Chapter IV

4.0 Reading the Concept of Change in the Language Curriculum

There are no new lands to be discovered, we need to borrow new eyes.
Marcel Proust

This chapter will consider the broad curriculum features that were being inserted in the opening background paper of what came to be more popularly known as Syllabus Reform in English, which in a way captures the main trends of the Reports and Recommendations of Zonal and National Workshops held in 1976-77. 'Syllabus Reform in English' was the theme of a series of Workshops held during the academic year 1976-77 under the auspices of the UGC. The five zonal workshop that were held between 1976-77 were organized with following aims in view:

(a) to stimulate fresh thinking on the objectives of English language and literature courses at the university level, and

(b) to involve a cross section of college and university teachers of English in the process of evolving a set of guidelines to achieve these objectives. The guidelines were to include the content as well as the teaching methods and examination procedures for the various courses in English.
(c) The recommendations made by these workshops thus reflect the thinking of a fairly representative body of college and university teachers of English at the university level.

(d) A monograph was prepared to make these recommendations. The monograph is organized into three major parts followed by a set of appendices.

This chapter focuses on Part I and the first paper of this monograph titled: *The Teaching of English in Indian Universities and Colleges* prepared by the Central Institute of English and Foreign languages (CIEFL), Hyderabad. With agendas for reverting to basic skills and its potential for ‘economic representation’ language seemed to be appropriated for purposes of technology and science as part of the modernization project.

As observed in the last chapter, the reconstructive agenda advocated in the Kothari Commission seemed to assign a key place to education. In 1976, the assertions of Kothari Commission headed for an overall crises. ‘Heterogeneity’ and ‘diversity’ expressed itself in the crises encountered in education and as reported in the Curriculum Development Report of India, 1989 as well. This gave rise for the need of reassessing the viabilities of change. The Syllabus Reform in English was a national level platform for debating and discussing these needs. A ‘radical change’ that was being introduced at the same time was 10+2+3 pattern of education.
With the 10+2+3 pattern introduced, the Higher Secondary programme in west Bengal came to be affiliated to the undergraduate colleges almost replacing the older Pre-University Programme. The duration of the +2 differed significantly from the Pre-University. For the learner, this provided a longer period of transition from school to the college. In West Bengal, it is only as recently as 2000 that the Higher Secondary Programme was finally made a part of school studies.

A transit phase of education is notified in the new +2 / Higher Secondary system where the youth population were being expected to learn to exercise citizenship. However, the larger policy documents like the Kothari Commission and the Radhakrishnan Commission were both focused on the improvement of university education and made no clear statements about general education. At this point, a language programme required for the exercise of adulthood as the learner phased from secondary to Higher Secondary had not been fully perceived or even minimally articulated in the existing curriculum, and certainly not in the larger policy documents.

A careful look at the Higher Secondary Syllabus would be a possible way of understanding what consequences the Kothari Commission and the Syllabus Reform in English actually has for the literate subject. The transitions from policy to practice as invoked in the classroom will give us a better idea of how this impacts the identity of the literate. This can be observed at the level
of language – how it is being defined. The reading writing practices of the curriculum is best seen in the way the concepts of comprehension and remediation are incorporated. These concepts not only underline teaching / learning principle but as carried out in the evaluation procedures as the Higher Secondary gets transacted in the classroom.

An overall concern with ‘linguistic competence’ as a fit goal for syllabus design and educational effects at both post secondary and undergraduate levels focus attention on the way language is being defined. Some of the major concerns of this chapter are to look at what is the status of critical reasoning in the entire argument of remediation in English. How the basic principles of learning was violated in the instructional procedures of most of the ‘remedial’ programmes. What underlines the ethos of correct English. What, therefore, is the leavening of the narrative voice to this entire policying enterprise.

After the ‘transfer of power’ way back in 1947, the political elites determined, the so-called needs to power the enterprise for ‘economic development’. In 1976, markets that were being brought into existence existed for such students only and not everybody as was theoretically presupposed in the call of education for all. The concept of change, therefore, revealed a structural bias in its address.
4.1 Syllabus Reform in English and Higher Secondary Syllabus in West Bengal

Looking at the monograph of the Reports and Recommendations of Zonal and National Workshops 1976-77 that came to be popularly treated as the 'Syllabus Reform in English'. It would be worthwhile to understand how this model of change would impact on the curriculum? Against the overt invocation to 'servicing the nation' a specific concept of language was being mobilized for purposes that went much beyond the purview of language education. This language was being construed to look very different from what had formed the main perusal of the English literature departments.

Inauguration of the 1976 'Syllabus Reform in English' movement coincided with the launching of the 10+2+3 structure of education. The concept of English as 'library language' was a major installation in the post-independence project. However, the reality of English was discontinuous as the democratic distribution of libraries was non-existent and uneven. In these terms a priori articulation of educational objective was unfair as it was as problematic as mapping of the concept was erratic and controversial. The address framed an imagined readership assuming counter dispositions to the notion of democratic access.
4.2 Address of Syllabus Reform in English

For our purposes, the Syllabus Reform in English opening is noteworthy, 'Socio-political attitudes to English have altered so that a more balanced and objective view of its roles and functions has become possible' (p.2).

At the very outset the menting of preferable attitudes to English is being clearly notified. It becomes apparent that a social reality relevant for a particular strata is being reified. The national status of the workshop could not be resisted to the extent resistance was possible. It was a national level workshop held to legitimize the new alliance of science and technology. Intentions to objectivity appear questionable and the statement comes across as specifically problematic.

Some of the more prominent features (p.2):

(a) A greater concern for the student – for the needs, expectations problems and difficulties.

(b) A realization of the 'service' nature of language education – of the teaching of English in particular.

(c) The rationalization of curriculum, textbooks and examinations, consequent upon (a) and (b) above.

(d) The diversification of courses.

(e) Changes in teaching techniques.
The meticulous energy with which the entire Syllabus Reform in English document has been laid out '... the goals, the outcomes, the evaluative criteria for assess are defined as precisely as possible by people external to the situation.' It is being assumed that academic scholars should set the educational agenda. School curriculum as reflected in the Syllabus document proceeds on the assumption that there is a cumulative, hierarchical body of knowledge to be acquired by all and therefore valuable.

Whom does it address?

'In organizing teaching programmes we will have to take into consideration to needs...we will have to think of the occupations or vocations which such students will be able to fill.' (p.5)

These may be:

(i) Government service, the Central or State cadres (administration, defense, etc.). Such students should, therefore, acquire enough English to be eligible for the civil or defense services.

(ii) Managerial posts (banking or private sector).

(iii) Teaching

(iv) Self-employment (business, industry, etc.).

(v) Students of engineering, technology, medicine, agriculture, law, and (to some extent) commerce

(vi) Students preparing for 'middle-level' vocations through Diploma Courses of various kinds

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Taking a page out of the Higher Secondary English Syllabus (English B) objectives:

Paper I  Prose/ Poetry Drama  100 marks

Objectives:

1. Uses English as *library language*, e.g., reads books in English on his/her own subjects, reads newspapers, journals etc, in English
2. Reads books in *English* for *enjoyment*
3. Writes *standard* English *freely* using words and structures *used in the textbook*
4. Pronounces the words glossed at the end of the textbook with the correct stress
5. Breaks up, in reading aloud, sentences in meaningful groups
6. Gives short answers to oral questions/frames questions or inquiries
   (not to be examined)

Broad assumptions that are fielded are

1. Uniform and stable status of the use of English
2. What a standard is known
3. Drawing and defining the boundaries of language
4. Defining and conflating language and leisure
5. Politically correct behaviors being inserted into standard
Who and what is being configured and what are its affordances? Whose interest does it fulfill?

Realities: Higher Secondary Menu

What constitutes linguistic borders within schools?

Looking at the bi-monthly bulletin of the West Bengal Council of Higher Secondary Education, *Samsad Parichiti* (special joint issue: Nov.1993-Feb 1994) shows the Higher Secondary total exam enrollment for the year 1995 for Darjeeling district of 4154 candidates (regular general stream) both female and male of which a combined total of SC+ST\(^1\) candidates (both female and male) being 600 - showing an average 50% overall pass of all categories. Even if the female enrollment ratio compared retrospectively is much higher with respect to passes, it still falls in a 2:1 ratio in terms of enrollment. By contrast, the most interesting feature will be observed in the result analysis of the continuing and special candidates for a year. The total enrollment of these categories have gone up from 4042 in 1994 to 4188 in 1995, yet the pass rates of the same categories show a decline rather than a major improvement. What should receive prime attention is somehow relegated to a secondary position.

This analysis criteria resorts to the power of the marketed 'literacy'. Here it is being assumed, that *this* marketed brand will bear the sole charge of 'objectivity'. More so, it is to be observed that in the ritual celebration of the success stories in the ordination of the merit list distributes legitimacy to

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literacy of a specific kind — the standard written academic discourse only. And in the margins of which the ‘rogue’ (‘rogue’ in Hindi means ill) candidate is born. Is then the destiny of the ‘rogue’ candidate implicated in the discursive practices of ‘meritocracy’?

The cast of the official bulletin discourse with a statistical narrative disposition sanctifies the neutrality of ‘hard’ data. Postmortem reading however provides a story infinitely difficult/different revealing categories of students systematically waylaid in their effort at literacy for reasons of gender, class, caste and identity. This bias of mainstream education seems nowhere to be addressed.

The disconcerting factor here is that pedagogical ‘nazar’ define out these candidates willy nilly as ‘dropouts’, ‘disadvantaged’, ‘bad’, or even just ‘good-for-nothings’, ‘riffraffs’, ‘problematic’, possibly even ‘badmash’. However, what is questionable is that a standard linguistic criteria has been applied to describe personality traits, behaviours, conduct when these were nowhere included in the evaluation criteria or even meant to denote these ‘values’. Some of these terms have found currency in myths circulated in a culture.

The ‘dropout’ factor has been invented by the Government surveys and census reports to identify school absenteeism which end up by passing clinical and pathological statements not so much for being absent from
school as much as blaming them for being poor. Taken on its head, the drop out factor can also reflect the pitiable state of the government effort at education. The needs and jobs spoken of so vociferously in the policy documents do not however refer to these ‘dropouts’. Much less even address them. What is on offer for them by the way of schooling is pitiable. Even simple things like textbooks are so irrelevant that they would rather stay away from school than be trapped by it. Hence, the rampant truancy has come to be known as the ‘dropout’ factor. But in the long run they earn the negative label of a substandard user or a disadvantaged person as if it were a social deformity which turns into myths in a culture.

The same prejudice is seen when dealing with the language problems of the disadvantaged or learners better identified by the system as the users of substandard speech forms. William Labov, way back in 1970, in his study on Non-Standard English, has dispelled prevailing myths that regarded the traditional but negative view of non-standard or sub-standard users of English as imperfect copies of standard English. Non-standard users, he believed were something not to be overcome but to be studied and understood in their own right. But current textbooks and approaches show that the underlying assumptions regarding non-standard English remain unchanged. They are treated as defects to be overcome and this is how most teaching of English programmes get taught. Rather than laying out clearly for the learner the acceptability of each register in their respective discourses, one in the spoken, and the other in the written academic
discourse, they are taught to replace one with the other. The acceptability of both should be explained, justified, and then taught. Perhaps nowhere so well observed as in the growing proposals for an Academy to legislate correct English. In short, '...the dictionary, the spelling book, and the school grammar have traditionally been regarded as absolute authorities' (Labov: 1970). Rather than considering 'non-standard user' as a 'different but legitimate use' they are treated as imperfect copies. Therefore, the concept of difference continues to be under theorized.

IQ tests/Psychometric tests as full measure of a person's ability has played a considerable role in perpetuating the disadvantaged/disability myth. One important assumption of the 'aptitude approach' is that a given task evokes the same kind of behaviour regardless of who performs the task. The logic of the task and the cognitive processes it taps are comparable, even though content may be subject to cultural variation.

One cannot assume that psychological tasks, be they derived from theories of cognitive development or the structures of intelligence, evoke the same kind of behaviours in subjects from different cultures. (Cole, Gay, Glick, and Sharp, 1971)

The Concept of Difference
The concept of difference remains to be theorized in curriculum terms. Generally in classroom practices the non-availability of other modes of
assessment or instruction for the context of heterogeneity is the nonplussing factor in curriculum today. The non-availability of a provision is completely bypassed, and to cover this lack the focus shifts to blaming students. So, it serves a double purpose. The status quo can be maintained and attention diverted to non-issues like improving classroom teaching techniques and materials. Just because an opportunity is non-existent as policy provision or even conceptually cannot amount to its absence. Even a rough conjecture suggests that the medium of instruction segregates the entire youth population into linguistic regions. It can be anybody's guess that exposure to print culture would be rather unevenly distributed over a heterogeneous population as indicated above. Within which a linguistically predisposed curriculum would favour those with linguistic capital and middle class habitus.

Meanwhile, the Curriculum Development Report of India, 1989\(^2\) makes a purposive effort to integrate literature, language and communication with the common target of achieving 'communicative competence'. Corroborating the Higher Secondary objectives, the additional thrust here is to build skill-resource where the 'service' model of language is operational. What is central to this concept of communication is language. Other modes of representation are not even being seriously taken into consideration or implied in 'linguistic communication'. Writing continues to be the most valued
mode of representation. And language the most definitive mode for mediating the world to its inhabitants.

Eisner's (1979:83-92) 'null curriculum' is at work with groups of first generation learners with restricted access to print culture where opportunity to learn to all students is stymied. Eisner in his *The Educational Imagination* (1979) observes that the school offers children three curricula: the explicit curriculum that is public and advertised, the implicit curriculum that teaches because of the kind of culture that a school is, and the null curriculum, those voids in educational programs that withhold from students ideas and skills that they might otherwise use....a great deal is offered to students in school that is not a function of choice but rather a function of tradition...Much of what we teach we teach because it has always been taught....the content exclusion decision are among the most important decisions curriculum planners can make....What we don't teach might just be as important as what we do. This seems to limit the scope of a concept of mind that Howard Gardiner (1993) propounds.

4.3 Critical Comment Criteria

4.3.1 View of Language

'Rationalization of curriculum, text-books and examinations' (p.2) seen as central to the adopted English project in the Syllabus Reform in English is
being predicated on vocabularies of the already achieved state which then is being invoked as 'the visible signs of change'. 'A greater concern for the students' (p.2) which seems to be invested prime importance, going by the order of enlisting, is quickly conflated with a realization of the 'service nature of language education – of the teaching of English in particular'. The services has a direct reference to the commercial expansion that was in the offing with the new impetus to grow as a technically industrialized nation. In this respect 1960 is a landmark year. From the early nineteenth century onwards economic imperialism was mapping a new linguistic world order where money was literally talking in English. Economic imperialism today is easily interchangeable with linguistic imperialism.

Just as post-independent India envisaged a new order, it simultaneously created a vast new middle class. This newly enfranchised middle class would need to learn the language of upper class English if it was to be serviceable at all. Hence, the language referred to here was the language that was used in formal contexts, English that would fetch a white collar job – the English more popularly known as 'babu English' but which would also pass off as 'standard', 'correct' English.

'The diversification of courses' (p.2) and 'change in teaching techniques,' which have been relegated to the fourth and fifth positions respectively in the Syllabus Reform in English, can be treated as one, for both are being viewed
as technical problems to be solved technically. These technical solutions have been discussed at great length in the later half of the monogram and have even shaped out as full-length paper from a purely linguistic point of view. A change in the combination and permutation of courses and course registrations treats the problem of technically mastering the language, which generally points to the ideology of 'correct' English, as simply a school matter thereby absolving the responsibility of democratic access. The problems, of meeting the needs of students and their difficulties and the 'service' nature of English that has been identified by the policy framers, stand partially solved. Under the section marked Aims and Objectives for the teaching of English in colleges (p.2) there is a roll of labels for language and underpinnings for the present position of English.

English as a window on the world, link language, medium of Instruction, library language, language of opportunity and, language of communication

The above roll almost predicts the role of English in the changed world order today where English has actually become the normal medium of instruction in Higher Education for many countries where the language has no official status.

In the late 1960s, the Internet began life as an English - language medium, and English has retained its dominance as the global language of communication. In recent years, many nations have also made English its
official language. And what is of some significance is that in about the same time, the English language teaching business became one of the major growth industries around the world. The phenomenal rise in the use of English makes linguistic injustice inevitable if it is being done at the cost of other languages rather than in addition to them (Phillipson, 1992; Skutnab-Kangas, 2000).

However, going by the range and roll of the English languages potential in the Syllabus Reform in English document, a concerted effort is seen at work to depict a language, and in this case English, as simply a vehicle for communication of messages rather than an agent of mediation. For it cannot be ignored that even in the simple event of English language teaching, there are facts to be gathered: a syllabus to be framed, textbooks to be set, literature to be selected, and then graded, with the view to its 'consumers'. It is done by a whole host of people not without no ideological standing. Within English Language Teaching itself, the issue of who is it for, what is to be taught, and how it will be of help and provide opportunities have always been keys to programming. Keeping these factors in view, it could be suggested that the way in which the policy framers think the teaching and learning of English serves the 'needs' and thereby can be made 'serviceable', and hence, 'real', is not completely free of the practices of English Language Teaching which intervenes inevitably, making it appear natural; nor is it apolitical, mobilizing distinctive forms of narration, specific
modes of address, so as to selectively structure the consumers orientation. This selective interpretation is achieved not by any selective coercion but is held out as desirable behavior and given active assent by consumers.

However, the contest is elsewhere. World’s linguistic geopolitics, however, tells a different story, 'A dire need to be part of the English speaking global economy has made English more useful and has made it a giant, dwarfing our regional languages which are being viewed as useless and hence conveniently forgettable...our mother-tongue is not mere means of communication, but our very identity, our existence' (Deshpande, 2005). This seems to highlight how language, in the present language debate in India, is to be viewed. By framing English as a 'window on the world' which permits a faithful and comprehensive reflection of 'the facts' only is to depict any language as a mere means of communication bereft of its context of nurture. This is a very ahistorical, depoliticized view of language. Such a language does not exist. What is to be noted in the policy document is how power is quickly consolidated – as means, as tools, as technology and thereby amenable for access - to all. But language speaks different things to different people. In the march of 'objectivity' and 'neutrality' even the diverse meaning possibility is being constrained. It is class - blind, caste - blind and gender - blind. In the process 'equal education for all' gets blinded. So whom does it address?
4.5 Concept of Comprehension/Received Wisdom of Education

The Syllabus Reform Report of 1976-77 reads:

'...It is to be presumed that the teaching at the intermediate level will have been remedial and that by the end of this stage, the student will have acquired a minimum proficiency in the fundamental skills of 'general service' English' (p.4).

Remediation as teaching principle is problematic in that it does not hesitate to reinstat e the learner as a tabula rasa. Commitments to the goals of prediction and chunking of language learning into skills and sub skills to access the grammar and structure of language is being proposed. Presumably, the inner logic of the skills curriculum as invested in the Syllabus Reform in English seems to ascribe individual intellectual act to the task of testing comprehension but for all practical purposes the task translates as motor activity – a technicist skill. A proposal for change, and therefore remediation, at the level of practice is best observed in the way comprehension is assumed to be taking place and being argued/acquired. How some of the standard/set comprehension questions formulated as part of language learning project both at the post–secondary and under graduate level can be readily identified in the regularity with which it concerns itself with form as it unfolds function.
Michael Apple (1986) in extending the 'deskilling' argument, goes on to say '...students responses are largely pre-specified as well. Much of this growing arsenal of material attempts as precisely as possible to specify appropriate student language and action as well, often reducing it to the mastery of sets of competencies or skills.' Will Wright (1977) noted the danger of these 'atomistic bits of knowledge and skills measured on pre-tests and post-tests - a technical procedure, one which requires only the mastery of the prior necessary technical skills and enough time to follow the rules, at one's own pace, to their conclusion.'

4.5.1 What do the practices of legibility and intelligibility signify for English?

Let us look at some of the taken for granted nitty-gritty of what we do and expect our students to respond to accordingly. Two such examples evoke some interest. Calls for 'legibility' and 'intelligibility' either as instruction on top of question papers assigning marks to them seems to read significance. Since an answer script is supposed to demonstrate some kind of evidence of an ongoing shared dialogue known as teaching/learning, on a closer scrutiny however reveals that a test for global reading comprehension, which carries highest weightage of marks on the unseen section of the General English Paper (BA) demonstrates that, by simply copying the passage, the examinee is entitled to fetch 80% of the marks. This is a definite caricature of the commitment of teaching to the goals of dialogue.
Generally, in an English test, comprehension is being equated with correctness in a strict sectarian sense rather than taking it as an opportunity to look closely at the possibilities of meaning that the testee can actually generate within a stipulated task stimulus. Contrarily, keeping in mind that even if the total mark of English has been reduced from 100 to 50 yet, from an additional compulsory English paper it has been made into a compulsory paper recently. Even while reducing the total marks of the General paper from 100 to 50, but because it is a compulsory paper, it is an imperative for every student to pass this paper if she/he is to graduate. Whereas earlier, when the General English paper was an additional compulsory paper, and the total marks was hundred, even if a student did not pass this paper, she/he could graduate. The only factor was that, if a candidate had scored well above qualifying pass marks, only 10 marks above the pass score in the total score in English could be added to upgrade her/his general degree aggregate. In a way, these moves reflect the West Bengal Government's policy to reduce the importance of English. How skewed this view was best seen when those with English have better life chances compared to those who didn't. However now, with the design of the question paper with allotment of marks to objective type of questions, offers the opportunity for every student to pass. These are some of the fallouts or resistance to brute dead standardization. If correctness or correct English is the basic agenda of reform or remediation then it must unconsciously assume somebody's notion of correctness as received wisdom of education. As Labov (1970) observes
that the 'doctrine of correctness' first began to dominate English speakers in the seventeenth eighteenth centuries, when large numbers of middle class people rose into high positions previously dominated by the landed aristocracy, this doctrine has remained strongly entrenched ever since.

Another paper that could have been failed on a legibility count not because the student was deliberately slipshod in general attitude but what could be deciphered is that there was a consistently different kind of handwriting bordering on the illegible which seemed to show that the hand experienced some in-built tremor while writing. I was just trying to visualize what implication it would have on this practice if this writing act were to be digitized. What notations for 'legibility', which are nothing but conventions of writing. However, value judgments are going to be made on the marks conceded to a student on counts of 'legibility' and 'intelligibility' takes away the question of relevance from the practices of this mono-model of change.

It is being argued within the proliferation of skills and techniques reflected market economies and scientific interventions. But the more important issue at hand is whether the mastery of such skills will actually permit them to function proficiently in disadvantage. For language education reduced to techniques and methods fails to problematize the complexity of social reality.
What view of language is being promoted?

...Language is a transparent vessel carrying a message once the purpose of message carrying has been served; the language itself disappears behind its message.

The discursive power of language that brings thought along with it. If language competence is a transitional dynamic, encountering new language specifics, then any language user will always be a language learner in some respects. Native like competence is an ideal/imagined category and therefore, unreal - ideological. Dialogic action is an active exchange from which meanings emerge and are seen to emerge. It is central to Paulo Freire’s pedagogy (1989) that learners are empowered by the knowledge that they are learners. This idea is at odds with conventional wisdom of current educational practice, which stresses that technical skills mastery is crucially important, to know that technical skills mastery only as part of the truth is a waste of time.

4.5.2 Theme of Remediation

The theme of change or remediation and the model of language accompanying it seem to say that the ethics of ‘correct’ English is on the rise in elite bastions of education. The way teaching and learning is conceptualized makes the run/rush of grammaticality and correctness the be-all and end-all of language education. These rituals of teaching seems to
whitewash ideological pressures of a model of language devoid of the discursive practices of culture to make this rule governed functionalism of language appear as 'natural' or 'common sense'. If correctness or correct English at the cost of all else is made the prime agenda of reform/remediation project then it assumes somebody's notion of correctness as given. The commitments of 'correct' English theoretically do not address the biases in societal structures. Critical reading of such specific events is for everybody, both student and teacher to challenge.

The argument in most of the Functional competency programmes such as the USA Refugee Programme in South East Asia, Cultural Orientation component of International Catholic Migration Commission, 1985, the ESL Component (Centre for Applied Linguistics, 1983) seem to promote this scheme of 'change' or 'remediation'.

Under the guise of assistance the menting proceeds on the assumption that those seeking refuge in America are in some sense deficient and unfit which needs to be corrected. And anybody willing to work hard enough will meet with success. The entire intention is to cultivate correct attitudes and to learn to respond appropriately assuming the democracy of dominant American ethics. There is no effort to understand that new entrants are subject to an alien culture and therefore the entire content of functional programme may be causing immense problems to those in search of work where unequal structures of access prevail, in short, molding behaviour. Quoting the second
clause of Cultural Orientation component of the Catholic Migration Commission, 1985 '...reflect the programmatic assumption that changing refugee values and attitudes is crucial to achieving program goals.' The pace is either slackened or enhanced to remedy the 'defect'. So participation in these programmes is more uni-dimensional. They are quickly acquainted with the federal agencies of help where a particular cultural or linguistic marker can be notified if and when the need arise. Adults are treated as children delimiting the process of participation.

The missive is very clear that by increasing the pace of exposure to the culture the agenda of these programmes uphold the efficacy of the content. This provokes us into thinking of language as a site of culture and produced by it. That knowledge is socially constructed and produced out of cultural struggles serving some people more than others where the social and critical both constitute and are constitutive of meaning related to people's struggles. Are these the new directions for critical praxis as the vast contemporary reality throws up ever-newer challenges?

'When I use a word,' Humpty Dumpty said in a rather scornful tone, 'it means just what I choose it to mean - neither more nor less.'

'The question is,' said Alice, 'whether you can make words mean so many different things.'

'The question is,' said Humpty Dumpty, 'who is to be master - that's all.'
4.6 Conclusions

In conclusion we can say that a meaningful discussion of the social nature of learning is being withheld. Education is being treated as a total set of given input of resources, material and intellectual. Individually, a 'product' that can be brought and sold like any other commodity fetching such and such a value in the market for labour skills and technical competencies. This mechanistic view ignores the relationship of education to learning. So education is treated as a scarce commodity and the point at issue is the equality of its distribution. Educational theory gets abstracted from the materiality of learning and fails to account for actual practice. This accounts for a series of reform documents that makes vague reference to pooling untapped ability but bears very little relation to the contemporary struggles for school reorganization and the actual experiences of students in schools and colleges at the time deleted. Nowhere do we see the learning of language as an essential component of cooperative human intervention in the material world.

Notes

1 SC/ST refer to the 'backward' classes / Scheduled Castes and Scheduled Tribes in India- minority students in general

2 Curriculum Development Report,1989 is a report based on the analysis of the Syllabuses of 23 Universities in India at the undergraduate level and 25 at the postgraduate level and includes the observations made by the members of the
undergraduate and post graduate committees constituted by the Curriculum Development Centre.

(Cultural Orientation) component International Catholic Migration Commission: To develop that belief the self-sufficiency is highly regarded in American society that upward mobility is possible by hard work and perseverance...and that men and women are equal access to employment opportunities (Day 22)
Theme for English B

The instructor said
Go home and write
a page tonight
And let that page come out of you-
Then it will be true.
I wonder if it's that simple.

I am twenty-two colored, born in Winston—Salem.
I went to school there, then Durham, then here
to this college on the hill, above Harlem
I am the only colored student in my class.
The steps from the hill lead down to Harlem.
Through a park, then I cross St. Nicholas,
Eighth Avenue, Seventh, and I come to the Y,
The Harlem Branch Y, where I take the elevator
Up to my room, sit down and write the page:

It's not easy to know what is true for you or me
At twenty-two, my age. But I guess I'm what
I feel and see and hear. Harlem, I hear you:
Hear you, hear me—we two-you, me talk on this page.
(I hear New York, too). Me—who?
Well, I like to eat, sleep. Drink, and be in love.
I like to work, read, learn, and understand life.
I like a pipe for a Christmas present,
Or records-Bessie, bob, or Bach.

I guess being colored doesn't make me not like
the same things folks like who are other races
So will my page be colored that I write?
But it will be
a part of you, instructor
You are white-
Yet a part of me, as I am part of you.
That's American,

Sometimes perhaps you don't want to be a part of me
Nor do I often want to be a part of you.
But we are, that's true!
As I learn from you,
I guess you learn from me-
Although you're older- and white-
And somewhat more free.
This is my page for English B.

[Langston Hughes; Collected Poems]