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AND ISSUES IN HUMANITIES (NCRTH- 2020)**

11 JANUARY 2020

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MUNGASAJI MAHARAJ MAHAVIDYALAYA

Darwha Distt. Yavatmal (M.S.)

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Teaching English Language Through Mobile

Ku. Namrata S. Rajgure
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Abstract

English has become one of the most popular languages in the world. It has become the medium of all relevant social interactions and the ability to use English effectively is absolute essential for honorable existence. The study of English has become very important in the era of globalization. We need to follow new trends and technologies to teach English skills i.e. listening, reading, writing, vocabulary and pronunciation. Technology is very much part of language learning throughout the world at all different levels. In this age of technology and explosion of knowledge teacher must take help of Information and communication technologies in their teaching. The development of mobile technology and the proliferation of Smart phones have enabled many of us to access the internet and a huge variety of apps. This paper will illustrate several mobile phone activities and enhance English language teaching in the classroom.

Keywords - English Language, Innovations, Technology, Mobile.

Introduction

English has become one of the most popular languages in the world. It has become the medium of all relevant social interactions and the ability to use English effectively is absolute essential for honorable existence. The study of English has become very important in the era of globalization. English language teaching is a continuous process which needs many changes and we are observing changes from time to time. Now days we need to follow new trends and technologies to teach English skills i.e. listening, reading, writing, vocabulary and pronunciation. The listening skill development receives relatively little attentions in the teaching learning materials. The speaking skill in the new curriculum is taken care of by including the pronunciation component. The reading skill comprises comprehension and vocabulary development. The writing skill comprises presentation of thought and ideas in writing. All these four skills are to be taught according to definite techniques.


Innovations in language teaching learning Technologies-
Innovation in its modern meaning is 'a new idea, creative thought, and new imaginations in form of device or method'. Innovations in language teaching learning Technologies help create more independent learners who stay motivated.

The advantages of language teaching learning Technologies are:

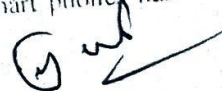
- 1) Engagement
- 2) Improvement in Academic ability
- 3) A Paradigm shift in Teaching and Learning
- 4) Collaborative Learning enhancement

Mobile-

Mobile Technology has different meanings in different aspects, mainly mobile technology in information technology mainly based on the wireless technology of wireless devices (including laptops, tablets, mobile phone etc.) equipment Information technology integration. The development of mobile technology and proliferation of smart phones has


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enabled many of us to access the internet and a huge variety of apps. There are smart phones with Internet capability, which have many functions similar to a computer and then there are features phones that have basic features such as a video, cameras and sound recording technology. These basic features are helpful to strengthen students English language skills.

Following ways to use mobile phone to teach English

Listening Tasks

A teacher can record a newspaper headline or a short poem on mobile phone and send it to students in text or via Bluetooth, then have them listen to it and try to recreate it by recording into their phone.

Focus on grammar

Learning grammar can be more fun for students if it is taught through the use of interactive games and activities. Teacher can send a picture of some people in specific place and ask them to make sentences using a target language structure.

SMS

SMS is an important application. Through it a teacher can send the message of educational importance to multiple learners simultaneously within a short span of time.

Describing pictures

Describing a picture is also a good way to practice English skills. A teacher can encourage them to take photos of streets signs, menus, advertisement or what they see around them and ask them to try describe it in English. In this way students can practice their speaking and learn some new English vocabulary.

Using Dictionary

Some smart phones have inbuilt dictionary and varied dictionaries are available on Google play store for free to download. The free offline English dictionary application explains the meaning of words and its definitions are based on English dictionary. The learners can listen to the word pronunciation, provided that voice data is installed in the phone i.e. text to speech engine.

Mobile Dictionaries:

- 1) Cambridge Academic Content Dictionary (Audio)
- 2) Advanced English Dictionary and Thesaurus
- 3) Oxford Dictionary of English

Recording


It can be used to record a talk, a story, a one act play and pronunciations of different words, structure of sentences, a lesson on grammar and composition, short and interesting poems making use of different vowel and consonant clusters.

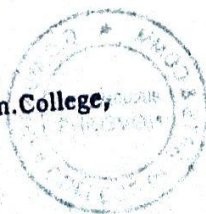
Dictation Activities

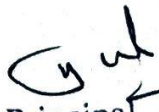
A teacher can send a short recorded passage to students and have them listen to it and write out what they hear.

Pronunciation

Accurate pronunciation is an important part of learning any language and especially when we are learning English. Pronunciation is the way in which a word or language is spoken. Pronunciation involves listening to how the language sounds. We can practice by focusing on connected speech while playing fragments from speech recordings.


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Vocabulary activity

A teacher can send a short recorded passage to students and ask them listen to it and write out what they hear.

Various Apps

There are various instructional apps that are very helpful in learning, teaching and improving one's English language. One can improve all four skills through Pronunciation apps, Grammar apps, Conversation apps, Word puzzle apps etc.

Advantages

- 1) Reading online content from e-book or internet, listening music and watching videos are all activities which support the learning of English language.
- 2) Technology has surely made learning more interactive and interesting.
- 3) Perfection in all four skills of language is possible for every student to achieve.

Disadvantages


- 1) All students do not have smart phones some parents do not afford to provide such mobile to their children.
- 2) Smaller screen, technical problems such as difficulty connecting the internet, hardware failures and software issues are all common problems.
- 3) Mobile phone service cost too much. It may increase phone-bills, data-bills of teachers as well as students.

Conclusion


Mobile technology is playing a great role in education sector. The learning and retention of vocabulary could be increased through the use of mobile. All the teacher should encourage students to use smart phones to complete these activities will help them learn to use their devices to actively improve their English skills. It's important to insist that Smartphone use in classroom is approved only as tool during a specific activity. In this age of technology and the explosion of knowledge, teachers must take help of mobile technology in their teaching process.

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This is to certify that Mr./Mrs./Miss./Prof./Dr. Ku. Namrata S. Rajgure, Assistant Professor, Department of English, G. B. Murarka Arts and Commerce College, Shegaon, Dist. Buldana. has Participated and Presented a paper tittle "Pandita Ramabai : The High-Caste Hindu Woman" in the Two Days Interdisciplinary National Level Seminar held on 3rd & 4th February 2023.

His/her paper has been published in Peer Reviewed Refereed & UGC Listed Journal No. - 47100 - GENIUS - ISSN - 2279-0489 with Impact Factor - 6.538.

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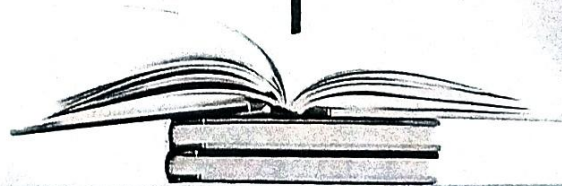
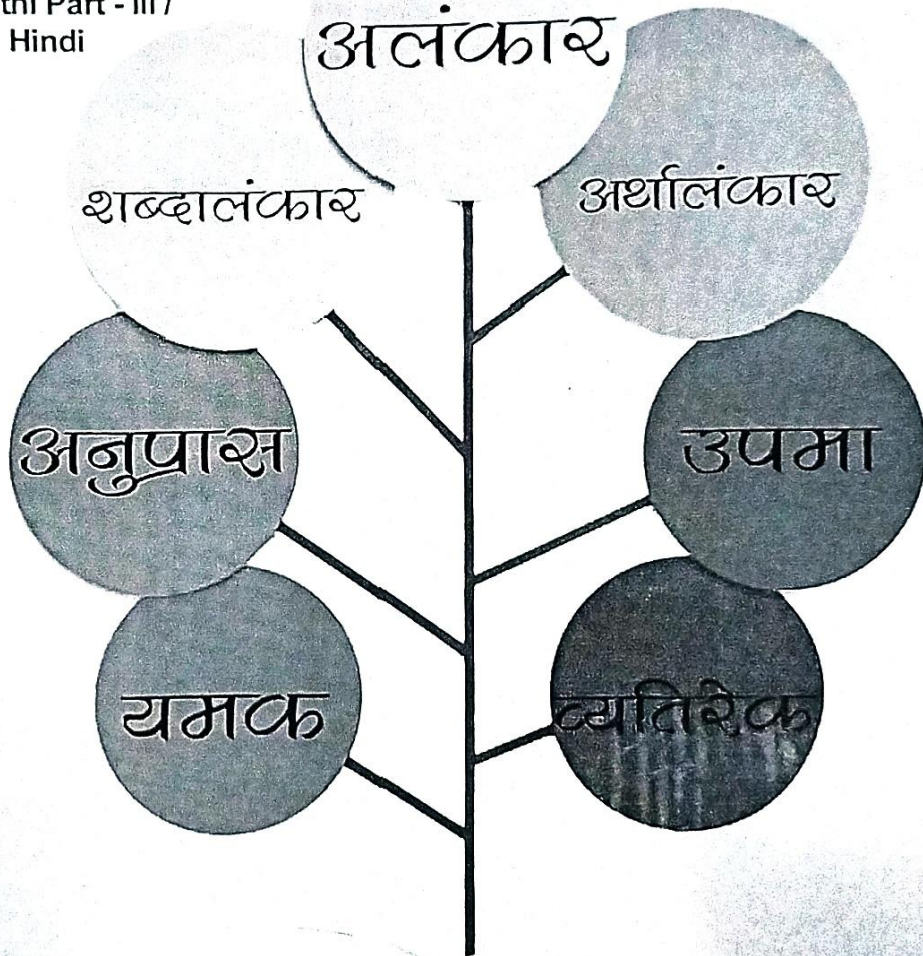
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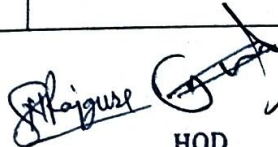
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20. Pandita Ramabai : The High-Caste Hindu Woman

Ku. Namrata S. Rajgure

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Abstract

The life of an Indian upper-caste Hindu woman in the 19th century was restricted by rules and tradition. Pandita Ramabai was one of the few early voices of women in colonial India who fought for social reform. Ramabai was only 16 when she lost her parents in the famine years of 1871 and 1878. After the death of her parents she and her older brother continued the family tradition of reciting religious sanskrit scripture. In the 19th century, word spread of Rama's mastery of the Hindu holy books after they moved to Calcutta. Sanskrit scholars at the University of Calcutta gave her the title of 'Saraswati'- The Goddess of wisdom' and called her Pandita. Pandita Ramabai joined the Brahma Samaj which was against the caste system. After her older brother's death in 1880, She married a Bengali lawyer Bipin Behari Medhvi who belonged to the socially lower caste. The couple's only child, Manorama, was born in 1881. However her husband died within two years of marriage and from then onwards she lived the life of a widow, a life she later described in her book, 'The High Caste Hindu Woman', as the worst state for a woman in India. Her book titled The High Caste Hindu Woman, published in 1887, in the book she highlighted the typical high-caste Indian woman life, child marriage, the plight of child widows and the oppression of Hindu women in India. She divided her book into chapters on childhood, married life and widowhood corresponding to the stages in a woman's life, telling us in her 'prefatory remarks' that such a division corresponded to the way the 'Sacred Laws' divided a woman's life. In her writing she explained the need for welcoming social modifications in India. She said a woman as compared to man is only passive but she is inferior. Man has unlimited rights of property, women is only Co-partner. She opposed patriarchy and the patriarchal directives. This paper will be dealing with Pandita Ramabai's life and incisive analysis of women's condition and religious customs through her book, The High-Caste Hindu Woman.

Pandita Ramabai

Ramabai Sarasvati was a social reformer who advocated the education and emancipation of women. She was born on April 23, 1858 in a Chitpavan Brahmin family, in what is now Karnataka's Chikmagalur district. Brahmins, who were generally priests and scholars, were at the top of the caste system that governed Hindu society. Ramabai was only 16 when she lost her parents in the famine years of 1871 and 1878. After the death of her parents she and her older brother continued the family tradition of reciting religious sanskrit scripture. In the 19th century, word spread of Rama's mastery of the Hindu holy books after they moved to Calcutta. Sanskrit scholars at the University of Calcutta gave her the title of 'Saraswati'- The Goddess of wisdom and called her Pandita. Pandita Ramabai joined the Brahma Samaj which was against the caste system. she became involved in social reform and education circles in Bengal. After her older brother's death in 1880, She married a Bengali lawyer Bipin Behari Medhvi who belonged to the socially lower caste. The couple's only child, Manorama, was born in 1881. After Medhvi's death (1882), Ramabai moved to Pune where she founded Arya Mahila Samaj (Arya Women's Society). Influenced by the ideals of Jesus Christ, the Brahma Samaj, and Hindu reformers, the purpose of the society was to promote the cause of women's education and deliverance from the oppression of child marriage. Ramabai, a Brahmin woman, defied societal norms in many ways: she advocated women's education, married outside her caste, travelled abroad to England, America, China and Japan, and converted to Christianity later in her life. Over time, her shelter, which started as a strictly secular mission, became unabashedly religious. Using proceeds from her book and lectures, she raised funds to open the Sharada Sadan (Home of Learning) center in 1889 in Bombay, offering widowed girls a refuge where they could study and learn skills like gardening, carpentry and sewing. The shelter grew, at one point serving more than 700 girls and women. Many became teachers and nurses while others stayed, running a dairy farm and their own printing press. The home is still active. Ramabai built a church and established the Mukti (Salvation) Mission. She made contacts with Christian groups in Australia to help finance its expansion and received dozens of volunteers.

The High Caste Hindu Woman

The most meaningful event which marked Pandita's American period is undoubtedly the publication in the English translation of her most famous work, the book that made her reach the international reputation of social reformer and of passionate advocate for her fellow Indian girls

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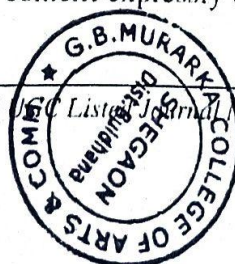
and women. In fact, in 1887 Pandita, with the help of Frances Dillard, published *The High Caste Hindu Woman*, which had originally been written in Marathi, and which rapidly sold 10,000 copies within a year. Pandita, inspired by the feminist movement in the USA and willing to describe the typical high-caste Indian woman life, wrote this incisive analysis of women's condition and religious customs, which can also be considered as an unofficial Indian feminist manifesto. Dr. Rachel Bodley wrote the introduction to the volume, where she described with admiration and respect Ramabai's personality and mission, using an Orientalist tone and presenting her double nature of Hindu woman who embraced the Christian religion and tried to make Indian women aware of their condition and to promote the self-help. Dr. Bodley uses these words to introduce Pandita to the reader: Pundita Ramabai, the high-caste Brahman woman, the courageous daughter of the forest, educated, refined, rejoicing in the liberty of the Gospel, and yet by preference retaining a Hindu's care as regards a vegetable diet, and the peculiarities of the dress of Hindu widowhood, solemnly consecrated to the work of developing self-help among the women of India 73 Moreover, Bodley suggests that Ramabai considered American women as a source of inspiration and help for herself and that she hoped, with her work, to arise a feeling of compassionate help for Indian women. Dr. Bodley, to refer to Indian women seclusion and exclusion from social life, uses the term *zenana* which designated to the hidden and dark part of the traditional Indian house which was reserved for the women of the household, where nobody could have access.


Ramabai's most important work, "**The High Caste Hindu Woman**," written in 1887, focused on the plight of Hindu widows. She divided her book into seven chapters - I) **Prefatory Remarks**, II) **Childhood**, III) **Married Life**, IV) **Women's place in Religion and Society**, V) **Widowhood**, VI) **How the Condition of Women Tells upon Society** and VII) **The Appeal**.

Pandita Ramabai wrote in **chapter I: 'prefatory remarks'** to understand the life of a Hindu woman and a division corresponded to the way the 'Sacred Laws' divided a woman's life. While the sacred law divided a woman's life into three parts: "Childhood, Youth or married life, and Widowhood or old age," Ramabai saw a woman's life as a cycle of dependence upon men (father, husband, and son). (*The High Caste Hindu Woman*, 11). In **her chapter II: Childhood**, she pointed out: "although the code of Manu contains a single passage in which it is written 'A daughter is equal to a son,' the context expressly declares that equality to be founded

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upon the results attainable through her son" (The High Caste Hindu Woman, 12). Having a son was security in the afterlife, as well as in old age. Thus, the scripture established a male-preference in society because a man without a male offspring could not enter into heaven. Through her writings, publishing pamphlets, and lectures she strongly denounced the oppression of women legitimized by these ancient sacred scriptures totally based on patriarchal norms and told the people what should be accomplished so that women would be able to have more freedom and lead a respectable life. In **chapter III Married Life** : she wrote, "It is not easy to determine when the childhood of a Hindu girl ends and married life begins. According to Manu, eight years is minimum, and twelve years of age the maximum marriageable age for a high caste girl." (The High Caste Hindu Woman, 29). She wrote that marriage is the only 'sacrament' administered to a Hindu woman with the utterance of vedic texts. In **Chapter IV: Women's Place in Religion and Society**: "Those who diligently and impartially read Sanscrit literature in the original, cannot fail to recognize the law-giver Manu as one of those hundreds who have done their best to make woman a hateful being in the world's eye." (The High Caste Hindu Woman, 55). A woman is denied literature and sacred scriptures.

In **chapter V: Widowhood** : Pandita Ramabai arranged her material from Manu to show how a widow was too fast, emaciate her body, refraining from even mentioning the name of another man, but the widower was to complete the funeral rituals for his dead wife and then marry once more (The High Caste Hindu Woman, 72-73). In the **sixth chapter**, titled **How the Condition of Women Tells upon Society**, her solution to the problems she had enumerated is self reliance, education and 'native women teachers' – because American and English missionaries, while dedicated, are only capable of communicating in English. In the **last chapter, The Appeal**, Pandita Ramabai says, " "We, the women of India, are hungering and thirsting for knowledge; only education under God's grace, can give us the needful strength to rise up from our degraded condition" (The High Caste Hindu Woman, 107). In this concluding chapter, Pandita Ramabai appeals to other Indians, educators, benefactors, friends and philanthropists, to support women's education. All in all, given the age in which it was written, this is an admirable treatise and many of the things that Ramabai wrote still hold good today. Thus, in this book she highlighted the typical high-caste Indian woman life, child marriage, the plight of child widows and the oppression of Hindu women in India.



Conclusion

Thus, Pandita Ramabai was writing, speaking and travelling across the globe in order to communicate her understanding of the oppression of Hindu women as well as a need for the change. She did all these things only for the betterment and respectful life of Indian women. She was a pioneer in the field of women's education and reform work for widows.

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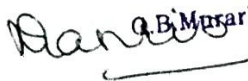
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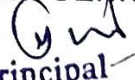

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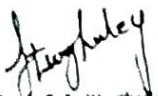
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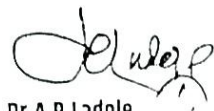
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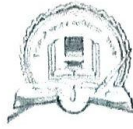

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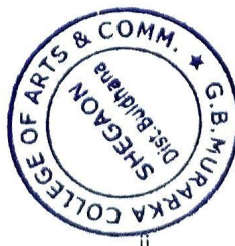
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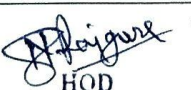
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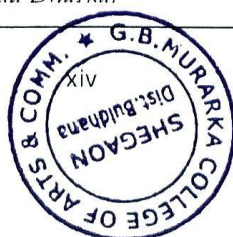
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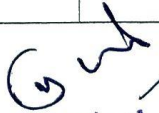
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Women's Contribution in Nation Building

Ku. Namrata S. Rajgure

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FULL PAPER

There is no doubt that women play an important role in the development and betterment of human society and nation. They play the role of mothers, caretakers in family affairs, farmers, educators, entrepreneurs, teachers, etc. It is historic that women play significant roles in societal development and ensure the stability, progress, and long-term development of nations. In India, where the family system forms the core of our values, the role of women in family development is vital. "The hand that rocks the cradle is the hand that rules the world," said the poet William Ross Wallace. Biologically, women can give birth to children and nurture them until a certain age. A child has the closest and a divine connection with the mother, much beyond the umbilical cord. In India mothers are given the utmost respect and treated as equal to God. Women are the primary caregivers of the family. They provide all mental and financial support to men in all circumstances. The role played by women in the War of Independence was creditable and invited admiration. Women participated in the national freedom movements from all castes, religions and communities. The women activists have played a significant role in changing many social evils and have been a shining beacon of hope. The contribution of women to a society's transition from pre-literate to literate is undeniable. Women's organizations both informal and formal have developed at the rural, urban, national, and state levels in India. Women's organizations in India address a variety of issues from the environment, poverty, empowerment, and violence against women. Political activism and voting are the strongest areas of women's political participation. Indian women have always been an epitome of beauty, strength, and intelligence. Today, the success of Indian women across various walks of life has proven that they have earned this reputation very deservingly.

Women and Family

In India, where the family system forms the core of our values, the role of women in family development is vital. Women are responsible for a variety of roles in the families.

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The women perform the role of wife, partner, organizer, administrator, disciplinarian, teacher and the last and not the least important the mother.

"The hand that rocks the cradle is the hand that rules the world," said the poet William Ross Wallace. Biologically, women can give birth to children and nurture them until a certain age. A child has the closest and a divine connection with the mother, much beyond the umbilical cord. In India mothers are given the utmost respect and treated as equal to God. Major responsibilities of women are devoted to domestic work and to taking care of their families.

"Rural women play a key role in supporting their households and communities in achieving food and nutrition security, generating income and improving rural livelihoods and overall well-being." UN Women Watch Organization

The role of the women in the family is very essential because many people cannot take care of themselves. Women are the primary caregivers of the family. They provide all mental and financial support to men in all circumstances.

Women and Freedom Struggle

Indian women played a vital role in the war of Independence of 1857. Rani of Ramgarh, Rani Jindan Kaur, Rani Tace Bai, Baiza Bai, Chauhan Rani, Tapasvini Maharani daringly led their troops into the battlefield. Rani Lakshmi Bai was a brave ruler of the princely state of Jhansi. She became a national heroine and inspiration for Indian women. She was one of the most leading and significant figures in the Indian revolt of 1857. Women participated in the national freedom movements from all castes, religions and communities.

Women Participated in Non-cooperation Movement (1920)

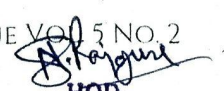
Mahatma Gandhi said, "To call woman the weaker sex is a libel; it is man's injustice to woman. If strength is meant more power, then woman is immeasurably man's superior"

Mahatma Gandhi returned India from South Africa in 1915. After arriving in India, Gandhiji took up the demand for self-rule and non-cooperation movement. Sarla Devi, Muthulaxmi Reddy, Susheela Nair, Rajkumari Amrit Kaur, Sucheta Kripalani and Aruna Asaf Ali are some of the women who participated in the non-violent movement. Kasturba Gandhi, the wife of Mahatma Gandhi, and the women of the Nehru family, Kamla Nehru, Vijaya Lakshmi Pandit and Swarup Rani, also participated in the National Movement. Lado Rani Zutshi and her daughters Manmohini, Shyama and Janak led the movement in Lahore.

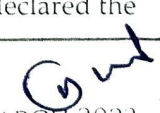
Women Participated in Quit India Movement (1942)

The Quit India Movement started in 1942 which was led by Mahatma Gandhi. "I want freedom immediately, this very night before dawn if it can be had. We shall free India or die in the attempt, we shall not live to see the perpetuation of our slavery", declared the

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Mahatma, as the British resorted to brutal repression against non-violent satyagrahis. The Quit India resolution, taken against the British, directly addressed women "as disciplined soldiers of Indian freedom", required to sustain the flame of war. Usha Mehta, a committed patriot, set up a radio transmitter, called The "Voice of Freedom" to disseminate the "mantra" of freedom-war. She persisted with her task of broadcasting until her arrest. Padmaja Naidu was the daughter of Sarojini Naidu. She also participated in the freedom struggle. She was actively engaged in the Quit India Movement and jailed for taking part in this movement.

Women and Social Reforms

The contribution of women to a society's transition from pre-literate to literate is undeniable. The women activists have played a significant role in changing many social evils and have been a shining beacon of hope. Savitribai Phule was the first female teacher of India who established several schools for women. Along with her husband, Jyotiba Phule, helped pioneer the education of women and oppressed caste communities in India. Tarabai Shinde was an associate of social activists Savitribai Phule and Jyotiba Phule. She is known for her published work, "Stri Purush Tulana". She was a member of satyashodhak samaj. A 19th-century Indian feminist who fought for women's freedoms, trained them in public speaking, teaching, and weaving, Ramabai Ranade played an essential role in bringing women into the public space — just like Savitribai Phule and Fatima Sheikh did. And yet, M.K. Gandhi called Ramabai the embodiment of "all that a Hindu widow could be". Pandita Ramabai was one of the few early voices of women in colonial India who fought for social reform. Her book titled The High Caste Hindu Woman, published in 1887, in the book she highlighted the typical high-caste Indian woman life, child marriage, the plight of child widows and the oppression of Hindu women in India. She founded Arya Mahila Samaj and Sharada Sadan for women. She opposed patriarchy and the patriarchal directives. It is of vital significance today that we look back at the journeys of these female social reformers who struggled throughout their lives to give women the power and resources they deserve.

Women and Politics

The term 'political participation' has a very wide meaning. It is not only related to 'Right to Vote', but simultaneously relates to participation in: decision-making process, political activism, political consciousness, etc. Women in India participate in voting, run for public offices and political parties. Political activism and voting are the strongest areas of women's political participation. To combat gender inequality in politics, the Indian Government has instituted reservations for seats in local governments.

The Women's Reservation Bill (2008) (108th amendment):

The bill seeks to reserve 33% seats in Lok Sabha and all state legislative assemblies for women. The Bill was introduced in the Rajya Sabha in May 2008 and was referred to a

standing committee. In 2010, it was passed in the House and transmitted finally to the Lok Sabha. However, the Bill lapsed with the 15th Lok Sabha.

One of the earliest women's organizations, Bharat Stree Mahamandal, formed in 1910 and focused on helping women escape oppression from men. Women's associations had traditionally begun with the help of men giving few women access to work and education, while limiting the expansion of traditional gender roles.

Sarojini Naidu, Kasturba Gandhi, Vijayalakmi Pundit and Annie Beasant in the 20th century are the names which are remembered even today for their singular contribution both in battlefield and in political field. Indira Gandhi became the Prime Minister of India in 1966. She was the first female Prime Minister of India. Women have held the posts of president and prime minister in India, as well as chief ministers of various states. Indian voters have elected women to numerous state legislative assemblies and national parliament for many decades.

Conclusion

Thus, Indian women have made a notable contribution in all spheres of life. They are mothers, caretakers in family affairs, social reformers, freedom fighters, farmers, educators, entrepreneurs, teachers, organizers, administrators. Well-educated women provide the skills, knowledge, and self-assurance necessary to be a better mother, worker, and citizen. Thus, women play an essential role in making a nation progressive and guide it towards development.

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