian struggle for freedom in 1857. Open Season throws light on the problems of the brain-drain.

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Bandicoot Run is about a file missing from the Army Headquarters in New Delhi. The CIA wants to get hold of it, but it is sold to Pakistan through unexpected intrigues and rivalry in the corridors of power.

Malgonkar's literary career is linked with the surroundings he lived in. Naturally, one gains a full appreciation of his works with some knowledge of his environment. He lived at Jagalbet, which was on the Karwar Belgaum Road, about 60 miles away from the Goa border. It provided plenty of opportunities for him to study the operations of smugglers. This kind of activity provided the backdrop for some of his stories like 'Thorn with a Thorn,' 'Cargo from Singapore' and 'Hush.'

As a writer, Malgonkar also draws inspiration from Kipling, Maugham, Forster and Meadows Taylor. Like Kipling, Malgonkar brings the reserve energy to his short stories in the choices of a situation,' and in the tragic or comic unfolding of facts.

His experience in the Army and outdoor life and that of the hunter's in his stories remind one of Kipling's similar colonial interests. Like Kipling, Malgonkar can suggest a great deal in a few words. Like Somerset Maugham, Malgonkar narrates his stories in such a way as to hold the attention of his readers. His 'Lemon-Yellow and Figs' and 'The Silence of Leopard' are really gripping stories.

Malgonkar is all admiration for E.M.Forster. In an interview to Times Literary

Supplement he says, "No other author has shown such a deep (almost embarrassingly deep) understanding of the character of the educated Indian as E.M.Forster has." Like E.M.Forster, Malgonkar is conversant with the topography of the small princely state of Dewas. He is indebted to John Masters in mastering his craft. Some of the themes of sex and politics, stock characters like soldiers, Anglo-Indian and native politicians are found in both the writers.

Manohar Malgonkar was brought upon good educational lines and he was a voracious reader. When he joined the army, he came in contact with the British army officers through whom he developed authentic English conversation, diction, vocabulary and accent of English language. This was his first predisposing influence which inspired him to become a writer.

Malgonkar turned to short stories after writing full length novels. Naturally, his stories drew upon the same areas of experiences as those of novels viz. army, hunting, trade, politics and history. His stories have appeared in three volumes - 'A Toast in Warm Wine' (1974), 'Bombay Beware' (1975) and 'Rumble Tumble' (1977). These volumes give us the glimpses of the world by recording army life, espionage, hunting, mining, and smuggling and political activity. The characters in some of these stories are either military personnel or the hunters. The scene of action in these stories is either military regiment or a wild jungle. These stories are fraught with rich humor.

PROFESSIONALISM IN TEACHING - TEACHER IN INDIAN CONTEXT

*Dr.P. Padma**

Teaching is considered as 'a divine profession' in India and this concept increases the responsibility of the teacher or guru who is looked upon as a practical ideal person before his or her group of learners. Teachers have more autonomous space and opportunity than most of the other professionals in other fields. Hence, teacher has more scope to acquire, and discharge his knowledge in more innovative ways to make teaching more effective.

But, unfortunately a few myths surround the term 'professionalism' among the normal citizens as it is a business term borrowed from the west. It sounds inhumane and impersonal. It is limited only to the high class or to the rich people. Only the strong and the young can adopt it. Professional ethics cannot work always. Professional ethics often may clash with moral ethics.

The above myths and fears make the average teacher avoid making an attempt to understand professionalism and it weakens the will of the teachers in education field to be professional. Apart from these, the educational field in Indian context and individual's approach also keep them away from being

an effective professional. Certain attitudinal crises are brought below:

- Inter-social and inter-personal relations are used mostly for relaxation and taking advantage negatively rather than getting the best to produce the best.
- Professional jealousies pulling the legs of each other and letting no one climb higher to achieve something meaningful.
- Lack of confidence and proper preparation, setting the timings, schedule, and management make them unprofessional.
- The surrounding unprofessional atmosphere among the individuals fosters a similar atmosphere bringing forth their weaknesses of mind and body.
- Highly personal approach to the profession.
- In highly considerate atmosphere a reciprocal understanding for weaknesses is created. For example, if one gives priority to insignificant matters which can be looked after later and comes late, the other members also do the same and mismanage their timings and schedule.
- Blaming technical, infrastructural impediments for their unprofessionalism.
- Lack of healthy competition and updating their knowledge makes them lag behind and they cannot move ahead with the times
- Inability to adopt innovative methods.

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The other aspects of the profession itself which make the teachers unprofessional are:

- Permanency of job
- A highly autonomous and free field.

The above myths, situations and the atmosphere have made many teachers unprofessional in their approach and commitment to their profession. The qualities of professionalism are varied and some are as mentioned below:

- Acquiring and finding innovative methods to deliver knowledge effectively.
- The way you conduct yourself and manage your role in the particular given area or space or classroom
- Developing certain effective means of performance
- Updating one's knowledge with commensurate retooling of methodology
- Based on the socio-economic background of the learner, individualized techniques of teaching can be adopted.
- While teaching English as a second language, teachers should be capable enough to bridge the gaps of the learners.
- Making it relevant to the age and culture accelerates the receptive level of the learner where curriculum priorities are established. Performance includes the ability to learn the concepts of a curriculum.
- Acquiring a result defined pedagogy, a professional creates autonomy for himself and creates his own technique.
- Without being passive, showing genuine interest in the progress of the student is a part of professionalism.

Healthy competence is fundamental to educators for the pursuit of excellence. It involves preparation, knowledge of the subject or the area of teaching and matching pedagogy. The teacher should be prepared for the exigencies of the classroom. Judicious individual techniques can be adopted based on the receptive levels of the students. A systematic, updated approach for preparation makes the teacher highly competitive. Equally important is the discharging method or the methods he adopts and this depends on economical, social, psychological and other aspects of the students. Here the creativity and innovative thinking of the teacher are called for.

Time schedule should be planned properly for each segment of the curriculum and followed meticulously. Performance is the ability to effectively teach the concepts of the curriculum. A committed teacher's genuine interest in the subject and the students definitely has more effect on the students. Active teacher creates active learners.

Conduct and character of the teacher and the way he carries himself reflect on one's classroom, community and educational system itself. It includes ability to maintain quality communication with all the parties involved in education students, fellow teachers, board of studies and administration. Understanding and professionalism make things easier. Effective communication ensures smooth atmosphere.

Physical appearance, ironed clothes,

soft colors, proper foot wear coupled with decent body language, soft voice and eye contact certainly provide a pleasing atmosphere for the younger generation. An angry, sweating, unclean teacher has definitely negative impact. In physical, social and moral conduct also, professionalism is required as teacher is looked upon as a role model and as students imitate their teacher. The relation between the teacher and the student also has great impact on the society.

A complete definition of professionalism in teaching far exceeds the

simple notion that a teacher should be prepared in a certain manner to handle all class room situations. Also the teacher's professionalism extends beyond one's ability to understand the content, discover the students' potentialities, adopt innovative and fruitful methods, inculcate healthy values to the students, maintain exemplary conduct to facilitate, quality communication. In short, 'commitment to the profession', genuine interest in teaching and students naturally demands professionalism to plan systematically the things and put them into practice for the benefit of both the teacher and the learner.

O God! (A Birth day Prayer)

*R.M.V. Raghavendra Rao**

God! I have never been a criminal,
My existence itself has been nominal.
I have never indulged in any fraud,
I have always entrusted myself to you, my
God.

I have had no airs of greatness,
For I have always inhaled Nature's
sweetness.
I have never worshipped men and wants
material,
For I have invested myself in you, the

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Superreal.
I longed to be the slender nodding flower,
With its wind-blown head becoming lower,
Daily falling and kissing the dust,
And daily rising to adorn the plant's breast -
your Creation's Crest.

In your wondrous world of iniquities,
If some of mine are only frailties,
Take me just once into your breast's
recreation,
To make me that flower of diurnal
animation.

THE CHOICE OF A SECULARIST; A STUDY OF ORHAN PAMUK'S SNOW AND KHUSHWANT SINGH'S A TRAIN TO PAKISTAN

*Dr.J.Ravindranath**

Orhan Pamuk, the Turkish Nobel-laureate in literature is a popular as well as avant-garde writer and his writings have been translated into dozens of languages. His writings address the rapidity of social change generating considerable pain and confusion and express the internal debates of the inarticulate. Pamuk sees the basic problem not as the East-West divide, Islam or poverty but the feeling of impotence deriving from degradation, the failure to be understood the inability of such people to make their voices heard.. He finds fault with the West in not trying enough to understand "the damned of the world". Khushwant Singh, the writer of *Train to Pakistan* narrated the Partition of India. Both Pamuk and Singh have tried to tackle the problem of a secularist's choice amidst political violence which forms the theme of this article.

In the novel *Snow*, protagonist Ka or Karim Alakasoglu is a part-narrator who is also a poet and a returnee from political exile in Frankfurt, Germany to Kars, a small city on the border of Turkey-Armenia. 'Ka's mission is to find out the truth and write an article on a spate of suicides by young girls

forced to remove their heads carved under the pressure from Ataturk State. Ka also hopes to regain the paradise of poetry and love of his old flame Ipek, a beautiful divorcee.

The secular state of Turkey is out to suppress the revival of political Islamists who combat the modernist drive by the state and the arrogance of the West and its partners. Ka walks through the purgatory of Kars, where he meets the Islamists, extremists, Kurdish nationalists, actors, relatives of the suicide victims, police officials, prophetic editors of small-scale newspaper etc.

Ka, a secularist poet and journalist finds himself as a negotiator between the arrogant West and the rebellious Turkey. After a long and lone political exile, he knows that happiness is preferable to adventurous politics and dogmas of religion. In Kars, he is received as a poet but spurned as an agent of enlightenment. In fact, the hybrid nature of Ka's identity makes him a rationalist, individualist and watcher of porno whereas the Turkish elements in him make him long for his childhood, understand his compatriots and possess the love of Ipek. His love turns into fear, confusion, and soul-destroying pain when he comes to know about Ipek's former passion for Blue, an extremist leader. When

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he interrogates her about her love for Blue, she accuses him of jealousy of typical Turkish man. Ka himself has had love affairs in Frankfurt which are hardly mentioned by him. He tells lies to Kadife, the sister and leader of headscarf girls. He justifies his lies as an answer to asinine political feuds of the city. Lateyhe also carries a letter from extremist leader Blue to dissuade Kadife from discarding her veil on the stage.

Ka caught between East and West: In a meeting among Ka, Turgut Bey, Ipek's father and Blue, the last mentioned remarks that faith is the result of the people's curiosity about meaning of life and life after death. Blue also challenges, "can the West endure any democracy achieved by enemies who in no way resemble them?" (Pamuk 228). The American intervention in the democratic experiments in Chile in 1970's, Nicaragua in 1980's and Cuba since the revolution are too glaring to miss at this point.

Ka, the investigative journalist turns into a negotiator used by both the religious extremists and the Turkish state. Z Demirkol, the leader of the coup tells Ka, "You say you want human rights, and then you make deals with terrorist murderers. You say Europe is the answer, but you go around buttering up Islamists who hate everything Europe stands for. You say feminism, and then you help these men wrap up their women's heads. You don't follow your conscience"(Pamuk 356).

Between Faith and Atheism: Ka wants to understand the troubled mindscape

of the young Islamists who are ambivalent towards the West and its Turkish representatives like himself. Necip, a young Islamist expresses his aim to become a science fictionist but distrusts Ka's atheism.

Ka's choice and consequence: Ka gets mesmerized by the falling snow that revives his poetic creativity and belief in God and heaven. He wonders at the creator of snow and its mysterious beauty and joy.

After his rejection by Ipek due to his betrayal of Blue, Ka reflects, "Every one has his own snowflake; Individual existences might look identical from afar, but to understand one's own eternally mysterious uniqueness one had only to plot the mysteries of his or her own snowflake' (Pamuk 376). At the end, the reader comes to know of Ka' s mysterious death that could have been caused by any of the groups- Islamists, the secret Turkish police, Armenians, German Skinheads, Kurds or Turkish nationalists.

Khushwant Singh's novel Train to Pakistan, carries the photographs. The photos vividly portray the Partition described a "massive exercise in human misery" (Singh 111).

Mano Majra is a small village in the remote reaches of the frontier. It is Indian Kars which suffers from Partition of India. Mano Majra is originally unaffected by Partition. When the dacoits strike and slay Seth Ram Lal, the suspicion falls on Juggut Singh, a known bad character. He is in fact with

Nooran, the daughter of Alla Buksh, a blind pitiable Muslim weaver. To this village comes one Iqbal, an young man, a westernized reformist and Leftist. He doesn't reveal his identity. He chides the villagers for being slavish and intends to promote class struggle in the place of communal clashes. He sees himself more as a leader than a thinker. Iqbal, the newcomer as well as Juggut Singh, the notorious criminal are arrested.

Initially, Iqbal is treated politely but the sub-inspector strips him naked as he doesn't reveal his religion. He is asked to go to Pakistan where he belongs. When he talks of habeas corpus petition, he is advised to give up his fool's paradise and learn to live in India and forget his foreign background. When a constable refers to the atrocities of Baluch soldiers who bayonet the civilians but meet with an accident in trying to save a street dog, Iqbal cynically queries who caused the crash, dog or God, he gets the reply, 'God, of course . . . Why should one who enjoyed killing human beings be bothered by a stray dog getting under his wheels' (Singh 93).

One day a train load of corpses reach Mano Majra from Pakistan. Later on some Sikh refugees also come to this village with tales of horror. Hukum Chand, the Magistrate who has risen from the status of a constable is a mixture of kindness and lust. He witnesses the deaths on the train, feels regrets and pities Haseena, a girl whom he seduced earlier. Haseena tells him about her village Chundunagar and Hijras (neuter gender) who are not considered either Hindus or Muslims.

The clouds of communalism gather thickly over the region. Many deaths happen. Hukum Chand blames Sultan and his gang for communal clashes and releases Iqbal and Juggut Singh to putout communal fires. Soon emotion flares and initial amity between communities yields to distrust. The Sikhs of the village advise all Muslims to go to the camps and Nooran, the love of Juggut Singh also joins the camp. Meet Singh of Gurudwara appeals to Iqbal to save them through his European ideas.

What is the choice of Iqbal, our secularist? Iqbal drinks whisky and thinks of the futility of anonymous sacrifice to intervene in chaos in which "self- preservation is the supreme duty"(Singh 244). He turns the necessity into a virtue and thinks that sacrifice must be purposeful and vivid to society. He doesn't want to die unwept and unsung, justifies his inaction and sees religion as ritual without morals. While Iqbal justifies his cowardice, Juggut Singh, the criminal and religious-minded dies heroically in saving his love Nooran and others on a train to Pakistan.

Both Kar and Mano Majra are border towns caught between faith and rationalism, East and West. Ka in the novel Snow and Iqbal in Train to Pakistan are representatives of enlightenment and try to reform the old. Both show indecisiveness in the face of state violence and justify their compromise. In both the novels we find the tussle between love/ creativity and violence. In Snow, the police officer leaks Ipek's love for the extremist Blue to damage Ka. In

Khushawant Singh's novel the Magistrate, and the sub-inspector use Juggut Singh's love for Nooran to set him against communalists out to derail the train to Pakistan. Blue and Juggut Singh come out as martyrs and winners over Ka and Iqbal who are weak secularists. Both the novels portray the issue of identities and ambiguities in the burning cauldron of violence due to the arrogance of imperialism in Post-colonial India or Turkey.

Even now the secularist in our country holds a precarious place in the face of religious clashes, terrorism and state terrorism. The

condition of Salman Rushdie or Taslima Nasrin shows what a secular writer is up against. Can a secularist simply oppose religious bigotry and the repressive policies of the national state as well as supra-national state terrorism by countries such as America, Britain and their allies? Can a secularist think creatively, act compassionately and express the concern for human rights frankly?

Amartya Sen argues for a reasoned choice and the recognition of impact of politics apart from culture, class, race, gender or profession on one's identity (112).

WHAT IS WRONG WITH ME ?

*Dr. Emmadi Pullaiah**

How shall I bear the brunt of
banal remarks and cynical censures,
ever shattering my heart and soul
drowning me in winter of despair?

Is it wrong to voice
torrent of criticism against
the devilish deeds of evils -incarnate,
the part of rat race

Is it wrong to evolve a mechanism
joining hands with the committed,
working with a vision and determination
to root out unbridled corruption

Is it wrong to damn the ruthless
and the rapacious
perpetrators of terrorism,
a global phenomenon
not sparing even the infants and the old,

creating hurricane in the realm of peace?

Is it wrong to criticise
man's assault on ecology
ever endeavouring for equilibrium,
with green drive to bid farewell to
environmental hazard and global warming,
beckoning beauty of nature, a feast to eye?

Is it wrong to applaud
the academic creamy layer
the reservoir of stimuli
to the prospective progeny?

Is it wrong to give up
thirst for wealth, banishing
unlimited desires from my heart,
ever being on the righteous path?

Oh! my Almighty, Oh! My readers,
you are the Judges to decide
whether I am right or wrong.

*Retired Reader in English, Hanmakonda, Warangal

MY UNINVITED GUEST

*G Soma Seshu**

Each day he comes, nay, every morning
Though not invited shouting loud
His looks too sharp, strutting proud
Turning his neck as if looking for something
His usual seat, a ledge, near the steps, before
The door, calling his friends galore.

What kind of visitor this dusky fellow
No charming red or glowing face
A coal-black creature with an awkward pace
His tone too harsh, not sweet and mellow
Like shining beads his piercing looks do gleam
As he turns aside with a raucous scream.

He shouts for his friends to come and share
His booty with a jolly blend of thrill
Unheeding our angry warnings shrill
Unperturbed they enjoy their daily fare;
With harsh dissonant cacophony
With a dose-knit feeling of harmony.

Though common yet he seemed to fly
From darker worlds or beyond our sight
Where ancestral souls reside after they die
Supposed to assume darker forms not bright
Is he the daily guest from them among
My dearest kin I missed so long!

I stared at him with a confounded craze
Who might be this black creature I can't discern

Fabled mount of dark dreadful Saturn stern!
Or Messenger of Death with a sinister gaze
With a bewitching spell like stygian weeds
With dark eyes shining like magic beads!

Who might. ever be this weird bird
His daily presence moved my heart
In his simple straightforward call I sought
A kindred touch in his harsh voice I heard
No deceitful colored arrogant show
In blackest terms stark truths in his feelings
flow.

Our daily guest, though uninvited, I say
Honoring guests, a noble act, indeed;
We take our lunch only after we feed
Our long-beaked visitor dark and grey;
His croaking call rings with friendly intimacy
His slanting looks with merry smiles we see.

Note: 1) According to Indian legends, a crow
is associated with ancestral spirits.
The manes are supposed to assume
the form of a crow to take food offered
by the family in funeral rites and
ceremonies.

2) A crow is the mount (vahana) of Lord
Saturn, one of the most powerful
planets, whose glance is supposed to
create many ordeals and troubles.

* Principal (Retd.) Hindupur

THE BIGGEST EMPLOYER

*S Ramnath**

Since Time immemorial mankind has been dependent on human resources for carrying out various tasks. Whether it is working in the field or carrying out household chores or working in an office or driving a vehicle it is human beings all the way. Science and technology have made vast strides over the recent years. But however much technology has progressed machines can never replace human beings. Because even machines have to be operated by human beings.

Rapid industrialization and emergence of information technology as a leader of the industrial revolution has provided a firm platform for creating the employment potential manifold.

However all the above employment sources are subject to a plethora of threats. The chief among them are economic cycles, recession, depression, or to use the latest and modern term "melt down", also proneness to strikes, lockouts, government rules and regulations, our treaties and foreign policy, bilateral trade agreements, corporate governance mismanagement etc. etc.

There is one employment opportunity which is evergreen, the bandhs, strikes, political rallies, political celebrations, protests for and against a particular issue etc. This employment door is always open, no qualification, no experience, no bank guarantees, no deposits, no medical certificates, no character certificates, no need for a reference, above all no recommendation.

All you need for this type of a job is the ability to shout the relevant party slogan, throw stones or other missiles as the situation requires. The tax free perquisites include transportation, food, drinks, and for those in need protection from the custodians of law and order. In fact in certain special cases such custodians of law extend security to these people.

These employees do not discriminate between political affiliations, caste, creed or religion. They are available 24 X 7 and rarely have an off season. There is no lock out, no lay-off, rallies go on despite court orders. There are no strikes and bandhs in fact strikes and bandhs are their main source of employment as they have a major role to play in such events. The lucky few among these even climb up the political ladder and may be, make it big.

These sources of employment have given rise to a special breed of HR consultants called "The Rallysts Consultants" They are fully equipped with slogans, flags of different parties, flexi banners etc. etc. Their agents and sub-contractors are always on the job at every nook and corner even in remote villages. Many of the consultants have special offers during peak season like elections, when they offer two meetings on a single day of two different parties with double wages for one or even both depending on the demand and supply. The employees are all weather proof, no frills, like rest rooms no tissue papers. Parks and public places come in handy. Above all their earnings are tax free. No cost cuttings on account of melt downs. Absolute sincerity

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and dedication to the task on hand at the cost of inconvenience to the common people. The traffic jams, the delays caused due to road blocks, the man hours lost, the loss of production on account of these rallies are but minor aspects arising out of these rallies. The garbage and the muck thrown by these rallyists either in the parks or on the roads during the course of these meetings and marches are cleared free of cost by the municipalities if they feel like it, using the honest tax payers money. Rules displayed at parks like throwing of food or bringing outside food are not applicable to this class of people.

Overall in spite of the minor weaknesses in these sources of employment, this continues to be one of the biggest employer in our vast country. This is one area wherein people of the fair sex get more than their due share sometimes. Even exclusive rallies are held for and by them. This is perhaps one area where we have equality of sexes. Thus this source of employment proves that all human beings are equal. This is how the human resources of our country are put to the best use with the cooperation of the government and the political parties. It is one of the easy solutions to unemployment.

THE SILENT TOMB

Translation: Narasimha Sarma Rachakonda

Original in Telugu Nissabda Samadhi by Ambika Ananth

The dark red desire of his lust
created horror in its demoniacal way.
The protective battlements of the fortress
crashed down to mingle with the dust
From the pulverized mass of her
manifold beauty
arose the reverberating cry of a snapped string
The broken red bangles
appeared ruddier for the breaking.
The Jasmine flowers delicate and soft
only moments ago
have turned into so many thorns
in her untied tousled hair
All the arrows that are in the quiver of Time,
became 'those' moments.
to stab sharply into her brain,
rupturing the globes of light in her eyes
Beholding the token remnants
of loveliness that was hers,

and her overpowered organs,
moved to empathetic compassion
at the sad and miserable plight
of one whose name would mean "Half the sky"
the sky burst open with a thunder,
covering her beauty now helter-skelter
with curtains of rain water.
Her brain slowly slipped into 'coma'
A quiet silent tomb...
Carrying on with time only with her body
lying in the devouring darkness of loneliness,
her mind is unconcerned with the world around
Yet, she holds in her voice
which is now just
a permanent part of her bed
a cavernous anguished cry
to fill all the corridors of time
But,
the cry fails to come out

The poem is about Aruna Shanbag, a nurse, who was a rape victim and has been in coma for 37 years in KEM Hospital, Bombay.

BOOK REVIEW:

**Sarada Peetahm of Sringeri -
Vazzala Venkata Subrahmanya Sarma -
No. of Pages :60 Price: Rs.50
For Copies : Telephone : 24550429**

Who does not know the world renowned Sringeri Peetham, the desired destination of Hindu pilgrims? The author is the retired founder Principal of Government College, Kurnool. He is a well known scholar who authored books in English and Telugu, mostly in Telugu. His book C.P. Brown is remarkable for his research on Brown's life and contribution to Telugu language. In Telugu he wrote break-through, researched, material on the works of famous writers like Nachana Somana.

The origin and antiquity of Sarada Peetham is discussed at the outset. Expectedly he paid glowing tribute to Adi Sankara, Suresh Acharya and the pontiffs that followed. Interesting information is found on Harihararayalu and Bukkarayalu who were

associated with the founding of the Vijayanagaram empire. An account is given of the first of the Acharyas. Brief history of Sarada Peetham provides factual details of great importance.

The life and work of Sri Vidyanaraswami are dealt with briefly. According to the author Sri Narasimha Bharati VIII and Sri Bharati Teertha Swami made substantial contribution to the development of the Peetham in the later years. He provides detailed information about them. The author has supplied reliable information about all aspects of Sringeri Peetham. He has to be very concise because it will not be possible to give graphic details in a slim volume of 60 pages.

The title page is well got-up with the picture of Sankaracharya and his four disciples against the background of Sarada Devi. There are a few photos of Sringeri Giri Peetahm, Sri Chakra and some Acharya's.

I.V. Chalapati Rao

READERS MAIL

Triveni (July-Sept. 2011) is full of gems, from the beginning to the end. Permit me to say a few words about my impression. Your Editorial 'Ethics and Values in Business' is as usual unusual. 'A reputation takes years to build and can be lost overnight' and 'Employees come not only to work but to grow' speak volumes. I like Sharat Babu's 'The Agony of the APSRTC Bus' and his innovative usage 'dowrydevils-inlaw'. When I read Rajyalakshmi's article 'The Teacher's Status' and her reference to Dr. S. Radhakrishnan, I felt, had she read my

poem 'Teachers' Day' she would have happily quoted it. It is:

Teachers and teachers' lives lay hid in night. Then came the Teachers' day and all was light: The greatness of teachers is realized this day. Hence should they remember Radha Krishna's birth day.

So also Picaso's reply to the boy at page 12 is instructive. Like wise 'Mind Over Matter' Yes, all, all are interesting.

**Dr. C. Jacob, Dist. Judge (Retd.)
Narsapur.**

REPORT ON BOOK RELEASE FUNCTION
held on 22nd September, 2011 at Administrative Staff College of India, Hyderabad

Smt. Y. Balarukmini and Prof. Y. Sreedhar Murthy

Triveni Foundation in association with Association of Retired Police Officers (APRO), AP and Sri Yabaluri Raghavaiah Memorial Trust organized a colourful function on 22nd September 2011 to release three publications. Dr Abid Hussain, a well known administrator and former Ambassador of India to USA graced the function as the Chief Guest and released the publications. The publications are What Life Taught Me authored by Prof. I.V. Chalapati Rao, Sunny Reveries authored by Sri K.V.V. Subrahmanyam IPS (Retd.) and Corridors of Life authored by Sri C. Ramakrishna. Sri R. Prabhakar Rao IPS (Retd.), Member, Advisory Council, Triveni Foundation, presided over the function. Over 175 members consisting of senior administrators, retired Police officers, Senior executives of organizations, litterateurs and Triveni subscribers attended the function.

Prof. Y. Sreedhar Murthy, Managing Trustee, Triveni Foundation, invited the dignitaries on to the Dais and expressed the happiness of Triveni Foundation in organizing the function to release the books and felicitate Prof. I.V. Chalapati Rao and Sri KVV Subrahmanyam for their exemplary professional conduct and contribution to the society.

Sri M V Bhaskar Rao IPS (Retd.) President, APRO, extended a hearty welcome to the Chief Guest, President of the meeting, the authors of the three books and the enlightened audience. He recalled his

association with Sri KVV Subrahmanyam and appreciated his literary zeal. Excerpts from his address are "Reverie means day dreaming. It is fine book. In whatever mood you are, you can pick up a few of its woolly thoughts put into lovely poems. From the nuggets you could see right from philosophy to something down to earth of retirement, day to day problems of ageing and then there is law and order."

Sri Venkat Rao introduces Prof. IVC's Book:

Sri A Venkat Rao IPS (Retd) reviewed the book What Life Taught Me. He cited interesting examples narrated by Prof. I.V. Chalapati Rao. Excerpts from his speech are "The book exhorts the youth to learn from others' mistakes while taking note of good deeds. Printed word has the power to shape events and influence course correction, regenerate and reestablish perennial values and good governance with its inspiring message which has immense potential to be a profound change agent. His autobiography conjures up before its readers vast vistas of the old world i.e. 1930s and the momentous years thereafter. It presents the charm, gaiety, literary, cultural, social and most importantly the academic and scholastic life. His style of writing manifests in his autobiography, his racy conversational tone with happy blending of idiom and phrase and the punch in his epigrams born out of a crucible of life's experiences which stand out as quotable quotes. Its purple patches make

the autobiography a book of absorbing reading. More importantly, its poignant message to educationists and administrators is to stop the rapidly declining standards of education and administration and to revive and restore the old values and standards. The old testament proverb says 'where there is no vision, the people perish'.

IVC's towering personality has embellished the autobiography with perennial values that make the society and state vibrant, dynamic and progressive. The undercurrent of values that permeate this book are Insaniat, Izzat, Imaandari and Insaf. As written by a famous Telugu poet "chakkani palapai misimi chendina meegada panchadaratho mekkina bhangi" - so is this autobiography."

Dr. Abid Hussain released the publication and felicitated Prof. I.V. Chalapati Rao, the author.

Prof. I.V. Chalapati Rao's Response:

"I thank Venkatarao garu for the very kind words and Yabaluri Brothers of SYRMT for the wonderful service to the cause of book making and making quality books available to public on non-profit basis. I thank Venkat Rao garu for his appreciative comments which show his exquisite courtesy and cultured manners. In my opinion even a common man - a humble person like me - can write a book from which some lessons can be taken by enlightened readers. Particularly the youth can always learn a thing or two from the experiences and mistakes of the elders because human life is not long enough to learn from one's own mistakes. Life was kinder to me than necessary. My students are my testimonials and visiting cards".

Dr. Aruna Vyas Introduces Sri K.V.V.S's Book:

Dr. Aruna Vyas reviewed the publication Sunny Reveries. She recalled her association with the family of Sri KVV Subrahmanyam. Excerpts from her speech are "Proof of pudding is in its eating. 'Sunny' refers to optimistic outlook towards life. Wordsworth says poetry is spontaneous overflow of emotions recollected in tranquility. But KVV Subrahmanyam garu doubts that poetry is really recollected in tranquility. He asks will it be poetry if emotion is pained in turbulence. Yes it is, because the very first poem of Ramayana is born in turbulence emanated from a turbulent mind. Sri K.V.V Subrahmanyam garu very much disturbed by all pervading indiscipline, violence and terrorism, picturises contemporary society. His criticism is couched in humour. He fears none, not even the big bosses of the world. His satire is mordant. He uses beautiful rhyming, simple words, easy to understand."

Dr. Abid Hussain released the book and felicitated Sri K.V.V. Subrahmanyam.

Sri K.V.V.Subrahmanyam's Response:

"I am grateful to Triveni and Association of Retired Police Officers of AP and I thank Dr Aruna Vyas for the nice things she said about my poetry. There is a tinge of lunacy in every human being. Poetry is ventilation of the inner urge, what you feel about things, what is happening around you. It is a criticism, may be of contemporary issues, may be it is an exaggeration. Poetry is, Aristotle said, a representation of the ideal, the ideal need not necessarily be the right person. Shakespeare has proved it by showing

an ideal fool, an ideal villain and so many other ideals."

Sri C Subba Rao introduces Sri C Ramakrishna's Book:

"When it happens to be an autobiography, to talk about the book is to talk about the man and to talk about the man is to talk about the book. An autobiography is a faithful personal literary record which reveals the kind of man the author is. His book 'Corridors of life' makes an absorbing reading because he has come to perfect a style of his own which is characterized by absolute honesty, simplicity, brevity and beauty. He has also successfully proved that it is not necessary for a person to be a celebrity to write his life, if he has something solid and substantial which is of enduring and deep interest to the readers and if it is conveyed in a charming way and that is what Mr Ramakrishna has precisely done. I am sure if you read his autobiography once, you feel like reading it once again."

Dr. Abid Hussain released the publication and felicitated the author.

Sri C. Ramakrishna's Response:

"Prof. IVC pulled out the sleeping writer in me and compelled me to write the book. I am extremely grateful to Triveni Foundation for publishing this book. I tried to perform my duties with zeal and honesty. My wife, who is no more, stood by me through thick and thin, especially when I had to work in foreign countries."

Sri R Prabhakar Rao's presidential remarks:

"With his eminence and grace Dr Abid Hussain is Hyderabad personified. These three authors have written three books. Together with Dr Abid Hussain they are the four pillars of society - the benign administrator, the wise Acharya, the sensitive police officer and the wealth creating citizen who works very hard. We try to learn from each of them, from their lives something which we can pick up and make our lives better. It is good to know what people have gone through in life and what have been their ideals. All the three people have something in common. All the three have been blessed by the great rivers of India. Sri KVV represents Kaveri culture, Prof. IVC represents the Krishna and Sri Ramakrishna the Godavari. Each one of them has shown honesty not merely in financial dealings, his conscientious discharge of duties and his courage to speak whatever he feels about others. That is why they write autobiographies. About Triveni, it is one of the most respected journals of our country. Andhra is proud of its journalistic tradition. It is something like a treasure house of knowledge for us."

Chief Guest Dr. Abid Hussain's Address:

Dr. Abid Hussain in his thought provoking speech recalled his association with many members who were present in hall. Excerpts from his speech are given below :

"I must first of all thank Mr. Murthy for having asked me to come here, on this specific occasion. Sometimes the books are

good but we cannot say the same thing about the authors. In this case, I must say, the author reflects his own mind.

Once, it is said by a member in Paris at an UNESCO gathering. He was preceded by four people who spoke extremely well. So, when his turn came, he was naturally nervous. Being the last speaker, he said, "Ladies and Gentlemen, you were hearing some spectacular speeches of the day. It has become difficult to speak after them. After every word, you applauded, for, actually the ceiling came down. Then he said, "I also appreciated those speeches and let me take you into confidence, all those speeches were written by me".

You have heard three speakers about the books the eminent authors have written and I must say what was going on in their minds who have put their thoughts into them. Particularly, Prof. Chalapati Rao's book is a marvelous story of a man who starts in a very humble way and goes up and up till he reaches a point. He has been a good teacher, a good administrator, a good policy maker where education is concerned, a good author and a writer. All these things are contained in this book. He distills the life and experiences and gives us an idea, how to go about in life. You must follow your Dharma, no doubt about it. And that he did throughout. Whichever the job, he performed it in a perfect manner, within the framework of Dharma. He did not have points of disputes and differences with others. He brought it out in a remarkable way. Like Sri P.V. Narasimaha Rao at a point of time, he was a matchless intellect. Look at Sri Narasimha Rao. That is his practice also. That speaks of the contributions Mr. Chalapati Rao

made to Andhra Pradesh. He has a feeling that with the education, the soul can be moulded and the people can be transformed. It is an ideal worth pursuing and great people like Ramakrishna and others have done the same. I would always keep in mind, but can't accept that men are made out of crooked timber and that nothing can come out of it. It is very difficult to create an angel but not difficult to create a man. You have marvelous instances. Education helps people to go forward. But there has got to be an inner urge to learn from others and go forward. In his book you have marvelous instances, which, I am sure, will benefit the reader. But what pleased me most is, he is not afraid of age, as I am feeling too nervous about what might happen tomorrow. He says, do not bother about it, sugar is at the bottom of the cup. Size of the cup is very important. One thing he has said, which I am sure will appeal to all of you. It is a fact that life is not a parking place, life is a race course as he said. But unfortunately, in our country, it is a one horse race. It is really difficult the way he managed education and diplomacy.

It is said that behind every successful man there is a woman. You would not have heard, behind every unsuccessful woman there is a man. But Ramakrishna has been a very good husband and a successful man. His family life is really enviable. A masterly relationship and love which he continued to keep with his wife, something great. His book gives an insight especially to those in the profession of management. The Administrative Staff College can have a copy of the book.

A few words about Subrahmanyam. I cannot remain impersonal. He and I met for

the first time in Visakhapatnam. But all became easy with his commitment, sense of justice. Subrahmanyam finds a beautiful balance between morality and ethics. His heart, mind and soul are always with the people. Subrahmanyam was always able to stand up for a cause, however powerful opponents stand against him. These are qualities of statesmen. I find, at the edge of his pen, his love for Rama to his disciples. But he is perturbed and shaken, unhappy that the

devotees have been doing things in the name of Rama which do not give credit to the great Lord. Gandhiji's favourite phrase was "Lead, kindly light" To lead, we need to take a step: One step is enough for us. Let us take that".

The members felicitated Prof. I.V. Chalapati Rao and Sri KVV Subrahmanyam. Momentos were presented on behalf of Triveni Foundation and Retired Police officers Association. The function concluded with Vote of Thanks by Prof. Y.Sreedhar Murthy.

Felicitations to Our Guru

Dear Professor I V Chalapathi Rao garu
 You are our Honoured Guru
 Your pen is mightier than all swords
 That makes us journey truth-wards
 Knowing you have been our privilege and pleasure
 Your 'What Life Taught Me' is a marvelous treasure
 Thy popularity is beyond any known measure
 There's truly no other teacher in comparison

Your life is a magnificent long journey
 That has seen great pinnacles of glory
 You are a sublime knowledge pilgrim
 And verily an embodiment of wisdom

Revered Triveni's tenets form your religion
 Your deep faith in humanity is earnestly divine
 Dear Prof, we are your loving wards
 Accept these, our heartfelt words
 We felicitate you in humble unison

Prof. G. Surender Reddy
 on behalf of *TRIVENI FAMILY*



Chief Guest with the organizers



Sri M.V. Bhaskar Rao welcoming the guests



Sri Venkat Rao reviews "What Life Taught Me"



Release of Book "What Life Taught Me"



Dr Aruna Vyas reviewing 'Sunny Reveries'



Release of Book 'Sunny Reveries'



Sri C Subba Rao reviewing 'Corridors of Life'



Release of Book 'Corridors of Life'



Section of Audience



Books on display



Felicitations to Prof. I.V. Chalapati Rao



Prof. G. Surender Reddy felicitating Prof. I.V.C



Felicitations to Sri KVV Subrahmanyam



Presidential Address by Sri R Prabhakar Rao



Dr. Abid Hussain - Chief Guest



Vote of Thanks by Prof. Y Sreedhar Murthy

New Members

The following is the list of Members who have joined the TRIVENI family during August - October 2011. The TRIVENI FOUNDATION welcomes them.

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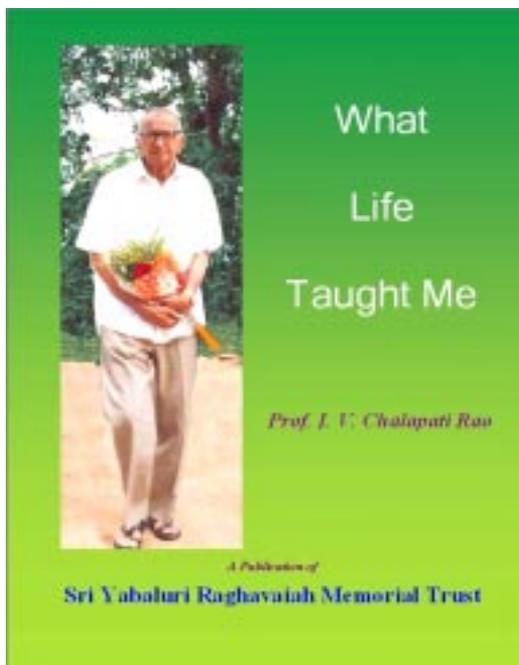
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