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Atheism and Literature: A Critical Study

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Abstract:

The present paper focuses on the aspect of atheism in reality and literature. The researcher has focused on the Indian literature considering the scope of the work. Regardless of the intellectual nature of the subject, droning on about it will not get us anywhere. Is there something that has to be fixed before this may happen? Isn't it up to the person to make their own decision? Belief is something that can only be learned by personal experience, not by seeing others' beliefs. It is critical to analyse and respond to realities on the ground. This essay provided some rather basic arguments for atheism. No one examines the roots of religion at religious meetings. To understand religion, belief, or faith, one must first understand the substance. Futility exists, but it does not endure millennia.

Keywords: Literature, Atheism, reality, real life

“I think religion is the greatest curse on mankind. It has killed more people, destroyed more property than any other thing.” (Naipaul, 1990, p. 488). An atheist undercurrent in India is the result of a lack of faith. A decade ago, the topic was topical, but it wasn't relevant a decade later either. Religion, religion, belief, atheism, agnosticism, and agnosticism are the accessories to bring the varied hues of the inner self of humans from the static life. The subject of religion is nothing new. The tradition dates back centuries, and its opposition goes back just as far. The methods used to resist have evolved over the course of history.

Similarly to religion, science is a phenomenon that may be discussed. Yes, there is a branch of knowledge known as a science that only accepts evidence that can be proven. Apart from science, any intellectual can examine the history and analyse the events that brought the number of genocides, loots and fraud and deception - religion. Religion. Why would someone who knows that religion has taken more than it has given believe in such a thing? What is it that religion provides that science, art, and other human inventions are unable to? Is there a reason why a person desires something beyond the human mind?

Questions! However, the queries mentioned above may be contradicted by others.

Why would a human initiate something that he couldn't understand? It's hard to understand why somebody would put their faith in a non-existent entity. Alternatively, why do people persist in believing in something if they aren't receiving the comfort, peace, or benefit they sought from it in the first place? Because futility isn't something that can be sustained over the course of millennia. What brought the religion to where it is today, especially in the context of India, is then discussed. Due to the fact that in India, religion is a part of history and history is a part of religion in India As a result, it is impossible to evaluate one without referencing the other.

Because if there is an unexplained quest that leads to faith, then there must be an unexplained quest that leads to atheism as well. There has been a long history of atheism in Indian culture. Known as Lokayata, Charvaka's philosophy is a type of Indian materialism. Around 600 BCE, Brihaspati is regarded as the father of Charvaka or Lokayata philosophy. Charvaka's logical reasoning was challenged by Buddhism and Jainism at the time. Immortality, the afterlife, liberation, and the legitimacy of the Vedas are all categorically rejected in the belief. Knowledge is at the heart of Indian culture. Spirituality, on the other hand, is intolerant of reason and rationality. It's missing here. Metaphysics is no longer a concern for the younger generation. That which people perceive and experience is what they hold to be true for them.

Role of Religion

Those who were afraid of supernatural forces sparked the rise of religion. Perhaps this dread was conquered by hominids offering gifts and ceremonies to the force of nature. The genesis of religion can thus be argued to be nothing more than an explanation for human psychology rather than something concrete. As a result, in India and other contemporary social systems, one does not need to be taught what it means to be religious and what it means to be nonreligious. Religion was instilled in them as a result of their upbringing and the traditions they grew up with. According to the Oxford English Dictionary, "religion" is defined as "the practices of any society that are attentive to what is believed to be sacred, unique, or extraordinary." As stated by Clark and Clanton Jr. (2012): It's not about a single person, but rather the entire civilization. There are many times in our culture when we don't distinguish between sacred and non-sacred objects. This results in a child's ambiguity in their reasonable

thinking. Unfortunately, as time goes by, this uncertainty transforms into blind faith, and the attractive behaviours of religious traditions take the place of reasoning. Another feature of religion is that it provides people with a sense of belonging or roots in their lives. It serves as a platform for preaching that eventually becomes ingrained in one's character. Because these beliefs are so ingrained, it is impossible for people to modify them over time, even if that is what is required. They deteriorate. Even though the roots are still there, the leaves will eventually die and regrow. This rarely occurs in a community when there is a lot of animosity and conflict. According to Sen, silence is an opponent of social justice because it creates a climate that is hostile to those who speak out against injustice. Secularism and anti-religion are both theories. Atheists and agnostics coexisted peacefully in India alongside Hindus, Buddhists, Jains, Christians, Muslims, Parsees, and Sikhs. The Hindu majority nation of India enables its citizens to be non-Hindu, non-believers, and atheists without fear of discrimination. To believe or not to believe is a matter of personal choice, not an inherent part of one's nature. It is not logically reasonable to consider something sacred while deeming it indefensible to others. It is possible that the origins of religion may have reasons that are unknown to us now. The so-called religious culture had reasons for atheism as well, and it is still searching for the meaning and logic underlying religion's supernatural, traditional, and ritualistic features.

For the intellectuals of today's generation, religious norms can be difficult to embrace. Pundit Javali, a character in the Ramayana, tells Ram to "follow what is within your experience and do not bother yourself with what lies beyond the domain of human experience." In 2005, (Sen, 2005, p. 26) The actual message of originality, arguments, logic, and rationality is missing from religion in this instance. The use of religion as a means of self-expression is not new. It obstructs a person's ability to see beyond their religious beliefs.

It's not my aim to denigrate any religion, but the fundamental meaning of religion has faded through time and now feels empty. One of the goals of religion is to help people find peace and comfort in their shared humanity. But now it has to contend with its own gloom. When people use it as an excuse to engage in unhealthy practices, they end up harming themselves and their communities. There must be a reconciliation between the two religions if their goal is to help the seeker on this planet and find the real route to salvation in the afterlife. Atheism

is a result of this religion's materialism. The rituals and customs of religion are supposed to promote peace and harmony in society, although this is not always the case. Religions have always had flaws and defects; this has been true from antiquity when a group of people had to debate the doctrines of many religions. It may be a stretch to say that religion is not a component of culture, but it is. That's why it's critical that we don't cultivate an environment where people can't build a strong, healthy society because that won't be conducive to long-term growth.

Religion versus Spirituality

Religion is a complex set of ideas and practices, but it is possible to get the answers you are looking for via spirituality. Religious activities are what makeup religion; spirituality is the process of integrating those practices into one's life and making sense of them. The journey to your innermost self begins with spirituality. It aids in the discovery of answers to the existential issues that plague us. Religion and spirituality both have the potential to help people avoid conflict in their daily lives and in their minds and hearts.

A spiritual encounter is required for salvation in a broader sense by all religions, regardless of their beliefs. There are many questions that can only be answered via spirituality. It promotes inner tranquilly. This generation is completely uninterested in metaphysics, as I have already emphasised. Consequently, it creates a clash between faith and reason, between ancient ways of doing things and new technology, and between God and the mind.

Yes, both God and the human mind are involved. Regardless of whether the mind created God or God created the creature with the mind, it has long been a mystery. Irrespective of whether or not anyone believes in them, they exist as distinct entities. Indeed, God does not begin to exist if someone believes in him, and God does not cease to exist if someone does not believe in him. Those who claim to be God's messengers portray Him in accordance with their own interpretations. Everyone, however, is unable to accept the other person's point of view. Believers seek help from God, priests, or spiritual teachers while atheists search their own hearts and minds for a sense of calm. Both can attain enlightenment at different points in their lives. Thus, according to atheists, the power of the intellect is everything.

Atheism and Agnosticism

In terms of religion, India has a significant amount of heterodoxy. It also appeals to the scepticism prevalent in ancient times and the heterodoxy. For the sake of comparison, Indians have a plethora of religious texts to choose from. It reveals the nation's religious beliefs. Ending with "Who knows?" is a fundamental doubt in the Vedas, which are known as "the song of creation." Who will declare it in this place? How did it come to be? How did this come to be? After the universe was born, the gods appeared. Who knows where it came from? – Only the one in the highest heaven, who looks down on it, understands how it came to be — perhaps it formed itself, or perhaps it didn't – or perhaps he didn't know." O'Flaherty, J. (1981, pp. 25-6). As a result, Indians are naturally sceptical.

Atheism can be defined as a position that rejects the existence of a supernatural being. In the preceding section, we looked at some of the causes of scepticism or hostility toward organised religion. The Atheist believes that whatever he or she seeks from religion already resides within him or her. Atheists think that everything in the universe can be satisfactorily explained without the aid of God. Hence there is no need to affirm God's existence in the first place. It is possible to understand the entire cosmos through evolution and scientific cosmology. The existence of a divine being is not required for our existence. Agnosticism does not lead to atheism. I believe that agnosticism is a result of a lack of knowledge about an invisible force. As T. H. Huxley explained, he coined the term "Agnostic" to describe those who, like him, admit to being utterly ignorant about a wide range of topics that metaphysicians and theologians of both orthodox and heterodox schools of thought dogmatize with the utmost confidence as "important." It's a matter of perspective. What exactly does it mean when someone says, "I am an atheist"? After experiencing the non-existence of God, or not being able to find answers in religion and spirituality, the person must have realised that there is no such thing as God. What does the phrase "I am agnostic" mean? An agnostic is someone who doesn't care whether or not there is a higher power. This individual is agnostic about whether or not God exists or does not exist. Some academics classify it as a psychological concept rather than a philosophical concept. It's more of a mentality than a stance. Since a few years ago, atheism has been receiving a lot of attention in academic and philosophical studies. Researchers, thinkers, and intellectuals who call themselves atheists have formed an impressive network to examine the implications of religion and philosophy.

Conclusion

Despite the philosophical nature of the topic, rambling on endlessly about it will not get us anywhere. Is there a problem that has to be addressed before this may happen? Isn't it up to the individual to decide? Belief is something that can only be gained by personal experience, not by observing the beliefs of those around you. Dissecting and responding to reality on the ground is essential. There were some pretty basic grounds given for atheism in this essay. In religious gatherings, no one discusses the origins of religion. To get to the heart of religion, belief, or faith, one must first go to the core of the content. As previously indicated, we do not dispute the presence of futility, but it does not last for millennia. Then what is making customers unsatisfied or not giving them the content in a stated term?

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Tracing the Elements of Romanticism and Spirituality in Rumi's *Masnavi*

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Abstract:

The shining star of the universe, Jalaluddin Mohammad Rumi, has long been acknowledged as the most significant Sufi Mystic Poet. Only the greatest Sufi poetry in the Persian language can be attributed to him. One of the most revered works of Persian Sufi literature, this book is recognised as the most mystifying ever written. It also reveals the many levels of spirituality that can't be defined. His work falls under the category of verse-only compositions without a narrative framework. It provides moral lessons in the form of stories and parables. In order to get his point through, he made a concerted effort to use basic language and communicate it clearly. Knowledge of truth that can't be gained by the senses is an essential principle in spirituality.

This paper's goal is to delve into Masnavi's spiritual side while also exploring its love side. This complex worldly matter can be contained in simple verses that can hold its many intellectual aspects. The beauty of spiritualism is enhanced by the romantic elements that connect the seeker to diversity. It is entirely up to the gardener to make his or her garden stand out in the eyes of the world. An artist who paints on a blank canvas with the magic of their words, much like a poet, is considered a source of eternal life-giving fluid. The planet is a treasure trove of beautiful views and landscapes. It is capable of producing all of the world's beauty.

Rumi has the capacity to create a lasting impression on our minds with a work of actual beauty, whether it takes the form of a tangible thing or a fictional character. You don't just have to experience it once; you have to enjoy it for the rest of your life. As a Persian Quran, Masnavi's unique blend of spiritualism and romanticism has endured in readers' hearts for its essence and entrancing notes.

Keywords: Masnavi, romanticism, real poetry, spiritualism, Sufi poetry

Introduction

For his Persian Quran Masnavi, Jalaluddin Muhammad Rumi, a well-known Sufi spiritual poet, is regarded as the poet of the universe. To become closer to God, each major world religion has its own unique style of doing things. If we have the ability to go inward for reunification with God, we can enter the realm of absolute reality. According to this view, all religions are like distinct rivers, each with its own course and a single goal: to reach the sea. This is evident in Rumi's life and works as well, which is why his messages are so relevant today because they can help fill the spiritual void with a dose of romanticism. During this period of time, when the Mongols had wrecked havoc across Asia, Rumi, an ordinary man, was building the Sufi movement. One family of God may be brought together by his own personal experience, which sparked a worldwide mystical revival. Delivered to all corners of the globe, the message of hope, love, faith, fellowship and amity. The great power contained in spiritual teaching and romantic beauty has lifted enslaved mankind and given them the strength to stand on their own two feet and fight against all of society's evils. Rumi, the author of the Masnavi, referred to as Mawlana, was born in Balkh on September 30, 1207. The name he is known by, Rumi refers to someone from "Roman" Anatolia, which was once known as the "Land of Rum or Romans." His father, Bahauddin, was an excellent speaker and a scholar of considerable stature. Due to political upheaval, they had to move from one place to another until finally settling in Konya. As he progressed through the voyage, he gained new insights and skills. There was a bright spot in Rumi's life when he met Shams of Tabriz; he endowed him with a mystical understanding of the world around him. It is quite difficult to comprehend the relationship in its entirety. Masnavi and Sufi-style lyrical poems are examples of his relationship with Shams. At this critical juncture:

“The face of the Shamsi Din, Tabrizi’s glory, is the sun.

In whose track the cloud-like hearts are moving.

O Shamsi Tabriz, beauty and glory of the horizons,

What king but is a beggar of thee with heart and soul...” (Davis 38)

Poets use words to communicate their thoughts, feelings, and desires about a wide range of topics, including the world around them. Every time we speak, we're conveying deeper meanings with our use of metaphorical language and pictures. Persian mystic poetry has been hailed as one of the greatest periods of literature in the history of the planet. Various literary strategies were employed by Persian poets to enhance their writing and make it more accessible to a broader audience. Metaphors had taken over Persian poetry, making them the primary source of inspiration.

Shams, who appeared in Rumi's life, later built a path for literature on which we can simply walk and strive to grasp every facet of life with new meaning every day. Sham was fully awake and aware of everything going on around him. Like the delicate petals of a rose, he was the same on the inside as the outside. The beauty of its side never diminishes. It had a significant impact on Rumi's life and literary career. An enthusiastic Rumi wanted to know how this creation was made. All of his blessings were given to him for God's sake, and he used them all to reach him. Since his father was a Sufi master, he didn't need Shams to teach him about Sufism. He was born during a time when religious turmoil, warfare, and exploitation were prevalent. He established himself as both a charismatic public figure and a prominent academic. Sufism's theoretical route made him become one of the most influential figures of all time. Many aspects of his life are represented through his "Sama," or "whirling dance," which has a mystery behind it as a true Sufi. A second level of dervishness arose for him when he heard Allah, Allah in the rhythmic sound that sent him into ecstasy and caused him to go into Sama (whirling). Masnavi's philosophy may be seen throughout his works, particularly in the epistemological puzzles of Farid al-Din Attar and Ibn al-Arabi, which he ascribes to the famous Islamic philosophers Farid al-Din Attar and Ibn al-Arabi. The Masnavi of Rumi is a testament to the poet's tireless attempts to make his thoughts and teachings accessible to the masses through a language that is both simple and effective. The stories with vivid descriptions give them a unique flavour, and they are still cherished in the hearts of many people today.

Discussion

The Masnavi is regarded as the world's longest spiritual work by a single author. Due to the fact that there are 26,000 verses spread across six volumes. In the year 1261, Rumi began

writing Masnavi, a collection of poems that fully captured the depths of his complex psyche. When he reached this point in his journey, he was able to overcome the conflicts in his heart and experience the concept of oneness. The feeling of humanity and how to help others have resurrected him on a number of occasions. His pupil, Hisamuddin Hassan Chelebi, begged that he evaluate human circumstances and lead people on the right road. As a result, Rumi conveyed the core of man's inward state and unveil the soul's innermost activities in either a reed poem or another. As his Masnavi deals with these dimensions of the human soul, he argues that understanding the true nature of cosmic consciousnesses is at the core of all religions. Mystical mysticism's route is called the Real Ocean. R.A. Nicholson, on the other hand, viewed Masnavi as a universal particular subsistence for eternity and time.

Masnavi is a song of love and longing for a reunion with the All-Powerful. Rumi's poetic beauty widely disseminates theosophical principles and day-to-day spiritual practise. However, the poetry's true essence was pure spirit, self-renunciation, and a burning desire to succeed.

Rumi, the greatest Sufi Mystic poet in the world, is impossible to categorise. It is impossible to put into words how talented and beautiful he is. As a follower of Sufism, he adheres to the essential principle that beauty and goodness belong alone to God, despite the fact that they can be seen in the phenomenal world's countless mirrors. Quranic expressions and faiths that include 'Ishq' (love) form the basis of his ideology. He prefers to sing love and beauty songs that have multiple layers. His mystical thoughts are symbolically conveyed through the hidden meanings:

“...If for a century your life extends,
Each day it will give new excuses, friends-
False promises it claims are really true;
It tries up all the power left in you.” (Mojaddedi 113)

To sum it up: The Masnavi contains all the pantheistic splendour of poetry like "Psalms," "Hillsong," "The Rose," and "The Smooth Swaying of the Forest," as well as the chill of moonlight. As he crafted a gorgeous bundle of flowers, Rumi covered

everything from the earthly love to the voyage of both physical and spiritual levels to the beauty of the entire border.

“They didn’t have the inner vision too:

Outer eyes are the inner eyes’ reflection,

For outer eyes are under their direction.

You’re in the realm of space now, but before

You were beyond space-open up the door!

In this world of dimensions, you’re not free,

You’re trapped here in check-mate perpetual...” (Mojaddedi 38)

It falls within the umbrella of the supernatural. It reveals the true beauty of the soul's interior while also allowing access to the ultimate goal of a meeting with God.

Romanticism is generally seen as a movement that emphasised nature, the use of emotion, and artistic liberation. In this era of modernity, the poets resisted the scientific approach and modern perspective. In romantic writing, the use of emotion as a means of conveying ideas about nature and mysticism became commonplace. A few examples are the poets' glorification of nature and their use of powerful symbols to express their feelings of misery, grief, and so on. Poets were able to express their feelings through the use of natural symbols. Their fortitude to celebrate their literary career with clear points of view and put these forward, as they look towards words and appreciate the unique originality of their heart, was also a source of inspiration. There was room for them to put more emphasis on aesthetics and come up with fresh ideas for their poems. That's why the women in these photos didn't just show off their own attractiveness; they also showed off the beauty of the entire cosmos. The idea of a solitary existence can come to life in metaphorical language. Exotic elements of history interested them and they expressed their sentiments in a style that seemed attractive and engaging personification in the form of poetry was utilised in their work. ' Everything from birds and animals to the elements of nature had been given human characteristics. His autobiography, which he has been writing since he was a boy, is one of the most fascinating and intensely personalised works of literature. Despite the fact that the word "love" is connected with a variety of other concepts, such as attachment and idealised love, this would

be pure and lovely that may be feasible. A lot of Rumi's best-known writings have these same characteristics. He also incorporates themes of spirituality into his poetry. In essence, Jesus showed us how to find the 'Beloved' or God by practising spiritualism. All of these features may be found in one book, which makes Persian literature more beautiful around the world. Masnavi's romanticism can be seen in these terms:

“... A bird which flies without this Solomon
Loves darkness like a bat and flees the sun.
Join with King Solomon, rejected bat,
So you won't stay forever blind like that!
Walk one yard on the path which leads to treasure,
Then, like the Yard, your step will serve as measure.
Though now you limp and hobble to your aim...” (Mojaddedi 221)

This signifies "Rhyming couplets of deep mystical meaning" in the full name of Masnavi, 'Masnav-yi Ma'. There are a number of stories and parables from the Quran and the Bible in this book. Even he had borrowed a few myths and legends from the past. He'd delved deep into a wide range of topics to come up with his own unique take. In each poem, the thoughts of the poem's author are veiled from view. I believe that Sufism is one form of a tree fruit that comes from this tree. After the Arabs conquered Egypt, they brought with them Greek philosophy, which included the revolutionary idea of Neo-Platonism. They, too, believe that this world is but a semblance of a perfect one. Its philosophy reflects both mysticism and reality. Rumi is regarded as a symbol of worldwide culture and civilization. As a result of his devotion to God, mixed with his poetic character, Masnavi was like a distant star that spoke to people from all walks of life through the language of love. Those who find something of themselves in his words can open their blessed heart to him. Despite the fact that Masnavi and Rumi have become world classics, the principles that have made it a book of spiritualism are based on romanticism. Rumi's magnum opus is still being debated by critics, who question whether or not it is truly a work of art.

Jawed Mojaddedi and R.A. Nicholson are among the translators who have provided English translations of Masnavi. Additional names come to mind, such as William Chittick and

Coleman Barks (to name just a few). Rumi's Masnavi is full of spiritualism and romanticism, both of which are explored in-depth in this study. Until now, I haven't come across a book that focuses on both aspects at the same time. Deep research is required to understand the implications for the future scopes of such beliefs. He's not just looking for the soul's progress; he's also looking for the soul's ascent into human form. He also concentrates on the path of the divine potential of the human soul. Although God cannot be seen with human sight, he held that the inner experiences of God are true. Although Masnavi's work is undeniably excellent, the time has come for us to revisit it from a fresh viewpoint. As romanticism and other movements began to arise following his debut, his own literature contained only a few aspects that had successfully built the groundwork for future streams of literature.

Conclusion

A romantic atmosphere is created in which the 'Atma' may sense the presence of soul in Rumi's work since he was walking on Sufi imprints, which led him to his real philosophy. Because of the combination of such divine love, empathy, and nature that would take place at their wedding for the rest of their lives, he became the poet of hearts who is still alive in the minds of readers today. His Masnavi has a unique and unrivalled richness of emotion that makes it a standout piece. This Sufi saint's ultimate goal was to separate himself from the material world and return to his spiritual home, where he would repose in peace for all time. According to him, all of life is an interaction of two spiritual principles, and he believes this to be true. The personal soul and God are two distinct entities. These two holy principles are brought together in his mystic teachings, which show us the way to redemption. Not only did he have a significant impact on the Muslim world, but he is regarded as a key inspiration around the world. He was well-versed in the religious teachings conveyed via poetry and music. Mystic Sufi concepts and philosophy provided a firm foundation for Rumi's devotees. Inspired by the Holy Quran and Prophet Muhammad's tales, he wrote. According to him, everything is a manifestation of reality. Even if it is presented in a logical fashion, personal experience is the only source of true knowledge. In the next stage of the journey, true love and knowledge based on reality are referred to as spiritual perception, along with nature. Rumi saw these elements in his environment and put them together in a single Masnavi collection. Since then, his philosophy has accompanied humanity on its cosmic journey

toward awakening to the divine love, emotions, and essence of nature that he espouses in his writings.

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**A Study of the Textualisation Process through Linguistic Analysis of the
Written Performances**

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Abstract:

In this paper, the authors take a multidisciplinary approach to textualisation, combining linguistic, textual genetic, and psycholinguistic theories and methods to examine how a text is formed or the textualisation process. They concentrate their efforts on the linguistic exploration of bursts of written language (i.e., the sequences of texts created between two pauses), which are regarded as performance units in and of themselves. In order to conduct their analyses, they use keystroke logging tools to record the writing process in real-time. This results in two corpora: the first contains social reports about children at risk written by professional writers, and the second contains academic reports written by students for a Discourse Analysis course. The first part introduces some of the theoretical issues that serve as the foundation for the Authors' point of view. The second part introduces the criteria for categorising bursts and the theoretical foundations on which they are based. The data are analysed in the third and fourth parts, including a detailed description of the burst classifications. Finally, during the fifth chapter, we examine the possibility of bursts as prefabricated performance units that may be routinely repeated and the variations between production and revision bursts.

Keywords: Textualisation, Textual analysis, Linguistic, Writings

Production and revision peaks and valleys

An introduction that briefly describes the methodological and theoretical issues related to real-time recording and analysis of the textualisation process is followed by a discussion of the conceptual and theoretical frameworks that serve as a foundation for the analysis of textualisation through bursts of written language in Chapter 1. In their definition of writing,

Cislaru and Olive describe it as an interactive and nonlinear dynamic activity, with the written word representing the outcome of a recursive usage of cognitive processes. As a result, they view texts as relational networks with topological and chronological dimensions: the process of writing a text is chronologically linear, but it is nonlinear in terms of the topological dimension.

They distinguish between macro and micro-segmentation to further examine the dynamic nature of written communication. In-text analysis, micro-segmentation refers to text sequences that result in variations between different versions of a text, whereas micro-segmentation refers to the different segments of text that are produced in a single session, i.e. the bursts (*jets textuels* in French), which are based on the writers' behaviour and are independent of how the analyst segments a text in a text analysis session. As a result, micro-segmentation makes it possible to trace the gradual creation of a text with pinpoint accuracy (i.e., textualisation).

Chenu, Pellegrino, Jisa, and Fayol (2014) determined that a 2-second pause threshold should be used to segment texts because there was no consensus in the literature on what should be utilised to separate texts. According to them, this threshold appears to be adequate for the study of burst content since it allows for identifying levels of combinatorial complexity in burst material.

Finally, the writers distinguish between bursts of output and bursts of revision: Production bursts follow both the chronological and topographic linearities, whereas revision bursts are both historically and topologically linear, but not both at the same time. Following these considerations, Chapter 1 describes the key properties of the corpus and the characteristics of the bursts that the authors will analyse in the following chapters.

Because of the dynamic and non-fixed nature of bursts of language, it is difficult to establish a theoretical framework that can be used to analyse the content of bursts of language in isolation. As a result, in Chapter 2, the authors go over the hypotheses that may be relevant to the study of bursts and how they came to be. It is discussed, for example, the concepts of chunking and automatism as well as entrenchment and prefabricated units, with the transversal idea that textualisation is dependent on two main general mechanisms of language production: direct retrieval from long-term memory of pre-constructions and generation of

new units of language. Furthermore, in order to properly grasp textualisation, Cislaru and Olive assert that it is essential to distinguish between a text and its texture (i.e. all relations between the units of a text which contribute to the configuration of the final text as a single unit). To this end, it is critical to examine how burstits are organised and interconnected and how they may serve as a primer for subsequent bursts.

Bursts have an internal structure that can be observed.

Bursts are the subject of Chapter 3's first section, which questions their internal linguistic structure. Because of their high heterogeneity, Cislaru and Olive categorise bursts according to their syntactically saturated degree. Unsaturated bursts (which do not have a complete syntactic form) are not considered unfinished segments that need to be completed but rather primes that offer various possibilities. For evidence, the authors give several frequent unsaturated bursts with a syntactical opening, such as bursts that end with a preposition, a determinant, or a verb, to support their thesis. These bursts, in reality, serve as opening bounds for a variety of semantic, syntactic, and lexical options, all of which predict the relationships between bursts that the researcher will have to discover in the future. Furthermore, writing establishes a hierarchy between different parts. After that, the authors show that, rather than constructing grammatical categories for bursts, bursts can alternatively be categorised according to their functional qualities, which they call functional characteristics (e.g., theme-rheme dimensions, grammatical functions).

Bursts with heterogeneous contents or forms are the subject of Chapter 4. Such bursts are formed with pieces that would normally be analysed individually in linguistics (for example, elements separated by a point) but which prepare relations with prior or forthcoming bursts, which are referred to as junction attractors by the authors of the paper (*attracteurs de jonction* in French). Specifically, Cislaru and Olive look for bursts that contain punctuation (e.g., a comma or a period), textual organisers (e.g., conjunction), or anaphoric references in order to achieve their goal of increasing comprehension (such as demonstrative and possessive pronouns). The bursts examined in this chapter are primarily concerned with text cohesiveness and coherence characteristics, two of the most important parts of what makes a text unique. Because pre-constructions for priming content will be incrementally added in the following burst, it is possible that a burst structure will overlap with another burst structure in

the future. According to the authors, this shows that the semantic goals of textualisation support the writers' writing performance.

Routinisation

In the continuation of this chapter, focusing on the process-product interface, Cislaru and Olive investigate how bursts of language may be the expression of lexical packages, linguistic routines, automatisms, prefabricates, or pre-constructions, which should be retrieved as a block in long term memory (i.e. as entrenched constructions) in order to be retrieved as a block in long term memory (Chapter 5). They begin by determining whether bursts of written language contain repeating segments of texts, which have been characterised in the literature as prefabricated structures. If they do, they proceed to the next step. According to the Authors, writing does not take place on a blank slate; rather, it makes use of what they refer to as *déjà-là* (already there), the concept that some units of language are ready to be used and that writers rely on their knowledge of the genre and domain they are writing about, rather than starting from scratch. They demonstrate a minimal correlation between bursts and repeated segments, implying that repetition or frequency alone is insufficient to induce routinisation in the brain. They then compare the content of bursts to specific lexical bundles that are known to behave similarly to routines. They demonstrate that these types of linguistics procedures are in fact frequently developed in short bursts of time. The researchers also demonstrate that some bursts function as procedural routines, such as those that conclude with consequence connectives (e.g., hence, therefore). While exploring the *déjà-là* of text composition, the Authors conclude this chapter by presenting some studies of revision bursts, which they believe are important.

Conclusion

To summarise, the novel and extremely intriguing technique that the authors have used to identify the analysable linguistic units distinguishes this book from others. First and foremost, they have carried out a linguistics analysis of portions of texts that have been recognised by examining writers' actions. To begin with, Cislaru and Olive examine the language in the context of usage grammar and employ an inductive method to determine the distinctive linguistic characteristics of bursts of written language. As a result, they explained how the link between the bursts results in creating a text and how a text is not simply the sum of its

elements but the product of a global communication endeavour that is semantically guided and syntagmatically restricted.

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A Critical Appreciation of Selected Fictions of Manju Kapur

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Abstract:

Manju Kapur is a well-known female author in Indian literature. She is often recognised as the brightest star in the Indian English-language literature scene. Matrimony is the cornerstone of a family, which comprises of a couple and their offspring. Social institutions such as marriage have been around for a long time and have proven to be the most strong in linking people together in various ways, such as husband and wife, mother and daughter, sister and brother, and so on. Weddings have been used to unite kingdoms in the past. When a woman is considered to be at home, it shows how closely tied domestic life is to one's identity as a "woman." The topic of marriage and the consequences of marital discord are brilliantly represented in the works under discussion. A Married Woman, Difficult Daughters, and Custody are just a few of Kapur's works that explore the complexities and ramifications of marital strife. I'm writing this paper to attract attention to the theme of marital discord and its effects in Manju Kapur's A Married Woman, Difficult Daughters, and Child Custody.

Keywords: Consequences, Domestic life, Intricacies, Self-identity, Marital discord, etc.

Introduction:

Topical treatment reveals a striking resemblance between Manju Kapur's fiction and that of her male counterparts. Because she was a woman writer, she focused on some of the issues that women, particularly Indian women, face on a daily basis. Themes of marriage, family relationships, mother-daughter relationships, spouse-wife interactions, separation, and extramarital relationships are common in their work.

Manju Kapur's writings frequently deal with marriage as a major plot point. In today's marriage, several shades of collaboration are expected, appraised, and experienced. Some characters get married for social reasons, while others get married because they feel

imprisoned in a marriage and want to get out, while yet others find a way to make their marriages work no matter what the circumstances. More than just two people, a marriage in India is a union of two families, family members, and the whole public. One can assume that marriage in India is heavenly based on the rituals performed at the wedding. Indian weddings, like 'Swayamvara,' have a historical basis. The bringing together of two worlds was once again the responsibility of marriage. Both positive and bad features can be found in the idea of marriage as a family event

I. A MARRIED WOMAN

All human civilizations have a unique manner of organising a marriage. Human relationships are some of the most profound and complex in existence. In a relationship, a spouse should be your closest friend, your best accomplice, your most caring friend, and your most reliable source. Indian weddings, like 'Swayamvara,' have a historical basis. In the past, marriages were also responsible for bringing two worlds together. In his essay *The Subjection of Woman*, John Stuart Mill makes an allusion to the ideal marital partnership, writing:

What marriage might be on account of two people of developed resources, indistinguishable in conclusion and purposes, between whom exists the best sort of balance, likeness of forces and limits with complementary predominance over them-so each can appreciate the advantage of admiring the other and can have then again the joy of driving and of being driven in the way of improvement. . . I keep up with the proudest conviction that this and this is the perfect marriage (4).

Orchestrated marriages are generally accepted in our society and are viewed as a lucky predetermination of an individual's life after or following the age "marriages are planned in paradise" in our culture. Feminist advocate Simmon de Beauvoir states, "Marriage is a fate often offered to women by society. (1). Publicly, the connection between a man and woman is defined by their master-planned marriage. There are two people, each with their own set of circumstances, customs, and dispositions, who are forced to coexist.

In Manju Kapur's anecdotal universe, where different shades of partnership are predicted, judged, and experienced, marriage is one of the most important issues. To expose the cruel and corrosive reality that lies under the pretty window decorations of married life, Kapur is

known for peering into the lives of married women. Almost all of Kapur's works are about marriage or the experiences of a married lady. Marital discord and its results can be handled by Manju Kapur, who is physically capable of doing so. Kapur's second novel, titled *A Married Woman*, focuses on Astha, who is married. As a marriage drama, it explores marital discord and its consequences in a notoriously unstable milieu. The first point of reference in the novel indicates when young females should be married. Astha's mother depicts her daughter's growth with photographs of natural products. Astha's parents had the following conversation: It was the mother's opinion that there was a time for everything. The blossoming of the young lady has now reached its pinnacle. When the natural product is ready, it must be harvested. If she joins the wrong group, we'll be wringing our hands afterwards. If she gets married at this age, she won't have a hard time altering her mind later on down the road (5).

When they make the adjustment, they have the opportunity to soar into a life of hardship and disappointment in their marriage. Also, Astha's mother has taken the decision to move to Ashram so that she will not be a burden on her daughter, and Astha is shocked. She feels guilty for her mother's behaviour because she is the only kid. Relationships are meaningless to Astha, who is dissatisfied with her marriage. On the other hand, Hemant is a decent housemate, but he frequently criticises and defies Astha's wishes. As a result of her husband's infidelity, Astha in *A Married Woman* seeks out same-sex love. Many aspects of Astha's relationship with her husband are represented in the strength of their relationship rather than their affection (8). "She had a decent childhood, but everything was acceptable because nothing was addressed," she says. "She gets it. It was" impossible to shake this pontoon. A painting of this should be made and hung on the divider so she can see it every day and night..." The only hands capable of shaking the pontoons were those that had a firm grip on money and felt it pass through their fingers. Hers was "different" (9).

II. CUSTODY

It is the narrative of a marriage that is shattered by a totally and socially improper affair in Kapur's fifth novel, *Custody*. They discuss marriage in its worst form followed by the joyous conclusion of a divorce. The conflict between the parents' authority and that of their children arises when a marriage fails and the two get separated. Reflects the current marriage's all-

encompassing turmoil. The writer's ability to capture the emotions of love, loss, and betrayal is unmatched in literary history. On New Year's Eve, Ashok and Shagun are partying in the backstreets of South Delhi, where the narrative begins. The scene between a husband and his wife isn't exactly an affection-inducing one, however between a wife and her significant other, it's as follows:

January first, 1998, the couple lay among recolored sheets and crunched quilts, eyes shut, legs curved together like the tied parts of a low developing tree. . . In the long run, they hauled each other off the bed and into the restroom. They abhorred this, they . . . they washed and dressed, essentially detested it. Be that as it may, they had stayed faithful to their commitment; they had proclaimed the New Year by having intercourse (11).

Kapur introduces adultery as extramarital affairs on the opening page of the novel to draw out the result of marital dissatisfaction. This marriage was made in a regular way: he was the one with great prospects, and she was the magnificence, as it is stated by its author at the opening of the narrative. Awe-inspiring was the combination of intelligence and quality. It's hard not to see Raman as an archetype of the tenacious man. A father and a husband who goes out into the world to battle and earn money for his family is what we picture him as in the beginning of this tale. He seemed to have filtered his personal life through billows of vulnerability throughout the course of his professional life. Nothing seemed to be going right for Shagun at the time. When Shagun approaches her thirties, she gets pregnant again. Because of her inherent freedom, she will never again require shackling. In a few months, I'll turn thirty. I don't want to start from the beginning again with Arjun's liberation. In order to raise a child, is it necessary to always be in close contact with them?

In the novel *Custody*, Raman's marriage does not end in divorce. Ishita has suffered a setback as a result of the split of her marriage and the new consequences that have ensued. Due to her inability to have children, her marriage was terminated. She's been to:

III. DIFFICULT DAUGHTERS

In this epic, the three stages of womanhood represented by Kasthuri, Virmani, and Ida are just a few examples. This novel's protagonist, Ida, recalls her mother's upbringing to her uncle, according to her uncle. Kapur gives her female characters a strong sense of tradition

while also incorporating current events into their personas. While Sakunthala is used to refer to the protagonist of this story, Virmani, in the prior classification, Sakunthala is used to refer to her cousin. These two female characters undergo major changes in Kapur's work. Her health deteriorates since she has eleven children, and Virmati's mother, Kasthuri. Regardless of the circumstances, her significant other appears to have little interest in her. She does not use her equal rights to their full potential. Because of this, she is compelled to become the mother of a whopping kid. Equal rights haven't been a topic of conversation between them. Harish marries Virmani, his second wife, and they have a child. However, he fails in his attempts to persuade her to terminate the pregnancy. There is an instant transformation in her appearance. Despite the fact that she loses her identity and position in the public light, she works hard to carve out a space for herself on her own. In spite of this, she is highly confident and her rebellious spirit encourages her to stop the teacher from sexually abusing her.

When it comes to her mother, Virmati has a soft spot for her because of the way she raises her daughter Ida. Despite her best intentions, she fails to be an empathetic parent to Ida. As a result, Ida is able to feel the negative consequences of her newfound independence. Ida, who is the daughter of Virmati and a member of the third era, is fighting for her identity, dignity, and self-assurance. She is the one who defies the rules of the formerly male-dominated society. Virmati's "Difficult Daughter," Ida, becomes a regular little girl as a result. Virmati life is around getting everything done for the family.

In Manju Kapur's *Difficult Daughters*, Virmati acquires a prominent role in dealing with her family. When it comes to her family, Virmati takes on the role of a second mother. She fulfills all of the duties and responsibilities typically associated with a male beneficiary. Helping her ill mother with household duties and studying for her exams take up most of her time. She aspires to lead a fulfilled life and become an independent woman in her own right. Her pursuers see her as a formidable lady because of this.

Virmati's cousin Shakunthala lives in Lahore on her own. For the sake of her own happiness and well-being, Virmati has decided to live her life on her own terms. Visits the houseplant collection of Virmati, where the germ of independence is found. It is Sakunthala's lifestyle that she must copy. As an example, she absorbs so much from Sakunthala that she tempts her against her own boundaries. Anti-conventional and anti-progressive Virmati is at war with

her. Virmati's father, Sakunthala, encourages her to become independent and self-sufficient. Wearing traditional clothing and performing traditional rites are not the norm for these two women.

CONCLUSION

Kapur has done an excellent job of capturing marital discord and its ramifications in these two pieces. In Jane Austen's books, marriage is a common motif. In her approach to marriage and marital strife, she reached an apex. Both novels feature a group of white-collar Indian women caught in marriage who secure different kinds of homes for themselves and their families through an agent gathering. Every possible reason for her to get married is laid out in her idols, as well.

For the sake of a man-centric Indian culture or norm, Kapur paints women as victims of assault. Accurately portraying the hardships faced by females in the womb, Kapur also depicts the plight of Indian women. Manju Kapur's paintings show the dominance of the mother more than the father. Kasthuri puts Virmati in charge of the household. When her father awoke her, he gave her the tools she needed to focus even more. When Astha's mother compelled her to marry, she has more faith in Hemant now than she did when Astha was single. Due to Sona's adversity, she doesn't give a second thought to Nisha. Motherless Nina is raised by her mother on a shoestring. As a result, Nina finds herself alone at this point. Shagun, on the other hand, rejects any interference from her mother over her marriage. Ishita and her mother attend the wedding. However, Suryakanta dismisses her desire to live with her after ridiculing her for her inability to produce. When it comes to their marriage, it becomes evident that their mother is in charge. In the face of adversity, they maintain a strong sense of self-identity and a desire to exhibit their individuality.

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**An Analytical Study of Imparting English and other Skills through
Traditional Teaching Methods and Activity Based Methods**

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Abstract:

Communication skills become increasingly important with the birth of a child; the capacity to communicate, listen, question and write with clarity and conciseness are required for everyone at some point in their lives. The likelihood is that you will come into contact with a diverse range of organisations and institutions during your life, including shops, businesses and government offices, as well as schools. Good communication skills may make these conversations less stressful. They can ensure that you are able to convey your message calmly and clearly while also considering the reactions. On the other hand, poor communication skills can sour connections at all levels, from the professional to the personal, and make your life much more difficult. Therefore, to ensure that communication skills are learned and applied effectively in most disciplines, it is mandated that they be taught as part of the curriculum in most fields. However, the topic of how to teach communication skills in the classroom emerges in the reader's mind. The difference between the two is that we have only theory on one side and on the other side we have theory followed by practice. However, whether of these two is more beneficial to kids is debatable. This paper entitled Communication Skills: Theory and Practice seeks to determine the most effective method of teaching and acquiring communication skills in the classroom. It is divided into two parts: theory and practice.

Keywords: Communication, Practical, Theory

1. Introduction:

When it comes to human life, we can't imagine it without thinking about communication, which is the lifeblood of every individual. It has the ability to motivate you to do anything in your life. Shirley Taylor (n.d.) describes herself as a "serial entrepreneur." Communication

provides us with the ability to comprehend and be comprehended by others. These can include but are not limited to effectively communicating ideas, feelings, information, or emotions to others, actively listening in dialogues, encoding and decoding critical feedback, and public speaking, to name a few examples. On the other hand, misunderstanding can result in poor communication, which can result in a variety of problems (Career Guide, 2019).

Additionally, one of the most important life skills is the ability to communicate information or ideas effectively, precisely, and in an intended manner, which should not be overlooked. It is recommended that you never wait until it is too late to start working or develop your communication skills, as you may likely find that you increase your overall quality of life (SkillsYouNeed, 2020).

It is expected that you will be able to communicate effectively with a diverse group of people while maintaining contact, use a shifted jargon and tailor your language to your audience, listen effectively, present your thoughts clearly, compose clearly and concisely, and function admirably in a group setting. A considerable number of them are fundamental abilities that most managers seek in their employees (SkillsYouNeed, 2020).

Furthermore, because of the importance of communication skills, the topic connected to them is introduced on a mandatory basis in the majority of sectors. However, the topic of how to teach communication skills in the classroom emerges in the mind of the reader. The difference between the two is that on one side we have only theory and on the other side we have theory followed by practise. However, whether of these two is more beneficial to the pupil is not clear.

Science and fun for kids (2016) stated how theoretical knowledge entails learning anything through the use of a textbook, which contains stuff that has already been accounted for without including a practical approach. It helps you realise why one method is successful while another is ineffective in your situation. Theory instructs you through the observation of others' experiences. When you see something in relation to a larger whole and comprehend the why behind it, theoretical knowledge can help you gain a more profound understanding of what you're looking at. Practical means that you obtain knowledge through hands-on practise. Theoretical learning is concerned with the content of the information, whereas practical learning is concerned with the method by which the knowledge was acquired. Insightfully,

theory is intangible, but practical experience makes it tangible by putting those talents to use in real-world situations and situations.

2. Review of Related Research:

According to Nilsson (2017)'s research paper, a synergy between theoretical and practical knowledge, has the potential to transform teacher education into an arena for joint theoretical and practical knowledge development, where both are equally important in educating tomorrow's educators.

The authors of a recent research paper, Nováková & Giertlová (2016), stated that the educational process is realised not only through theoretical teaching, but also through practical work outside of school, where children acquire practical work experience, gain an understanding of working habits, learn to treat the land with respect, think ecologically, and construct their own value ladder. They concluded that

The site "Ecole Globale" (2019) examined the relevance of both practical and theoretical knowledge, and how they are intertwined in their importance. In spite of this, practical education provides a thorough understanding of things that are easily accepted by individual minds. Although theoretical knowledge is valuable, it is rendered ineffective if it is not put to practical use. As a result, the only option to improve the education system is to have a balanced mixture of theoretical and practical knowledge.

According to the publication "Scienceandfunforkids" (2016), in order to have the best learning experience possible, one should receive both practical and theoretical knowledge. Practical education is ineffective if it is not accompanied by theoretical education. If you are familiar with the theory, you can practise with greater confidence. As a result, both educational paths are more effective in achieving competency.

3. Research Objective:

1. To study the feedback of students of School of Physiotherapy 3rd semester at P P Savani University about the Communication Skills Subject

4. Methodology:

The Communication Skills course at P P Savani University was completed in 45 hours by the third semester School of Physiotherapy class, which included a one-hour theoretical session and a two-hour practical session. They were given a feedback form to fill out at the end of the semester.

5. Result:

P P Savani University's 3rd semester School of Physiotherapy has 59 participants for the study, which was done in 2019-2020.

Table 1: Subject experience

Have you ever gone through this type of subject (Communication Skills) before?	Frequency	Percent
No	31	52.5
Yes	28	47.5
Total	59	100.0

Students in P P Savani University's 3rd semester of Physiotherapy were 59 in the academic year 2019-'20, according to Table No. 1's data on the student experience. In total, 31 of the 59 students had never taken a Communication Skills class before, while 28 had previously taken a Communication Skills class.

Figure: 1 Approach for teaching communication skills in the classroom

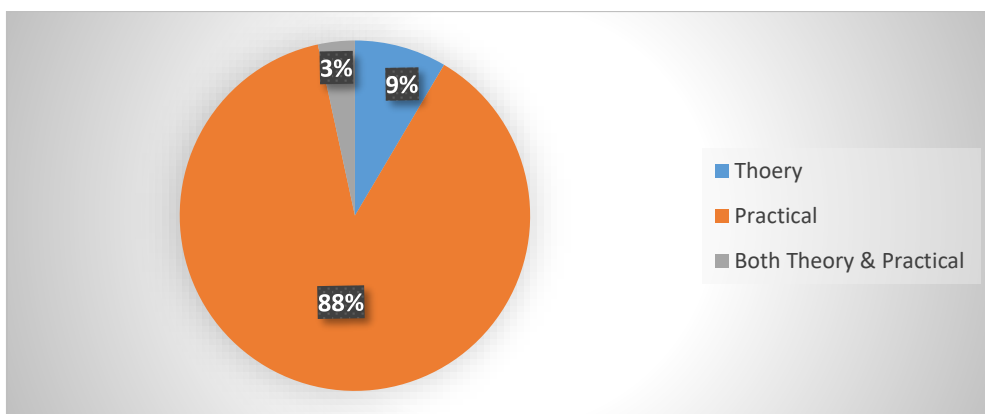


Figure 1 depicts many methods for teaching students how to communicate effectively in the classroom. During the communication skills lesson, students were questioned about what they wanted to learn in the classroom. Only two students (3%) said they were interested in both theory and practical out of 59 who took the survey, with 52 (88 %) saying they preferred the classroom experience. Five (9 %) said they preferred the classroom experience over both theory and practical.

Table: 2 Experience of different approaches in learning Communication Skills Subject

Item	N	Minimum	Maximum	Mean	Std. Deviation
Practical is more useful in learning than the theories well. Do you agree with this statement?	59	3	5	4.27	.691

A variety of techniques for the study of Communication Skills are shown in Table 2. Students were quizzed on whether the hands-on experience was preferable to studying theorems. Table 2 shows the questions with Likert scale replies. Averages of 3.5 or higher are regarded as high use or positive attitude, while averages of 2.5-3.4 are considered medium usage or support, and averages of 2.4 or lower are considered low use or support. As a result, the students' responses indicate that doing rather than reading is the best way to learn, and their mean score of 4.27 and standard deviation of 0.69 reflect this.

Table: 3 Preference for Teaching Scheme of Communication Skills subject

Item	N	Minimum	Maximum	Mean	Std. Deviation
Each practical must be conducted after the theory which was done by our subject teacher in the classroom. Do you agree with this statement?	59	3	5	4.44	.565

Table 3 depicts the most popular Teaching Scheme for Communication Skills and students' preferences for the subject matter. Our topic teacher taught us theory in the classroom, and students were asked if practicals should follow. Table 3 lists the questions with Likert scale replies. Averages of 3.5 or higher are regarded as high use or positive attitude, while averages of 2.5-3.4 are considered medium usage or support, and averages of 2.4 or lower are considered low use or support. A significant degree of agreement was observed from the students' replies, with a mean of 4.44 and a standard deviation of 0.56, that each practical must follow the theory presented in the classroom by our subject teacher.

Table: 4 Effectiveness of Communication Skills Subject

Item	N	Minimum	Maximum	Mean	Std. Deviation
After undergoing this subject, I learnt how to communicate effectively. Do you agree with this statement?	59	2	5	4.31	.676

Effectiveness of Communication Skills Subject is depicted in the following table. After completing a course on communication skills, students were quizzed on their progress. Table 4 lists the questions with Likert scale replies. Averages of 3.5 or higher are regarded as high use or positive attitude, while averages of 2.5-3.4 are considered medium usage or support, and averages of 2.4 or lower are considered low use or support. Students' responses reveal that they improved their communication abilities as a result of taking a communication skills course, as evidenced by their high agreement on a mean score of 4.31 and an SD of 0.67.

Figure: 2 Recommendation of the Communication Skills subject

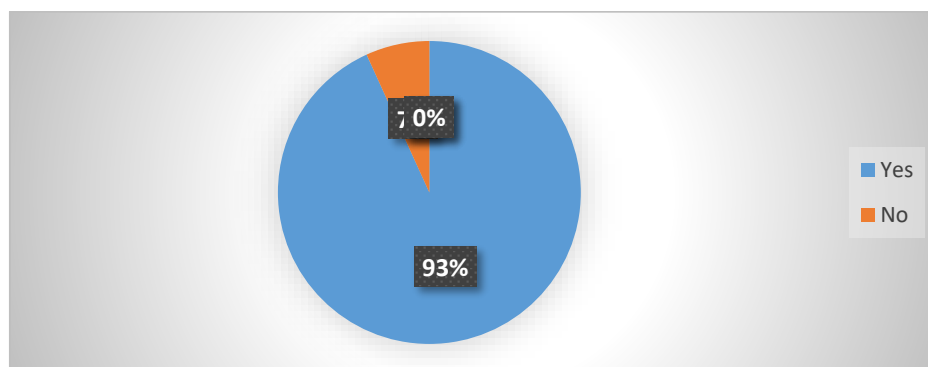


Figure 2 illustrates why the Communication Skills course is highly recommended. There were 55 (93%) good responses from the 59 students, and only 4 (7%) negative responses.

6. Conclusion:

Based on the feedback received from students, it is apparent that a communication skills subject must have practical components. As previously indicated, the second method of teaching can be used, which is theory followed by practical experience, because both practical and theoretical experiences are complementary and each has its own significance in the learning process. In order to master a field, it is vital to have both theoretical knowledge and practical skills. Although theoretical learning is beneficial, it is pointless if that knowledge is not put to use in the real world. As a result, it is critical to apply theoretical information in real-world situations; otherwise, there is no use in gaining theoretical knowledge. Consequently, in order to have the best learning experience possible, one must gain both practical and theoretical knowledge. Practical education is ineffective if it is not accompanied with theoretical education. If you are familiar with the theory, you can practise with greater confidence. As a result, both educational paths are more effective in developing communication skills.

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Writing Skills: Stages of Development - A Book Review

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Taking a comprehensive and multifaceted approach to writing growth, this book digs into the nature of writing development. Even though a significant amount of research has been done in writing development, the majority of these studies have been undertaken on specific populations or age cohorts. This research has also been undertaken from several theoretical perspectives, which is another benefit. As a result, there is a paucity of theories in writing development that can assist researchers and teachers in improving students' writing development in a comprehensive manner. This book aims to lay the groundwork for such a theory by connecting various perspectives on the development of writing skills. Beginning with the premise that writing development is an integrated component of learners' whole life experience rather than occurring in a specific context or set of circumstances, the writers proceed from there. Each section of the book is broken into three parts. All write the first portion of the authors as a communal effort. It provides an outline of the book's contents and the rationale for choosing a multidimensional approach in the understanding of writing development in the first chapter. The writers also propose a set of principles to define the complex nature of writing development across one's life span. The second section examines changes in writing and writing perceptions across time from various angles to understand better (e.g., cognitive, linguistic, socio-cultural). Finally, there is a discussion of how a fragmented understanding of writing can negatively impact educational curriculum and policymaking. The third section concludes with a concluding chapter in which the authors propose future study lines to investigate the interplay between several writing dimensions in greater depth.

Contents

As discussed throughout the chapters, writing growth is defined as a change in the way we use writing (e.g., in terms of writing abilities or purposes) resulting from a conscious attempt

to change. Because development takes place in the context of the learner's life, writing does not develop in isolation but rather in close connection with other types of development in the learner's environment. The following is the structure of the book according to this viewpoint.

Section 1: The Scope of the Project

This part is divided into two chapters. The first chapter provides a thorough examination of the multifaceted character of the writing development process. From a cognitive perspective, writing emerges from the learners' internal resources, whereas from a linguistic perspective, the emphasis is on the writer's handling of language resources and how they are combined. According to the social perspective, the utilisation of these resources occurs within the context of interpersonal relationships. Finally, the development of writing within cultures is mediated by historical and cultural processes. To conclude, from a historical perspective, Current educational policy and practice tend to ignore some of these views, resulting in descriptions of writing development that is both incomplete and inaccurate. The chapter thus contributes to the need to challenge policy and practice by advocating for a global concept of writing that brings together a variety of viewpoints.

Chapter 2 builds on the previously stated interactive and multidimensional perspective to produce a set of writing development principles applicable across various theoretical orientations and circumstances (see Chapter 1). These principles provide a complete description of the writing growth process, allowing instructors to guide students more effectively. Specifically, the first principle addresses writing as a social tool that brings people together as community members and that adapts in response to shifting social demands. The second principle concerns the complexity of writing development, which necessitates the coordination of numerous abilities and cognitive processes within the learner's mind to be accomplished. The third principle is concerned with the variety in the evolution of writing. Writing trajectories are anything but linear, and they differ both within and between individuals. According to this idea, the writing tools that writers employ are defined by social and historical developments. The fifth principle is concerned with the ways through which cognitive systems are changed in order for them to be utilised for writing purposes. The sixth principle is concerned with the interaction between writing development and other growth forms, such as speech or reading development. Finally, according to the

seventh principle, educators should use a diverse range of linguistic resources to simulate the production of meaningful written writings better. In conclusion, the eighth principle proposes a new school curriculum that considers the variability of children's writing growth. The ideal situation would be for these eight principles to guide and encourage educational change.

Section 2: Perspectives on the Development of Writing Across the Lifespan

This section is divided into eight sections. A full description of writing development in early childhood is presented in Chapter 3, founded on two premises: first, literacy acquisition begins very early in life; second, writing development may be researched long before infants employ standard written forms. 139 youngsters between the ages of 2 1/2 and 5 years old participated in the study, which included a cross-sectional analysis of their written work. According to the findings, different dimensions of writing progress through different stages of growth. In contrast to letter-sound correspondence, conventional directional patterns arise earlier in development, suggesting that grasping conventional writing direction is less difficult. Children may associate a picture with a vocal message as early as three years old, but it is not until they are approximately four or five years old that they can assign meaning to their printed marks. In addition, the author conducted a three-year longitudinal analysis of the writing progress of ten students, which is available online. Suppose the findings from both studies are taken together. In that case, they show that writing development follows a linear route between age groups, but it follows distinct trajectories within a single person. Rowe concludes the chapter by emphasising the importance of variability in writing development as a key topic in writing study.

The development of pupils' abilities to construct meaning through linguistic resources is the emphasis of Chapter Four. Schleppegrell and Christie present several texts created by K-12 English speakers to illustrate meaning-production throughout the school years. The writers rely on Systemic Functional Linguistics (SFL) as their underpinning theory when it comes to writing development. Theoretically, lexical complexity progresses from a rudimentary grammar in early childhood to a consolidated grammar of abstraction in late adolescence. They present four categories of meaning-development along with examples of language resources to promote their evolution: (a) objective expression of the writer's thinking; (b) controlled and sophisticated use of themes, understood as elements to place the clauses within

their context; (c) density of students' texts, which increases as the writer includes additional information to guide the reader (e.g., time, space, background, etc.); and (d) abstraction of meaning from the writer's thoughts. This chapter strongly emphasises the importance of the various topics taught in school, particularly mathematics. As children progress from elementary to secondary education, increased differentiation across courses increases. Each discipline has its own set of objectives and the need for specialised terminology. This specificity aids kids in developing a variety of language resources that may enable them to participate in a variety of social contexts in the future. The authors examine the ramifications of SFL towards the end of the chapter which follows. From the standpoint of research, SFL provides methods for determining which language resources writers employ to fulfil their communicative objectives. Teachers and policymakers can utilise this extensive description of writing development to design learning and assessment tools, which is particularly useful from an educational standpoint.

In Chapter 5, Berninger et al. investigate how developing writers' perspectives of writing vary throughout their writing careers. These impressions and writing difficulties are discussed with one another by the authors. The authors give two descriptive studies concerned with the writer's self and how it is influenced by his or her upbringing. First, typically developing children in Grades 1, 3, 5, and 7 recounted what writing was like for them in the first experiment. The findings revealed that, while students did not adapt their descriptions to the audience, they did include: (a) references to cognition or executive functions only in the upper elementary grades; (b) references to language or emotions that appeared earlier but became more complex over time; (c) references to the sensorimotor domain that decreased throughout schooling; and (d) references to specific writing skills (e.g., spelling) as well as the relationship between writing and cognition. Student perceptions of writing were examined in a second study, which included children with severe writing difficulties in the 4th through 9th grades who had received computerised writing training and were asked about their attitudes about writing. Despite their challenges with transcription, these aspiring writers claimed that they enjoyed their writing activities. They also emphasised the importance of student-teacher bonding in learning to write. Lastly, the authors suggest further investigation into the influence of the writing environment on students' perspectives and the use of numerous ways to assess these impressions in the future.

In Chapter 6, we understand adolescents' attitudes toward academic writing in secondary school. According to Campbell and Jeffery, such impressions are examined in terms of agency, defined as the ability to act as an active agent in writing. The authors analyse the interviews and writing samples of 63 sixth- through twelfth-grade students who participated in the National Study of Writing Instruction (NSWI). The researchers wanted to compare the perceptions of L1 greater achievers, L1 lesser achievers, and L2 students to find out how they differed. Students' opinions of writing at school, their confidence in their writing skills, and their comprehension of the purpose of writing can all be categorised into three categories based on the findings. Older pupils were more likely than younger students to offer positive opinions, for starters.

Furthermore, L1 authors reported more pleasant feelings than L2 writers consistently. For the second time, higher-achieving L1 students reported feeling more confident in their writing abilities than lower-achieving L2 and L1 students. However, this last group had the lowest level of self-confidence of all the groups. Third, higher-achieving L1 students appeared to have a better understanding of the fact that each discipline has a specific writing goal. However, L1 poor achievers and L2 writers, on the other hand, displayed a limited awareness of the various writing purposes across different fields. Finally, the authors emphasise the necessity of engaging students in meaningful writing projects that allow them to express their knowledge and their thoughts and experiences to a range of audiences towards the conclusion of the chapter.

Chapter 7 provides recommendations for increasing the visibility of writing in the school curriculum. Murphy and Smith use curricular diversity as a starting point to explain why writing receives differing levels of attention in different schools and classrooms across the country. The varied understandings of writing and techniques for teaching writing appear to impact the diversity of curricula. Therefore, the authors propose and demonstrate three game-changers for effective writing instruction: (a) collaborative writing to encourage knowledge-sharing, (b) new technologies to give proper scaffolding, and (c) activities to individualise each student's curriculum. In order for these methods to become a reality, it is necessary to invest in the professional development of educators. Teachers should be supplied with responses that are tailored to their individual needs. This can be accomplished through

chances for collaboration, for teachers to become researchers of their teaching techniques, and for teachers to write about their experiences. To close the chapter, the author emphasises the necessity of paying attention to what teachers have to say. In particular, the authors assert that educational problems must be addressed from the inside out, from the perspective of what is taking place in the classrooms.

Working adults' writing development is examined in Chapter 8, predicated on the premise that literacy and human development are inextricably intertwined. The phrase 'life-course development' emphasises the bidirectional relationship between changes in one's surroundings and changes in one's personality and development. Because of the social changes around human beings, individual literacy is portrayed as a result of these developments. The author investigates the evolution of adult writing skills through the analysis of interviews with 60 working people. A discussion of three major features is presented, each demonstrated with multiple examples. First, writing development is directly tied to the job and manifests itself as a product of the workplace to begin with. As a result, the way writing develops is dependent on the function that each individual plays at work. However, because roles are dynamic and partly defined by the corporate structure and the connection with other employees, they are a source of variation in the development of adult workplace writing. Second, historical events have an impact on the development of writing. Situations in society, culture, politics and the economy encourage the creation of new text kinds and the modification of existing ones. One illustration of this relationship is the widespread use of new technology, which, among other things, demonstrates the reciprocal relationship between adult writing growth and historical eras. In the third instance, individual dispositions impact one's growth. Dispositions are defined as personal views about how to make progress in life that are formed due to the experiences that a person has had. As a result, early life experiences impact the writing preferences of adults. Finally, the chapter proposes that, in light of what is now known about adult writing development, further investigation into how writing should be taught in schools be undertaken. If we focus just on student writing in our studies, we risk missing out on the dynamic viewpoint of writing growth.

By connecting writers with their writing community, Graham describes a model of writing that integrates both the cognitive and the social viewpoints in chapter 9. The first section is

devoted to the writing community, which is described as a collection of people who get together to pursue their common goals through writing. Written by an author who discusses the characteristics of a writing community and emphasises how they are interconnected. As a result of reciprocal influences between each individual, their writing community, and other communities, the final written product is presented as a result of the final written product. The second section focuses on the cognitive and psychological resources that authors employ to deal with inadequate processing skills, which constrain the quality of the written product produced. These include long-term memory resources acquired through experience, control mechanisms that allow one to self-regulate one's writing behaviour, the processes carried out to produce the final result, and physical and psychological modulators that influence writing. An example of how the writing community and writers collaborate is presented in the third part, which is quite thorough. According to the proposed model, writing is a two-way activity in which societal and individual components work together to shape the steps of the writing process. In the final section, the author discusses the mechanisms that aid in developing writing skills. He suggests two stages of development: a social level and an individual level of development. Several examples demonstrate how writing evolves within a writing community and within an individual's headspace. Each of the arguments addressed in the chapter contributes to a multifaceted understanding of writing.

It is proposed in Chapter 10 to conduct lifelong longitudinal research on the development of writing skills. As Bazerman explains, the need for such a study is justified by the notion that it will show how writing competence is obtained and, as a result, will assist educators in providing support to learners. In the first section of the chapter, the author discusses the characteristics of longitudinal studies in general and long-term studies in particular. Although studies from various domains are brought together, there is a strong emphasis on developmental psychology and how its principles can be applied to longitudinal studies on the development of writing skills. These studies, taken together, suggest that individuals' developmental paths differ significantly. A design for a long-term longitudinal study of writing is proposed in the second section of the chapter, followed by a discussion of the design. In this view, writing is a social tool whose evolution is synchronised with the advancement of society. According to this viewpoint, the author recommends that data collecting be comprehensive and begin as early in the process as is practical. Researchers will

be able to collect early attempts at communicating that may impact future writing development.

Furthermore, samples should be large enough to enable comparisons both within and between cohorts to be possible. Finally, the author advises that data should be collected using a variety of methodologies that take into account characteristics such as persons' geographic location, age, the writing necessary in their lives, and social developments. The chapter concludes with an outline of the data types required in the proposed study to address the issues raised throughout the chapter fully.

Section 3: Concluding Remarks

The book comes to a close with a final chapter that summarises the authors' common viewpoints and conclusions. There is broad agreement on the complexity and heterogeneity of writing development, which is seen as an individual path that is not determined by biological factors. The chapters are organised around three main research areas: aspects of writing development, concurrent forms of growth, and environmental variables that influence writing development (in that order). The authors contend that writing growth should be seen as a life resource that is moulded by one's trajectory rather than simply as an academic product and that it should be considered as such. Finally, the authors develop directions for teaching and studying writing based on their extensive expertise in the craft. The ongoing study will, in turn, shape these directions, allowing researchers, policymakers, and educators to collaborate toward a common goal: the long-term success of the writer by his or her identity.

Conclusion

The inevitable evolution of societies and the ensuing quick changes in theories, knowledge, and methodology unquestionably present a challenge to those who study the development of written language. Furthermore, traditional writing models (Alamargot & Chanquoy, 2001) tend to concentrate on a certain component of what makes writing, which is typically cognitive or contextual aspects. The upshot is that the majority of existing definitions of writing development are skewed, and information is dispersed among theoretical viewpoints, methodology, and research populations as a result (Bazerman, 2016). The authors of this

volume attempt to overcome this problem by providing a multidisciplinary lifespan perspective on writing development as a starting point for researching it.

The book serves as an excellent demonstration of bringing theory and practice together. While some chapters concentrate on the definition of writing and the process of writing development, others focus on its components and the variables that influence them; others either discuss the findings of empirical research into the process of writing development or provide specific clues and detailed guidance on how to carry out such research. The writers provide a rich selection of examples to illustrate both the theoretical and practical frameworks, allowing readers to comprehend better the content being presented. Considering the complementarity of theory and practice is especially beneficial when designing empirical studies on writing development. It establishes a bridge between the theoretical comprehension of topics and the practical use of processes and procedures in the workplace. So, the twin orientation of this book reacts first to the knowledge that must be acquired and then to the application of this knowledge. These are the three most significant contributions made by this book.

First and foremost, the book challenges the notion of writing as a straightforward process of converting spoken communication into written form. According to the comprehensive perspective offered in this book, writing development is more than just a means of communication in and of itself. The act of learning to write serves a variety of purposes that may go unrecognised if the act is only examined from a single point of view. Writing, for example, contributes to the development of one's personality and beliefs about oneself and others; it places each individual into a social group and strengthens the relationships within that group and between different communities; it leads to success and generates a sense of personal satisfaction, and it helps one to communicate effectively with others. To summarise, writing development equips individuals with various tools that they can use to deal with a variety of situations. Second, according to the volume, the writing development process extends beyond the agents of instruction. The vast bulk of writing research has been performed in schools and educational institutions. The majority of it is directed at instructors and students, with a small amount addressing curricular reforms. The authors of this book, on the other hand, take a more expansive approach. They believe that the development of writing

is society's responsibility as a whole. This point of view includes not only teachers and students but also policymakers, businesses concerned with the abilities of their employees, and members of any community where people are encouraged to pursue writing careers. Although this topic is made throughout the book, Chapter 8 provides a particularly strong illustration of writing development outside the classroom setting. According to the authors' point of view, writing is a cognitive resource that contributes to maintaining people's socio-economic well-being and well-being (Beddington et al., 2008). The writing was designated as one of the "essential skills necessary for employment, personal fulfilment and health, active and responsible citizenship, and social inclusion" by the European Union, and this designation was not in vain (Education Council, 2006, pp.13).

Third, the book urges readers to re-evaluate the design and implementation of writing interventions due to their experiences. During the last few decades, a substantial body of research has been undertaken on effective instructional approaches to enhance writing skills in students (see, for example, a meta-analysis by Graham, McKeown, Kiuahara, & Harris, 2012; Graham & Perin, 2007). This practice tends to be concerned with improving the writing output and process or the setting in which writing is created (for example, students' motivation and contextual characteristics). On the other hand, they fall short of addressing both issues at the same time. Additionally, writing treatments are generally evaluated among cohorts of students that share unique features with the interventionists (e.g., age, learning disabilities, socio-economic status). According to the multidimensional approach to writing development advocated in this book, writing interventions should be based on two fundamental principles.

First and foremost, writing development results from mutually reinforcing impacts between internal and external variables. Thus, writing interventions should target the cognitive, psychological, and social aspects. Second, writing education must be tailored to each student's unique characteristics. As a result, interventions should consider both between and within-subject variability. The model proposed by Graham in Chapter 9 provides a clear illustration of these two ideas, even though they are given throughout the entire book.

In conclusion, this volume provides new insights into comprehending writing development and how to put this understanding into practice. The authors present their views from various

angles, including scientific, pedagogical, and societal. Therefore, contributions are made not only by writing research and instruction but also to policy formulation and decision-making. Overall, this book established the foundation for re-designing writing curricula: educational policies and instructional practises should move away from an emphasis on standards and instead emphasise the development of unique learning paths.

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**Studying *Unfamiliar into the Familiar* with special Reference to the
Autobiographical Elements: A Critique**

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Abstract

Victim blaming was, and still is, commonplace in countries like India where disabilities are viewed as God's punishment for one's previous transgressions. Only if the impaired individual and society work together to establish the "new normal" does Susan Lonsdale believe that the second meaning of being disabled comes to light. It's horrifying to become crippled as a result of an acid attack because it marks a person's character as well as their appearance. Reshma Qureshi's life storey depicts this. Because of this, she has a purpose in her life thanks to various stigma management tactics that she employs. Her efforts are aided by a group of "normal" people, who help her succeed. If the society of the normal supports and accommodates the needs of the disabled, they may rise to prominence. Reshma's autobiography serves as a wake-up call to society, imploring it to go above and beyond its current set of legal and unwritten rules.

Keywords: Disability, Disability Pride, Infantilisation, New Normal, Normalization, Stigma Management Techniques, Victim Blaming

For Susan Lonsdale, in *Women and Disability: The Experience of Physical Disability Among Women*, the status of being disabled has two distinct meanings: Having a disability might be seen as a disadvantage, which can lead to stigmatisation. "Overcoming enormous challenges, leading to a sense of achievement and fulfilment is another meaning attributed to disability." A new social and political group for individuals with impairments can arise. " (Lonsdale 1). When a person with a disability decides to reshape society's perceptions, the latter connotation comes into play. It is via her book, *Being Reshma: The Extraordinary Story of an Acid-Attack Survivor Who Took the World by Storm*, that Reshma Qureshi shows how she has overcome society's preconceived notions about people with disabilities and created a

"new normal." In order to create a society that is truly inclusive, it is necessary to add more components and aspects to the existing rules. This distinction between "normal" and "abnormal" appears most frequently in Disability Studies when it comes to mental and physical health. The social order pursues the perfection and fullness of man's physical form. According to cultural norms, a perfectly normal human body is one that has all of its physical traits completely developed and without fault. As a result, they may be considered as 'defects and undesirable'...as well as childish and asexual..' (Taub 160). Stigmatized bodies are eventually categorised as impaired. When the medical model of impairment is used, it lends credence to the labelling. A person's physical appearance and gender are intertwined notions. Disabled men's and women's bodies are not included in the male and female bodies list. Compared to the status of a disabled man's body, the status of a woman's body in the patriarchal social system will be significantly lower. A woman's physical beauty is highly important in society because of this. Women with disabilities are more likely to suffer from low self-esteem due to their disabilities. There may be a wide range of levels, depending on the nature of the condition and when it was first discovered. "Many disabled people...are comfortable with who they are, and they do not wish to be fixed or cured", according to Tobin Siebers in Disability Theory (4). People who become disabled later in life have difficulty developing this mindset, whereas those who are disabled at birth have an easier time. An acquired disability has a profound effect on women's lives, and Reshma Qureshi is an excellent example of a woman who begins to take pleasure in her impairment at a later date. "The series of events that followed [seem] like a haunted film set that keeps playing on loop..." she says. Reliving the events over and over again helped me understand how things may have gone a lot differently" (Qureshi 71). As a result of the acid attack, her identity shifts from a seventeen-year-old girl to a disabled lady. As she puts it, "This single event completely transforms her life.

"A woman's worth...is often judged by her looks and her ability and willingness to be a dutiful wife and mother. By charring me alive, I think Jamaluddin believed he had insulted my entire family... no matter where I went, people would shun me and my family, labelling me immoral... they insulted my situation by suggesting that no man would carry out such a vicious attack without cause (Qureshi 143).

When she was a victim, she developed a bad self-image because women's self-image is heavily dependent on their looks. She begins to see herself as a resurrected being. Women place a high value on their physical appearance. The same holds true for the self-perception of a woman born with a disability. This means she may avoid developing a poor self-image as a result. A woman who has absorbed society's view of disability may have to reassess her self-image if she becomes impaired. In Qureshi's work, this is shown when she imagines her future. To her, it will be futile to try to imitate the picture of the ideal lady. Clearly, her self-esteem has been damaged when she refers to herself as a "living curse" and calls herself a "stray dog." A negative self-image can arise due to infantilization, in which society treats people with disabilities as children. To adhere to infantilization, those with disabilities are permanently reliant on others for their well-being. Others around them even make decisions for them. When a lady is involved, things get even worse. Reshma states, "Without asking me a single question, the doctor asked the nurse to hand him a pair of scissors," as an example of when she may lose control over her own body. I watched the final vestiges of my self-respect melt away from me" (Qureshi 91). She also repeats the trauma when people tell her about the accident and chat about her future while assuming she is invisible. Wasn't it obvious to them that I was in pain and enraged, despite my blindness? The following is from Qureshi (104). She is in agony because of the hopeless comments she hears about herself and the stigmatisation and infantilization she has endured. Disabled women respond to society's expectations about physical attractiveness in two ways, according to Taub et al. Emotional response and stigma control are a couple of examples. Reshma's life storey contains numerous instances of her becoming enraged at herself and others. As a result of their frustration and resentment, the participants isolate themselves from others. Similarly, Reshma stops talking to even close friends and family members since they are overly protective of her. This is compounded by victim-blaming, in which the disabled are treated as criminals by society. "I was being treated like the criminal, me, the victim of a horrific, nightmarish crime," she adds, "because of the anger in me" (Qureshi 84). Reshma's dissatisfaction with her appearance and her existence demonstrates her preoccupation with her shortcomings and the public's impression of her. There are several ways that can be used to lessen the negative connotations associated with disability. Disguise, diversion, and normalisation are the three basic methods used to combat the stigma of disability. She doesn't hide her physical

appearance, but Reshma stays away from social gatherings. Laila's presence prompts her to normalise her situation. It's a plan that aims to re-educate the 'normals' and redefine stigma." In order for normalisation to be successful, the disparaging trait must lose its stigmatising quality" (Taub 170). In a variety of situations, she finds solace in Laila's counsel. Only with the support of the general public can normalisation be achieved. Dismissing infantilisation and unduly pitying those with disabilities might lead to normalisation. A study by Anita Ghai on India's disability population deserves attention. People still believe that "disability" indicates a "lack" or "flaw," which results in a "significantly diminished capability," even if the disability has gotten the medical halo in the country. A common stereotype of handicapped individuals is that they are suffering from divine judgement as a result of their own sins (Ghai 51). Disabilities are stigmatised and blamed in Reshma's worldview because of the social and cultural context in which she lives. Normalization is difficult in such a cultural setting. The most horrific kind of violence and disability in the country is acid-attack, which affects both the victim's physical look and his or her moral standing. Reshma's aim is difficult to accomplish, but it will be a monumental achievement if she succeeds. For normalisation to work, people with disabilities must stop focusing on their limitations and start appreciating what they can do with their bodies. When Reshma first meets Laila, Ria, and Mehr, the other acid-attack survivors, she performs a similar gesture. Having the opportunity to meet Ria and Mehr, two people who are considered "normal" in society, gives her a sense of purpose and confidence. "Not once did [Ria] look at me and sigh or treat me like a broken doll" (Qureshi 167), and, "I asked [Mehr] what university life was like and she told me in entertaining detail" (Qureshi 167). In the end, you'll get there. And that's how I first started thinking about going to college" " (Qureshi 170). Reshma's increased self-confidence enables her to see that there are many other qualities of herself that need to be brought to light, not only her impairment. To make it simpler for the public, disabled individuals must begin to distract their focus away from their disability. After saying, "I wanted to channel my anger towards making a positive change," Reshma prompts herself to socialise in order for herself and people like her to become more familiar with the public and re-educate "normals." She hopes to avoid any more acid attacks in the future. This way, it can be determined who is responsible for a person's physical or mental impairment.

The unfamiliarity with which the rest of the world experiences a person in a physically altered body causes fear and hysteria. Normalization aims to familiarise the strange with the familiar in order to bring about a posthuman civilization that includes everyone. Disabled people are more recognisable to the general population if they are frequently featured in the media, which lowers the level of anxiety associated with a disabled body. A system where victims are frequently blamed slows down this process. People don't want to get to know these bodies. "Something in people's soul shuddered at the sight of acid-attack survivors," writes Reshma, "and on many occasions, social media sites...have removed photographs and videos of survivors because someone would flag certain content as 'graphic' and report it" (Qureshi 179). Despite the adverse environment, a collective effort can effect change. For Reshma, this campaign serves as an opportunity to begin the normalisation process.

"The campaign's concept was straightforward. This might be a great opportunity for people to learn about acid assaults in India from a survivor of one (Qureshi 173). Reshma sees her life's work as ending the selling of acid over the counter as a way to prevent acid attacks. In today's society, women are expected to pay attention to their physical appearance in order to be considered desirable, so the idea that an acid-attack survivor would provide beauty training seems absurd. There is no need for a crippled woman to mimic 'normal' female behaviour. An acid attack survivor's face can no longer be "an emotional burden to look at" if the campaign receives enough public attention. It's (Qureshi 180).

Disability Pride is an important part of normalisation. Both are necessary for the other to work properly. Only when they have a goal in life can people with disabilities be proud of their disabilities. Normalization and social integration are necessary steps in achieving this goal. Reshma feels proud of her acid-attack survivor status only when society accepts her as she is. When Mr. Suri, the owner of LaLiT Hotel, offers Reshma and her fellow survivors work at his hotel, he provides a window into the social shifts taking place. It's clear from his words that he doesn't want anyone to be kept from the world.

This is true for all types of disabilities. As soon as a society no longer forces the crippled to live on the edges of society, they may break free of their stigmatised status. There are still weird people because society has a hard time appreciating variation rather than conformity.

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