CHAPTER V

ANALYSIS AND INTERPRETATIONS

- 5.I: Validation of the Multicultural Index
- 5.II: Document analysis (Content Analysis and Discourse Analysis) using Multicultural Index
- 5.III: Statistical Analysis of the Opinionnaires for Teachers and Students
CHAPTER V

ANALYSIS AND INTERPRETATIONS

“Analysis of data means studying the tabulated material in order to determine inherent facts or meanings. It involves breaking down existing complex factors into simpler parts and putting the parts together in new arrangements for purpose of interpretation” (Sukhia et al., 1988).

The main purpose of the present study was to find out the dimensions of multicultural education reflected in the English language textbooks of CBSE for Standard XI and XII. Document analysis was done by the investigator through discourse analysis and content analysis using a multicultural index to find out multicultural elements in the English language textbooks, Hornbill (Class XI), Snapshots (Class XI), Flamingo (Class XII) and Vistas (Class XII). Normative survey was done to collect data to find out the extent to which teachers and students thought the textbook was multicultural and how far empowering the school culture was. The tools used for the study were Multicultural Index, Evaluation Schedule for the subject experts, Opinionnaire to find out the opinion of teachers regarding the multicultural dimensions reflected in the English language textbooks of Class XI and XII and Opinionnaire to find out the opinion of students regarding the multicultural dimensions reflected in the English language textbooks of Class XI and XII. Appropriate statistical techniques were used to interpret the data collected through the Opinionnaires.

The analysis was carried out in three phases namely,
Chapter V  Analysis and Interpretations

5.I: Validation of the Multicultural Index

5.II: Document analysis (Content Analysis and Discourse Analysis) using Multicultural Index

The second phase of analysis is presented under the following major heads:

5.II. i. Analysis of *Hornbill* - Class XI Core English language textbook

5.II. ii. Analysis of *Snapshots* - Class XI Supplementary English language textbook

5.II. iii. Analysis of *Flamingo* - Class XII Core English language textbook

5.II. iv. Analysis of *Vistas* - Class XII Supplementary English language textbook

5.III: Statistical Analysis of the Opinionnaires for Teachers and Students

The third phase of analysis is presented under the following major heads:

5.III. i. Opinions of CBSE Senior Secondary School teachers on the extent of multicultural dimensions reflected in the English language textbooks of Class XI and Class XII.

5.III. ii. Opinions of CBSE Senior Secondary School teachers on whether their school have empowering school culture.

5.III. iii. Opinions of CBSE Senior Secondary School students on the extent of multicultural dimensions reflected in the English language textbooks of Class XI and Class XII.

5.III. iv. Opinions of CBSE Senior Secondary School students on whether their school have empowering school culture.
5.1: VALIDATION OF THE MULTICULTURAL INDEX USING EVALUATION SCHEDULE

Multicultural Index was prepared after going through relevant multicultural literature and oral reading of the CBSE English language textbooks meant for Class XI and XII. The tool was validated before using it for document analysis. The validation was done by giving the tool for expert evaluation. An Evaluation schedule was given to subject experts (N=10) for assessing the suitability of the Multicultural Index to check the four dimensions of multicultural education reflected in the English language textbooks of Class XI and XII of the CBSE syllabus. The details are given below in Table 5.1.
Table 5.1

Responses of Experts on the Suitability of Multicultural Index (N=10)

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Criteria</th>
<th>GE</th>
<th>SE</th>
<th>NA</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Extent of adequacy of the multicultural index in checking the dimensions of multicultural education.</td>
<td>70%</td>
<td>30%</td>
<td>0</td>
</tr>
<tr>
<td>2.</td>
<td>Extent of coverage of the perspectives regarding content integration.</td>
<td>100%</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>3.</td>
<td>Extent of coverage of the perspectives regarding prejudice reduction.</td>
<td>60%</td>
<td>40%</td>
<td>0</td>
</tr>
<tr>
<td>4.</td>
<td>Extent of coverage of the perspectives regarding knowledge construction</td>
<td>70%</td>
<td>30%</td>
<td>0</td>
</tr>
<tr>
<td>5.</td>
<td>Extent of coverage of the perspectives regarding equity pedagogy.</td>
<td>70%</td>
<td>30%</td>
<td>0</td>
</tr>
<tr>
<td>6.</td>
<td>Extent of suitability of the tool in checking the multicultural dimensions.</td>
<td>90%</td>
<td>10%</td>
<td>0</td>
</tr>
<tr>
<td>7.</td>
<td>Extent of appropriateness of tool in checking the dimensions of multicultural education.</td>
<td>80%</td>
<td>20%</td>
<td>0</td>
</tr>
<tr>
<td>8.</td>
<td>Extent of suitability of the index in realising the objectives of the study.</td>
<td>90%</td>
<td>20%</td>
<td>0</td>
</tr>
<tr>
<td>9.</td>
<td>Extent to which the tool is effective in assessing the lesson in terms of themes, illustrations, vocabulary and exercises.</td>
<td>90%</td>
<td>10%</td>
<td>0</td>
</tr>
<tr>
<td>10.</td>
<td>Extent of adequacy of the tool in measuring the dimensions reflected in themes, illustrations, vocabulary and exercises.</td>
<td>60%</td>
<td>40%</td>
<td>0</td>
</tr>
</tbody>
</table>

GE- Great Extent
SE- Some Extent
NA- Not at All

It can be seen that 70% of the experts opined that the multicultural index is adequate to a great extent in checking the dimensions of multicultural education and 30% felt that the multicultural index is adequate only to some extent in checking the
dimensions of multicultural education. All the experts (100%) opined that the multicultural index covered the perspectives regarding content integration to a great extent. While 60% felt that the multicultural index covered perspectives regarding prejudice reduction to a great extent, 40% of the experts were of the opinion that the index covered the perspectives regarding prejudice reduction only to some extent.

The analysis also revealed that 70% of the experts are of the opinion that the multicultural index covered the perspectives regarding knowledge construction to a great extent. According to 30% of the experts, it did so only to some extent. A great majority (70%) of the experts opined that the multicultural index covered the perspectives regarding equity pedagogy to a great extent and 30% of the experts are of the opinion that it covered the perspectives regarding equity pedagogy only to some extent.

In the opinion of 90% of the experts, the multicultural index is suitable to a great extent in checking the multicultural dimensions and 10% of the experts opined that it is suitable only to some extent. A high proportion (80%) of the experts opined that the multicultural index is appropriate to a great extent in checking the dimensions of multicultural education. But 20% felt that it fulfils this objective only to some extent. It can also be seen from the analysis that 90% of the experts were of the opinion that the multicultural index is suitable to a great extent in realizing the objectives of the study and 10% of the experts opined that the suitability of the multicultural index in realizing the objectives of the study were only to some extent. While 90% of the experts opined that the multicultural index is effective to a great extent in assessing the lesson in terms of themes, illustrations, vocabulary, and exercises and 10% of the
experts opined that the multicultural index is effective only to some extent in assessing the lesson in terms of themes, illustrations, vocabulary, and exercises.

Majority (60%) of the experts opined that the multicultural index helps in the proper assessment of the lessons for multicultural dimensions to a great extent and 40% of the experts opined the multicultural index helps in the proper assessment of the lessons for multicultural dimensions only to extent.

5.II: DOCUMENT ANALYSIS (CONTENT ANALYSIS AND DISCOURSE ANALYSIS) USING MULTICULTURAL INDEX

5.II. i. Analysis of Class XI English Language Textbook *Hornbill*

‘The prose pieces are drawn from biographies, travelogues, science fiction, art and contemporary expository prose by writers from different parts of the world. Samples from journalistic writing have also been included. The play, placed centrally in the textbook, is on a theme that learners will particularly identify with and is in lighter vein. The poems contain universal sentiments and appeal to contemporary sensibilities.

The *activities* suggested draw upon the learners’ multilingual experiences and capacities. *Comprehension* is addressed at two levels: one of the text itself and the other of how the text relates to the learners’ experience. The *vocabulary* exercises will sensitise learners to many informed choices of words, while the points of *grammar* highlighted will help them notice the use of forms. The ‘*Things to do*’ section at the end of every unit invites learners to look for other sources of information that will help them deal with learning task across curriculum.
In the Writing skills section, ‘help has been provided in a step-by-step manner to lead the learners on to make notes, summarise, draft letters and write short essays, paying attention to the form, content and the process of writing.’

(About the book, Hornbill, 2005)

5.II. i. a Analysis of themes of Class XI English Language Textbook Hornbill

Khushwant Singh’s The Portrait of a Lady tells the story of the close bond shared by the author and his grandmother. The warm relationship shared by the two of them, while living in the village, changed when they left for the city to live with his parents. The wedge widened when Singh left abroad for his studies. The old lady tired herself celebrating her grandson’s return home and passed away.

The story has a typical Punjabi background. The photograph of the grandfather – a serious looking man with ‘white beard, turban and loose fitting clothes’ – is clearly of an old Punjabi man (p.3). ‘She hobbled about the house in spotless white with one hand resting on her waist to balance her stoop and the other telling the beads of her rosary. Her silver locks were scattered untidily over her pale, puckered face, and her lips constantly moved in inaudible prayer. Yes, she was beautiful. She was like the winter landscape in the mountains, an expanse of pure white serenity breathing peace and contentment.’ (p.4). These lines draw a typical Punjabi widowed old lady. Punjabi’s love for celebration is seen when the author’s return from abroad is celebrated with singing. The readers get to know Sikh cremation ceremony in p.6.

The differences in the beliefs held by the very traditional grandmother and the colonial-influenced grandson is effectively brought out. English education and music
lessons taken by the author clearly upsets her: “She did not believe in the things they taught at the English school and was distressed that there was no teaching about God and the scriptures ... to her music had lewd associations. It was the monopoly of harlots and beggars and not meant for gentlefolk...... she rarely talked to me after that.”(p.5). She ‘rarely left her spinning wheel’ (p.5) as the author became an adult breaking the thread of easy friendship between them.

In the poem A Photograph by Shirley Toulson, an old photograph evoked memories of the poet’s mother in her mind. The photo was of poet’s mother and cousins during a sea holiday. The young carefree smile of her mother in the photo had been erased by the burdens of life. She remembered how her mother used to laugh at the way she and her cousins had dressed up for the occasion. Now, her beloved mother’s smile has become a poignant memory for the poet.

This sentimental poem reveals the poet’s love for her mother. It brings to our mind how childhood and its simple joys are ephemeral. The lines ‘...wry with the laboured ease of loss’ (the second stanza) reminds us life is not a bed of roses. The poet observes that passage of time has not affected the sea but life had taken its toll on her mother. The poet thinks with sadness how her mother has been dead for many years ‘as that girl lived’ (in the photograph). The line ‘its silence silences’ gives a sombre tone to the poem. The way fashion change is reflected when the poet’s mother exclaims “look how they dressed us for the beach.”

We’re Not Afraid to Die... if We can be Together is a personal account of an adventurous ordeal that a family experienced in the rough Indian Ocean. The Navigator wanted to duplicate round the world voyage made by Captain Cook 200
years ago. The family along with the crew members started from England. Unfortunately, the rough sea destroyed their ship and everyone in the ship was wounded. Fifteen hours after the ordeal, they managed to reach an island and were saved from ill fate.

The love for sea, sailing and exploring is brought out effectively in the lesson. The sentence “For the longest time, Mary and I – a 37 year old businessman- had dreamt of sailing in the wake of the famous explorer, and for the past 16 years we had spent all our leisure time honing our seafaring skills in British Waters” (p.13) reflects this. At the face of dire distress and danger, the difference in the reaction between adults and children is brought about by the author with clarity: “But Daddy, he went on, we aren’t afraid of dying if we can all be together- you and mummy, Sue and I.” (p.16).

The students come to know that often adventures involve a lot of risk. The story provides the readers with a variety of experiences – the thrill of adventure, the mental strength required at the event of something going wrong, the power of the elements. Going for a voyage with family is nothing new to the westerners. This lesson becomes multicultural as it offers different perspectives of thought and provides us with an exciting new experience.

*Discovering Tut: the Saga Continues* is an extract from the National Geographic, Vol.207, No. 6 which is an enquiry into Tut’s life and death. Tut, the last heir of a powerful Egyptian dynasty, died when he was a teenager. This essay attempts to unveil the mystery surrounding Tut’s life and death.

The readers get a glimpse of the beliefs and customs of ancient Egypt. It was believed that entering the pyramid of the dead would bring bad luck. The essay begins with the
bad omen “An angry wind stirred up ghostly dust devils as King Tut was taken from his resting place in the ancient Egyptian cemetery known as the Valley of the Kings” (p.23) which echoed the dire warnings about the “Pharaoh’s curse” (p.23). Carter’s discovery of Tut’s tomb unveils the funerary rituals of the time. On opening the first coffin, he found ‘a shroud adorned with garlands of willow and olive leaves, wild celery, lotus petals, and cornflowers’ (p.23). On freeing the resin-hardened mummy he found the King adorned with ‘precious collars, inlaid necklaces and bracelets, rings, amulets, a ceremonial apron, sandals, sheaths for his fingers and toes, and now the iconic inner coffin and mask – all of pure gold’ (p.25). The ancient Egyptian belief ‘they could take their riches with them’ (p.25) is seen here. The beliefs surrounding death and afterlife, and funerary rites in ancient Egypt are very different to that held in ancient India. But the underlying fact is that these (mummification and lavishing it with glittering goods) are just ways of showing their respect for the dead which is done differently in different cultures.

Exploring the tombs of the Pharaohs is viewed differently by people. Though the archaeologists explored pyramid tombs with curiosity to unveil the past, tourists and many among the archaeology team were uneasy. Many entering the burial chamber ‘wonder with a shiver if the pharaoh’s curse – death or misfortune falling upon those who disturb him – was really true.’ (p.23). When the ‘million dollar scanner’ fails, the guard joked nervously if it was due to the deadly “curse of the pharaoh” (p.26).

The lesson attempts to unveil the mystery of a bygone era. It deals with a topic of international importance – preservation of world heritage spots. The Egyptian pyramids provide us with proof of how life must have been thousands of years ago.
The essay reveals the pains taken by many to provide us with a glimpse of the past. The readers come to know about the progress of science from Carter’s time when just X-ray was used to understand the mystery surrounding mummies to the very sophisticated C.T. scanner and forensic science. Thus the lesson adds to mainstream academic knowledge of the students.

Ted Hughes’ *The Laburnum Top* is a short and interesting poem on the strange relationship between laburnum and the yellow goldfinch. The poet observes how the laburnum tree stood still and lifeless, with its leaves yellowing and seeds fallen at the onset of autumn. But it suddenly comes to life when the yellow goldfinch ‘enters its thickness’. The whole tree ‘trembles and thrills’ with the visitor’s ‘chitterings, tremor of wings and trillings’ (p.31). The poet describes the gold finch as the engine of her (tree’s) family. As soon as the bird flew away, the tree once again became silent and empty.

Art in any region is representative of its culture. The lesson *Landscape of the Soul* pertains to the essential differences between Chinese and European Paintings. The author compared how the purpose of creation of art work differs among these two cultures. Two interesting examples were used to illustrate this. According to her, a Chinese painter intended for the viewers to see the creator’s mind through his paintings, while Western paintings reproduced an actual view based on ‘delicate realism’. The lesson also contains a report from Hindustan Times about ‘art brut’ or *raw art*. The Indian amateur artist Nek Chand’s work has been mentioned in detail here.
Each statement in the first section of the lesson tries to bring out the contrast in art between East and West. Teachers had always enjoyed an esteemed position in the East. The author mentions how the books of great Chinese philosophers and teachers *Confucius and Zhuangzi* (p.34) were used by teachers of the East to orient their students to the right direction. The story of eighth century artist Wu Daozi is mentioned to explain this. The painter wanted to show the Emperor the ‘spirit’ (p.34) dwelling in the cave in his painting. And unbelievably the artist entered the cave and its entrance closed. Immediately the painting itself vanished from the wall. This story reveals the ‘spirit’ in which art was considered in China – that the work of art was a reflection of the spirit of the artist. He was the art that he had created. All his work was aimed at revealing ‘the mysterious works of the Universe’ (p.35).

The Chinese concept of ‘horizontal scroll’ used in classical Chinese landscape (p.35) is mentioned by the author. Here the artist does not use a ‘single view’ point to do the painting. ‘The action of slowly opening one section of the painting, then rolling it up to move on to the other, adds dimension of time which is unknown in any other form of painting’ (p.35). The ‘spiritual and conceptual space’ (p.35) in the landscape is explained using the concept of ‘shanshui’ (p.36) which literally means mountain-water. The classical notion of Daoism is all about the interaction of the yang, the masculine aspect (mountains) and ying, the feminine aspect (water) in the Middle Void, ‘the white, unpainted space in Chinese landscape’ (p.35). The author compares it to the Indian yogic practice of *pranayama* where a ‘kumbhaka’ is of great importance. The essay is concluded by quoting Francoise Cheng’s words to describe
the Chinese painter – he becomes ‘the eye of the landscape’ (p.36). This may be the reason why these paintings have become very expensive as described in page 40.

In the poem ‘The Voice of the Rain’ by Walt Whitman, the poet gazing at the soft-falling showers asks who she really is. He says that though the readers may find it quite queer, ‘she’ gives him an answer. This poem is his ‘translation’ of what she has said. She says who she is and what blessings she showers on earth and men. He feels that she is talking to him a special language; hence the need for ‘translation’ (p.41). She says how she rises ‘upward to heaven’ form the ‘bottomless sea’ as vapours only to descend to the globe for purifying it and beautifying it with life. Then she goes back and after ‘wandering’ comes back to her ‘birth-place’ with love. Rain calls herself as the poem of the earth. We all know that poems give its readers joy. At times it equips its readers with an ability to look at things in a different manner. Similarly rain energises the earth and fills it with life. Without rain the seeds would be unborn. As she (rain) says: ‘And forever, by day and night, I give back life to my own origin’. The last two lines of the poem are given in brackets to add to the meaning of the poem. Here the poet compares rain to a song. This life giving song is sung whether someone hears it or not.

The whole process involved in the phenomenon rain is given in the poem. The poem is simple, short and sweet. It describes the cyclic pattern of the process of rain. The students are to relate to the process of rainfall scientifically (across the curriculum). The scientific process of rainfall is a unit which a student learns in lower primary class. Hence the point mentioned is quite irrelevant. This poem which is simple in its
theme and presentation is not suitable for Class XI students. As this lesson does not fulfil any of the criteria required for multicultural education, it is not multicultural.

Nani Palkhivala’s *The Ailing Planet: The Green Movement’s Role* is a scientific article which appeared in The Indian Express. It is a sad commentary on the gradual deterioration of earth. Man, in his desire for being more civilized, is destroying the planet. Our greed has put the existence of earth and hundred millions of other living species in jeopardy. One of the main reasons for the depletion of natural resources is population explosion. The author feels that Green Movement is the only hope for this planet and the survival of human race.

The author identifies population explosion as the major cause for the depletion of natural resources. He feels that survival of both humans and the planet is necessary. He suggests that *‘an element of coercion’ is necessary for family planning, but it does not mean that ‘human beings be treated like cattle and compulsorily be sterilized’* (p.46). The author comments *‘the choice is really between control of population and perpetuation of poverty’* (p.46). For the earth to regain health it is necessary that we take a *‘holistic and ecological view’* (p.43). The author calls our time as the Era of Responsibility, where the industries should be giving priority to the environment.

*The Browning Version* is a humorous play about students and teachers by Terence Rattigan. Mr Crocker-Harris, Mr. Frank and Taplow are the main characters in this play. Mr. Crocker-Harris and Mr. Frank are different as cheese and chalk in temperament and professionalism. Mr. Crocker-Harris, a middle aged English teacher, is very serious and a hard task master. Mr Frank is a young science teacher and friendly with his students. He is not averse to hearing gossips about his colleagues.
Taplow is a student of lower 5th class aged 16. Mr. Taplow’s attitude towards Mr.Crocker-Harris is mixed. He respects his teacher but at the same time calls him frightening. The professional ego clash between teachers (in this instance Mr.Frank’s ridiculing Mr.Crocker-Harris) is brought out.

The students always make fun of their teachers. In this lesson Taplow, like any other teenager imitates his teacher. Taplow imitates his teacher’s voice and the dialogue when the teacher had reprimanded him on two occasions providing immense enjoyment to Frank. Once Taplow’s inquiry about whether he’d been given a remove was met with ‘My dear Taplow, I have given you exactly what you deserve. No less; and certainly no more’ (p.52). Another instance was when Taplow felt sorry for his teacher and laughed at his joke which Taplow really didn’t understand - ‘Taplow – you laughed at my little joke, I noticed. I must confess that I am pleased at the advance your Latin has made since you so readily have understood what the rest of the form did not. Perhaps, now you would be good enough to explain it to them, so that they too can share your...... pleasure’ (p.54). While criticising other teachers, Taplow assures Frank that he is very different from them. Frank laps them up and enjoys the show put on by the student. Taplow on the other hand is not sure of his feelings for the teacher. He says that, “the Crock isn’t a sadist...... I don’t know any other master who doesn’t like being liked- (p.53); “The funny thing is that in spite of everything, I do rather like him. I can’t help it.” (p. 54).

In the poem *Childhood*, the poet Markus Natten wonders as to when his childhood slipped away. Was it when he started to distinguish between reality and fiction or when he understood the hypocrisy of adults or the day he developed individuality.
The poet’s wonders if childhood leaves you when the child realizes that an adult just preaches love but never acts lovingly. The way parents try to scare the child into doing things to their sense of rights and wrongs is by filling the child’s head with the notions of places called heaven and hell. The poet thinks maybe the child loses his innocence when he discovers that there are no places called heaven and hell.

*The Adventure* by Jayant Narlikar has its theme based on the Indian independence scenario. The story is partly historic and scientific. In this story Professor Gaitonde move back in time. He visits the East India ruled India. Professor Gaitonde, a vivid historian, visits the town hall library and takes history books. One book was by Bhausahebanchi Bakhar, who has written that the battle of Panipat was won by the Marathas. Confused/astonished, the Professor comes out of the Library and goes on to see a lecture in progress in Azad Maidan. The chair on the platform in the Maidan was not occupied. The Professor tries to bring the attention of the people to this fact. Used to chairing a meeting, he tries to enter the stage. The vacant chair was symbolic representation against age old customs to the assembled crowd. The violent crowd ejects the Professor. He had a collision with a truck and remains unconscious for two days. Rajendra Deshpande, Professor’s friend tried to rationalize his friend’s experience on the basis of the catastrophe theory. They reach the conclusion that ‘Reality is never one-sided. Alternative worlds can exist at the same time but the observer can see only one of them at a time’.

The story creates awareness in the readers that there is more than one way to look at an occurrence. For example, the confusion created by the ‘un-chaired’ chair on the dais in the Azad Maidan illustrates this. It was a form of protest by the people
assembled there which the professor couldn’t grasp. Differing perspectives on the battle of Panipat is also given. The difference in perspective is created by the time gap. The story unfolds before students the efforts of our ancestors to escape the clutches of invaders. The social realities of the colonial India are clearly drawn. The reaction of the people in Azad Maidan is an example of this. The last section of the lesson deals with the explanation given by Rajendra in an effort to understand the ‘catastrophic experience’ (p.66) that the professor had. He goes on to explain what reality is and discuss the ‘lack of determinism in quantum theory’ (p.68). Rajendra concluded that the professor experienced two worlds ‘by making transition’ (p.68).

Nick Middleton’s Silk Road is an account of the narrator’s journey to Mount Kailash through the Tibetan route with Tsetan (Hill Folk) and Daniel. He passed through Hor, which is situated on the banks of Manasarovar. He was heading towards Mount Kailash to complete the kora. The author was disappointed by the sight he saw at Hor. And Manasarovar did not meet his expectations. Graphic description of Hor and Manasarovar is given. The reality of the condition of Manasarovar is clearly depicted. The author explains (p.78) how disappointed he was seeing Manasarovar which had been praised by other travellers. Hor has become the dumping place of ‘refuse’. ‘It was marked by a large cairn of rocks festooned with silk scarves and ragged prayer flags. We all took turn round the cairn in a clockwise direction as is the tradition...’ (p.77) – These lines show the traditions and religious beliefs in Tibet which is similar to the Hindu beliefs. The people, their beliefs and the place have been described graphically.
Manasarovar is considered a holy place by the Hindus. But the narration is an eye-opener to the existing reality. The lesson allows the reader to see the world through the author’s perspective. It helps the readers to recognize that we all do not share the same beliefs. The author felt that Norbu would be an ideal companion as ‘he had no intention of prostrating himself all round the mountain’. This statement makes one wonder whether the author is stereotyping. He is not sure about the medicines given by the doctor because ‘They looked suspiciously like sheep dung’ (p.79). These statements show the author’s prejudice. Still the lesson has been successful in developing in the reader an understanding and appreciation for the realities discussed in the lesson.

*Father to Son*, the poem by Elizabeth Jennings, describes an intensely personal experience. The unhappy father cannot understand his son. He wonders how is it that both of so similar, of the same ‘design’ (p.85) cannot have similar interests. He wants to build a loving relationship with his son. He would happily welcome him like the father who hugged his ‘prodigal’ (p.85) on his return. He wants to ‘shape a new love’ from the sorrow he has experienced. Though they want to forgive each other, their very nature is being an obstacle. The strained relationship which grieves the father ‘grows’ to anger. The poem has a universal appeal.

- **Summing up on the multicultural perspectives reflected in the themes of Class XI Core English Language Textbook Hornbill:**

A variety of lessons have been integrated in the Class XI English language textbook Hornbill. While lessons of Indian authors like Khusahwant Singh, Nani Palkhivala and Jayant Narlikarare are included, the remaining lessons are by foreign authors. The
lessons included are short stories, poems, plays and scientific articles which have social relevance. The lessons such as *The Portrait of a Lady*, *Discovering Tut: the Saga Continues*, *Landscape of the Soul*, and *The Adventure* have culture sensitive narration. The information is accurate and the themes do not hurt any ethnic views or beliefs.

The readers get a glimpse of Sikh culture, customs, and way of life in *The Portrait of Lady*. The lesson does not specifically aim at reducing prejudice towards any social evils, attitudes, customs or beliefs. But it helps in developing cultural and personal values. Towards the end of the lesson, the readers get a glimpse of the final rites given to the author’s grandmother. This is very different from what is seen in the essay on *Tut*. These are just ways of showing their respect for the dead which is done differently in different cultures. Thus it helps in reducing prejudice towards customs and beliefs that are foreign to us. The comparisons help students in developing cultural and academic values. Thus it encourages students to value the differences in culture and values and help them recognize that we all do not share the same beliefs and traditions. The lesson gives a glance of a culture very different from us. The students understand the values behind diverse customs. They become aware that though customs, beliefs and traditions might largely differ from place to place, there is a similarity in the thoughts behind these.

*The Ailing Planet: The Green Movement’s Role*, the only lesson discussing a global issue, aims at changing our attitudes towards the issues addressed. Though the lesson does not concern itself with developing values related to culture, it encourages the students to think about ways to save earth. The lesson clearly reveals the author’s
frantic call to save our environment. The lessons aims at changing our attitudes towards the issues addressed. The values reflected in this lesson aims to be transformative. The reader gets to see the world from the author’s perspective. The lesson on Tut with its variety of scientific information adds to mainstream academic knowledge of the students.

The comparisons and descriptions made by the author in *Landscape of the Soul* are accurate and interesting. The narration is culture sensitive and does not distort the cultures being discussed. It encourages students to value the differences in culture, values and beliefs and value their culture. The lesson helps in broadening the perspectives of the readers. The similarities that the author finds in traditional Chinese horizontal scroll and yogic pranayam are interesting. The lesson shows no bias or prejudice towards the cultures mentioned. The lesson is loaded with statements reflecting diverse cultural perspectives. The reader gets to see the author’s thought on the subject discussed. The excerpt has been successful in developing in the reader an understanding and appreciation for the thoughts expressed.

The lesson *We’re Not Afraid to Die...if We Can All Be Together* does not deal with any cultural or global issues. It allows the reader to see the world through author’s perspective. The lesson has been successful in developing in the reader an understanding and appreciation for the issues addressed. This lesson does not concern itself with prejudice reduction. But it helps in creating awareness in the readers that there is more than one way to look at an occurrence.

*The Browning Version* though based on Western School culture has a universal appeal. The story does not distort the culture under discussion. The lesson helps in
understanding the social realities. The reality is students always respect disciplinarians and teachers respect their talented colleagues. The reader is able to view the world through the character’s perspectives. It has been successful in developing in the reader an understanding and appreciation for the issues addressed in the lesson.

*The Adventure* does not primarily aims at prejudice reduction. But it helps in developing values relating to cultural, personal, popular, mainstream academic and transformative with all the information on the struggle of the Indian warriors for freedom. It creates awareness in the readers that there is more than one way to look at an occurrence. The confusion created by the ‘un-chaired’ chair on the dais in the Azad Maidan illustrates this. Differing perspectives on the battle of Panipat is also given. The difference in perspective is created by the time gap. The story helps in valuing and retaining the cultural identity of the student. The social realities of the colonial India are clearly drawn. The reaction of the people in Azad Maidan is an example of this. The author has been successful in developing in the reader an understanding and appreciation of the issues addressed in the lesson. The narrator allows the reader to see the world through the character’s (Professor Gaitonde) perspective.

All the lessons except *Silk Road* have cultural sensitive narration. A distorted view of the culture of Tibet is not given in the text. It encourages the students to value the differences in culture and values. But two statements in the lesson made by the author – (i) Norbu would be an ideal companion as ‘he had no intention of prostrating himself all round the mountain’ and (ii) ‘They looked suspiciously like sheep dung’ (p.79) – reflect prejudice. But the lesson has been successful in developing in the
reader an understanding and appreciation for the realities discussed in the lesson. The lesson thus allows the reader to see the world through the author’s perspective.

The textbook Hornbill has five poems. All the poems though simple have universal appeal. A photograph, Childhood and Father to Son explore the delicate relationships. The Laburnum Top and the Voice of the Rain are nature poems. The authors have been successful in making the reader to view the world through their eyes. The poems as such do not intend to reduce prejudice nor develop any multicultural values in the students.

The poem The Photograph is thought provoking from a philosophical point of view. The passage of time changes one’s outlook on life as is evident from the poet’s mother’s reactions. The Laburnum Top as mentioned in the notes (p.33) is aimed at developing poetic sensitivity and creativity. The poem The Voice of the Rain is not biased and does not aim to reduce prejudice. The readers get to see what the poet feels about rain.

Childhood does not project any cultural stereotyping nor does it discuss any cultural or global issues. It makes the reader aware that there is more than one way to look at things. The loss of innocence is viewed differently. The strained father-son relationship is the theme of the poem Father to Son. The pain and hope felt by the father is sensitively sketched. It helps in developing personal values.

The poems are not about a specific culture. All have universal relevance and is aimed at refining the finer feelings of the reader. It allows the readers to see the world through the poets’ perspective. It has been successful in developing in the reader an
understanding and appreciation of facts addressed in it. The poems create awareness in the readers that there is more than one way to look at an occurrence and help students to see things from more than one perspective.

The different perspective of the authors and characters, different traditions and customs and, new ideas and comparisons makes the content integrated in Hornbill multicultural. The lessons in Hornbill encourage the readers to value the differences in culture and values. It helps the students to recognize that people are different and they necessarily don’t share the same beliefs, traditions or holiday celebrations. Only one lesson deals with social and global issues. None of the lessons discusses relevant cultural issues. No lessons on immigrant culture and differently able people have been included in the text. The lessons, to some extent, help in knowledge construction and prejudice reduction.

5.II. i. b Analysis of Vocabulary of Class XI English Language Textbook Hornbill

Many of the terms used in the lesson ‘The Portrait of a Lady’ are period specific and reflects the Sikh culture. Terms such as wooden slate (p.4), spinning wheel (p.5) brings to the mind of the readers, village life some 50 years back. Terms such as ‘fables of the prophets ‘(p.3), ‘morning prayer’, scriptures (p.4), old drums (p.5) used by the Sikhs are culture specific. Singh’s description of his grandmother as ‘an expanse of pure white serenity’ brings to the readers’ mind the picture of a pious, peaceful old lady. The phrase ‘the thought was almost revolting’ (p.3) conveys the horror young Singh feels when he thinks of his grandmother being young and pretty. Here the author projects the typical feelings of the young children have about the
older family members: that the old are born old. The author shows his grandmother’s strong religiousness throughout his narration. City life narrowed her freedom. The loneliness felt by the old lady is seen when the author says she ‘accepted her seclusion with resignation’ (p.5) and her friendship with the sparrows that she fed with ‘frivolous rebukes’ (p.5). The tone of the last paragraph of the lesson is one of sadness. When the old lady passed away ‘there was no chirruping’ (p.6) of the sparrows, her friends.

The tone of the poem *A Photograph* is of nostalgia and sadness. *Sea holiday* (p.11) mentioned in the poem has been the favourite sort of vacation for the Westerners. In this digital age, the terms ‘cardboard’ and ‘snapshot’ (p.11) appears archaic. The readers are reminded how ‘terribly transient’ our lives are. The poet expertly brings it out by saying the ‘sea, which appears to have changed less, washed their terribly transient feet.’ (p.11)

The vocabulary used in *We’re Not Afraid to Die... If We Can All Be Together* suits the genre. The terms and phrases used are related to sailing and ship. ‘Seafaring skills’ (p.13), *storm jib*, *eight knots*, *mooring rope*, *stern*, *life-raft drill*, *lifelines*, *life jackets*, *guard rails*, *main boom*, *front hatch*, *deck*, *starboard* (p.14 & 15) are some words related to it. The term ‘wonderful holiday’ conveys the feeling of excitement while ‘ominous silence’ (p.14) fills us with dread. The terror experienced by the crew is reflected in the narration. Coleridge’s ‘*Water, Water, Everywhere*’ (p.14) used here reflects the same helplessness felt by his ‘Ancient Mariner’ on being stranded in the sea. The unsuccessful ‘*Mayday calls*’ (p.15) and the ‘*36 hours of continuous pumping*’ (p.16) to lower the water levels in the ship shows us the precarious situation
they were in. The relief felt by the crew on gazing ‘the stark outline of Ile Amsterdam’ (p.17) is felt by the readers too. Hence the bleak rocky island becomes ‘the most beautiful island in the world’ (p.17) for us too.

The lesson Discovering Tut: the Saga Continues begins with the eerie scene created by words - ‘angry wind’ stirring up ‘ghostly dust devils’ when Tut was taken from the ‘Valley of Kings’ (p.23). The feeling is heightened by the use of ‘pharaoh’s curse’ and pallbearers (p.26). The terms/phrases such as, Valleys of the Kings (p.23), Funerary Priests (p.27), Pharaoh, Mummy, Murals, Pharaoh’s legend, Rock-cut tomb, burial chamber, coffin of the Pharaoh (p.23) paints ancient Egyptian culture. The name of kings such as Amenhotep III & IV, Akhetaten, Smenkhkare and Tutankhaten (p.26) ; gods like Aten, Amun (p.26), Osiris (p.28) and, old Egyptian cities like Thebes, Akhetaten enhance the cultural flavour.

The terms used in the poem The Laburnum Top are simple and suitable to convey the easy flow of thoughts. Terms such as laburnum and goldfinch are not something familiar to the readers in India, especially down in South. Laburnums are usually found in South East Europe and Asia Minor. Though goldfinches are found in some parts of northern India, it’s different from Europe. ‘September’, ‘yellowing leaves’ and ‘fallen seeds’ (p.31) are terms used in the poem to describe autumn. All these words reflect the European setting of the poem and at the same time enhance the cultural flavour.

Landscape of the Soul has terms and phrases which convey values and assumptions and are meant for the proper understanding of the ideas the author wants to convey. Terms such as Daoism, Shingshui, Yin, Yang (p.36) and horizontal scroll (p.34) are
Chapter V  

Analysis and Interpretations

culture specific. The author mentions the names of Chinese philosophers and teachers such as Confucius and Zhuangzi, and artists Wu Daozi (p.34) and Francois Cheng (p.36) which enhance the cultural flavour of the narration. ‘The essence of inner life and spirit in Asia’ (p.35) reflects the essentially spiritualistic attitude towards life in Asia. ‘Mysterious works of the universe’ (p.35) makes the reader’s think how ancient cultures of the East viewed Universe and their struggle to understand it and become one with it.

Some of the terms and phrases used in the poem The voice of the rain are very interesting and thought provoking. Rain introduces herself as the Poem of the earth (p.41). The terms ‘bottomless sea’ and ‘upward heaven’ (p.41) conveys a meaning of unfathomable distance. The word ‘lave’ projects a soothing effect.

Many terms and phrases used in the lesson The Ailing Planet: The Green Movement’s Role reveal serious concerns. The positive shift of thought from ‘mechanistic view’ to the current ‘holistic and ecological view’ (p.43) of understanding the world is very age specific. The author calls the earth ‘a living organism’ whose ‘vital signs are weakening’. The author quoting the notice in Lusaka zoo, “the world’s most dangerous animal’ (man), reminds us of the extent of destruction we have inflicted (p.44). The author uses terms such as catastrophic depletion (p.45), forests being ‘decimated’ (p.45), the ‘critical’ (p.46) condition of the environment, ‘transcending concern’ (p.46) to show the seriousness of the problem we are facing and importance of ‘sustainable development’ (p.44) in preserving the health of our planet.
Chapter V  Analysis and Interpretations

The Browning Version has vocabulary suited to the narration. Many casual, colloquial terms are used – ‘remove’ (p.50), slackers (p.51), ‘muck’ (p.51) and ‘kept in’ (p.51). Taplow calls his teacher ‘the Crock’. He feels that Mr. Crocker-Harris is a ‘sadist’ (p.53) and is all ‘shrivelled up inside like a nut’ (p.53). A teenager’s typical behaviour of melodrama and exaggeration is seen here. All the terms add to the cultural flavour.

The poet has used words in Childhood to express his concern and doubts over his lost stage. ‘Heaven and hell’ (p.58) are called places which could never be found in ‘Geography’ (p.58). Adults are never what they seem to be. ‘They’ just ‘talked of love and preached of love’ (p.58). To the poet the grown-ups ‘act’ (p.58) lovingly. The innocence found in an infant’s face is referred by the poet as the ‘forgotten place’ (p.58).

The author intended to portray colonial India and post independence India in the science fiction ‘The Adventure’. The words Deccan Queen (p.60), East India Company Headquarters, Town Hall Library, Greater Bombay Metropolitan Railway, Boots and Woolworth, Lloyds, Barclays and other British banks, Hornby Road (p.61) and Victoria Terminus, draw the picture of colonial India. The India before partition can be seen when the author mentions the train route from Lahore to Peshawar Bombay (p.61). Mohammed Gori, the Marathas, The Battle of Panipat, Samudragupta, Sadashiva Rao, Vishwasrao, Abdali, (p.62), Peshwas, the Sultanate of Delhi and the Shahensha of Delhi (p.63) reminds of the turbulent times our country has faced before our independence. The term ‘Pandal’ (p.64) is native word which enhances the cultural flavour. The words reflect the culture being discussed.
Many native terms have been used in the lesson *Silk Road*. The words include ‘kora’ (p.74), ‘drokba’ (p.74) and ‘Kyang’ (p.75). It helps to enhance the cultural flavour. The author’s European origin is evident in how the author describes the clouds over the Ravu. It is compared to ‘long French loaves’ (p.74). The author speaks of his loneliness in terms of ‘solitary confinement’ (p.78). His lack of faith in the doctor is evident when he compares the tablets to ‘sheep dung’ (p.79). The ‘self-help programme on positive thinking’ (p.80) reveals his unhappiness – over his loneliness, sickness and with the pathetic condition of the place.

The poem *Father to Son* uses terms that convey values and assumptions. The terms ‘design’, ‘killed’ and ‘prodigal’ (p.85) are examples. The words are used to convey the helplessness of the father, his grief, his perplexity over the situation and his very need to forgive his child.

- **Summing up on the multicultural perspectives reflected in the vocabulary of Class XI Core English Language Textbook Hornbill:**

  The terms and phrases used in the lessons in Hornbill convey values and assumptions. It reveals the characters/authors feelings and how they view the world. It is consistent with the narration. The terms are period specific and suited to the narration. None of the terms reflects racism. The names of the characters, places and many native words used in the lessons add to the cultural flavour. The only lesson with words having negative shading is *Silk Road*. No derogatory words have been used in any of the lessons.
Terms such as wooden slate (p.4) spinning wheel (p.5) in the lesson *The Portrait of a Lady* and cardboard, snapshot (p.11) in the poem *A Photograph* is period specific. The terms/phrases such as, Valleys of the Kings (p.23), Funerary Priests (p.27), Pharaoh, Mummy, Murals, Pharaoh’s legend, Rock-cut tomb, burial chamber, coffin of the Pharaoh (p.23) reflect the Egyptian culture. Daoism, Shingshui, Yin, Yang (p.36) and horizontal scroll (p.34) are some terms used in the lesson *Landscape of the Soul* which reflect Chinese culture. The terms such as remove (p.50), slackers (p.51), muck (p.51) and kept in (p.51) used in *The Browning Version* are suited to the literary genre. Many native terms have been used in the lesson *Silk Road* such as kora (p.74), drokba (p.74), Kyang (p.75) which helps to enhance the cultural flavour.

The native words used in the lessons make the narration. The words used in *Silk Road* projects stereotyping and bias of the author to some extent. Many culture specific words used in the text if taught by comparing with the culture of the students may help in broadening their perspectives. Thus it will aid in knowledge construction and prejudice reduction.

5.II. i.c Analysis of Illustrations of Class XI English Language Textbook *Hornbill*

The textbook seems to have given no importance to illustrations. None of the lessons has details about neither their author nor their photos. Though this is the era where information is available at the tip of your fingers, giving information about the author would make reading of the lessons more interesting. The lessons *The Portrait of a Lady, A Photograph, The Laburnum Top, The Voice of the Rain, The Ailing*
Planet: The Green Movement’s Role, The Browning Version Childhood, The Adventure and Father to Son have no illustrations.

We’re not afraid to die... if we can all be together has illustration in the exercise section on p. 20. It is related to the theme of the lesson and is accurate. The illustrations in Discovering Tut: The Saga Continues relate to the theme of the lesson. It is accurate. The mural in Tut’s tomb in p.27 is interesting. The map of Africa with the markings helps the teachers in teaching. Many more relevant illustrations or photographs on tombs and mummy could have been included in the lesson to make it more interesting and informative.

The lesson Landscape of the Soul has no suitable illustrations. For better comprehension of the unfamiliar terms like ‘horizontal scroll’ (p.34), photographs of it would have been appropriate. Lack of photographs of the famous painters mentioned in the lesson is definitely a minus. The lesson has an illustration of Nek Chand’s rock sculpture. Photographs of Chinese painting and European art, and Nek Chand’s work should have been included to make the lesson more effective.

Illustration of the Maratha Warriors and places of significance mentioned in the lesson would have made the lesson The Adventure more interesting. Silk Road has an apt illustration of Mount Kailash. Photographs of the places described would have made the lesson more interesting.

The poems A photograph, The Laburnum Top, The Voice of the Rain, Childhood and Father to Son have no illustrations. Laburnum is an unfamiliar tree to the children. Illustration of it should have been included in the lesson. The themes of the
other poems are simple and do not require the aid of illustrations to make it comprehensible.

- Summing up on the multicultural perspectives reflected in the illustrations of Class XI Core English Language Textbook Hornbill:

The illustrations included in the lessons relate to its theme. Whatever illustrations have been included are accurate. But many lessons do not have illustrations. The lessons should have more illustrations for the easy comprehension of facts/terms. Illustrations used in the textbooks play a major role in helping in the achievement of learners who favour visual modality of learning. The lack of illustrations affects the textbooks’ role in guiding the students’ knowledge construction and aiding the teachers in making teaching more equitable.

5. II. i. d Analysis of Exercises of Class XI English Language Textbook Hornbill

The exercise section in each prose lesson has Understanding the text, Talking about the text, Thinking about the language, Working with words, Noticing Form and Things to do. At the end of this section are the Notes which discuss the objectives of each section and instructions for going about to achieve the objectives. Importance to writing and speaking is given.

Understanding the text has questions which are concerned with the comprehension of the lesson and noticing the form of the text. The objective of the tasks in each lesson is as given: The Portrait of a Lady on comprehension of the autobiographical account; We’re not afraid to die... if we can all be together on the adventurous ordeal of the family; Discovering Tut: The Saga Continues on factual comprehension;
Chapter V

Analysis and Interpretations

*Landscape of the Soul* on factual and global understanding (p.40); *The Ailing Planet: The Green Movement’s Role* on environmental issues and social issues (p.49); *The Browning Version* on global comprehension (p.57); *The Adventure* on true/false items to check inferential comprehension (p.73), *Silk Road* on factual comprehension and author’s adventurous experiences while scaling the **hilly terrain** (p.84).

Questions in *Talking about the text* are concerned with certain aspects of the lesson and stresses on peer interaction. Questions in *The Portrait of a Lady, We’re not afraid to die... if we can all be together* and *The Browning Version* are meant for interacting with the student’s partner. The lessons in *Discovering Tut: The Saga Continues, Landscape of the Soul, The Ailing Planet: The Green Movement’s Role, The Adventure* and *Silk Road* have questions which require students to engage in small group discussion. The questions included in the lessons delve into relationships; encourage freedom to express thoughts and spiritual experiences (as in *Landscape of the Soul*).

*Thinking about the language* encourages students to think about mother tongue equivalents of words used in text. *The Portrait of a Lady* has question which encourages students to think about songs or poems in the student’s native tongue. *Discovering Tut: The Saga Continues* has questions on the reasons for the extinction of language. *Landscape of the Soul*— asks about Yin and Yang in other cultures; *The Ailing Planet: The Green Movement’s Role*— students are given opportunity to talk about their view. *The Adventure* has questions which encourage the students to think about the language of the characters in the lesson. The questions in *Silk Road* require
students to think about the ‘English spoken by guides, communicating with strangers and guessing the meanings of words from other languages from the context’ (p.84).

The Browning Version does not have this exercise.

The section Working with words in the lessons are meant to encourage the students to notice the contextual usage of words used in the narration and different shades of meaning of certain words. The combination of words, homonyms, finding literal and figurative meanings of words and idiomatic expressions are also highlighted. Noticing form concentrates on the important grammatical items used in lessons. Perfect tense (The Portrait of a Lady), use of conjunctions to contrast (Landscape of the Soul), use of conditional sentences (The Adventure) and use active voice as a contributor to the style of narration (Silk Road). Lessons such as We’re not afraid to die... if we can all be together, Discovering Tut: The Saga Continues, The Ailing Planet: The Green Movement’s Role and The Browning Version do not have this section.

Things to do have activities aimed at developing students’ writing skills (The Portrait of a Lady), fact finding skills (We’re not afraid to die... if we can all be together, The Adventure and Silk Road), enquiry skills (Landscape of the Soul, The Ailing Planet: The Green Movement’s Role) and creativity (The Browning Version).

The poems A photograph, The Laburnum Top, The Voice of the Rain, Childhood and Father to Son have Think it out section in the exercise part. The questions in this section are meant to examine the comprehension of the lesson and to draw attention of the reader to the beauty of the poem. The reader has been asked to look for poems similar to the one they have read as in The Voice of the Rain. The laburnum top has the following parts in its exercise section: Find out and Thinking about language
The questions in the exercises help in comprehending the theme of the lesson. It certainly encourages the students to think along multilingual lines. To a certain extent, the exercises help students to think more about social and environmental issues (as in *The Ailing Planet: The Green Movement’s Role*). Intercultural references has been made in the lesson *Discovering Tut: The Saga Continues*. Group discussions have been given importance which helps in developing listening and speaking skills. The various activities listed out at the end of the lesson goes a long way in improving academic performance and to some extent broadens the student’s views.

- **Summing up on the multicultural perspectives reflected in the exercises of Class XI Core English Language Textbook Hornbill:**

All the prose lessons have exercises which promote peer group interaction. *Understanding the text* and *Talking about the text* provides ample opportunity for listening to different perspectives. It helps the students to compare their own interpretation of facts with how others view the same. The co-operative learning style stressed in the exercises strengthens the classroom climate.

The exercises in *The Ailing Planet: The Green Movement’s Role* concentrates on global issues, while in *Discovering Tut: the Saga Continues* the questions are on cultural differences in traditions and customs. None of the other lessons has exercises
that require the students to analyse, evaluate and make judgement on the events. The exercises do not do anything to enhance the students’ critical thinking ability.

All the questions in the exercise ‘Think it out’ given at the end of the poems are thought provoking. It helps the students to view occurrences from a different perspective. Though the questions do not specifically direct the readers for group discussion, the teacher can promote it. The exercise does not require the students to use their skills of analysis, evaluation and judgement. The exercises in the Hornbill aid prejudice reduction and knowledge construction to some extent. But it promotes equity pedagogy to a great extent.

The exercises given at the end of each lesson plays an important role in guiding knowledge construction, promoting equity pedagogy and prejudice reduction. The activities aid in this. The group discussion which strengthens the social relationship helps in prejudice reduction and improves the academic performance of students.

5.II. i.e Analysis of Writing Skills of Class XI Core English Language Textbook Hornbill

This section has six sub-sections, viz., Note-making, Summarising, Sub-titling, Essay-writing, Letter-writing and Creative Writing. The examples given for teaching writing skills are varied and interesting. Attempts have been made by the textbook makers to

Note making is explained by means of a passage on ‘pheasants’. The example in Summarising is on ‘soybeans’. An activity has been given based on a newspaper article ‘Green Sahara’. Another newspaper article has been given to teach the art of
Subtitling. ‘A new deal for old cities’ is on making transport more safe and hygienic. Activities based on the topic are given at the end of the section. Hobbies and The importance of games are the two examples used to teaching the art of Essay-writing. It is followed by an activity which requires the students to write essays on the given topics. The section on Letter-writing includes formal letters, informal letters and job applications. Creative Writing section gives pointers on developing one’s writing skill using imagination. Various examples are given to show how analogy, humour and exaggeration are used in different styles of writing. The activities given in this section encourage students to write poems, short story and compare different styles of writing.

The excerpts on soybeans and pheasants in Note-making and Summarising are scientific. ‘Green Sahara’ in Summarising is a newspaper article of social relevance. Hobbies and The importance of games in the essay writing section is value-oriented. The aim of the examples used is purely knowledge construction. As such the content is also suited to the purpose. The examples used do not reflect any bias or stereotype. The terms used are suited to the narration and convey values and assumptions. No racist or derogatory terms have been used. There are no illustrations. All the activities at the end aim at developing the particular skill mentioned.

5.II.ii. Analysis of Class XI Supplementary English Language Textbook Snapshots

‘The choice of stories and biographical sketches in Snapshots by contemporary writers exposes learners to the various narratives of life that the literatures of the world offer.'
The stories deal with a range of human predicaments: moral choices of adolescents, as in William Saroyan’s ‘The summer of the beautiful white horse’; the poignancy of personal loss and reconciliation that follows war in Maria Minco’s ‘The address’; language and imperialism invading the rural setting in Ranga’s marriage’ by Masti Venkatesh Iyengar; and professional commitment in A.J. Cronin’s Birth, an excerpt from the novel The Citadel. We also have J.B. Priestley’s play, ‘Mother’s day’, an early comment on the acceptance of (and rebellion against) the assumed roles of men and women at home. Amitav Ghosh’s ‘The ghat of the only world’, is a touching tribute Aga Shahid Ali, a Kashmiri poet who wrote in English, Vikram Seth’s ‘The tale of melon city’ is a humorous satire set in verse.’

(About the Book, Snapshots, 2005)

5.II. ii. a  Analysis of Themes of Class XI Supplementary English Language Textbook Snapshots

The story, *The Summer of the Beautiful White Horse* by William Saroyan is about the two boys of an Armenian tribe immigrated to the US. Cousin Aram, 9, and Mourad, 13, belong to the Garoghlanian tribe, famous for their honesty and integrity. The Armenian family has settled in the San Joaquin valley. Mourad, a young member of the tribe stole John Byro’s beautiful white horse for riding. He told his cousin Aram that he had just ‘borrowed’ the horse. John Byro thought that Mourad’s horse was a twin of his horse because he was sure that none of the Garoghlanian family would ever steal anything.
The Armenian family has settled in the San Joaquin valley. The older generations’ sadness on leaving their country is evident throughout the lesson. Uncle Khosrove felt that Byro’s loss of his horse is nothing because ‘Haven’t we all lost the homeland?’ (p.6). Throughout the lesson, there are references to the honesty of the tribe. They were famous for their honesty. The family was living ‘in the most amazing and comical poverty in the world’. But still ‘None of us would take advantage of anybody in the world, let alone steal’ (p.2). This reputation about the family’s honesty is what makes Mourad return the horse to John Byro.

The beliefs and superstitions of the tribe are evident when Aram talks about ‘the distribution of the various kinds of spirit’ (p.3) among the family members.

*The Address* by Marga Minco is a short story set in Holland. The central character is Mrs. S’ daughter. Her mother had to leave the country during the First World War. Years later when things began to fall back she came to visit the house she lived in and get her mother’s things from the house.

The daughter met the woman with whom her mother had left all her belongings. But Mrs. Dorling refused to recognize her. Nor did she show any intention of returning the things. The daughter visited the house again. As she was waiting for Mrs. Dorling inside the house, she saw her mother’s valuable silver and antiques lying unceremoniously. All the cherished things were now used regularly. The daughter decides to leave all of them behind and thinks of forgetting the address itself. The things which she valued in her memories had lost all its significance ‘in strange surroundings’ (p.14).
The ill effect of war can be seen in the story. Many families had to relocate due to the war. The daughter did not go back to get her mother’s stuff because she was afraid: ‘afraid of being confronted with things that had belonged to a connection that no longer existed’ (p.12). Here the character is talking about her connection with war. But time is a healer of all wounds that is why years later she decided to get the things back.

*Ranga’s Marriage* by Masti Venkatesha Iyengar is a humorous story that happened in a small village in Karnataka. The story unveils the plot woven by the narrator, Shyama to get Ranga marry Ratna. The story ends with Ranga, Ratna and their child greeting the narrator.

The home coming of Ranga, the Accountant’s son from Bangalore was a great event in Hosahalli. He was one of the few who had English education. In a period girls got married when very young, Ranga firmly believed that the bride should never be a young ‘girl with milk stains on one side of her face and wetness on the other’ (p.19). But seeing eleven year old Ratna he lost sight of all his beliefs.

The story is filled with references to certain Indian beliefs and customs. The oft heard ‘How can one expect words to match actions in these days of Kaliyuga?’ (p.20) is told by the narrator too. Kaliyuga is supposed to be the worst of the four yugas as mentioned by the ancient Rishis of India. The influence of astrology on an average Indian is skilfully brought out. Shyama invited Ranga to visit the astrologer. ‘Come let’s go and see Shastri to check whether Guru and Shani (p.22), the planets are favourable- the checking of horoscope before any Hindu marriage is shown here.
Chapter V

Analysis and Interpretations

The narrator starts the story with a picturesque description of the village. The sourness of the mangoes, the village pond and the surrounding greenery is so visible to the reader. An Indian’s penchant for fairness is reflected when the narrator say that Shyama is not a nice name to be bestowed upon a golden child like Ranga’s. It’s because ‘I'm like a dark piece of oil-cake’. (p.23). The lesson has many references to Indian culture and many comparisons which fills the readers with laughter.

Does formal education cater to the needs of all types of students? Albert Einstein at School by Patrick Pringle makes the reader think of this question. This lesson describes the circumstances which led to Albert Einstein’s expulsion from a German School. Einstein hated rote learning which was stressed in school and thought of leaving school. This extract throws light on the circumstances which precipitated to the event of Einstein dropping formal education. The discussions between Elsa and Einstein (p.27) raises questions on what should children be taught in schools.

Three teachers, Mr. Braun, Mr. Koch and the Head teacher, and how they deal with Einstein can be seen in the narration. Mr. Koch was Einstein’s math teacher who found that his student was extremely brilliant. Mr. Braun, the history teacher, could not digest Einstein’s belief that there was no need to learn dates or battles. Learning should concentrate on ‘why those soldiers were trying to kill each other’ (p.26). The tension between the teacher and the student is seen here. The inability of the teacher to understand his student made him criticize the student. The head teacher could never understand Einstein and felt that his presence in the classroom is an impediment to teaching and learning. And the teacher had ‘finished with punishment’ for ‘bad work and laziness’ (p.30).
Einstein and his friend Yuri thought of ways to end the torture of school. Finally they go to doctor who specialized in ‘nerves’ (p.28) to get a certificate that Einstein had a nervous breakdown. The doctor understood how he felt because he had just ‘finished being a student’ (p.29) himself. The violence of the student community is seen when Yuri makes reference to the duel that took place which killed a student. These words throw light on the education system prevalent in Germany at the time.

The poverty experienced by the poor is also seen in the lesson. Einstein’s parents were in Milan to make a living. Einstein himself was living as a boarder in an ‘atmosphere of slum violence’ (p.26) in the poorest part of Munich. Yuri comments on how he has never had enough money to go to a doctor.

The lesson reveals how the unparalleled genius Einstein could never be understood at school. The excerpt questions whether the educational system can cater to all types of learners. The scene also makes the readers think whether the aim of teaching has actually undergone any relevant changes in the Indian scenario.

J. B. Priestley’s *Mother’s Day* is a humorous play which raises questions on a Mother’s status in a family. The lesson is on a middle class English family of the 1950s. Mrs Pearson was a typical middle class housewife. She had lost herself and her identify trying to please her husband, son and daughter. Though she was displeased with her situation, she wasn’t bold enough to change it. Mrs Pearson’s confiding to her friend Mrs Fitzgerald results in some very funny scenes. Mrs Fitzgerald, a very bold lady, knew a lot of tricks. She gave her friend’s family a tough time to teach them a lesson.
Mrs. Pearson was a typical housewife. She did everything so that she could make her family comfortable. She says, ‘I’m so fond of them even if they are so thoughtless and selfish’ (p.34). Mrs Fitzgerald truly described the position of her friend in the house when she said Mrs. Pearson ran around and took orders from her family as if she were ‘the servant in the house’ (p.34). The temperamental Doris becomes angry, wild and tearful in turns when her needs were not met. The overindulgent husband Mr Pearson and son Cyril fill us with laughter.

Mrs Fitzgerald is a very bold lady. In fact the author describes her as having ‘a strong and sinister personality’ (p.33). She would never tolerate being treated like a servant by her own family. She had learnt fortune telling, transmigration and many other tricks form the East. Seeing her friend’s plight, she insisted on personality changes. The ensuing scene fills the readers with laughter. Mrs Pearson with Mrs Fitzgerald’s personality refused to do the work her family asked her to do. The children were literally aghast when they saw her smoking. They decided not to go out and waited for their father to return reserving ‘two front dress circles for the first house’ (p.41). George seeing his wife felt ‘as if somebody had hit him’ (p.45).

Mrs Fitzgerald sensed that the family was miserable with the bold mother. Mrs Pearson enjoyed the lessons too much to notice their distress. Her comment ‘A bit more of the same would do’em good’ (p.50) makes the reader understand the depth of her suffering. Mrs Fitzgerald left advising Mrs Pearson to ‘keep firm’ (p.51) with her family. The play makes wonder whether mothers have to fight for the respect they deserve. Often the family never notices the one who do the chores to make their lives
easier. This lesson will surely trigger the students to think whether they are like Doris or Cyril.

Agha Shahid Ali, an English poet, an expatriate from Srinagar, Kashmir who lived in the United States is the central character of the lesson *The Ghat of the Only World*. When the author made acquaintance with Shahid, he had already undergone treatment for cancer. Shahid had asked the author to write something about him after he was gone. Shahid’s friend, Amitav Ghosh, reveals through his words, Shahid, the man, the poet and the teacher.

The lesson unveils Shahid’s love for life, friends and food. He was cheerful even though he was tired from his illness, treatment and surgeries. His friends constantly gathered to cheer him up so that he won’t ‘have time to be depressed’ (p.57). The smell ofrogan josh, haak and heeng waft to our nose. The music and fragrance makes the journey from the foyer of Shahid’s New York apartment to his door ‘was a voyage between continents’ (p.57).

Shahid had definite beliefs about politics and religion which was shaped by his parents. He used to tell his friends how his mother helped him make a temple in his room though they were Muslims. This was very contradictory to the Muslim fanaticism which people always talked to him about. The social and political unrest in Kashmir had a profound effect on him and his work. In his poetic imagery death, Kashmir, and Shahid (witness) and Shaheed (martyr) were closely overlaid ‘as to be inseparable, like old photographs that have melted together in the rain’ (p.63). The current situation in Kashmir shows us that the poet’s imagery has become a reality.
The constant violence in Kashmir results in many being dead, some who become witness of the horrors and while some become martyr.

The lesson reveals Shahid the man and the poet. He had made peace with his approaching death. ‘I love to think that I’ll meet my mother in the afterlife, if there is an afterlife.’ (p.63). His mental strength is unveiled here. Though he wanted his last days to be in Kashmir, he stayed back in the US and took his last breath.

*The Birth*, an excerpt from the Citadel by A. J. Cronin, is set in a mining town in Wales. The story shows Dr Andrew Mason’s growth as a doctor. It unveils the life changing experience he had – the miracle of saving two lives. Dr Andrew Mason had begun practice as an Assistant to Dr Edward Page in the small Welsh mining town of Blaenelly.

One night Joe Morgan called him to attend his wife’s birth. Joe and wife had waited a long time for a child. But the birth goes awry. The newborn did not cry. The midwife gave up when she saw that the new born didn’t cry. But Andrew sees things differently. He had seen the couple’s longing for a child of their own and a grandmother’s wish to hold a grandchild. This made Andrew work frantically to save the mother and the baby. The whole experience was literally the birth of Andrew as a doctor. His exaltation at the good work he had is evident when he said “I’ve done something; oh, God! I’ve done something real at last” (p.69). He had forgotten all the work he had done till in Blaenelly.

Andrew’s doubt regarding the sanctity of marriage is seen. He ‘wished to consider’ (p.66) marriage to Christine. But what he had seen of the married lives Bramwell,
Edward Page and Denny made him think twice. Bramwell was ‘devoted to a woman who deceived him sordidly’ (p.66). While Edward Page was ‘bound to a shrewish Blodwen’, Denny was ‘living unhappily apart from his wife’ (p.66).

People are driven by different ambitions. It might be making money or doing a good job. In this excerpt, we see a doctor who, in spite of all the doubts he was having about his personal life, did his job perfectly. The intense feeling of joy that one experiences when job done is good is felt by Andrew. For a doctor, saving a life is the most sacred duty he can give the society.

*The Tale of Melon City* by Vikram Seth is a political satire. It tells the story of a king who was just and placid. He was too good to be true. He had an exaggerated sense of justice which resulted in his death.

On the king’s order an arch was built in the city. As the arch was built too low, his crown was banged off while passing under it. The angry king ordered the chief builders to be hanged. The chief, workers, masons, and architect refused to admit that it was their fault. A wise old man was brought to solve the issue. The man was so old that he couldn’t walk or see – ‘So old (and therefore wise) was he –’ (p.74). So he had to be carried to the court. Here the poet makes fun of the common belief that a person who is older is sure to be wiser. He suggested that the arc should be hanged for banging the crown. This was not acceptable to the councillor.

While the discussions were going on, the people who came to watch the show were restless. They wanted someone to be hanged. The king who understood this declared that someone would be hanged. So a noose was set up. Everyone was measured to see
who was ‘so tall that he fitted the noose’. Ironically, the king was the only one. On
the king’s death a new one was to be selected. This kingdom had a rule – the first
person who passed the arch should suggest the king. As the first person was an idiot
he suggested a ‘Melon’. Thus Melon became the next ruler of that strange city.
Visitors often wondered seeing this strange ruler. The answer given to this by the
natives is still stranger-

‘If His Majesty rejoice
In being a melon, that’s OK
With us,...’

As long as the ruler left them in peace they didn’t mind who ruled them. The poet
says ‘the principles of Lasissez faire’ was well established there. The poem makes the
readers think whether such a ruler would peace and liberty.

A king should be fair and should take into account the needs of his people. But here
we see a king who has taken it too far. He appears to have no strength of personality
at all. The people do not care what happens to their king.

- Summing up on the multicultural perspectives reflected in the themes of
Class XI Supplementary English Language Textbook Snapshots:

Out of the eight lessons in the textbook Snapshots prescribed for the Class XII
students, seven are prose lessons and one lesson is a poem. Short stories, play,
excerpts from books, and poem have been integrated in the text. Authors from
different cultures are included.
Lessons pertaining to foreign and Indian culture are included. *The Summer of the Beautiful White Horse, The Address, Albert Einstein at School, Mother’s Day* and *Birth* are based on foreign cultures while *The Ghat of the Only World and Ranga’s Marriage* deal with Indian culture. *The Tale of the Melon City* does not refer to any specific culture. The theme of this poem has universal relevance. *The Summer of the Beautiful White Horse* and *The Ghat of the Only World* are on immigrant culture.

The narration of all the lessons are culture sensitive and it do not hurt any ethnic views. The lessons give accurate information on the culture discussed. None of the stories distorts the culture discussed. Stereotyping and bias towards attitudes, beliefs, customs, religion, gender or race are absent.

*The Summer of the Beautiful White Horse* reveals the pain experienced by the natives who had to leave their homeland to make a new home in a new country. *The Address* makes us think of the uselessness of war. The story helps in developing values relating to cultural, personal, popular and transformative. ‘Hanukkah candle holder’ (p.13) used during Feast of Lights and Hebrew festival, reminds the reader of Diwali. It helps the students to recognize that though we all do not share the same beliefs, traditions or celebrations, there are some similarities. In the lesson *Birth*, we see the poor mining community in Wales. In *Ranga’s Marriage* the author presents a different perspective. For example, in the story, the author speaks about the marriage of the 11 year old girl Ratna. The author is very matter of fact in his opinion and he finds nothing wrong with it, as it was the custom in India some 50-60 years back. Whereas, in the present modernised India, this would be frowned upon. It helps in
understanding the social realities that existed and still exists in India. The reader is allowed to see the world through the character’s perspective.

*Albert Einstein at School* throws light on the European educational scenario. The realities discussed aims at reducing prejudice towards social evils and attitudes. The social evil being the stigma related to doing a work efficiently without a formal certificate and people’s attitude towards it. It throws light on a global issue – How should education be? *Mother’s Day* goes a long way in reducing prejudice towards housewives whose stay at home for the sake of their family. It helps in dealing with social evil, attitude, certain beliefs and customs which result in disrespect and degradation of women. The play helps in developing values relating to cultural, personal, popular and transformative. These perceptions of the author about people’s behaviour broaden the readers’ perspective and they gain insight into their own behaviour.

*The Ghat of the Only World* pertains to an Indian but who has immigrated to the US. It is about a world famous personality, his concepts, ideas, and beliefs and how he views the world. The author also touches on global issues. The problems in Kashmir is mentioned which is an issue of global importance and a very relevant social issue. There is a spirit of secularism expressed by the author when he mentions Shahid’s attitude to religion. *The Tale of the Melon City* makes the readers think of many relevant social realities.

All the lessons have been successful in developing in the readers an understanding and appreciation for the issues addressed in the lessons. The lessons encourage the students to be more acceptable of the diverse perspectives. The textbook discusses on
immigrant culture, education, role of women, patriotism, democracy, marriage and professionalism from a variety of cultural contexts. The content integrated in *Snapshots* is from a variety of cultures. It helps in developing values, reducing prejudice and structuring knowledge in the minds of the students.

5.II. ii. b Analysis of Vocabulary of Class XI Supplementary English Language Textbook *Snapshots*

In *The Summer of the Beautiful White Horse*, native words used enhance the cultural flavour, e.g., *Garoghlanian family* (p.2), *Vazire* (p.4). The names of the characters such as Mourad, Aram, Zorab, Arak, Dikran Halabian and Khosrove are Armenian. The author makes constant references on his characters speaking in Armenian. The tone of the narration in *The Address* reveals the ill effects of war. The author writes about ‘things’ (p.12) enduring being ‘hidden away in boxes waiting in vain till they were put back in their place again’ (p.12). These words remind us of the Jews who had to remain hidden to save their lives. The very culture specific term *Hanukkah* (p.13) is also mentioned.

Many phrases and terms have been used throughout the story *Ranga’s Marriage* which conveys values and assumptions and reflects the culture being discussed. ‘*Sahibs of England*’ (p.16) makes fun of the Anglophiles. Many Kannada words have been used to enhance the cultural flavour. ‘*Karigadabu*’ (p.17), ‘*annayya*’ (p.17) ‘*brahmarandhara*’ (p.17), ‘*janewara*’ (p.18), ‘*cowries*’ (p.22), ‘*shastra*’ (p.23) are some. The terms ‘paise’ has been changed to ‘pice’, the way it is pronounced by the local people. Kalidasa’s *Shakuntala*’ (p.19), a great Indian classic, is referred to by
Ranga to validate his point on why no one should marry young. Madhavacharya’s (p.23) name is also mentioned reverently like every orthodox Kannadigas.

‘That school’/‘school’ is repeated often in the narration in the lesson at Albert Einstein at School which reflects his attitude to school. Einstein’s hate for the place is echoed in the words. Mother’s Day has many terms which reflect the cultural background of the lesson. The ‘small suburban semi-detached villa’ (p.32) with a ‘fire place’ (p.32) and the two friends, one with a touch of ‘cockney’ (p.33), ‘two front dress circles for the first class’ (p.41) and the other with a ‘Irish’ (p.33) is a true portrayal of a middle class house and people. The tone in which ‘East’ (p.33, 35) is used shows the belief regarding the mysticism of the East. Mrs Fitzgerald’s ‘sinister personality’ (p.33) makes us aware of how a smart woman might have been thought of at those times. The ‘movement’ (p.39) makes readers think that Mrs Pearson has joined the ‘union’ for housewives.

Many native terms have been used to enhance the cultural flavour of the lesson The Ghat of the Only World. Words like adda (p.56), haak, heeng (p.57), mela (p.58), and nakhra (p.60) are some such words. One can smell ‘rogan josh’ (p.58) when Shahid exclaims ‘Ah! Khana ka kya mehek hai!’ (p.58). Shahid’s ‘Wildean moments’ (p.59) throws light on his nature. Famous personalities such as James Merril, Begum Akhtar and Emily Dickinson are mentioned. Shahid’s thoughts and feelings on his homeland Kashmir and existing conflicts can be seen in the narration. ‘Anguished’ (p.61), ‘keeper of a fallen minaret’ (p.61), witness and martyr (p.62), feudal system (p.62), imagery of death and Kashmir (p.63) draws before us the Shahid’s feelings.
Terms such as `missus` (p.65), `bach` (p.66), ewer (p.68), ‘Dear father in Heaven’ (p.69), `scullery` (p.69) in the lesson *Birth* reflect European especially Welsh culture. The story revolves around the life of a doctor. As such many terms relating to the medical field can be seen- lay collapsed, pulseless, not out of the ether, glass ampule, inject the medicine, hypodermic syringe (p.67), asphyxia, pallid, a special method of respiration (p.68), anaesthetic (p.69).

The terms and phrases used by the poet in *The Tale of the Melon King* questions our beliefs about justice and what it means to be good ruler. The phrase ‘placid, placider’ (p.75) shows how patient the king was. The poet describes the wise man interestingly and quite satirically. He ‘could not walk’, ‘could not see’ and ‘had a quavering voice’ (p.74). He was ‘so old’ and ‘therefore he was wise’ (p.74). ‘Customs, ceremony’ (p.75) of the strange city makes the readers think about the protocols and pomp the rulers follow. The poet questions whether the principles of ‘laissez faire’ has been taken too far by the people of this place.

- **Summing up on the multicultural perspectives reflected in the vocabulary of Class XI Supplementary English Language Textbook Snapshots:**

The terms used in the lessons reflect the cultural background of the theme. The rural village in Karnataka (*Ranga’s Marriage*), the immigrant Armenians (*The Summer of the Beautiful White Horse*), Wales (*Birth*), Jewish culture (*The Address*), the middle class English family (*Mother’s Day*) and the essence of India and being Indian (*The Ghat of the Only World*) are clearly seen through the narration. The terms used convey values and assumptions. The sadness at being away from the homeland, the restructuring of life after war, the true aim of education, the feeling of a woman on her
treatment by her family, death and true patriotism, the miracle of birth and being a true doctor, and democracy are cleverly unveiled by the authors. There are no racist terms. None of the words shows any prejudice, bias or stereotyping. Native words have been used in many lessons to enhance the cultural flavour of the lesson. The terms used aids in reducing prejudice and aiding knowledge construction.

5.II. ii. c Analysis of Illustrations of Class XI Supplementary English Language Textbook Snapshots

_The Summer of the Beautiful White Horse_ has one illustration of a horse and its rider (p.4) which relates to the story. As the narration is simple and not complicated, lack of more illustrations does not affect the comprehension of the lesson by students.

_Ranga’s Marriage_ has an illustration (p.21) which relates to the theme of the lesson.

_Mother’s Day_ has an illustration of the two friends (p.33), which is suitable for the lesson. There is an illustration related to the theme of the lesson _The Tale of Melon City_ (p.72).

There are no illustrations in the lessons _The Address, Albert Einstein at School, The Ghat of the Only World and Birth_. There could have been illustrations for easy comprehension of facts, e.g. ‘Hanukkah lamp’ (p.13). The photos of James Merrill, the poet, and Begum Akhtar, the Gazal singer could have been included in _The Ghat of the Only World_. Photos of the mining town in Wales and the authors could have been included.
• Summing up on the multicultural perspectives reflected in the illustrations of Class XI Supplementary English Language Textbook Snapshots:

There are some illustrations in the textbook. All of them relate to the theme of the lesson. They are accurate. Some more illustrations could have been included for easy comprehension of difficult terms. The lack of required illustrations affects the textbook’s role in guiding the students’ knowledge construction and aiding the teachers in making teaching more equitable.

5.II. ii. d Analysis of Exercises of Class XI Supplementary English Language Textbook Snapshots

Snapshot is a supplementary reader meant for Class XII. The exercise is titled ‘Reading with Insight’. Each exercise has three to five questions. They are meant to guide the student’s comprehension of the lesson. The questions in The Summer of the Beautiful White Horse does not give a chance for group discussion, cooperative learning or enhancing student’s critical thinking ability. The exercise in The Address relate to global issues especially those related to pre-war and post-war times. In Ranga’s Marriage, questions relate to the influence of English on Indian’s life and the Indian dependency on an astrologer and arranged marriages. Question two in Albert Einstein at School ‘Reading with Insight’ focuses on a global issue – Role of school in developing individual talents.

Mother’s Day has five questions. It discusses about the social issues and instances which are similar to the theme of the lesson. The lesson also has a question meant for group discussion. The Ghat of the Only World has three questions. They are
Chapter V

Analysis and Interpretations

concerned with the comprehension of the lesson. The questions in *Birth* discusses about medical procedures and difference between theoretical knowledge and practical knowledge. The questions in *The Tale of Melon City* are concerned with comprehension and appreciation of the lesson.

- **Summing up on the multicultural perspectives reflected in the exercises of Class XI Supplementary English Language Textbook Snapshots:**

The exercises in all the lessons have been successful in bringing about discussions related to cultural and global issues. The questions in the exercise section are on textual comprehension. The exercises in some lessons, *Albert Einstein at School, Mother’s Day* promote co-operative learning and provides ample opportunity for group discussion. The questions encourage students to view an occurrence from a different perspective. It makes the students analyze, evaluate and make judgements. It enhances students’ critical thinking ability. This would enrich and refine the students’ understanding of the issues being discussed. It also helps students to compare different perspectives being discussed. It creates awareness in the students that there is more than one way to solve problems – not being too placid and calm, but being an authoritarian when necessary. Many of the lessons have questions which discuss issues of global importance and that are of social relevance. The exercise promotes equity pedagogy and knowledge construction to a certain extent.

5.II. iii. Analysis of Class XII English language textbook *Flamingo*

‘Flamingo has ‘three short stories, representative of fiction from different parts of the world – French, Swedish and British, have been included. Alphonse Daudet’s ‘The
last lesson’ deals with the theme of language imposition and language loyalty, Selma
Laglerof’s ‘The rattrap’, captures the basic goodness in a human being in the face of
material temptations and A.C. Barton’s ‘Going places explores the theme of
adolescent hero worshipping and fantasising.

Two of the non-fiction pieces are biographical and two autobiographical. Of the two
biographical pieces, Indigo, an excerpt from Louis Fischer’s Life of Mahatma Gandhi
portrays Gandhi in action, helping peasants secure legal justice and the excerpt from
Anees Jung’s Lost Spring is an account of the lives of street children, a contemporary
reality that youngsters need to be made sensitive to.

The autobiographical piece by William Douglas, a lawyer who was a close associate
of Franklin Roosevelt, deals with his personal experience of overcoming the fear of
swimming. The second autobiographical account is by Asokamitran writing in a
humorous vein about his years in the Gemini Studios.

The introduction from The Penguin Book of Interviews edited by Christopher
Silvester has been included to introduce pupils to the subject of media writing. This is
accompanied by a recent newspaper interview with Umberto Eco by Mukund
Padmanabhan.

‘The poetry section has six poems. A short excerpt from Keat’s Endymion’ has been
chosen to give pupils a taste of classical poetry, lines which have universal appeal and
eternal value. Robert Frost’s ‘A roadside stand’ is on the rural – urban economic
divide. The other four poems are by reputed contemporary poets including two
women, Kamal Das and Adrienne Rich. While the theme of Das’ poem, ‘My Mother
at sixty’ touches a personal chord of looking objectively at a close relative, Rich’s poem, ‘Aunt Jennifer’s tigers’, gives expression to the voice of women stifled by the institution of marriage. Stephen Spender’s poem on ‘An elementary school classroom in a slum’ sensitively brings out the disparity between the formal education system and the reality of the lives of the poor.’

(About the Book, Flamingo, p. v, 2006)

5. II. iii. a Analysis of Themes of Class XII English language textbook Flamingo

The story, The Last Lesson by Alphonse Daudet pertains to French culture. The author writes about the effects of German invasion on France. The Franco-Prussian war resulted in Alsace and Lorraine being seized by Prussia. A small school in a village of Alsace was affected by the war. The scene described in the lesson is the last French lesson that M. Hamel gave his students. He had to leave the village the next day as German was to be introduced in the school. The teacher on his last class told his students the importance of learning one’s mother tongue.

The feelings of the French teacher to the atrocity of Germans in forcing the French to learn German is brought about sensitively. M. Hamel says to the class, “My children, this is the last lesson I shall give you.... The new master comes tomorrow. This is the last lesson. I want you to be very attentive.” (p.4). It evoked feelings of guilt and sadness because he honestly admitted that he has never taken interest in his French lessons before.

M. Hamel says, “How is it you pretend to be Frenchmen, and yet neither you can speak or write your own language?” (p.5). The teacher’s patriotism is revealed here.
This is a very relevant question in post colonial India where most of us are anglophiles. It makes the readers think about the role of one’s mother tongue in shaping one’s identity. M. Hamel knew his time was limited in the school and he chose to use it wisely. To make his students understand the importance of their mother tongue he says, “...when a people are enslaved, as long as they hold fast to their language it is as if they have the key to their prison.’ (p.7)

The difference between adults and children in viewing things is brought out in the narration. The author, a young child, was never bothered about learning French. The war evoked different emotions in people. The author was confused about the invaders decision to teach German. He wonders, “Will they make them sing in German, even the pigeons?” (p.7).

Anees Jung writes about the plight of street children forced into labour early in life and denied the opportunity of schooling in *Stories of Stolen Childhood*. The author narrates the story of two boys – the rag picker Saheb and the bangle maker Mukesh.

The first part of the story is titled ‘*Sometimes I find a rupee in the garbage*’. Saheb was a Bangla emigrant who was living in the slums of Seemapuri. His mother had told him about ‘the many storms that swept away their fields and homes’ (p.13) which forced them to leave homeland. The constant cyclones and floods which hit Bangladesh leave many homeless and immigrate to other countries. The sad plight of the poverty stricken immigrants in Seemapuri is highlighted in the narration. The thousands living in the slum there have no identity. They have ration cards which allow them to buy food. “And survival in Seemapuri means rag picking.” (p.15). Saheb searched for treasures in garbage for existence sake. “There is no school in
neighbourhood. When they build one, I’ll go.” (p.14). Saheb’s wish reminds us that he might be one of the many who wish to escape the rut through education but has no opportunity to do so. The author in her travels had often sighted children go barefoot. Anees Jung ponders over the explanation given for this. She wonders whether the ‘tradition’ (p.14) of walking barefoot is ‘an excuse to explain away a perpetual state of poverty’ (p.15).

The second part of the lesson is about Mukesh and others who makes bangles. It is titled “I want to drive a car”. The author comments on how an ‘Indian women’s suhaag’ (p. 18) is sanctified with bangles made by the poverty stricken bangle makers of Firozabad. Mukesh took the author to his house. They walk down ‘stinking lanes choked with garbage, past homes that remain hovels with crumbling walls, wobbly doors, no windows, crowded families of humans and animals coexisting in a primeval state’(p.17). This is the life in a slum. The bangle makers become blind before youth. The older generation like Mukesh’s grandmother thought that it is their ‘karam’ (p.18). They think it is sacrilege to break the ‘god-given lineage’ (p.18). The author questioned them about organising a cooperative to fight ‘greed and injustice’ (p.18). The people replied that even if they do so they “will be hauled up by the police, beaten and dragged to jail for doing something illegal”. (p. 19)

The story of the two boys reveals the bitter social reality in our country. The uneducated poor do not ‘know that it is illegal for children like him (Mukesh) to work in glass furnaces’ (p.17). Though the youngsters want to escape poverty, they are unable to do so because of our social systems and an unawareness of their basic rights. The narrow interpretation of the caste system binds Mukesh, who wants to be a
Chapter V

Analysis and Interpretations

driver, to the tradition. In Saheb’s case, his treasures might keep poverty at bay for the whole family. Mukesh and Saheb are just two among the many victims in the vicious cycle of ongoing poverty and injustice. They have accepted their fate. Saheb is contented to watch young men playing. Mukesh do not dream of flying a plane because ‘few planes fly over Firozabad’ (p.20). ‘The vicious circle of the shaukars, the middlemen, the policemen, the keepers of law, the bureaucrats and the politicians’ and ‘the stigma of caste’ render the children helpless. All these ‘have imposed the baggage on the child that he cannot put down.’(p.20). The lesson makes the readers realize that the leaders who speak for the people never work for the people.

_Deep Water_ is a personal account of experiencing fear and the author’s will power in overcoming it. William Douglas, the author, is terrified of water. It started when he was three years old and he almost got drowned in the sea. Later when he was 11, again he experienced the terror of drowning when a bully threw him into the swimming pool. When the author became an adult he took pains to overcome his fear.

Often adults do not understand a child’s fear. The reaction of the author’s father when his three year old son was ‘buried in water’ when accidentally knocked down by the waves in the sea reflects this. ‘Father laughed, but there was terror in my heart at the overpowering force of the waves’ (p.25). A young boy’s adoration of an older boy’s physical stature is seen when 11 years old William describes the 18 year old. Similarly the 18 year’s attitude is clearly evident when he called the younger one ‘Skinny’ (p. 25) and throws him into the pool without second thoughts.
Chapter V

The author’s fall into the pool and drowning is described graphically. He made plans as to what he would do when he hit the bottom of the pool. But nothing happened as planned. The unfruitful attempt he made is seen in the following words: *panicky’, my hands clutched only at water, ‘suffocating’, ‘swallowed and choked’ and ‘dizzy’* (p.26). ‘And then sheer, stark terror seized me, terror that knows no understanding, terror that knows no control, terror that no one can understand who has not experienced it.’ (p.26). Finally, he lost consciousness.

William considered his fear of water a ‘handicap’ (p. 27) which stood in the way of enjoying his life. The efforts he took to overcome this are praiseworthy. Every time he got into the water, ‘panic seized’ him and his ‘legs froze’ (p.28). It took him three months to relax in water. Gradually the instructor built a swimmer. He felt that he had conquered his fear when he swam the whole length of Tieton.

This experience of William Douglas has great significance. He quotes Roosevelt “All we have to fear is fear itself.” The author rightly says ‘*In death there is peace. There is terror only in the fear of death*’ (p.29). Fear can stand in a person’s way in achieving his aims. His realization of this and his effort to overcome it is a lesson for anyone to follow.

*The Rattrap* is a fairy tale sort of story, about a vagabond who thinks the material benefits of the world is a rat trap. According to him, the ‘*riches and joys, shelter and food, heat and clothing*’ are similar to cheese and pork offered in a ‘rattrap’ (p.33). As soon as anyone touches the bait it closes on him. The story unveils how a mere slip of a girl – the iron master’s daughter – changes the vagabond, into a good person
with her inherent goodness. The story proves that the old saying is true: only good begets good.

The story is set amidst the mines of Sweden. The Vagabond thought that the whole world ‘was nothing but a big rat trap’ (p. 33). All the things which a person enjoys become a rattrap which makes him greedy. The author reasons: “The world had never been very kind to him (the vagabond), so it gave him unwanted joy to think of it in this way” (p. 33). The reader gets to see the dismal life of the vagabond and his frustration in the first half of the story. A small incident is narrated by the author that reveals his character. The vagabond was a small time thief. The old crofter’s kindness was returned by robbing his lifetime savings. That did not make him guilty. It rather made him feel ‘quite pleased with his smartness’ (p.34).

One evening ahead of winter before Christmas, the vagabond who got lost in the forest, reached the Ramsjo Ironworks. The once successful ironworks is described in detail. The coal dust filled air, the ‘sooty panes’ (p.35), the workers ‘dripping with perspiration’ (p.35) and the sounds show how busy the factory was. The ironmaster, Captain von Stahle, who saw ‘the tall ragamuffin’ (p.36) mistook him for Nils Olof, who worked with him in the army and invited him home to share their Christmas dinner.

The thirty kronor the vagabond took from the old man became his rattrap. He was scared of the ironmaster’s invitation and refused it. Ironmaster’s daughter, Edla’s good nature gave him confidence to accept their invitation. The story goes on to reveal that the man is not a hardened criminal but a poor fellow. He had ‘evil
forebodings’ (p.38) riding up to the manor house. The iron master recognized that the
tramp was not his colleague in broad daylight.

Elda’s compassionate nature made her treat the tramp like an important guest. He had
Christmas dinner with them and was given a place to sleep. At church the father and
daughter happened to hear that an old man was robbed by a man. Back home the girl
received a small package left by the tramp. He had left the money he had taken from
the old crofter to be returned.

The kindness the girl had shown had changed the man. He acknowledged that he
would not have ‘got the power to clear himself’ had he ‘not been raised to captain’
(p.42). The girl’s perception about the man had changed his perception about himself.
This might have been the first time in years where he might have been treated with
respect. The miracle of Christmas and the message of love are brought out effectively.

*Indigo* is an excerpt from Louis Fischer’s *The Life of Mahatma Gandhi*. The present
section shows how Gandhiji secured justice for the indigo farmers from the British
land lords. Gandhiji the Mahatma’s personality is revealed here.

The illiterate Rajkumar Shukla took Gandhiji to Patna to find a solution to the
injustice the Champaran sharecroppers were facing. The existing caste system is
clearly seen in the narration. The servants of Rajendra Prasad mistook Gandhiji for a
peasant and did not allow to ‘*draw water from the well lest some drops from his
bucket pollute the entire source*’ (p. 47).

The lesson throws light on the hardships our forefathers had to undergo to attain
freedom from the British Raj. The Indians in small villages were scared to show their
patriotism. The illiterate tenants were fooled by the English landlords for freeing them from the sharecrop arrangement. Those who resisted were threatened with thugs. Whatever be the provocation the Mahatma never went against his principles of nonviolence. Even with the arrests, Gandhiji took effort to understand the problem of the sharecroppers and involved the people of Champaran to fight for the cause. It took a year for the solution.

Gandhiji’s personality, his ideas and beliefs can be seen in this lesson. ‘His was not a loyalty to abstractions; it was a loyalty to living, human beings’ (p. 54). ‘In everything Gandhi did, moreover, he tried to mould a new free Indian who could stand on his own two feet and thus make India free’ (p. 54). In Dr. Rajendra Prasad’s words ‘Gandhi in this way taught us to lesson in self reliance’ (p. 54). These observations reveal Gandhi’s personality. When he refused to obey the court order on the grounds of ‘conflict of duties’ (p.50), the readers get to see a man who would do only what is right. The poor were burdened by the stigma of caste system and were bound to the landlords with no hope of leading a free life. Being self reliant would increase one’s self-worth and thereby make them aware of their own rights.

**Poets and pancakes** excerpt from *My Years with Boss* is an account of the events and personalities in the film company – Gemini Studios – in the early days of the Indian cinema. The author, Asokamitran, uses humour to point at the human foibles. Kothamangalam Subbu, Stephen Spender, the temperamental actress, the lawyer, the poets, boss, makeup men are some characters who appear in the lesson which makes it interesting.
The information on the early days of Gemini studios and the filmdom is interesting. The author writes on the ‘multicultural society’ existing in the studio – Bengali, Maharashtrian, Dharwar Kannadiga, an Andhra, a Madras Indian Christian, an Anglo-Burmese and local Tamils. He comments with humour that ‘all this shows that there was a great deal of national integration long before A.I.R. and Doordarshan began broadcasting programmes on national integration’ (p.58). The author’s belief that ‘pancakes’ and ‘lights’ are needed to make the actors ‘Look ugly in order to look presentable in the movie’ is humorous. He throws light on the prevalent caste system in the Indian society. Subbu ‘the grown-up make-up boy’ (p.59) was fortunate being born a Brahmin. The author comments that it was ‘a virtue, indeed!’ (p.59) because it meant that the person might ‘have had exposure to more affluent situations and people’ (p.59). The funny incident regarding the temperamental actress describes how many actresses behave in sets.

Different perspectives on political beliefs are highlighted in the narration – ‘Assembly of Gandhiites and Khadiites (p.61) describe people who follow Gandhian philosophy and people who limit their Gandhian principles by wearing Khadi. The author reminisces about the time when he was a new bird in Gemini: ‘Those were the days when congress rule meant prohibition’ (p.62) and ‘A communist was a godless man’ (p.62).

On one occasion, the famous poet Stephen Spender visited the Gemini studio and gave a speech to the workers. The author thought of this visit as ‘an unexplained mystery’ because he failed to understand ‘what an English poet was doing in a film studio which makes Tamil films for simplest sort of people?’ (p.64). Later when the
author sent his piece of work to The Encounter for the short story contest, he observed that the editor of the paper was Stephen Spender. He felt like he had found a long lost brother. He makes a dig at the Indian cinema while describing his feelings - ‘long lost brothers of Indian films discover each other by singing the same song in the first reel and in the final reel of the film’ (p.65).

The author has used humour to paint the picture of a time at the beginning of South Indian cinema. The readers get a clear idea of the then existing social conditions and political ideologies.

The lesson *The interview* has two sections. The first part is an essay on interview as a media of communication by Christopher Silvester. He comments on the attitude of the various well known personalities such as H.G. Wells, Kipling and others to interview. The second part is an interview of Umberto Eco by Mukund Padmanabhan of The Hindu. The interview tries to unveil Eco’s style of writing.

The aim of the lesson is to impart to the readers interview as a communication genre. Many famous personalities such as *V.S. Naipaul* (p. 68) *Kipling, H.G. Wells, Joseph Stalin* and *Saul Bellow* (p. 69) are mentioned. The first part deals with the opinions that these men had about interviews. The author felt that often the celebrities ‘see themselves as victims’ and consider interview as an ‘unwarranted intrusion into their lives’ or it ‘somehow diminishes them’. He compared these feelings to the existent beliefs in some primitive cultures - ‘if one takes a photographic portrait of somebody then one is stealing that person’s soul’ (p. 69). All the celebrities mentioned by the author hated being interviewed. This essay ends with the comment made by Denis
Chapter V

Analysis and Interpretations

Brian (p.69) on the importance of interview, the power of the interviewer in creating ‘our most vivid impressions of our contemporaries’ (p.68).

The second part is an interview with the intellectual superstar Umberto Eco. The ease with which he writes is revealed. Eco unveils that ‘I work in empty spaces’ (p.71) which he calls ‘interstices’. The interviewer commented on Eco’s ‘playful and personal quality in his scholarly work’. When Umberto presented his first thesis a professor appreciated the work saying ‘You told the story of your research’ (p.71). Here Eco tells how scholarly ideas should be presented: ‘...I understood scholarly books should be written the way I had done- by telling the story of the research’. The interview ends on a discussion on his novel ‘The Name of the Rose’ and its success.

**Going places** by A.R.Barton is a story about adolescent hero-worshipping and fantasizing. The story has an Irish mining background. Sophie, the central character had certain idea about what she would do after she finished her school. She had fantastic dreams about her future.

The poverty of the mining society is evident in the narration. The nature of the teenagers is described explicitly. The way they daydream is accurately described by the author. Sophie’s fantastic fantasy is a sort of escape from the poverty. A typical adolescent, Sophie wanted to share a special relationship with her brother Geoff. Geoff is older and someone to whom she could talk about her dreams. To get his attention she said that she had met Danny Casey because it was a ‘Geoff thing’ (p.82).

Sophie’s knight in shining armour was Danny Casey, the Irish Soccer player. Fantasies about meeting him were just a means to escape from the dreary life. A
sceptical Geoff told their father. His views on her ‘meeting’ Casey are quite different from Geoff’s. It is a typical adult reaction to a teenagers confiding - ‘this another of your wild stories?’ (p. 80); ‘one of these days you’re going to talk yourself into a load of trouble’ (p. 81). In turn Sophie thought that her father was ‘a misery’ (p. 83).

The relationship between Sophie and her friend Jansie reflects a typical adolescent friendship. But she didn’t tell Jansie about her meeting with Casey because it was not a ‘jansie thing’ (p. 82). Jansie was realistic about their future. She knew that they ‘were ear-marked for the biscuit factory’ (p. 77). Barton explores the adolescent’s relationship and nature. They often live in a world created by them. In fact they believe it to be true.

Kamala Das writes about her mother Balamaniamma in the poem *My Mother at Sixty*. This sensitive poem conveys a poignancy of separation that the poet might have felt in childhood. Kamala’s mother accompanied her to the airport. Her mother’s pale, tired face pained the poet. She was scared she would not find her mother alive on her return later. The contrast between her old mother’s frailty and the ‘young trees sprinting’ and ‘merry children’ (p. 90) is effectively brought about. The wan face of her brings to forefront ‘old familiar ache, my childhood’s fear’ (p. 91) of being separated from her mother. The sight of Kamala’s mother – ‘doze, open mouthed, her face ashen’ (p. 90) makes her think of a ‘corpse’ (p. 90). It made her think if it was the last time she would be seeing her mother. Still she said ‘see you soon Amma’ (p. 91) and went with a smile.

The poem is autobiographical. As a child she stayed with her grandmother. All the good times with her mother might have ended in pains of separation. Now the poet
has become an adult and her mother has become old. But still when she leaves her mother after spending time with her, the poet always felt that ‘familiar ache, her childhood’s fear’ (p.91).

Stephen Spender has illustrated a pathetic but true picture of a school in the slum in *An Elementary Classroom in a Slum*. The poem begins with a description of school children, then classroom and ends with a call for help. A school in a slum in England is described by the poet. The school had depressed faces, unhealthy, disfigured bodies and face of untidy and dreamy ones. The poet urged the affluent people to break open the narrow windows and give freedom to the little ones whose future is foggy and uncertain.

The poet’s description of the ‘children’s faces’ evokes sad feelings in the readers. The uncombed hair of children is compared to ‘rootless weeds’, ‘The tall girl with her weighed down head’, ‘the thin boy with rat’s eyes’, the physically challenged child and ‘one unnoted, sweet and young’, one at the back of the class who dreamt of being in ‘tree room, other than this’ (p.92) unveils before the reader children who are unable to escape their plight.

The poet lashed out that the pictures of Shakespeare and maps with pictures of ships and sun and love were unsuitable for such a classroom. That was not their real world. They spent their whole life in fog filled streets and their constant companion was poverty. So the poet thought that ‘their maps’ should be blotted with ‘slums as big as doom’ (p.93). The poet wanted everyone around him to help to “Break open till they break the town”, to ‘show the children the green fields’. The children stuck in the classroom are compared to being stranded in a ‘catacomb’ (p.93).
Spender the social reformer can be seen in this poem. His anger is evident. He asks the governor, inspector and visitor to do something about the problem. The poet rightly feels that education is the only solution to free the children from their abject misery.

In his poem *Keeping Quiet*, Neruda talks about the necessity of quiet introspection for creating a feeling of understanding. What would happen if there was no hurry burry or the frantic inactivity seen around us today? The poet feels that then there would be a huge silence which would soothe the sadness threatening us. This active passiveness will perhaps help to make us notice how alive the Earth is when it seems dead to us!

The poem deals with a very psychologically relevant topic in today’s world – importance of ‘keeping still’. The poet questions the common notion that life is meant to be lived at a great pace; greater the pace, greater the enjoyment. What the poet wants is ‘total inactivity’ (p.96).

Everyone is always in a hurry. We have become so mechanical that we act without thinking. ‘Without rush, without engines’, it would be a ‘*strange, exotic moment*’ (p. 95). Then people would care more about what they are doing – even the fishermen would hesitate to kill whales. The man gathering salt would stop to check his chaffed hands. Those who are concerned with doing ‘good’ for the world through violence would love their enemies like brothers. Sometimes we do things aimlessly and that would not bring us happiness.

Often people work too hard as if there is no time without caring for their health or not having a single happy thought. Finally when the shadow of death falls we think of all
the things that we should have done out of joy. But the poet doesn’t want death stealing upon him, without him having lived life to the full - ‘I want no truck with death’ (p.96). According to him, the intense unhappiness caused by our inability to understand ourselves and the fear of death is what make us move without being aware of our destination. So he says:

“Perhaps the Earth can teach us

As when everything seems dead

And later proves to be alive.” (p.96)

To a common man the nature seems still, without any activity. But the seeming inactivity is really a veil that hides intense activity. A person needs intense concentration to understand the complex, ever-evolving nature. He wants us learn from nature. So he says ‘Now I’ll count up to twelve’ (p.96) so that we can enjoy the silence.

A Thing of Beauty by Keats describes how a thing of beauty gives us much pleasure and lifts our spirits. The beautiful earthy things are a permanent source of joy and make our lives sweet, soothing and happy. Nature, the endless fountains of heavenly blessing makes us smile even during our unhappy hours.

All the beautiful things in this world are immortalized by Keats. He believed that anything which was beautiful fills us with ‘sweet dreams’ and health. In spite of gloomy days and path laden with obstacles ‘some shape of beauty’ (p.98) lightens our spirit. According to him everything in the ‘green world’ (p.99) has the ability to lift our mood. He names some of them, viz., the sun, moon, trees, sheep, daffodils,
Chapter V

Analysis and Interpretations

streams, the greenery, flowers and even the beautiful man made tombs. They present
us with a quiet resting place where we can take rest when the journey of life gets
tough. The poet has aptly commented on the importance of silence for leading a better
life in this poem.

Life though tough never makes us lose hope of a better tomorrow. It’s because we are
enchanted by the beauty surrounding us. Keats is sure that this beauty ‘will never pass
into nothingness’ because they are the ‘flowery bands which bind us to the earth’
(p.98). This poem has the ability to fill its reader with positive feelings. Keats as
always has created a picture perfect poem with words.

The poem A Road Side Stand by Robert Frost talks about the lives of the people who
live in the countryside. An American roadside stand is the theme of this poem. The
poem highlights the indifference shown by the city folk towards the poor rural people.
The government and the rich who dole out money in the name of charity actually do
them no good. The poet finds the attitude of the city folk unbearable.

The deprivation of the poor is reflected in the verse. The quaint and shabby stand had
‘the landscape marred with the artless paint’ (p.100). It was a little old house with a
shed. There was sign of neglect everywhere. The sign showing directions was turned
the wrong way and the paint was peeling.

The feelings of the city folks to the country folks’ artless venture at earning a living is
seen here. They frown at these sore for the eyes sort of set up - ‘wild berries in
wooden quarts’ and ‘crook-necked golden squash with silver warts’ for sale. The
‘polished traffic’ (p.100) never bother with the poor. If they ever stopped it was not
out of concern or care. The poet criticises the charity work done by the affluent. He called them ‘beneficent beasts of prey’. The ‘greedy good-doers’ force benefits ‘calculated to soothe them (the poor) out of their wits’ (p.101). The poet felt that those acts of sympathy were not in any way helpful. It destroys the sleep of the poor at night the ancient way. In ancient times our ancestors might have had sleepless nights because the beasts might be on the prowl. The poet here compares the good doers to those beasts who strike the helpless at night.

The poet thinks of ways to help them out. He says it would be great relief ‘to put these people at one stroke out of their pain’. But he soon realises, as he ‘come back into the sane’ that it is not the solution. The poem tells the reader the difficult times experienced by people who try to earn a living with the handouts given by the travellers on those roads. The poet’s anger and helplessness at the situation is evident.

**Aunt Jennifer’s Tigers** by Adrienne Rich tells us the story of a lady who was submissive to her husband her whole life. The central character of this poem is Aunt Jennifer. Her whole life Aunt Jennifer was tied down by her responsibilities. May be that is why she spent her time knitting tigers which roam freely in the jungle.

The poet thinks that it might be Aunt Jennifer’s wish for freedom which makes her knit ‘bright topaz’ tigers on world of green. Those fearless creatures are not like Aunt Jennifer. They pace with ‘chivalric certainty’ and ‘they do not fear the men beneath the tree’ (p.103). This comparison draws the picture of lady who was not sure of herself and was in constant fear of her man.
Chapter V

Analysis and Interpretations

The poet describes the hands and fingers of Aunt Jennifer in an attempt to draw her tiresome life. The woman had a nervous disposition. Her hands which are busily stitching have been described by the poet as ‘fingers fluttering through the wool’. That jittering fingers ‘find even the ivory needle hard to pull’ (p.103). The massive weight of the wedding band sat heavily on her fingers. The poet thought that at the event of Aunt’s death ‘her terrified hands’ will still be ringed. According to the poet, those heavy rings signify the ordeals suffered by her in her married life. While her hands lie terrified even in death the tigers she stitched ‘will go on prancing, proud and unafraid’ (p.103).

This poem is written from a feminist perspective. The poet is putting up a relevant question – does marriage for a woman mean end of her freedom. And what does freedom really mean to a married woman.

- Summing up on the multicultural perspectives reflected in the themes of Class XII English language textbook Flamingo:

There are eight prose lessons in the text Flamingo. Excerpts from autobiographies, stories and facts have been included. The Last Lesson, Deep Water and Poets and Pancakes are autobiographical in nature. Indigo and The Interview are on famous personalities. Lost Spring reveals a social issue while The Rattrap and Going Places are short stories.

The readers experience a war torn small village in France, a mining community in Sweden and Ireland, and poverty stricken India. The narration in all the lessons is accurate and sensitive. None of the lessons hurts any ethnic views or beliefs. Lost
Spring throws light on social evils. This global issue of child labour and poverty is handled in a very sensitive and touching manner by the author. One cultural issue, in the Indian context, is the stigma of caste system which is touched upon by the author. She supports this weak social class in her cases. The lesson creates awareness in the readers that there is more than one way to look at things – the poor slogging away, destroying their eyesight to make bangles for the Indian suhaags.

War is an issue on which students must be encouraged to think to prevent future calamities. The Last Lesson helps in developing values relating to social, cultural, personal, popular, mainstream academic and transformative in the students. The lesson encourages the reader to think about the importance of learning one’s mother tongue. In turn, the lesson helps the students in valuing and retaining the cultural identity of the students. It encourages the students to value other culture and at the same time take pride in their own. It helps in developing a positive ethnic attitude in children. The author has been successful in developing in the reader an understanding and appreciation for the issues addressed in the lesson – what the victims have to endure and importance of mother tongue in maintaining one’s dignity.

The lessons Indigo and Poets and Pancake, though of different texture, throw light on a bygone era. One shows pre independent Patna and the other shows post independent congress ruling Madras. Indigo discusses independence struggle and throws light on why Gandhiji is considered the mahatma. Poets and Pancake is a humorous account on the author’s experience in Gemini studio. Both the lessons throw light on the cultural issues reflected at the time, viz., caste system. The lessons help the readers to know that the world is viewed from more than one perspective.
which broadens their views. The narration has been successful in developing in the reader an understanding and appreciation for the issues addressed.

While *Indigo* is an excerpt from Gandhi’s biography, *Deep Water* is purely autobiographical. Both lessons are about people of high social stature – their concepts, ideas, beliefs and how they view the world. The lessons are about overcoming fear. One lesson teaches the readers to follow their convictions while the other reveals the importance of overcoming one’s fear which might be a handicap in following your dreams. The lessons create awareness in the readers that there is more than one way to look at things. The students get to see the world through the author’s perspective.

*The Rattrap* and *Going Places* reflect the poverty experienced by the mining community. The central characters try to escape this in different ways – the vagabond tries to steal and Sophie spends her time weaving fantasies. The rattrap aims at reducing prejudice towards one’s attitude to vagabonds and our misconception against them. The story helps in developing values relating to cultural and personal as it changes our perception about the people. In whichever part of the world you live the immense difficulties and feeling of helplessness geared by poverty are the same. The lessons *Lost Spring*, *The Rattrap* and *Going Places* reflect this at varying degrees.

The aim of the lesson *The Interview* is to impart to the readers the role of interview as a communication genre. As such the narration does not stress on culturally relevant ideas. His personality, ideas, beliefs and how he views the world is presented through an interview.
The lessons give accurate information of the culture discussed. It does not hurt any ethnic views or beliefs. The lessons help in developing cultural, popular, personal, mainstream academic values. They help in reducing prejudice towards people, attitudes, beliefs and social evils thereby transforming the views of the reader. None of the lessons projects any type of stereotyping or bias.

Though the lessons deal with a variety of cultures, the themes do not aim at highlighting aspects of cultural values. They are not about retaining the cultural identity of the student. All the lessons relate to social and global issues like child labour, poverty, and war. All the themes have a universal appeal. They have been successful in developing in the reader an understanding and appreciation for the issues discussed in them.

There are six poems in the second part of the text. Poems of Indian and other poets have been included. All of them deal with a variety of issues. All the poems have universal relevance. *My Mother at Sixty* deals with issues of separation. *An Elementary Classroom in a Slum* and *A Road Side Stand* are on social issues. *Keeping Quiet* and *A Thing of Beauty* reminds us of the important things in life. *Aunt Jennifer’s Tigers* is a poem from a feminist view point.

The poem *My Mother at Sixty* pertains to Indian culture. The poem is a sensitive verse. It doesn’t aim at reflecting prejudice. It presents before the readers the poet’s feelings for her mother. The readers are made aware that things can be viewed from different perspectives. The poem allows its reader to see and feel through the poet’s perspective. The poem has been successful in developing in the reader an understanding and appreciation for the gentle feeling expressed in the poem.
Chapter V

Analysis and Interpretations

*An Elementary Classroom in a Slum* and *A Road Side Stand* unveil issues of social relevance. The poem concentrates on themes of social injustice and class inequalities. In both the poems, the poets’ calls our attention on the plight of the poor. They want the authorities to do something about it. The poems help the students in understanding the social realities. The poverty of the people and its possible solution is a global issue. The poems support a social class, i.e. the socially and economically backward people. The poems thus try to reduce prejudice against social evils.

Life is not a bed of roses. We need certain things we can fall back on when the tough time comes. Keats reminds us of this in his poem *A Thing of Beauty*. Nature with her infinite sources of wonders will cushion even the hardest falls. Neruda in *Keeping Quiet* tries to rectify the misconception that life is meant to be lived at a great pace; greater the pace, greater the enjoyment. What the poet wants is ‘*total inactivity*’ (p.96) so that one can take time to notice things that might be important to him. These poems have universal relevance. The poet’s perspective of seeing the world makes the students aware that there are many ways of looking at things.

Aunt Jennifer’s tough life described by the poet reflects the most often complaint women make of lack of freedom. Here the character is terrified of the shackles even in death. Reading this poem, certain questions come to reader’s mind - If equality means showing no gender bias, does this poem show gender bias towards the male sex?

The poems do not aim to teach any cultural values. But they all help in developing personal and transformative values. The lessons do not project any type of stereotyping.
Flamingo has fourteen lessons which deal with different cultures and topics. War, child labour, overcoming fear, scenes from Indian freedom struggle, life in slum and village and married life of a lady are the themes included. The variety of content integrated and authors from different cultures make the textbook multicultural to a great extent. As the text promotes learning of values and tries to reduce prejudice and bias to certain extent, it guides in knowledge construction and prejudice reduction.

5.II. iii. b Analysis of Vocabulary of Class XII English language textbook Flamingo

Term and phrase have been used which carry values and assumptions. The usual commotion at the school anywhere in the world is described by the author. ‘Great bustle, opening and closing of desks, lessons repeated in unison, very loud and the teacher’s great ruler rapping on the table’ (p.3). Contrary to the everyday commotion, that day’s importance is reflected in the word ‘still’ (p.3). It creates a feeling of seriousness. ‘M-Hamel sitting motionless’ (p.7) brings out his sadness of his plight. The words French and France have been used repeatedly to convey the patriotic fervour experienced at a time of great distress. Except ‘vive La France’ (p.8), no French phrases have been used in the narration.

The terms convey values and assumptions. The poverty of the slums is seen in the following words ‘bleak world’, ‘a tradition to stay barefoot’ (p.14), ‘ragpickers’, ‘partners of survival’, ‘hovel’ (p. 17). Garbage is ‘gold’ and ‘daily bread’ to them. Saheb being no longer ‘his own master’ (p. 17), ‘Karam’ (p. 18) are some such words. The pathetic state of the slum where Mukesh lives fills the readers with horror. ‘Stinking lanes’, ‘crumbling walls’, ‘half built shack’ show the ‘primeval state’ in
which they live (p.17). Native terms used suhaag (p. 18) Sahukars (p.20) and ‘Karam’ (p. 18) are used in the lesson. Names of places like Seemapuri and Firozabad has been used.

The terror felt by the author in Deep Water is conveyed by the use of words such as ‘panicky’, ‘my hands clutched only at water’, ‘suffocating’, ‘swallowed and choked’, ‘dizzy’ and the repeated use of the word ‘terror’ (p.26). Many places – New Hampshire, Deschutes and Metolins in Oregon, Columbia, Bumping Lake in the Cascades (p. 27-28), Triggs Island, Stamp Act Island (p. 29), Conrad Meadows, Doug Corpron, Gilbert Peak (p.29) – are mentioned in the lesson which takes the readers through America.

Many native words, such as places’ names have been used which enhances the cultural flavour of the story The Rattrap. ‘mjolis’ (p.33), Ramsjo (p.33), Kroner (the Swedish money) (p.33) are some examples. Many terms are used which relate to mining such as ‘smelter, rolling mill and forge’ (p. 33), ‘maw of furnace’, ‘pig iron’, anvil and, ‘stir the glowing mass with a long iron bar’ (p.33) are used. The countryside with ‘heavily loaded barges and scows’ (p.33) shows the presence of an iron work. The words relating to sounds such as ‘a hard regular thumping’, ‘hammer strokes’, ‘big bellows groaned’, ‘burning coal cracked’, ‘clatter’ shows that ironworks was a busy place. The word ‘rattrap’ used repeatedly by the vagabond assumes great significance. The man sells rattraps for a living. He considers all the good things in life as the snares used in rattrap which traps a poor fellow into trouble.

Many places such as Champaran, Lucknow, Cawnpore, Calcutta, Muzzafarpur, Motihari and Tirhut have been mentioned in the lesson which reminds us of the huge
influence Gandhiji had over rural and urban alike, and the respect with which he was held. Names such as Kasturbai, Rajendra Prasad, Brij Kishor Babu, Maulana Azad (p.51) associated with freedom struggle are mentioned. Terms and phrases such as Civil Disobedience (p.51), Lieutenant-Governor of the province, demonstration in thousands (p.50), bring to our mind the Englishmen, British landlords (p.49), Viceroy (p.50) in pre-independent India. ‘Untouchable’ (p.47) not being allowed to take water from well shows how severe the caste system was. ‘Gandhi’s record in South Africa’ (p.50) reminds the readers of Gandhiji’s brief spell in South Africa as a lawyer. The author comments that Gandhi was loyal not to ‘abstractions’ (p.54) but to human beings. The author has aptly described the Indian nature. Many do not mind spending money for religion which focuses on the abstract. They are blind to the plight of the fellow beings. The words used in the lesson Indigo are thus significant.

The words used in the lesson Poets and Pancakes reflect the time period. The author talks of a time when ‘being born a Brahmin is a virtue indeed’ (p.59). The author is, of course, talking about a time when ‘pancakes’ (p.57) were used by cine artists. Comments on ‘make up boy’ (p.59), national integration (p.58), ‘Gandhites and Khadites’ (p. 61), leisure a ‘pre requisite for poetry’ (p.62), fill the readers with laughter.

The post colonial India of the 50’s is portrayed by the author in this excerpt. The influence of foreign ideologies is also thrown light on when he discusses about Frank Buchman’s Moral Re-Armament Army (p.62) and Stephen Spender. ‘Devadasis’ (p. 60) is a very culture specific term used in the story. Famous Indian poets and freedom fighters such as S.D.S Yogiar, Sangu Subramanyam, Krishna Sastry and
Harindranath Chattopadhyaya are mentioned. Names such as Wordsworth, Tennyson, Keats, Shelley and Byron show the influence of English poets in India.

The terms such as ‘assault’, ‘lose a part of themselves’, ‘horror’ (p.68), ‘wrecked’, ‘immoral’, ‘the interviewing ordeal’, ‘thumbprints on windpipe’ (p.69) show the opinion of the famous on being interviewed. The concept of ‘empty spaces’ (p.70) told by Umberto Eco has previous reference (Landscape of the Soul, Class XI).

The words used in the lesson Going Places reflect European culture. Sophie’s dream of riding behind Geoff in ‘shining black leathers’ is a typical European adolescent thought. The narration is spiced with the names of Danny Casey, ‘Tom Finney’ (p.80) and references to football. These show the European’s love for soccer. The phrase ‘wild stories’ said by Sophie’s father (p.80) show adult’s disdain towards adolescent imaginations. Adolescent kids’ view of their parents as killjoys is clearly brought about when Sophie calls her father ‘a misery’ (p.83).

My Mother at Sixty has terms which convey value and assumption. The comparison of the poet’s old, pale mother to a ‘corpse’ and the ‘familiar’ ache and ‘childhood fear’ are some examples. The words and word order of the poem resembles to a prose instead of a verse. The terms used reflect the culture being discussed and enhance the cultural flavour. ‘Cochin’ (p. 90) and ‘Amma’ (p. 91) are examples.

The vocabulary used by the poet in An Elementary School Classroom in a Slum conveys values and assumptions. The terms such as ‘rootless weeds’, ‘sour cream walls’, ‘catacombs’ give the poem a serious tone and creates in the reader the feeling of helplessness felt by the children. The poet uses the terms ‘reciting a father’s
“gnarled disease” to show the disease being passed from father to son. He uses the following words to show the plight of the children – ‘future painted with fog’ (p.92), ‘cramped holes’, ‘wear skins’, ‘foggy slum’ (p.93). The poet calls Shakespeare ‘wicked’ and maps a ‘bad example’ because they present to the children a beautiful world which these children have no acquaintance of. The words used give the poem a serious tone which the poet has intended. The words are age/period specific. The 21C classroom in England may talk about computers and interactive boards. The whole poem reflects the culture and the terms such as Shakespeare, Governor, Inspector of the school pertains to European culture.

_Keeping Quiet_ is a beautiful poem which has terms that adds to the meaningfulness of it. ‘A sudden strangeness’ after the silence, ‘victory with no survivor’s after the war, ‘total inactivity’, ‘huge silence’ brought about by impassivity, and how the earth ‘seems dead’ are examples of it. The words give seriousness to the poem and are thought provoking. When the poet talks a world without any sort of wars where men ‘walk about with their brothers in shade’ makes us think of our own sages who speak about universal brotherhood.

The words used to weave the poem by Keats in _A Thing of Beauty_ convey liveliness and beauty. The rhyme scheme adds to the beauty of the poem. The word order is suitable to the genre. The words used reflect the poet’s English culture. The very English ‘daffodils’, ‘musk-rose blooms’ and ‘simple sheep’ (p.99) remind us of the English countryside. The things of beauty becomes ‘a bower’ where we are ‘wreathing a flowery band’ which binds us to life which drives away the ‘pall from
our dark spirits’ (p.98). The poet’s love of nature and his philosophical bend of mind can be seen here.

The terms used in *A Roadside Stand* reflect the poverty of the villagers and the poet’s anger and helplessness at their plight. The words and phrases such as ‘pathetically pled’, ‘landscape marred, artless paint’ (p.100), ‘trusting sorrow’, ‘some city money to feel in hand’, ‘pitiful kin’ and ‘the sadness that lurks’ (p.101) reflect the pathetic condition of the rural folks. The city folks are sketched by the poet as ‘greedy good-doers’, ‘beasts of prey’ and ‘selfish cars’ (p.101). The words used give rhythmic yet serious tone to the poem. The rhyme scheme adds to the musical quality of the poem. The poem has as its background the American country life. It is seen when the poet says ‘gallon of gas’ (p.101).

The terms used in the poem, *Aunt Jennifer’s Tigers*, reflect the haplessness felt by Aunt Jennifer. ‘fluttering’, ‘hard to pull’, ‘the massive weight’ of the wedding band, ‘terrified hands’ (p.103) are some of the terms used by the poet to show the readers how dominated Aunt Jennifer felt by her husband. The thoughts of freedom expressed by Aunt Jennifer with her knitting are pictured beautifully. The terms such as ‘denizens of a world of green’, ‘they do not fear’, ‘sleek chivalric certainty’ ‘will go on prancing, proud and unafraid’ (p.103) show the contrast between Aunt Jennifer’s existence and of the tigers’ which she created on the cloth.
Chapter V  
Analysis and Interpretations

- **Summing up on the multicultural perspectives reflected in the vocabulary of Class XII English language textbook Flamingo:**

All the lessons have vocabulary which conveys values and assumptions. The skilful use of words by the narrators has made their work a vehicle for the thoughts. The frustration at social issues felt by Anees Jung, Spender and Frost is clearly seen in their works. Daudet, Douglas, Neruda, Keats and Rich talk about their feelings on matters dear to them in thought provoking lines.

The words used are suited to the genre and period specific. *‘Young trees sprinting’* (My Mother at Sixty, p.90), *‘paper- seeming boy’* (An Elementary School Classroom in a Slum, p.92) are examples of it. All the words are period specific. A formal usage of language is seen in The Last Lesson, Deep Water, Indigo and Poets and Pancake. In fact, Asokamitran mentions that he is writing about a time when pancakes (a brand) were used for make-up. Similarly Stephen Spender talks of a time when black board was used in an English classroom.

Native words have been used in the lessons which reflect the culture and enhance the cultural flavour. *The Last Lesson, Lost Spring, Deep Water, Rattrap, Indigo* and *Going places* have native words and names of places and persons which unveil the culture. None of the terms is racist or show any type of bias or stereotype. The words included aid in reducing prejudice and knowledge construction to a great extend.
5.II.iii. c Analysis of Illustrations of Class XII English language textbook

Flamingo

There are some lessons which have illustrations that are interesting. Two lessons, The Last Lesson and Deep Water, have maps which are helpful in comprehending the lesson. There are many illustrations in the lesson.

The profile of M. Hamel in different moods and of the author (p. 3, 4, 5 & 7) is given in The Last Lesson. An accurate map of France (p.6) is also given. There are a few illustrations in the lesson Lost Spring related to its theme (p.14, 16 & 19). No illustrations have been used in Deep Water. But a map which shows the Yakinia river is given (p. 24). There are no illustrations in the lesson Rattrap, The Interview and Going Places. There are illustrations of Gandhiji on p. 48 & p. 52 who is the central figure in the lesson Indigo. There is a small illustration in p. 58 which relates to the theme of Poets and Pancakes.

But to make the lesson more interesting more illustrations could have been added. The photo of the famous personalities would have made the reading more interesting. Photographs of the mining towns would have made reading the lesson more interesting.

There are two illustrations in the lesson My Mother at Sixty. But the illustrations are not accurate. A typical north Indian lady with her head covered in saree is given as illustration on p.91. But the poet Kamala Das talks about her mother, the famous Malayalam poet Balamaniamma in the poem. A photograph or illustration of the poet and her mother would have been more appropriate. There is an illustration of a school
on p. 93 in the lesson An Elementary School Classroom in a Slum. But accuracy and relevance to the theme of the poem is questionable. A photograph of a school in the slum would have been more apt for the readers to relate to the poem.

The illustration in p. 96 is suitable for the poem Keeping Quiet. The intention of the poet is to fill light in us with total silence and impassivity the person carrying the lighted lamp is suitable. The lessons A Thing of Beauty and A Roadside Stand are devoid of illustrations. Pictures of daffodils and 'the dooms for the mighty dead' (p. 99) which might have inspired Keats could’ve been included. Similarly, photographs of American countryside would have made the reading more interesting. Pictures of ‘wild berries in wooden quarts’ and ‘crook-necked golden squash with silver warts’ (p.100) could have been given. These are very culture specific items.

There is an illustration of a tiger in the poem Aunt Jennifer’s Tigers. The illustration seems to have been given for the sake of illustration. The poem explores the issue of women’s freedom after marriage. A more apt illustration could have been given.

None of the lessons has photographs of its authors. But unlike other texts some information is given about its authors. More interesting illustrations could have been added. Photographs of the famous personalities mentioned in some of the lessons such as Indigo, Poets and Pancakes and The Interview, would have made the reading more interesting. Similarly, photographs of the mining towns which many readers do not experience should have been included since two lessons included in the text has storyline have them as its background.
• Summing up on the multicultural perspectives reflected in the illustrations of Class XII English language textbook Flamingo:

Many of the lessons have illustrations related to the theme of the lesson. Though many of them are suited to the theme of the lesson some are not. The illustration in *My Mother at Sixty* is inaccurate. There could have been more illustrations for the easy comprehension of facts and terms. Good illustrations play a major role in guiding comprehension of facts and terms, and making the reading more interesting. In many lessons, photographs could have been added. The illustrations in the textbook do not aid in knowledge construction and equity pedagogy.

5.II. iii. d Analysis of Exercises of Class XII English language textbook Flamingo

The exercise section in prose lesson has *Understanding the text, Talking about the text, Thinking about the language, Working with words, Writing, Noticing Form* and *Things to do*. At the end of this section is *About the Theme* which discusses the objectives of each section and instructions for going about to achieve the objectives. Importance to writing and speaking is given. As Flamingo is the core textbook, the exercise is detailed. Each unit has ‘Think as you read’ questions which check the students’ factual comprehension.

*Understanding the text* in all the lessons deal with comprehension of its theme. *Talking about the Text* is meant for discussions on themes and theme related topics. Working with words are vocabulary exercises. *Writing* is meant to develop writing skill and creativity of the students. *Noticing forms* are grammatical exercises and *Things to do* suggest activities for the students.
Chapter V

Analysis and Interpretations

The Last Lesson, Lost Spring and Deep Water have questions in Talking about the text which deals with issues of global importance related to the theme of the respective lessons such as language, child labour and courage and optimism. No specific instructions are given which requires the students to discuss the questions. The questions in this section of the following lessons The Rattrap, Indigo, Poets and Pancakes, The Interview and Going Places require the students to discuss in groups or pairs. Questions related to acts of kindness, leadership, films, celebrity interviews and teenage habit of fantasising are included.

The exercise Working with Words have thought provoking questions on vocabulary. The exercise requires the students to list out the words – origin of certain words in English language (The Last Lesson), words used in text (The Rattrap), legal procedures (Indigo) and meaning of the phrases used (Going Places). Lessons such as Lost Spring, Deep Water, Poets and Pancakes and The Interview do not have this section. The Thinking about language deals with literary devices (Lost Spring), the narrative style used in the lesson (Deep Water), vocabulary specific to a particular field, culture specific games and region specific synonyms (The Rattrap, p.45), and colloquial expressions and teenage slang (Going Places, p.88). Indigo has an exercise on the use of quotations, use and non use of comma given in Thinking about language Indigo is given in this section. It would have been apt to include this in the section Noticing form as mentioned in the notes.

Some of the prose lessons have grammar exercises given in the section Noticing form. The grammar topics include Tense forms (The Last Lesson), reflexive pronouns (The Rattrap) and present participles to indicate simultaneity of action (Going Places). The
exercises Noticing transitions (Poets and Pancakes) and Noticing discourse linkers and signallers (The Interview) have been given. The former focuses on devices for achieving thematic coherence, and the latter on cohesion and coherence features of discourse. Lost Spring and Deep Water do not have grammar exercises.

The exercise Writing focus on argumentative writing, functional genre practice and narrating subjective experience (The Last Lesson); first person narration of personal experience and letter writing (Deep Water); practice writing in the humorous style (Poets and Pancakes); ‘transfer of information from one genre to another’ (The Interview, p.76) and; interview question and paragraph writing (Going Places).

Things to do includes activities on social and political awareness (The Last Lesson); observation of paradoxes in the society we live and practice on note-making and reporting (Lost Spring); gathering information on water sports (Deep Water, p.31); extension activity to help students understand the method of Gandhian activism and relate it to current problems of national importance (Indigo, p.56); ‘extension activity on cartoons as a vehicle of satirical comment on human foibles’ (Poets and Pancakes, p.67); and extension activity to find out stories or films relating to the lesson (Going Places).

All the six poems have Think it out section. This exercise concerns with the comprehension of the poem and its appreciation. Keeping Quiet and A Roadside Stand have a section named Try this out meant for the students to do certain activities related to the poem. The only poem which have question for group discussion in Talk about it is A Roadside Stand.
The questions promote understanding of the text and at the same time encourage students to think about similar situations in their life. Still the exercise could include more questions apt for 16 and 17 year old students. More thought provoking questions which deal with social and global issues related to the theme of the lessons in the text could be included. Questions promoting group discussions promote speaking and listening skills. Questions which will promote creativity should be given preference.

- **Summing up on the multicultural perspectives reflected in the exercises of Class XII English language textbook Flamingo:**

*The Rattrap, Indigo, Poets and Pancakes, The Interview, Going Places* and *A Roadside Stand* have questions which require the students to discuss in groups or pairs. The exercises in other lessons do not stress on group discussions or co-operative learning. Providing opportunity for discussions would refine and enrich the students’ understanding of the issues being discussed. It also encourages students to view things from a different angle.

Some questions encourage the students to view an occurrence from a different perspective. The exercise in *An Elementary School Classroom in a Slum* concentrates on making the students think about the realities cited by the poet. The exercise makes the students analyse, evaluate and make judgments about the realities experienced by the ‘other half’ of the society. The questions (2, 3 & 4) enhance the critical thinking ability of the students. The question ‘Why should child labour be eliminated and how?’ (*Talking about the text, p.20*) makes students think of different ways to solve this social problem. The exercises promote understanding of the text and at the same time encourage students to think about similar situations in their life.
Some of the exercises are helpful and suitable in promoting co-operative learning. It provide ample opportunity for group discussion which would enrich and refine the students’ understanding of issues being discussed. It encourage the students to view an occurrence from different perspective. The role of exercise in promoting problem solving ability is doubtful. Most of the lessons do not have questions which are socially relevant or make the students think about the prevalent situation. The questions should enhance students’ critical thinking ability. The exercises in *Flamingo* aid in knowledge construction and equity pedagogy only to some extent.

5.II.iv. Analysis of Class XII Supplementary English language textbook *Vistas*

‘The themes range from scientific fantasy, political satire, and adventure, ethical and moral issues and personal conflicts.

Jack Finney’s ‘The third level’ is a scientific fantasy, while ‘The tiger king’ by Kalki is a political satire. ‘Antarctica’ is a travel piece, with a suggestion that the young reader could take part in the expedition by logging on to www.studentsonice.com.

The three stories that follow are by Pearl S. Buck, John Updike and Colin Dexter. Buck’s sets human fellow- feeling against national loyalty; John Updike’s story is about a child participating in the construction of a story by her father and raises issues regarding parental prejudices foisted on children. Dexter’s story is fun- reading about how a criminal escapes jail through creating circumstances by insisting on taking an examination in the prison.
The play by Susan Hill is on the themes of disabilities while excerpts from Bama’s ‘Karakku’ and an excerpt from ‘The land of the red apple’, a story in Zitkala- Sa’s book ‘The school days of an Indian girl.’

(About the Book, Vistas)

5.II. iv. a Analysis of the Themes of Class XII Supplementary English language textbook Vistas

*The Third Level* by Jack Finney tells us the extraordinary experience of Charley. Charley has the unusual experience of entering the third level of the New York Grand Central Station, when in fact there are only two. The narrator was baffled by the scene before him – New York Central of 1894. His friend Sam thought of it as Charley’s fantasy for escaping the harsher realities of life. Charley made a fruitless attempt to find the third level. Ironically while going through his stamp collection, Charley found a letter written by Sam in 1894 from Galesburg!

The story contrasts two time periods – 1894 and then the modern day. The dressing and manners are described accurately. We get a picture of the US city life during 1890s. The change in currency with passage of time can be seen. Charley found it difficult to take a ticket as he did not have the apt currency. The information booth with wood, ‘*open flame gas lights* in the booth the man’s with the green eyeshade and long sleeved protectors* (p.3) reflect the old world.

The ‘*sub-way*’ (p. 2) with its hurry burry is described. The maze like complexity of the New York Central is also evident when the author says ‘*I’m always humping into new doorways and stairs and corridors*’ (p. 2).
The Tiger King by Kalki is a satire on the Indian monarchy. The story deals with a King who met his death at the ‘hands’ of a tiger. When the Maharaja of Pratibandapuram was born, the astrologers had predicted that the king would meet his death one day from the tiger; and that too, the 100th tiger. As soon he ascended the throne at the age of 20, he started a campaign against tigers. He killed 99 tigers. But he missed his shot at the 100th one. The king who had no knowledge of this (because his men killed it) gave a sigh of relief. The wooden toy tiger given by the king to his son on his 3rd birthday takes revenge for the 99 killed ones. A tiny splinter from it pierced the King’s hand and he died of infection.

The lesson reflects Tamil cultural background. The story is set in Pratibantapuram. The pretentious name of the King ‘His Highness Jamedar – General, Khildar Majo, Sata Vyaghra Samhari Maharajadhiraja Visva Bhuvana Samrat, Sir Jilam Jung Jung Bahadur, M.A.D., A.C.T.C., or C.R.C.K. (p.8), makes a contradiction on the saying ‘What is there in a name?’ The author here makes fun of the pompous names of Kings.

A king should not be told the truth of life. That was why the court astrologer, in a very secretive manner, to the kings parents ‘The child born under this star will one day have to meet his death.’(p. 9). Also because the baby is the future Maharaja the child didn’t cry when it heard the plight which would befall him in the future. Instead he questioned the astrologer (to his amazement) how the death will happen.

The baser instincts of a man are revealed when the king goes on a killing spree based on superstition. When the tiger population became extinct in the forests of Pradibandapuram, the King got married to a girl in the royal family of a state with
large tiger population so that he could kill them. The king bent on killing the 100th
tiger, which would take his life, became furious when he got none. The angry King
retaliated by threatening the Dewan. The Dewan was forced to smuggle a tiger from
the people’s park for the King to kill.

The European lifestyle enthralled the Royals in colonial India. An English cow,
English nanny, English tutor (p.10) was present in the palace of every crown prince.
They saw only English movies. Such was the infatuation of the ruling class with
anything English. The greed of the durais and duraisani is also explicitly described.
The expensive gifts given by the royals to retain their kingdom are seen here. The
Maharajas often had to give into the unjust demands made by the durai and duraisani
too. The kings would use only the most expensive things. That’s why he sold ‘the
wooden tiger for more price than it’s worth’ (p.16). The blatant misuse of power is
unveiled when the author writes about the king and durais. The angry King told the
dewan to over tax the people when he doesn’t get a tiger to kill. (p.15). In fact the
misuse of power is a social reality. The lesson throws light on the traditional beliefs of
India, the colonial India, how the royals lived and also the colonial rulers.

Tishani Doshi’s Journey to the End of the Earth describes the journey to the coldest,
dries and windiest continent in the world Antarctica. The world’s geological history
is trapped in Antarctica. It is the place one should go to understand earth’s present,
past and future. Visiting Antarctica makes one realize that Godwana did exist. The
author paints a picture of Antarctica – the vast stretches of ice, the silence and the 24
hour austral light.
Chapter V

Analysis and Interpretations

The short amount of time we humans have been here, ‘we’ve managed to create quite a ruckus, etching our dominance over Nature with our villages, towns, cities, megacities.’ (p.20) the increase in global temperature has resulted in climate change. The only place where humans haven’t entered is Antarctica. But even the minute changes in the environment can affect the ecosystem of the place.

The author talks about Geoff green’s Students on Ice programme (p.21). It was started by him with the aim for creating a generation of youngsters who would ‘understand and respect our planet’ (p.21). Development and technological advancement is good for the humans. But if we proceed without any care for earth there would be no man to reap the benefits of all the developments.

The Enemy, a short story by Pearl S. Buck is set at the time of World War. The Americans and Japanese were at loggerheads. The story begins with the scene where an almost dead American prisoner of war is washed on Japanese shore. Dr. Sadao and his wife living on the beach saw this. They are confused – should they save the much hated, repulsive white man or hand him over to the Army like a patriot? Finally their humanitarian feelings won. They took care of the prisoner in spite of their servants’ marked disapproval. They even helped the prisoner to make an escape from there.

The very formal relationship between father and child is shown here. The orthodox nature of the Japanese society is also thrown light upon. Though the doctor had met Hana in America he ‘waited to fall in love with her until he was sure she was a Japanese’ because she ‘had to pure in race.’ (p. 25). Otherwise he would never have
his father’s acceptance. The doctor’s reaction is typical of the East. The narration reveals the Japanese fondness for manners and etiquettes.

The story is on patriotism, loyalty and humanitarianism. But the characters are not fanatics. Though the doctor and his wife hated the American, they put up with the young soldier, cared for him in spite of objections from their servants and finally helped him escape. Throughout the story we see the conflict of loyalty to the nation and to one’s feeling. The servants unwillingly left their master because of the presence of the American, their country’s enemy. Though Sadao believed that ‘All American are my enemy’ (p.28) he could not leave the injured soldier. Hana says to her husband ‘I cannot bear for you to touch him. (p. 29). But she had to wash the unconscious man. And later she feeds him. Sadao saved the man but tells himself, “But certainly I do not want this man to live” (p.35). Whether it is his professionalism or his humanitarian feelings, the doctor in Sadao makes the utmost effort to save his patient.

Sadao convinced himself that killers are ‘over essential in an absolute state such as Japan was’ (p.41) and waited for the killers to finish off the prisoner. But the hand which saved the life could never kill it.

The prisoners of war usually face all kinds of torture. This was especially true during the Second World War. The torture meted out to the prisoners by the Japanese military was notorious. Hana wondered about the rumours of ‘the sufferings’ (p.34) when she saw the prisoner. Her thoughts were reiterated when the unconscious man, Tom, cried out about being attacked. Tom might have been an idealist who joined the war like many youngsters of the time. The futility of war, hatred and prejudice is touched upon by the author in a sensitive manner.
Chapter V

Analysis and Interpretations

The contrast between a child’s and adult’s perspective is revealed in the story *Should Wizard hit Mommy* by John Updike. Every night Jack told his daughter stories about a small creature named Roger. One night the story was about Roger the Skunk. Roger was not accepted by other animals because he was smelly. So he went to the wizard and got the scent of roses to be accepted by others. But his mother couldn’t understand the little skunk’s unhappiness of being an outsider. So she took him to the wizard and got back the skunky smell again. Jo, Jack’s daughter couldn’t understand why the mother couldn’t accept the changed Roger. She felt that Roger’s ‘Stupid mommy’ should have been hit with the umbrella. The story questions the right parents misuse on asserting their opinions on children.

The father’s story about Roger the skunk is very personal. The story is on the prejudice shown based on racism. All the humiliation and pains Jack had to suffer as child is reflected in his story about Roger. The way he had changed himself to experience the feeling of belonging and his mother’s idea about it is unveiled. Daddy’s reasoning to Jo’s remark, ‘stupid mommy’ (p. 54) is that ‘the little skunk loved his mommy more than he loved all the other little animals and she knew what was right’. (p. 54).

The difference in reasoning between the adults and children is brought about in the story. She cannot understand why the mother refuses to understand Roger’s pain. But Jack got used to the situation because ‘eventually they got used to the way he was and did not mind it at all’ (p.54). But Jo couldn’t accept it. The adult way of making kids agree to their perspectives is clearly shown when Jack says ‘shall I come up there and spank you?’ (p. 55). The complexity and difference in Jo’s and her daddy’s
thinking is effectively brought out. The story touches issues of peer acceptances, family relationships and racial discrimination.

On the Face of it by Susan Hill is the only lesson the four textbooks that deal with the disabled. The story unveils how a young boy is helped to come to terms with his disfigurement by his much older friend. Derry, a 14 years old boy’s face had been disfigured by acid burn. The disfigurement made Derry bitter. But Lamey Lamb, the old man living down the street, had reconciled himself to his disability and his positive attitude to life influences Derry’s outlook.

The pain felt by the disfigured Derry is brought out in various instances. Derry’s self pity is evident when he says that people looking at him would exclaim ‘That’s the ugliest thing I ever saw’ and ‘Poor Boy’ (p. 57). Derry’s cynical attitude (in one so young) is revealed when he says in a satirical manner how people had tried to console him saying the story of the ‘Beauty and the Beast’. (p. 59).

The sense of alienation and dejection felt by disfigurement or disability is same for young and old. It is the society’s prejudice towards them creates problems. Derry feels ‘People are afraid of me’ (p. 57). Mr. Lamb’s loneliness is revealed when he says ‘They never do’ (p. 67) (come back to meet him). Derry’s observation on how others see him makes the readers realize that a patronizing attitude can never bring a positive result. Though Mr. Lamb was disabled he had a positive attitude to life. He never hears the bees hum; his bees always sing. He never got impatient while trying to help Derry to pull over from his depression. His comment ‘you can burn yourself away inside’ (p.64) is the fact of life. It is not the disability or accidents that make you disabled. It is the bitterness caused by the disappointment that corrodes your
happiness. Mr. Lamb’s attitude to life creates awareness in the readers that a positive attitude helps us to overcome the difficulties thrown to us by fate.

The plot in the story *Evans Tries an O-level* by Colin Dexter unveils how Evans, a prisoner, outwits the police and manages to escape from prison. Evans started learning German and finally appeared for O-level exams. As ‘Evans the Break’ had already made several attempts to escape, the governor, suspicious of Evans’ motive, was very careful. Evan’s cell was to be the exam hall. Senior police officers like Stephens and Jackson kept strict vigil. The Governor arranges a microphone in the cell so that he could hear what happened there. In spite of all the precautions, Evans escaped. Even though the governor arrested him, Evans succeeded to slip from the clutches of the gullible Governor.

The senior prison officer Jackson is very prejudiced. The lack of love between Evans and Jackson is clearly evident. Jackson’s enquiry ‘*And how’s our little Einstein this morning, then?*’ is sarcastic (p. 72). He knew that Evans’ intention was not to study. In spite of their mutual dislike Evans knew that ‘*buried somewhere in Jackson, was a tiny core of compassion*’ (p. 73).

The lesson throws light on certain aspects of social reality. Life of prisoners, their lack of freedom, crime, prisoners holding officers hostage (p. 26) and the attitude of the prison staff towards the prisoners are some of the facts that flash through the readers’ mind. The reader gets to see the world through the character’s perspective. The editing of the dialogue between Jackson and Evans on p. 72 has not been appropriate.
Memories of childhood present two excerpts from autobiographies of Native American Gertrude Simmons Bonnus (Zithala-Sa) and Indian Bama respectively. At a single glance, *The cutting of My Long Hair* deals with the simple theme about the cutting of long beautiful hair. At a deeper level, the story discusses the alienation felt by the suppressed. The Native Americans were ill treated by the settlers and forcing them to do something against their beliefs was just one way of torturing them. In *We too are Human beings*, Bama vents her ill feelings and anger against the social customs in India where people are made to feel outcasts.

Young Zithala’s alienation and awe with what she sees is reflected in her narration. The whites often thought of Natives as uncouth. The scene discussed in the lesson clearly depicts their attempts at civilizing them. The young Gertrude wondered how uncaring the other Indian girls were when wearing clinging dresses and short hair. She didn’t know English and so couldn’t understand what was happening at the camp. Judewin’s “We have to submit, because they are strong” (p. 95) reflects the general helplessness felt by the Indians. Gertrude’s attempt to escape the horrible fate of cutting off hair is heart breaking. Finally her thick braids were gnawed off. The narration is concluded by a very meaningful sentence “… for now I was only one of the many animals driven by a herder” (p. 96). The suppressed is always treated as animals. Many things meted out to them are without inkling to their feelings or beliefs. The author saw herself as one among many who submitted themselves to the invaders.

The second story in the lesson *We too are Human Beings* is on the issue of untouchability. Young Bama was confused seeing one of the elders carrying a packet
with string. That’s when the child learns about the inequality prevalent in the society.

What the little girl understood about the social injustice are- ‘everybody believed that they were upper caste and therefore must not touch us’ (p.98); “because we are born into this community, we are never given any honour or dignity or respect; we are stripped of all that.” (p.99). In fact young Bama learns a lesson of great importance from her brother – studying helps you to fight these indignities and inequalities. And this made the young Bama study hard.

### Summing up on the multicultural perspectives reflected in the themes of Class XII Supplementary English language textbook Vistas:

The supplementary reader Vistas for Class XII students has eight lessons from a variety of cultures and themes. *The Tiger King* and *We Too Are Human Beings (Memories of Childhood)* are based on Indian culture, *The Enemy* on Japanese culture, *Evan Tries An O-Level* on British, *The Third Level, Should Wizard Hit Mommy*, and *The Cutting of My Long Hair* are on American culture. *Journey to the end of the Earth* is a scientific essay.

None of the lessons hurts any ethnic view or belief. All the lessons have culturally sensitive narration. The lesson *The Third Level* is not concerned with redoing prejudice, social evils, attitudes, or in developing cultural or personal values. The culture being discussed is not distorted. The readers come to know how things and perspectives charge with time. The narration allows the reader to see the world through characters perspective.
Chapter V

Analysis and Interpretations

The Tiger King, The Enemy, Should Wizard Hit Mommy? and On The Face Of It help reducing prejudice toward social evils, attitudes, customs and beliefs. The Tiger King is a criticism on the needless animal killing, the blind belief that western ways are good and the overt belief in astrology. The Enemy is on conflict between war and humane feelings. Should wizard hit mommy and on the face of it are on alienation due to differences and disability. Memories Of Childhood is on the evils of caste system and racism. The lesson is about the concepts, ideas and beliefs of famous personalities which shaped their characters and escape the indignities they suffered. Though both the excerpts are from two different cultures, the underlying theme of prejudice and inequality is the same. Gertrude’s experience is against racial discrimination which is still a social reality.

These lessons help in developing values related to cultural and personal aspects of a person. The varied themes help the students to value the differences in culture and values. The lessons make the readers recognize that we don’t have the same belief, traditions, or holiday celebrations. The lessons also make the readers aware that the world is viewed from different perspectives which broaden their view. The Tiger King and Memories of Childhood help in developing a more positive ethnic attitude in children. The themes concentrate on unveiling reality without any bias or prejudice. The two stories in Memories of Childhood support social classes dealt in the lesson.

The story Should Wizard Hit Mommy? touches issues of peer acceptances, family relationships and racial discrimination. The story thus helps in developing values and makes readers aware of the existing differences between people. The Roger’s mother’s behaviour can be interpreted in many ways. The multiple perspectives surely
broaden their views. The author has effectively interwoven the issues of
discrimination in this simple story. The lesson makes the reader think of one’s
cultural identity and developing positive ethnic attitude. *On The Face Of It* has a
universal theme, the sense of defection and helplessness faced by the disabled. It
moves the readers to empathize with the characters.

As *Journey to the End of the Earth* is an essay with scientific flavour, it doesn’t hurt
any ethnic views or beliefs. It certainly helps in developing values relating to
personal and academic as it is about saving our planet for the future generation. The
essay throws light on the global issues. The beauty of Antarctica is contrasted with
the warning signals that the melting ice caps give. Thus it creates awareness in the
readers that there is more than one way to look at an occurrence. The narration allows
the reader to see the world through the author’s perspective.

The light hearted lesson *Evan Tries An O-Level* pertains to foreign culture. The aim
of the author is not to give information of culture or to develop values. But it
certainly makes the readers think about the life of the prisoners.

All the lessons have themes with an element of universality. The lessons have been
successful in developing in the reader an understanding and appreciation for the issues
addressed in these lessons. None of the lessons shows any racial and cultural
stereotyping, prejudice or bias. Though none of the lessons deals with immigrant
culture, this is the only English textbook prescribed in the senior secondary that has a
lesson on the physically disabled. The issues of discrimination, caste system, issue of
global warming, thoughts against needless killing of animals and men promotes
knowledge construction and prejudice reduction. The content integrated in Vistas can promote multicultural education.

5.II. iv. b  Analysis of Vocabulary of Class XII Supplementary English language textbook Vistas

The terms used in *The Third Level* are culture specific. The man with *‘green eyeshade and long black sleeve protectors’*, the *‘dim’ and ‘flickering’ lights in the booth* (p. 3) is used to show the part. The *brass spittoons, a man with a gold watch from his vest pocket, the man’s apparels, and men with fancy moustache, beards and side burns* are very age specific (p. 4). These reflect the culture being discussed.

The vocabulary used in *The Tiger King* is period specific. The narration peppered with *‘your Highness’* suggests obsequies tendencies. The words which describe the colonial culture that existed in India are *‘Dewan Saheb’* (p.13), *durai and duraisaini* (p.12), *British company of jewellers in Calcutta* (p.12). The traditional Indian beliefs in culture are also seen when the author mentions, *Bharata, Rama, Dasaratha* (pp. 8-9). *‘You may kill even a cow in self-defence’* (p. 10). The traditional Hindu belief that killing a cow is a sin is referred to here. The tuft of hair grown by Brahmins is referred to in p. 11. Thus the words reflect our culture and the use of the characters’ and places’ names enhance the cultural flavour.

The vocabulary employed by the author in *Journey to the End of the Earth* depends on the genre. The scientific terms used in the lesson enhances the scientific flavour of the lesson. *Nine time zones, six check points, three bodies of water, ecospheres* (p.18), *flora and fauna, Cordilleran folds and Precambrian granite shields; ozone and*
carbon; evolution and extinction, cold circumpolar current, circulatory and metabolic functions (p.19), prognosis, carbon records (p.20), ecosystem, biodiversity, food chain, single-celled plants (p.21), photosynthesis, phytoplankton, ice floes (p.22) are some of the words.

The terms used in *The Enemy* reflects the 19th C culture of Japan. Many terms have been used to enhance the cultural flavour. The names of the characters are examples. ‘Haori’, ‘Kimono’ (p. 25) ‘partition’, moss garden (p. 37) are all specific to Japanese Culture. The obedient servants, ‘whistling partitions’ (p. 43), ‘the modern Hana’ who doesn’t eat with her husband (p. 44), she inclined her head (in response) (p. 38) show the traditional Japan. Japanese have always given great importance to manners and etiquettes. The mannerisms of the characters in the story reveal this. The prejudice existing in the minds of the Japanese is evident when Yumi burned sulphur to get the ‘white man’s smell’ (p.45) out of the room. The term enemy has great contextual importance in the story. The word brings to our mind about someone who is to be hated and feared. In the story the enemy is a young man who is fatally injured to hurt anyone. The attitude of the natives to the enemy is also different.

The Stinky Skunk Roger in the lesson *Should Wizard Hit Mommy?* is the most meaningful term used in the lesson. An important character in the lesson, he is used to discuss the issues of racism, colour and the alienation felt by the humiliated. The child’s innocence and the adult’s feeling of utter helplessness is clearly brought out when author says Jack ‘felt caught in an ugly middle position and felt his life as a ‘Cage’ (p. 55). Jack as a father is very aware of his daughter’s various stages. He thought of his daughter’s ‘reality phase’ (p.50) where she was keen on knowing
whether whatever she had heard is real or not. The concept of ‘love’ is seen differently by adults and children. Jack felt that his mother loved him but his daughter felt that she should be punished for not supporting her child. Thus the terms used in the lesson are meaningful.

The vocabulary in *On The Face Of It* conveys the feelings felt by the characters. The ‘Beauty and Beast’ (p. 59), *Poor boy* (p. 57) and the repeated use of the word ‘afraid’ by Derry projects his frustration and pain. The words show the helplessness and defection felt by characters. Derry calls Mr. Lamb ‘daft, crazy’ (p. 66) trying to understand him. Mr. Lamb’s positive bend of mind is seen in the narration. ‘weed garden’ (p.59), ‘bees singing’ (p.61) are examples of this.

The vocabulary used in *Evans Tries An O- Level* is apt. It shows Evans’ frustrations and his character. The nick name ‘Evans the Break’ reveals that he has already made several attempts of breaking the cell. Governor’s exclamation Jackson’s ‘Skull’s empty’ (p. 84), Jackson’s swear words ‘bloody throat’, ‘bloody hat’ (p. 73) show the short temperedness shown by many policemen. ‘Bug’ (p. 75), ‘Keep your nose clean’ (p.75), *haemorrhoids*, *gorgon* (p.87) and ‘slithering idiot’ (84) are used by the author to express the uncouth ways of the prison. German words such as ‘*Guten Gluick*’ (72), ‘*Danke Section*’ are used to enrich the context.

The terms and phrases used in *Memories of Childhood* convey values and assumptions. Its first section gives the feelings of anger, embarrassment, and alienation felt by the young Zitkala. Many words which have cultural relevance can be seen in the narration. ‘young braves’ (p. 94), *moccasins* (p. 94), *unskilled warriors* (p. 95), *short hair worn by mourners and shingled hair by cowards* (p. 95). Similarly
words referring to the culture of the early settlers can be seen. *Stiff shoes and clinging dresses* (p. 94), *tightly fitting clothes* (p. 94), ‘*hung their heads over their plates*’ (p. 94) (for prayers). The difference in culture and attitude is seen throughout the excerpt.

The second part of the lesson clearly shows how a carefree young child gets a shocking awakening on caste system. Words such as *upper caste, must not touch us, pollute* (p.98), *caste, born into this community, never given honour or dignity or respect* (p.99) reflect the debilitating effects of this social affliction.

- **Summing up on the multicultural perspectives reflected in the vocabulary of Class XII Supplementary English language textbook Vistas:**

The terms and phrases used in all the lessons are age specific and depend on the genre. *Journey to the End of the Earth* has scientific words littered in the narration. Many terms used in the narration convey values and assumptions. *On the Face of It* has many phrases which project positivity. The authors’ feelings are evident in *The Tiger King, The Enemy and Should Wizard Hit Mommy?* Strong words are used by authors in *Memories of Childhood* against suppression. The words used are period specific. *The Enemy* shows the World War ridden Japan. The ostentatious terms used in *The Tiger King* reflect the pomposity of the royals. None of the terms projects racism. The terms used reflect the culture being discussed - *The Tiger King* colonial Indian culture, *The Enemy* Japanese culture, *Memories of Childhood* reflect native Indian and south Indian culture. References to places, names of characters reflect the culture.

The native words used in the lessons make the narration more accurate. Many culture specific words used in the text if taught by comparing with the culture of the students
help in broadening their perspectives. Thus it will aid in knowledge construction and prejudice reduction.

5.II. iv. c Analysis of Illustrations

The eight lessons in the textbook have illustrations suited to the theme of the lesson. But there are no photographs of the authors or of the important places mentioned in the different lessons. None of the lessons requires extensive use of illustrations to aid comprehension.

The illustration of a tree on p. 3 in The Third Level represents the author’s view that New York Central is like a ‘growing tree’ (p. 2). There is no need for further illustrations to make factual comprehension easier. The lesson The Tiger King has illustrations relating to the theme on p. 11 and p. 16. The illustrations on p. 19 and p. 21 in the lesson Journey to the end of the Earth relate to the theme of the lesson, the expedition to Antarctica.

There are illustrations of the central characters in the lesson The Enemy on p. 26, p. 33 and p. 45. The illustrations relate to the theme of the lesson. In Should Wizard Hit Mommy, there are illustrations of the young girl, wise owl and the wizard on p. 48, 50, and 51. The illustrations could have been more interesting and suitable to the serious issue of racism discussed. The illustrations of the disfigured Derry and the disabled Mr. Lamb (p. 58 and p. 67) relates to the theme of the lesson On the Face of it. The illustrations in the lesson Evan tries an O-Level on p. 73 and p. 88 is an attempt to throw light on prison life. There are two illustrations relating to the themes of the lesson Memories of Childhood. The illustration on p. 95 reflects the fear of ‘one
of the many animals driven by the herder’ (p.96). The illustration on p.98 is an attempt to show the issues of caste system.

- **Summing up on the multicultural perspectives reflected in the illustrations of Class XII Supplementary English language textbook Vistas:**

  The illustrations in the lessons relate to the theme. Whatever illustrations have been included are accurate. But many lessons do not have illustrations. The lessons should have more illustrations for the easy comprehension of facts/ terms. Illustrations used in the textbooks play a major role in helping in the achievement of learners who favour visual modality of learning. The lack of suitable number of illustrations affects the textbooks role in guiding the students’ knowledge construction and aiding the teachers in making teaching more equitable.

5.II. iv. d **Analysis of Exercises of Vistas**

**Vistas** being supplementary reader for Class XII students, the questions in the single exercise Reading with Insight concentrate superficial comprehension of the lesson. Lessons which have similar themes with Class XI textbook have questions which require the students to recall it. **The Third Level** has seven questions. Some thought provoking questions relating to the theme of the lesson have been included. It also has a question which requires the students to compare the lesson with **The Adventure** (Class XI). Though they are for guiding when properly utilized they are helpful in bringing about discussions related to cultural and global issues.

The exercise in **The Tiger King** is helpful in bringing about discussions related to cultural and global issues. It promotes co-operation and discussions. There are five
questions in the lesson which includes questions on the literary device used, attitude of humans towards wildlife and game hunting.

The four questions in *Journey to the end of the Earth* are on the role of Antarctica in understanding the past, present and future of the earth. *The Enemy* has eight questions. They are thought provoking. It deals with the theme of the lesson. There is a question dealing with the comparison of the lesson with the lesson of Class XI, *Birth*.

The fifth lesson, *Should Wizard Hit Mommy?*, has six questions. The questions are on the comprehension of the theme. There are two exercises in the lesson *On the Face of It*. The exercises encourage the students to think about inconvenience caused by impairments. The second exercise *How about...* helps in improving the creativity of the students. The exercise in *Evans Tries An O-Level* has four questions. The questions are thought provoking and encourage students to think about prison life from a different perspective, especially question no. 4. More thought-provoking, socially relevant questions meant for discussions could have been asked. The exercise in *Memories of Childhood* has three questions relating to the theme of the lesson. They are thought-provoking. Questions promoting discussions could have been included.

- **Summing up on the multicultural perspectives reflected in the exercises of Class XII Supplementary English language textbook Vistas:**

The exercises in all the lessons have been successful in bringing about discussions related to cultural and global issues. The questions in the exercise section are on
textual comprehension. It makes the students analyze, evaluate and make judgements to certain extent. It enhances students’ critical thinking ability. This would enrich and refine the students’ understanding of the issues being discussed. The exercises in lessons such as *The Tiger King* and *The Enemy* have questions which promote co-operative learning and group discussion. Lessons such as *The Tiger King, Journey to the End of the Earth, The Enemy, Should Wizard Hit Mommy?, On the Face of it* and *Memories of Childhood* have questions relating to issues of global importance and social relevance. The exercises in the textbook are multicultural to some extent.

5.III: ANALYSIS OF THE OPINIONNAIRES OF TEACHERS AND STUDENTS

5.III. i. Opinion of Senior secondary school teachers on the extent of multicultural dimensions reflected in the revised CBSE English language textbook of Class XI and XII

The aim of this section of the analysis is to find out the opinion of Senior Secondary School Teachers on how far the English Language Textbook of Class XI and XII of CBSE reflect the Four Dimensions of Multicultural Education, viz., Content Integration, Knowledge Construction, Prejudice Reduction and Equity Pedagogy, and their opinion on whether their schools have an empowering School Culture. For this purpose, the subjects were grouped into three levels, viz., High, Moderate and Low based on their scores obtained through the Opinionnaire. The Mean (M) and SD (σ) of the scores relating to the dimensions were calculated. Those getting scores at or above M + σ were grouped as ‘high group’ and those getting scores at or below M - σ
were grouped as ‘low group’. Those getting scores between $M - \sigma$ and $M + \sigma$ were grouped as ‘moderate group’.

The details of the analysis are given below:

5.III. i. a  **Opinion of Senior Secondary School Teachers on how far the Content Integrated in the Revised CBSE English Language Textbook of Class XI and XII includes Materials, Concepts and Values from a Variety of Cultures**

For finding out the opinion of Senior Secondary School Teachers on how far the Content Integrated in the CBSE English Language Textbook of Class XI and XII includes materials, concepts and values from a variety of cultures, the mean ($M$) and SD ($\sigma$) of the scores relating to the dimension (questions 1 to 9) were calculated.

The details on the extent of Content Integration are given in Table 5.2.

<table>
<thead>
<tr>
<th>Group</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>High group</td>
<td>16</td>
<td>26.67</td>
</tr>
<tr>
<td>Moderate group</td>
<td>33</td>
<td>55.00</td>
</tr>
<tr>
<td>Low group</td>
<td>11</td>
<td>18.33</td>
</tr>
<tr>
<td>Total</td>
<td>60</td>
<td>100</td>
</tr>
</tbody>
</table>

From Table 5.2, it is clear that 16 (26.67%) teachers are of the opinion that the extent of content integration is high, 33 (55%) opined it as moderate and 11 (18.33%) are of
the opinion that the extent of content integration is low. Majority of the teachers are of the view that content integrated in English language textbook of Class XI and XII of CBSE curricula of Senior secondary school includes materials, concepts and values from a variety of culture only in a moderate level.

5.III. i. b Opinion of Senior Secondary School Teachers on how far the Revised CBSE English Language Textbook of Class XI and XII aid Knowledge Construction

For finding out the opinion of Senior Secondary School teachers on how far the CBSE English Language Textbook of Class XI and XII (in terms of content, vocabulary, illustrations and exercises) aid Knowledge Construction, the mean (M) and SD (σ) of the scores relating to the dimension (questions 10 to 17) were calculated. The details on the extent of Knowledge Construction are given in Table 5.3.

Table 5.3

Responses of Teachers on the Extent of Knowledge Construction

<table>
<thead>
<tr>
<th>Group</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>High group</td>
<td>15</td>
<td>25.00</td>
</tr>
<tr>
<td>Moderate group</td>
<td>35</td>
<td>58.33</td>
</tr>
<tr>
<td>Low group</td>
<td>10</td>
<td>16.67</td>
</tr>
<tr>
<td>Total</td>
<td>60</td>
<td>100</td>
</tr>
</tbody>
</table>

From Table 5.3, it is clear that 15 (25%) teachers are of the opinion that the extent of knowledge construction is high, 35 (58.33%) opined it as moderate and 10 (16.67%)
are of the opinion that the extent of knowledge construction is low. Majority of the teachers are of the view that the English language textbook of Class XI and XII of CBSE curricula of Senior secondary school aid knowledge construction only in a moderate level.

5.III. i. c Opinion of Senior Secondary School Teachers on how far the Revised CBSE English Language Textbook of Class XI and XII aid Prejudice Reduction

For finding out the Opinion of Senior Secondary School teachers on how far the CBSE English Language Textbook of Class XI and XII (in terms of content and vocabulary) aid Prejudice Reduction, the mean (M) and SD (σ) of the scores relating to the dimension (questions 18 to 27) were calculated.

The details on the extent of Prejudice Reduction are given in Table 5.4.

Table 5.4

Responses of Teachers on the Extent of Prejudice Reduction

<table>
<thead>
<tr>
<th>Group</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>High group</td>
<td>15</td>
<td>25.00</td>
</tr>
<tr>
<td>Moderate group</td>
<td>35</td>
<td>58.33</td>
</tr>
<tr>
<td>Low group</td>
<td>10</td>
<td>16.67</td>
</tr>
<tr>
<td>Total</td>
<td>60</td>
<td>100</td>
</tr>
</tbody>
</table>

From Table 5.4, it is clear that 15 (25%) teachers are of the opinion that the extent of prejudice reduction is high, 35 (58.33%) opined it as moderate and 10 (16.67%) are of
the opinion that the extent of prejudice reduction is low. Majority of the teachers are of the view that the English language textbook of Class XI and XII of CBSE curricula of Senior secondary school aid prejudice reduction only in a moderate level.

5.III. i. d Opinions of Senior Secondary School Teachers on how far the Revised CBSE English Language Textbook of Class XI and XII aid Equity Pedagogy

For finding out the Opinion of Senior Secondary School teachers on how far the CBSE English Language Textbook of Class XI and XII (in terms of illustrations and exercises) aid Equity Pedagogy, the mean (M) and SD (σ) of the scores relating to the dimension (questions 28 to 32) were calculated.

The details on the extent of Equity Pedagogy are given in Table 5.5.

<table>
<thead>
<tr>
<th>Group</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>High group</td>
<td>14</td>
<td>23.33</td>
</tr>
<tr>
<td>Moderate group</td>
<td>38</td>
<td>63.34</td>
</tr>
<tr>
<td>Low group</td>
<td>8</td>
<td>13.33</td>
</tr>
<tr>
<td>Total</td>
<td>60</td>
<td>100</td>
</tr>
</tbody>
</table>

From Table 5.5, it is clear that 14 (23.33%) teachers are of the opinion that the extent of equity pedagogy is high, 38 (63.34%) opined it as moderate and 8 (13.33%) are of the opinion that the extent of equity pedagogy is low. This shows that majority of the
teachers are of the view that the English language textbook of Class XI and XII of CBSE curricula of Senior secondary school aid equity pedagogy only in a moderate level.

5.III. ii. Opinions of Senior Secondary School teachers of CBSE on whether their School have Empowering School Culture

For finding out the Opinion of Senior Secondary School teachers of CBSE on whether their school have empowering School Culture, the mean (M) and SD (σ) of the scores relating to the dimension (questions 33 to 50) were calculated. The details on the extent of School Culture are given in Table 5.6.

**Table 5.6**

<table>
<thead>
<tr>
<th>Group</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>High group</td>
<td>12</td>
<td>20.00</td>
</tr>
<tr>
<td>Moderate group</td>
<td>36</td>
<td>60.00</td>
</tr>
<tr>
<td>Low group</td>
<td>12</td>
<td>20.00</td>
</tr>
<tr>
<td>Total</td>
<td>60</td>
<td>100</td>
</tr>
</tbody>
</table>

From Table 5.6, it is clear that 12 (20%) teachers are of the opinion that the extent of school culture is high, 36 (60%) opined it as moderate and 12 (20%) teachers are of the opinion that the extent of school culture is low. Majority of the teachers are of the view that their school have an empowering Culture only in a moderate level.
From the above analysis as seen from Tables 5.2 to 5.6, it can be concluded that the majority of the teachers are of the view that the Content Integration, Knowledge Construction, Equity Pedagogy and Prejudice Reduction in the Class XI and XII CBSE English language textbooks are only at a moderate level. The teachers are also of the opinion that their schools have an empowering Culture only to a moderate level.

5.III.ii. Opinion of Senior Secondary School Students on the Extent of Multicultural Dimensions Reflected in the Revised CBSE English Language Textbook of Class XI and XII

The aim of this section of the analysis is to find out the opinion of Senior secondary school students on how far the English language textbook of Class XI and XII of CBSE reflect the four dimensions of multicultural education, viz., Content Integration, Knowledge Construction, Prejudice Reduction and Equity Pedagogy, and their opinion on whether their schools have an empowering School Culture. For this purpose, the subjects were grouped into three levels, viz., High, Moderate and Low based on their scores obtained through the Opinionnaire. The mean (M) and SD (\(\sigma\)) of the score relating to each dimension were calculated. Those getting scores at or above \(M + \sigma\) were grouped ‘high group’ and those getting scores at or below \(M - \sigma\) were grouped as ‘low group’. Those getting scores between \(M - \sigma\) and \(M + \sigma\) were grouped as ‘moderate group’. The details of the analysis are given below:
5. III. iii. a  Opinion of Senior Secondary School Students on how far the
Content Integrated in the Revised CBSE English Language Textbook
of Class XI and XII includes Materials, Concepts and Values from a
Variety of Cultures

For finding out the opinion of Senior Secondary School students on how far the
content integrated in the CBSE English language textbook of Class XI and XII
includes materials, concepts and values from a variety of cultures, the mean (M) and
SD (σ) of the scores relating to the dimension (questions 1 to 9) were calculated.

The details on the extent of Content Integration are given in Table 5.7.

<table>
<thead>
<tr>
<th>Responses of Students on the Extent of Content Integration</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Group</strong></td>
</tr>
<tr>
<td>----------------</td>
</tr>
<tr>
<td>High group</td>
</tr>
<tr>
<td>Moderate group</td>
</tr>
<tr>
<td>Low group</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

From Table 5.7, it is clear that 71 (17.49%) students are of the opinion that the extent
of content integration is high, 236 (58.13%) opined it as moderate and 99 (24.38%)
are of the opinion that the extent of content integration is low. Majority of the
students are of the view that Content Integrated in English language textbook of Class
Chapter V  Analysis and Interpretations

XI ad XII of CBSE curricula of Senior secondary school includes materials, concepts and values from a variety of culture only in a moderate level.

5.III. iii. b  Opinion of Senior Secondary School Students on how far the Revised CBSE English Language Textbook of Class XI and XII aid Knowledge Construction

For finding out the opinion of Senior Secondary School students on how far the CBSE English Language Textbook of Class XI and XII (in terms of content, vocabulary, illustrations and exercises) aid Knowledge Construction, the mean (M) and SD (σ) of the scores relating to the dimension (questions 10 to 18) were calculated.

The details on the extent of Knowledge Construction are given in Table 5.8.

<table>
<thead>
<tr>
<th>Group</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>High group</td>
<td>71</td>
<td>17.49</td>
</tr>
<tr>
<td>Moderate group</td>
<td>239</td>
<td>58.87</td>
</tr>
<tr>
<td>Low group</td>
<td>96</td>
<td>23.64</td>
</tr>
<tr>
<td>Total</td>
<td>406</td>
<td>100</td>
</tr>
</tbody>
</table>

From Table 5.8, it is clear that 71 (17.49%) students are of the opinion that the extent of knowledge construction is high, 239 (58.87%) opined it as moderate and 96 (23.64%) are of the opinion that the extent of knowledge construction is low. Majority of the students are of the view that the English language textbook of Class
XI ad XII of CBSE curricula of Senior secondary school aid knowledge construction only in a moderate level.

5.III. iii. c Opinion of Senior Secondary School students on how far the Revised CBSE English Language Textbook of Class XI and XII aid Prejudice Reduction

For finding out the opinion of Senior Secondary School students on how far the CBSE English Language Textbook of Class XI and XII (in terms of content and vocabulary) aid Prejudice Reduction, the mean (M) and SD (σ) of the scores relating to the dimension (questions 19 to 27) were calculated.

The details on the extent of Prejudice Reduction are given in Table 5.9.

<table>
<thead>
<tr>
<th>Group</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>High group</td>
<td>81</td>
<td>19.95</td>
</tr>
<tr>
<td>Moderate group</td>
<td>258</td>
<td>63.55</td>
</tr>
<tr>
<td>Low group</td>
<td>67</td>
<td>16.50</td>
</tr>
<tr>
<td>Total</td>
<td>406</td>
<td>100</td>
</tr>
</tbody>
</table>

From Table 5.9, it is clear that 81 (19.95%) students are of the opinion that the extent of prejudice reduction is high, 258 (63.55%) opined it as moderate and 67 (16.50%) are of the opinion that the extent of prejudice reduction is low. Majority of the students are of the view that the English language textbook of Class XI ad XII of CBSE curricula of Senior secondary school aid prejudice reduction only in a moderate level.
5.III. iii. d  Opinion of Senior Secondary School Students on how far the Revised CBSE English Language Textbook of Class XI and XII aid Equity Pedagogy

For finding out the opinion of Senior Secondary School students on how far the CBSE English Language Textbook of Class XI and XII (in terms of illustrations and exercises) aid Equity Pedagogy, the mean (M) and SD (σ) of the scores relating to the dimension (questions 28 to 31) were calculated.

The details on the extent of Equity Pedagogy are given in Table 5.10.

**Table 5.10**

<table>
<thead>
<tr>
<th>Group</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>High group</td>
<td>127</td>
<td>31.28</td>
</tr>
<tr>
<td>Moderate group</td>
<td>168</td>
<td>41.38</td>
</tr>
<tr>
<td>Low group</td>
<td>111</td>
<td>27.34</td>
</tr>
<tr>
<td>Total</td>
<td>406</td>
<td>100</td>
</tr>
</tbody>
</table>

From Table 5.10, it is clear that 127 (31.28%) students are of the opinion that the extent of equity pedagogy is high, 168 (41.38%) opined it as moderate and 111 (27.34%) students are of the opinion that the extent of equity pedagogy is low. Majority of the students are of the view that the English language textbook of Class XI ad XII of CBSE curricula of Senior secondary school aid equity pedagogy only in a moderate level.
5.III. iv Opinion of Senior Secondary School Students of CBSE on whether their school have empowering School Culture

For finding out the opinion of Senior Secondary School students of CBSE on whether their school have empowering School Culture, the mean (M) and SD (σ) of the scores relating to the dimension (questions 32 to 48) were calculated. The details on the extent of School Culture are given in Table 5.11.

<table>
<thead>
<tr>
<th>Group</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>High group</td>
<td>63</td>
<td>15.52</td>
</tr>
<tr>
<td>Moderate group</td>
<td>264</td>
<td>65.02</td>
</tr>
<tr>
<td>Low group</td>
<td>79</td>
<td>19.46</td>
</tr>
<tr>
<td>Total</td>
<td>406</td>
<td>100</td>
</tr>
</tbody>
</table>

From Table 5.11, it is clear that 63 (15.52%) students are of the opinion that the extent of school culture is high, 264 (65.02%) opined it as moderate and 79 (19.46%) students are of the opinion that the extent of school culture is low. Majority of the students are of the view that the school have an empowering Culture only in a moderate level.

From the above analysis as seen from Tables 5.7 to 5.11, it can be concluded that the Content Integration, Knowledge Construction, Equity Pedagogy and Prejudice Reduction in the Class XI and XII CBSE English language textbooks are only at a moderate level. The students are also of the opinion that their school have an empowering culture only to a moderate level.
Conclusions

A comparison of the Class XI and XII English language textbooks revealed that Class XII English language textbooks have more multicultural content integrated into it than that of the Class XI texts. Themes on women empowerment, social liberation, mental agony of the disabled and overcoming fear may help the students in reducing prejudice and aid in knowledge construction.

All the four English language textbooks have a variety of themes included. Though the content integrated is multicultural, the lack of suitable illustrations of multicultural context is a major drawback in promoting knowledge construction and equity pedagogy.

Supplementary readers do not have enough questions, generating group discussions. But core readers have paired and group activities which promote equity pedagogy and knowledge construction. Except for Flamingo (Class XII) none of the English textbooks has information on its authors which might have become a major road to know the multicultural writings. The repetition of themes in Class XI and XII textbooks is another drawback. The Adventure by Jayant Narlikar (Class XI) and The Third Level by Jack Finney (Class XII) are scientific fictions which deals with the protagonists’ journey back in time. The Birth by A.J.Cronin (Class XI) and The Enemy by Pearl S. Buck are about doctors and their professional ethics. Instead of repetition, new relevant themes with multicultural elements would have been included. The inclusion of a variety of themes which discuss many relevant social issues of global importance from various cultures make the content integrated multicultural.