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M. A. Part-II : English

Semester-IV : Paper (CC7)

Non-Fiction in English

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Preface

Dear Students,

The Self-Learning Material (SLM) prepared for the Paper CC-7 entitled *Non-Fiction in English* (Semester-IV) covers the four units on distinct writers. The important nonfictional writers of this paper are Anne Frank, Rabindranath Tagore, M. K. Gandhi, Dr. B. R. Ambedkar and Paul Edward Therour who presented their unique vision of modern times. All contents are well expounded and explained to provide an insight to help student develop a good understanding of the prescribed texts. Though written in different times, the texts continue to be relevant and fresh today.

The present SLM, therefore, is prepared to provide you a general understanding about these representative texts. The unit writers have tried to explain the salient features of these major genres and sub genres of nonfiction. However, you should keep in mind that this SLM is just a guideline to understand the movements and texts, and not an exhaustive study material. So you are advised to approach other study sources that will help you to broaden your subject knowledge. For better understanding, you may take help of the reference books suggested at the end of every unit.

Each unit incorporates certain exercises to check your progress. These exercises are just helping lines to track your understanding. Please do not create an impression that these are the most likely questions from your examination point of view. So read each unit with utmost care and concentration, and enjoy the literary qualities of each text.

We wish you good luck for the successful completion of your M. A. course.

■ Editors ■

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Each Unit begins with the section objectives -

Objectives are directive and indicative of :

1. what has been presented in the unit and
2. what is expected from you
3. what you are expected to know pertaining to the specific unit, once you have completed working on the unit.

The self-check exercises with possible answers will help you understand the unit in the right perspective. Go through the possible answers only after you write your answers. These exercises are not to be submitted to us for evaluation. They have been provided to you as study tools to keep you on the right track as you study the unit.

Dear Students,

The SLM is simply a supporting material for the study of this paper. It is also advised to see the new syllabus 2023-24 and study the reference books & other related material for the detailed study of the paper.

Unit-1

Sub-Geners of Notification

Contents

- 1.0 Introduction
- 1.1 Objectives
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1.0 Objectives

- To understand the concept of nonfiction along with its characteristics.
- To know different genre of non-fiction.
- To know the subjective forms of non-fiction like autobiography, biography, diary, memoir and travelogue.
- To know the objective forms of non-fiction like scientific, philosophic and self-help narratives.

1.1 Introduction

Literature has been conveniently divided into two categories—fiction and non-fiction. Fiction is an outcome of imaginative faculty of a writer. The writer produces a piece of creative writing weaving different imaginative threads either in their pure form or by blending them with the reality around. Whether blended or pure, fictional work distances itself from the reality.

On the other hand, non-fiction refers to literature created from the reality. It is about real people, real objects and real places. They give us the feeling that there is nothing fake in it as it is immersed in the reality. It discusses facts and events which are real. The author is at liberty to organize the facts according to requirements of effective presentations. It is often informative and focused.

A nonfiction work may be based on intensive research conducted using evidences verifiable at different stages. Expository nonfiction reveal historical events, fashion trends or some natural phenomena. A nonfiction work may address some philosophical question logically and or scientifically. Nonfiction is written for a specific audience or group of readers. It has a clear purpose or reason for writing and is organized accordingly. The purpose may be to educate, to inform or to persuade the reader.

Nonfiction is a very broad category of literature. It includes autobiographies, biographies, memoirs, letters, essays, speeches, journalistic writings, scientific as well as self-help writing. All these vary in their nature and characteristics. It is necessary to study some of them in details.

1.2 Subject Matter—I

1.2.1 Literary Non-Fiction

- **Autobiography**

Introduction

Autobiography is believed to be a rare and distinct creative literary art. The word ‘autobiography’ is a combination of three words viz. ‘auto’, ‘bio’ and ‘graphia’ which imply the description or the art of narration (graphia) of an individual human life (bio) by the individual himself (auto). It has its origin in the human desire to preserve and circulate certain memories in the life. It is a genre which deals with the

lives of individuals written by the subject himself or herself. Though the genre is old enough, the term 'autobiography' was first used by the poet Robert Southey in the English periodical *Quarterly Review* in 1809 to talk about a Portuguese poet.

Definitions

The functional definition of 'autobiography' is offered by E. Stuart Bates in his book *Inside Out*. He defines it as "a narrative of the past of a person by the person concerned" (Bates, p. 2). Many critics find this definition to be too broad.

Linda Anderson quotes Lejeune's definition of autobiography as 'a retrospective prose narrative produced by a real person concerning his own existence, focusing on his individual life, in particular on the development of his personality' (p. 2).

Webster's Dictionary gives a simple definition of autobiography as 'a story of a person's life told by himself'. With more or less variations, most of the dictionaries provide similar definitions of autobiography. Basically, all the definitions insist that the subject of autobiography is the writer himself.

J. A. Cudden in his *A Dictionary of Literary Terms* defines autobiography as 'an account of a man's life by himself'.

Harry Shaw in his *Dictionary of Literary Terms* states about autobiography 'This type of writing is an account of oneself written by oneself. The author of an autobiography presents (or tries to present) a continuous narrative of what he considers the major (or most interesting) events of his life usually, an autobiographer, reveals about himself only what he is willing to have known and remembered'.

The Encyclopaedia Britannica details underlying principles of a good autobiography. It states 'it (autobiography) must attempt to survey in retrospective mood, a considerable portion of life, if not an entire life, and must take the form of an ordered narrative with deliberate selection and shaping of material (though not constructed as fiction) to compose an artistic whole. Above all its underlying principle must be scrutiny of the self, with outside happenings, persons encountered and observation admitted, primarily as they impinge on the consciousness of the person on whose character and actions the writing... is focused'.

Nature of Autobiography

Autobiography is a comparatively ignored non-fictional prose form. Scholars and critics have paid less attention to this form. It is not regarded as a significant form of literature. It is a distinct and worthy form of literature though neglected earlier. It is the most natural form of self-expression where the author deals with real life people and present them in a realistic manner in his own story. He records the day-to-day events which he thinks important to present his personality. At one time it appears to be fictional if the events are presented in an extravagant or miraculous ways.

Autobiography is a unique literary art that lingers on the borderline of imaginative and non-imaginative literature, fiction and non-fiction, history and novels. However, it is neither a history nor a novel. It is in real sense a personal history that gives detailed account of personal and private events in the life of the subject. It is very close to a novel in its narrative technique and interest in characterization. It has the all the structural aspects of a story where incidents are interwoven to keep the audience busy. The only difference between a story and an autobiography is a story is imaginary and autobiography a real sketch of someone's life.

Parameters of Autobiography

A proper autobiography differs from other sub-categories of autobiographical writings such as memoirs, diaries, travelogues, autobiographical novels, etc. Autobiography contains matters not only personal but the matter is often accompanied by personal comments on certain events. An autobiography cannot present all the events of the life of the author as it is a very comprehensive list. It is here that the author takes care and decides what to write and what to exclude. Though the parameters are personal, some of the common parameters are as follows.

a) Selection of Events

Selection of events is an extremely personal matters. The writer of an autobiography has a motive to convey to the audience. The motive of writing autobiography decides events and incidents to be written about. The fact is a man's life is longer than his autobiography and it is crowded with so many significant and insignificant activities, experiences that have given shape to life and the ones which have been forgotten with the passage of time, people whose mention is unnecessary

and the ones who occupy special place in the life. Some experiences are so private and personal that they cannot be disclosed to public as they may damage the image of the author while there are some incidents which may help the author to recover the damaged image.

It is here that the autobiographer has to restrict himself to the exclusive events in the life. Exclusive events, actions and traits are the ones which have given shape to the life of the author, have helped him to build his social as well as personal image, have helped him to become what he or she is today. He is at a liberty to choose events and people from his life. Selection and arrangement process should draw his character sketch effectively.

Many critics consider not only the selection of event but their arrangement also very important. Arranging the selected events in a proper organic order is a skill of the author. Arrangement of events gives shape to the motive of the author. He can lead the reader to the intended end through the organization of event.

b) Truth

Truth is the essential characteristic of an autobiography. It is truth value that distinguishes an autobiography from a novel and other imaginative writings. It is a truthful record of what happened in the life of the author. Truth is, thus, the soul of an autobiography. Edward Gibbon, in his book *Memories of My Life and Writings*, states 'Truth, naked, unblushing truth, the first virtue of more serious history, must be the sole recommendation of this personal narrative' (P. 1).

An autobiographer is expected to be honest with the facts presented in the autobiography. The truth presented should be factual truth which needs no evidence or documents to be proved. Hence, it differs from historical and poetic truth; history demands evidence while poetic truths are verifiable through day-to-day experiences. Every person's life is full of meritorious achievements and sacrifices for that on one hand and on the other it is full of faults and mistakes apart from supra-personal desires which cannot be disclosed publicly. It is here that the autobiographer needs to treat his merits as well as faults with equanimity.

Autobiography cannot be written on the imaginative events. Memory is the source for autobiography. Sometimes some events are reminded by people around. The autobiographer is the person to judge and reveal the facts behind the facts. If incidents contribute greatly, there are possibilities that the author ends in eulogy and

self-glorification. If the incidents are grave and disheartening, the author may become sentimental and may reflect with prejudice or predilection.

c) Subjectivity and Objectivity

Autobiography is a subjective reflection on one's own life. It displays a subtle combination of subjectivity and objectivity at the same time. The subject of an autobiography is the author himself who narrates his own experiences. Those are lived experiences, lived either alone or socially. All of them are preserved through memory and memories may be happy or disturbing. Whether happy or disturbing, experiences become subjective in the hands of the author as the author presents them from his own perspectives.

Autobiographer is the subject matter of his narrative and narrates his personal experiences in his own words. He narrates personal events, his disposition, his judgment, his attitudes, his feelings and sentiments, his observations and actions. The process of narration is personal but is meant for public. It is for this reason that the author has to be objective in his presentation. He has to be personal at the same time objective so as to make his personality impersonal. He has to self-examine and self-scrutinize the whole story from the point of view of an outsider. Thus, he is subjective and objective at the same time and this makes the autobiography a good contribution to the field.

d) 'Self' as the Centre

Autobiography is an expression of self which means 'self' is at the centre of autobiography. People, events and other elements in an autobiography contribute to build the 'self', they construct the 'self' intended by the author. The autobiographer is the subject of autobiography, he is the protagonist of the story. Like a story, there are other characters in the story but autobiography being a real story may not stretch the characters beyond the limits of their role. These people in one way or the other contribute to construct image of the autobiographer. The narration of these characters is not for their own characterization. They merely contribute to revelation of the subject.

Autobiography also narrates social events happened around the protagonist. The intention here is not to present the social milieu but to highlight the role played by the subject during those situations. These situations interact with the subject and other characters presented by him and thus elevate him above all others on the basis

of his reactions and actions to the situations. Thus both other characters and social situations add colour to the life of the central character.

Autobiography is an outcome of narcissism. Autobiographers are highly 'self-conscious' people who want to highlight their personal details and justify their actions.

e) Detached view of the 'Self'

The most essential expected character trait of an autobiography is the 'detached view of the self'. Though the detached view about self is a very hard task to undertake, it is essential in an autobiography. The autobiographer has to look at himself objectively and pass judgements on his own decisions and actions objectively. Herald Nicholson considers autobiography to be a 'scientific autopsy' and 'rigorous post mortem' of self. Only such an impartial view about himself makes the autobiography a work worth reading. This means that the autobiographer needs to avoid 'self-glorification' and 'eulogizing'. This makes him partial and the principle of objectivity is violated.

Jean-Jacques Rousseau in his book *The Confessions* states 'My purpose is to display to my kind of portrait in every way true to nature and the man I shall portray will be myself... simply myself' (p. 17). Rousseau wants the autobiographer to draw a true picture of his 'self'. He is expected to present the facts of his life without his comments and leave the readers to form their opinions about his 'self'. Objectivity in deliberation is the key to a successful autobiography.

Functions of Autobiography

Every writing has some purpose intended either by the author himself or the printer. Each book tries to convey something which may be useful directly or indirectly, it may guide the audience or confuse him or enable him to draw a particular line of thought depending on his temperament. Autobiography, being very close to novel as form of literature, has several functions to perform. It begins with the basic purpose of literature to delight and to teach. Who takes what from an autobiography is an uncertain matter. However, when an author writes an autobiography he has two basic purposes to serve. Let's discuss them.

a) Self-revelation

Most of the times, an autobiographer being a proud person himself, proud because of his rich experiences, reveals his life story for instructing others. His attempts throughout the work are to reveal the true 'self'. He opens his mind to the readers and confesses many of his sins before them directly. Sometimes, he postulates certain facts in such a way that the readers can infer the motive behind them and draw their own opinions about the protagonist.

The precise idea of 'self-revelation' is given as 'the revealing of one's true character, feelings or thought especially when involuntary' (Webster's Dictionary, p. 1367). Most of our mistakes and sins are involuntary acts and they need revelation for relieving our mind from the burden we carry for years. Autobiography is the medium to reveal our 'self', confess our sins and mistakes and make them public so that they can reach the truth.

Self-revelation implies search for self through scrutiny and analysis. This needs to be done consciously and with the courage enough to tackle dual between the ideal and the real. The real rises when the ideal is surpassed by the tempting mind. Autobiographer should never have the temptation to project himself as an ideal. This temptation may restrict him from revealing the real.

b) Documentation

Literature is a form of social documentation. It records changes in a particular society in co-relation of time and place and thus provides facts as they are or sometimes exaggerating them. Autobiography is a real documents. It records real people and real places. It records real events, their causes and effects as they are seen by the subject. Description of a social event is a type of personal documentation by the biographer. The description intervenes the personal content with social situation and records social events in the personal context.

Autobiography is a faithful picture of society and thus provides an authentic record from sociological point of view. It gives details about the society in which the autobiographer has lived. It is real and lifelike picture of a man in the milieu. According to D. G. Naik 'certain autobiographies enable us to know the history of certain periods better than the actual books of history' (p. 42). An autobiography provides a real record of historical events and helps the researchers to collect the factual record.

- **Autobiographical Writing: Diary, Memoir and Letter**

Autobiography is often produced by the autobiographer over a period of time when he feels that this life is worth putting before public. There are other forms of autobiographical writings which reveal the other side of the self. Often common readers get confused with autobiography proper and autobiographical writings like Memoirs, diary, journals and letters. All of these share characteristic traits of an autobiography. All these are grouped together as ‘autobiographical writings’.

Diary

Diary is a type of autobiographical writing but not an ‘autobiography proper’. Roy Pascal defines ‘A diary is a day-to-day autobiography’ (p. 3). It is closer to autobiography. The subject records day-to-day events regularly. He makes notes or describes events with critical commentary. Either ways the subject describes daily events or events which he find to be of some importance. Memories recorded in a diary are fresh. Events in diary are mostly chronological as most of the time they are recorded with date and time. Diary is the record of the specific time though it may not be related to the author’s life directly. The author may describe events happening around which he has witnessed in his routine life or he might have heard about from others. Roy Pascal says ‘one can find in a diary all the uncertainties, false starts momentariness but autobiography is a coherent shaping of the past’ (p. 3). A diary may be a blend of first person and third person narrative. When the subject is involved in an event, the narrative becomes first person narrative. When he is just an observer, the narrative may be third person. The narrative may be third person when the author is not involved in the event.

A diary is a long term activity that begins at some point of time and continues until the author wants it. Writing diary is a purposeful activity. The author does it basically for recording events he thinks to be important.

Diary being a personal document and meant for reading as and when the writer wants to recapitulate certain events in his life. Diary being personal needs permission of writer for reading it. It is an absolutely private document with cent percent authority of the writer. Only he possesses the right to disclose the content of a diary.

Examples:

Samuel Pepys—*Diary of Samuel Pepys: A Selection*

Anne Frank—*Diary of a Young Girl* written

Robert Falcon Scott—*Journals: Captain Scott's Last Expedition*

Nelson Mandela—*Conversations with Myself*

Memoir

Memoir is another form of autobiographical writing. Memoir comes from the French word '*memoire*' meaning memory or reminiscence. It is the story of a person written by himself on the basis of memories recorded in the diary or recalled at the time of writing. Memoir is often more than presenting facts of life. The focus of a memoir is on establishing an emotional connection with the events. The author uses his personal knowledge, either personal experience or a story heard from close ones, to tell an intimate and emotional story about a private and public happenings. Topic of memoir does not include biographical or chronological aspects of the author's life.

Memoirs usually tell a story of a person who goes through great struggles or has faced challenges in a special way. It can cover confessional aspects if the story is an account of author's life. Memoir may be sponsored project in the contemporary times. Often, celebrities want to cover their life stories in the form of a memoir. In such projects, the author interviews the person several times so as to weave a convincing story. Memoirs do not usually necessitate as much research as biographies and autobiographies because the personal accounts in diary entries are made with personal thoughts and comments.

Examples

Down and Out in Paris and London by George Orwell (1933)

West with the Night by Beryl Markham (1942)

Black Boy by Richard Wright (1945)

A Moveable Feast by Ernest Hemingway (1964)

I Know Why the Caged Bird Sings by Maya Angelou (1969)

Letter

Letter is another form of autobiographical writing in which the writer communicates at two different levels—personal and formal. Usually personal letters are written to the close ones—friends and relatives while formal letters are a part of

professional commitments. In a personal communication through letter, the writer attempts to convey certain events, thoughts, feelings and observation to a distant person. His letters may be present details of the events or just give them a formal touch so as to inform the other person about what is happening with him or around. Formal letters contribute a lot to the historical record as they are the truthful reports written by a person in the organization and sent to his superior or subordinate for consideration. It is an official document which records not only the event but also commentary of the writer assigning it some evidentiary value.

Letters have a limited space to express but it is an effective way of communicating one's personal feelings to the close ones or authorities. The only difficulty with such letters is that they are possession of the person to whom they are addressed. Hence, they get necessary attention only if the person receiving them makes them public.

- **Biography**

A biography is the life of an individual as opposed to group. It is the record of an individual's life recorded by someone. They are narrative and expository texts whose function is to give an account of the life of a person. This account is presented by someone other than the subject himself. At the time of writing a biography, the writer takes care to be truthful throughout the text. The facts narrated should be real and happened to an individual. While it depicts several characters, these are depicted only in relation to the individual whose life is being recreated. Focus of a biography is in individual. A biography is more than just a truthful account of one's life. It has artistic as well as literary values though it is immersed in reality.

Biography and History

Biography and History are closely related. Both of them deal with the past and use the same or similar sources. The only difference between them is biography is a detailed personal account and accordingly looks for information related to the person. A historian has a broader perspective and has to look at all the details objectively and present them as they are. A biographer is at liberty to add or omit information as per the motive. He renders personal details without any imaginative tint in it while a historian needs to imagine many details based on the evidences he has found in his exploration.

Biography and Fiction

A biographer uses research techniques to test whether the material at hand are true or false. He needs to select the data available to him as per his requirements i.e. his motive of writing the biography. He organises the information to project his motive effectively. He plans the design and presents information at hand accordingly. At some places, he takes the liberty to stretch the facts to fictional level so that it produce the intended effect. He uses literary language and literary devices so as to highlight his observations and to glorify the subject. Thus, he works on the facts but takes liberty to interweave the facts with literary language giving biography a fictional dimension.

Parameters of Biography

Biography and Autobiography work on the same parameters except the writers intentions. Biography takes into account selection of events, time, people around, subject at the centre. Biographer makes selection of events depending on what he wants to highlight and bring before the readers.

- **Autobiography and Biography: Points of Difference**

There are some basic difference between a biography and an autobiography. Both are accounts of a person's life but autobiography is an account of life of the subject himself while a biographer details out life of other person. An autobiography is written in the first person narration while a biography is written in third person. An autobiography is a blend of subjective as well as objective deliberation of 'self' but biography is objective. An autobiography is a personal account based on personal reflections on the events and experiences. On the other hand, a biographer collects data from different sources such as the subject himself, his close acquaintances, his communications and news about him if any. The motivation for writing an autobiography is basically to justify one's own personality in general; it may comprise of decisions, relations and other elements which build his social image. Biography is written only to uncover certain facts about the subject and to establish context. Autobiography is a personal account and may include personal and private details of thoughts and actions while a biographer does not have access to the super-personal details of the subject. Autobiography is written generally in the later half of life. Biography may be written any time by the biographer so as to reveal certain details to the society about certain great dealings and decisions of the subject.

- **Travelogues (Travel Writings)**

Travelogue is one of the oldest forms of non-fiction writings. They are truthful account of experiences during their journey given by the travellers. Travel far and long is not possible for every individual. People travel with different motives such as a picnic, a study tour, business trip, collecting data for specific purpose, official visit, diplomatic visit, adventure and so on. Each travel or business gives an individual different types of experiences—some of them are comfortable while some of them are disturbing. Whether comfortable and convenient or disturbing and paining, when they are recorded, they become travelogues.

Characteristics of Travelogue

There are no rules for how to write a travelogue but after reading some travelogues one can arrive at certain characteristic features a travelogue exhibits.

a) First Person Narration

A travelogue is a personal account of what has the subject seen during a particular journey. As he is directly involved in the events and tells readers what he has seen, his tone becomes personal and narration is first person narration. It is convenient for him to tell what he or his group did and what was the impact of that action. His description includes personal pronouns like ‘I, me, us, we’.

The first person narratives are effective as they relay the narrator’s emotions and thought while exploring a particular place—a new one or old. Narrator is in his comfort zone when uses his mind and presents himself as one of the characters in the story he delineates.

b) Structure

There is no fixed structure for a travelogue. The travelogues are mostly written only to revisit memories as and when they are recalled. However, in the recent travelogues, there appears a pattern of writing a travelogue. The writer explains the events leading them to make that journey in a chain of cause and effect and introduce the important event they want to describe. This is usually followed by the detailed description of visit, the purpose, the objects, the people and their reactions to certain actions, any specific incident and its impact on their journey in particular and life in general. The traveller gives his opinions and thoughts on what they have seen.

To make the story interesting, the traveller may exaggerate the situations within the frame of realistic experience. This is generally followed by journey to the destination and return. All the reflections of the traveller about the journey are presented at the end.

c) Descriptive and Figurative Language

A traveller has a lot to speak about. Travelling introduces an individual to sonorous experiences, variety of pictures, objects, things, people, scenes so many other things. All these demand a variety of linguistic use. A traveller employs all his linguistic skills depending on his command over the language. His language becomes descriptive, elaborate and figurative as per the need of event. A travelogue centres around the experiences of a traveller, lots of descriptive language will be used to bring these scenes to life. Much of a travelogue focuses description of people, culture, food, landscapes and many other things they encounter. An effective presentation of all these demands descriptive language with lot of adjectives and figures of speech.

The descriptive and figurative language makes the journey. They help the traveller to carry the audience with them and help the readers see what the traveller wants to see them. Vivid imagery described transcends the reader into a new world and shows him something he would like to see.

Examples

John Krakauer—*Into the Wild* (1996)

Bill Bryson—*Notes from a Small Island* (1995)

1.3 Subject Matter—II

1.3.1 Non-Literary Non-Fiction

Literary non-fictions often avail certain scope for imagination to the author as it is not always possible to remember past evidences as they happened. Wherever the author misses certain content, he adds it according to his recollection of the events. There are certain events which the author presents in a concocted manner so as to avoid harsh reactions against his own position in that particular situation.

Non-literary non-fictions are purely realistic and if they are fictional, there is no scope for the author to step beyond the periphery of realism, logic and reasoning.

They are without any place for emotional instincts. Non-literary non-fictions are either experimental or based on evidences collected from some concrete source available to the author. Certain types of non-literary non-fiction such as self-help books are based on personal experiences and general observations of the author. All the science books are based on experiments conducted in the laboratory or acute observations of the natural phenomenon around.

- **History**

History is a non-literary non-fiction which processes facts and evidences collected from different sources. Historians process documentary and archaeological evidences. It throws light on the past events, their causes and effects. Historians describe events on the basis of evidences they have collected. Their descriptions may have strong evidentiary value or they may be based on evidences collected from different sources such as historical records, archives, official communication, ballads, manuscripts, travelogues, diaries and many other. A historian blends his imagination with evidences to give it a shape and presents it before readers.

Examples

Willem Pieter Blockmans—*Introduction to Medieval Europe 300-1550*

Robert H. Wilde—*The French Revolution*

Jerry H. Bentley—*Old World Encounters: Cross-Cultural Contacts and Exchanges in Pre-Modern Times*

- **Philosophy**

Philosophy is a systematic study of general and fundamental questions concerning topics like existence, reason, knowledge, value, mind and language. It is fundamentally a critical inquiry that reflects on its own methods and assumptions. The questions raised and answers offered are both imaginary but they have roots deep in the common human wisdom. This makes it non-fiction and non-literary as well as they are presented in a prosaic language.

Examples

Plato—*Republic*

Marcus Aurelius—*Meditations*

Immanuel Kant—*The Critique of Pure Reasons*

The Upanishadas (Isha, Chhanda, Mandyukya, Brihadaranyaka,)

The Vedas (the Rig Ved, the Atharv Ved, the Saam Ved,)

- **Religion and Spirituality**

Religion and Spirituality are man-made branches of knowledge. Purpose of both of these is salvation of human being. Religion is basically a set of principles followed by people of particular locality depending on their system of faith. It combines principles for social and personal behaviour with rituals to be performed for betterment of life in the society. Religion varies according to geographical location and physical conditions along with different types of resources available for the members for their survival.

Spirituality is a religious process of reformation which aims to recover the original shape of man oriented at the image of God. This is considered as the path to salvation. It is the process through which human mind is up lifted to a state where the individual attains calmness and serenity. Most of the religions believe that human beings attain salvation i.e. eternal peace after their death. Spirituality is the key to this attainment.

Examples

The Vedas

The Upanishadas

The Dhammapada

The Holy Bible

The Quran

- **Self-help Books**

With the increasing complexities in the modern societies, people need assistance of different types on different occasions. Sometimes it is physical help, sometimes it is emotional, monetary and so on. Self-help books provide instructions for how to rise up and become your best self. Excellence is a need of our personal, social and professional life. These books elaborate how to motivate yourself for attaining excellence.

Examples

Dale Carnegie—*How to Win Friends and Influence People*

Eckhart Tolle—*The Power of Now: A Guide to Spiritual Enlightenment*

Stephen Covey—*The 7 Habits of Highly Effective People*

- **Science**

Science books describe experiments and processes involved in nature. They explain complex natural phenomenon. Language of science is dry and disinteresting. They are well organised and follow logical developments. They follow writing conventions like referencing and indexing.

Examples

Isaac Newton—*La Principia*

Charles Darwin—*Origin of the Species*

Stephen Hawking—*A Brief History of Time*

Carl Sagan—*Cosmos*

- **Essays**

Essay is a writing that discusses one topic at a time. It revolves around one central theme. There are different types of essays. The structure of essay depends on the topic of argument. A book of essays may include essays written by single author or it may be a collection of essays written on the same theme by different authors. Essays often discuss serious issues. The whole argument revolves around the same thread of thought.

Examples

Virginia Woolf—*A Room of One's Own*

Roxane Gay—*Bad Feminist*

Oliver Sacks—*The Mind's Eye*

John Jeremiah Sullivan—*Pulphead*

- **Psychology**

Psychology is a science that studies mind. Psychology is the study of mind and behaviour in a society. It studies individuals and their differences. An individual is a part of society and thus triggers process of socialization. In his social existence, human beings interact with other humans and behave according to his personal training that he receives from his childhood. He follows certain norms of social and personal behaviour. They come to him from others and some of them are derived from behaviours of others. Psychology also involves experiments through observations and different types of test for verification of certain behaviour.

Examples

Sigmund Freud—*Interpretation of Dreams*

Daniel Kahneman—*Thinking Fast and Slow*

Viktor Frankl—*Man's Search for Meaning*

Lee Ross—*The Person and the Situation*

- **Art and Craft**

Purpose of all arts is to entertain and educate. The creator of the art may get monetary returns for the dexterity he has poured in the work of art. Craft goes hand in hand with arts. Before the era of internet surfing, Art and Craft books were sources for people to pick up new hobbies. Origami, crochet, calligraphy, gardening and so many arts and crafts are introduced through books.

Examples

Shereen Laplantz—*The Art & Craft of Handmade Books*

Tiffanie Turner—*The Fine Art of Paper Flowers*

Isa Eaton and Jannifer Kramer—*Small Garden Style*

- **Photography and Painting**

Photography and painting are visual arts which make use of different tools and techniques. Photographer uses camera for capturing a particular scene while a painter draws sketches with pencils and colours. Books containing photographs and paintings are interesting. They capture real scenes and people. A painter may be

Examples

Michele Albala—*Landscape*

Examples

Andrew Dornenburg—The Flavor Bible: Essential Guide to Culinary Creativity

- 1) Fiction is an outcome of _____ of a writer.
 - a) creative faculty
 - b) imaginative faculty
 - c) intuition
 - d) intention
- 2) The word 'auto' in the word 'autobiography' means _____.
 - a) art of writing
 - b) life
 - c) individual himself
 - d) narration
- 3) _____ used the term 'autobiography' for the first time in 1809.
 - a) Samuel Johnson
 - b) William Wordsworth
 - c) S. T. Coleridge
 - d) Robert Southey

- 4) _____ is an account of man's life by himself.
a) autobiography b) biography c) diary d) memoir
- 5) _____ lingers on the borderline of fiction and non-fiction.
a) Science b) psychology c) philosophy d) autobiography
- 6) A biographer is at liberty of selecting events from the life of _____.
a) the object b) the subject c) the self d) the other
- 7) _____ presented in an autobiography is reliable.
a) truth b) self c) facts d) all the above
- 8) _____ is at the centre of an autobiography.
a) self b) publisher c) reader d) biographer
- 9) A diary is a _____ autobiography.
a) periodical b) occasional c) day-to-day d) seasonal
- 10) The word 'memoir' is derived from the _____ word '*memoire*'.
a) French b) Greek c) Roman d) Sanskrit

B) Answer the following questions in one word/ phrase/ sentence each.

- 1) What does an autobiography describe?
- 2) Is it feasible for an autobiographer to describe all the events in his life in the autobiography?
- 3) What is decisive in the selection of events in a biography?
- 4) When does the process of writing begins in the life of a person?
- 5) What is common between biography and history?
- 6) What is the basic difference between biography and autobiography?
- 7) What does a travelogue describe?
- 8) How are essays developed?
- 9) What do photographs capture?

1.5 Let Us Sum Up

There are several points of difference between fictional and non-fictional writing. Fictions are imaginary while non-fictions are factual and are based on lives of real people and real events. The type of non-fiction that involves some traits of a fiction are called literary non-fiction while the ones which deal only with facts and realities are called non-literary non-fiction. Autobiography, biography, diary, memoir and letter are literary non-fiction while there is whole list of non-literary non-fiction such as history, psychology, philosophy, science, culinary books, photography and painting and so on. Non-fiction form a large part of what is produced as literature.

Non-fiction is produced with a specific audience in mind. Writers adapt style suitable to the content or subject matter of the book. In the literary non-fiction, the writer is at liberty to select events and people depending on his motive.

1.6 Answers to Check Your Progress

A) Rewrite the following sentence by choosing the correct option given below them.

1—b, 2—c, 3—d, 4—a, 5—d, 6—b, 7—d, 8—a, 9—c, 10—a

B) Answer the following questions in one word/ phrase/ sentence each.

- 1) Selected facts and events from the life of the autobiographer.
- 2) No. Autobiographer has to be selective while choosing events from his life.
- 3) Motive of writing biography.
- 4) There is no fixed particular point of time for beginning writing of diary.
- 5) They record past and employ similar tools of research.
- 6) Biography is written by someone other than the subject while the subject is writer of autobiography.
- 7) A travelogue describes travelling experience of the traveller.
- 8) Essays are developed around a single thread of thought.
- 9) Photographs capture anything—scenes, people, objects, etc.

1.7 Exercises

A) Answer the following questions in details.

- 1) 'Biography' and 'autobiography' oscillate on the borderline of fiction and non-fiction'. Discuss.
- 2) Discuss parameters of an 'autobiography proper'.
- 3) Differentiate between biography and autobiography.
- 4) Discuss different forms of autobiographical writings.
- 5) Discuss non-literary non-fictions with examples.

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Unit-2

Life Narrative: The Diary of A Young Girl

Anne Frank

- 2.0 Life- Narrative
- 2.1 Objectives
- 2.2 Introduction
- 2.3 Historical Background
- 2.4 Text-Author: Life and Work.
- 2.5 Plot of The Diary of a Young Girl
- 2.6 Summary of the text: The Diary of a Young Girl
- 2.7 Major and Minor characters in Book
- 2.8 Themes in the Book: The Diary of a Young Girl
- 2.9 Anne Frank's A Diary of a Young Girl is a Life Narrative
- 2.10 Conclusion
- 2.11 Glossary
- 2.12 Check your Progress
- 2.13 Answers to Check your Progress
- 2.14 Exercises
- 2.15 References

2.0 Life Narrative

Introduction

Life Narrative involves selecting the important moments, circumstances, people and relationships in our life, making stories about these things then connecting and weaving the stories into a narrative to create the meaning that is our life. The stories we create about our life, serve many purposes but perhaps the most important is to reveal ourselves and others that our life has meaning. Creating a life narrative is a deeply ecological phenomenon in the sense that it fundamentally connects us to our

past life and to our interactions with our world and gives our very existence meaning. Of course, there are good and bad experiences and lots of loose ends, lost opportunities and unfulfilled ambitions, but our life narrative is a heuristic to help us make sense of and value our life as a journey. Our life story captures our appreciation of our own existence in the great story of humanity. Life Narrative refers to autobiographical acts of any sort. A novel written from the point of view of the main character is a narrative. Real life narrative presents an account of significant time in an individual's life

What is life narrative?

The life story is a form of identity which binds together heterogeneous life events to define the self and establish self-continuity and purpose in life. (Erikson, 1968; McAdams, 2001).

The life narrative approach involves conceptualizing the individual in terms of an overarching life story, or personal narrative. The integrative potential of a coherent life story. makes it a form of identity specifically adapted to modern societies with highly mobile and individualized life courses and independent selves. Erikson (1968) described the life story as the modern form of identity which first develops in adolescence.

McAdams (2001) accordingly defined identity as an internalized and evolving story of the self which is created by individuals and shaped by the culture they are embedded in. The individual life story ties together past, present and future by providing unity and purpose. Thereby it helps to maintain a sense of identity across situations and overtime.

Types of life writing or life narrative:

Life writing includes biography, autobiography, memoirs, letters, diaries, journals, anthropological data, oral testimony, eye- witness accounts, biopics, plays and musicals performances, obituaries, scandal sheets, and gossip columns, blogs, and social media such as Tweets and Instagram stories.

There are five key elements of a narrative.

1. Plot
2. Setting
3. Characters
4. Point of view and
5. Conflict.

The purpose of life narrative:

The meaning we attach to our self, the world around us, and our role within it form our narrative. Our purpose, our aim and goal motivates the activities that take us through it.

Life Narrative in Psychology:

Life Narrative in Psychology refers to a range of approaches to stories in human life and thought. In narrative psychology, a person's life story becomes a form of identity as how they choose to reflect on, integrate and tell the facts and events of their life not only reflects, but also shapes, who they are.

Life Narratives allow empirical access to individuals' life stories. Life Narratives differ from a mere collection of event-specific stories by requiring the stories to cohere so that they communicate individuals' personal development and therefore reflect their identities. The more life narratives are globally coherent, the better they integrate specific events and aspects of the self with each other.

Hebermas and Bluck (2000) defined four aspects of global coherence of life narratives.

1. A cultural concept of biography:

The first aspect is created by adherence to a cultural concept of biography, a standard biography including a list of typical life events with normative timing, which is also termed life script.

2. Temporal Coherence:

Temporal Coherence refers to how events are narrated in chronological order so that listeners are oriented when in life events took place.

3. Causal-motivational coherence:

It refers to how narrators create casual and motivational relations between distant events as well as between these and the self and its development. These lines explain how narrators became who they are at present.

4. Thematic Coherence:

Thematic Coherence refers to overarching themes common to heterogeneous events, thereby integrating them within the life narrative.

An important means to create coherence in life narratives is autobiographical arguments. They form links among parts of one's personal, past and present.

Autobiographical arguments can be found in entire life narratives as well as in more limited single event narratives. Some autobiographical arguments link events to the narrator's personality termed self-event connections. These may explain actions and events by reference to stable personality traits, thereby maintaining stability or they explain change in personality and insights gained in specific life experiences, thus engendering change, as does also a mixed group of other autobiographical arguments.

2.1 Objectives

After completing the study of this unit, students will be able to....

- Know about the life and works of Anne Frank
- Know about the Plot Summary of *The Diary of a Young Girl*
- Learn the major and minor characters in *The Diary of Anne Frank*
- Learn the theme and the other aspects in *The Diary of a Young Girl*
- Be able to answer the questions on the book

2.2 Introduction

The author of *The Diary of a Young Girl* is a fifteen-year-old girl named Anne Frank. This is easily the most famous diary ever kept. This diary is the story of Anne - a young Jewish girl and aspiring writer in hiding from the Nazis. When her family's hiding place (The Secret Annex) was raided Anne and her family were imprisoned in concentrate on camps.

Anne's diary, a devastating and relatable coming-of-age story, was left behind in the Secret Annex, but kept safe by a family friend, Miep Gies. Anne's father, Otto Frank, was the Secret Annex's soul survivor of the Holocaust. After Otto was liberated from a concentration camp, Miep gave him the diary. Otto Frank edited the diary and removed a few sensitive passages. Some that were not so nice about Anne's mom, other Secret Annex members, or parts that seemed too sexual for a teen ager in the 1940's. However, the most current printed versions are more complete.

It is impossible to overstate how phenomenally influential *The Diary of a Young Girls*. It was first published in 1947 in Dutch as *Het Achterhuis* (Secret Annex), but

later became the most translated Dutch book ever. It has been translated into 70 languages in 60 countries. So far, it is sold 30 million copies. It has also been produced as a play and has been adapted into several films.

In 1960, the building containing the Secret Annex was made into museum called the Anne Frank House. Anne's diary has also inspired numerous educational and human rights organization sin her name.

Anne Frank wanted to be a writer. And it's tragic, moving and life affirming that she became a well-known writer around the World after her death in a Nazi concentration camp. But then again, the poignant mix of the tragic, the moving and the affirming runs throughout The Diary of Anne Frank. It's what makes this books incredible.

2.3 Historical background of The Diary of Anne Frank

The Diary of a Young Girl is Anne Frank's true life story. It was written in the context of the Second World War when Nazis were in the process of occupying the Dutch land and colonizing its people. The Franks family was originally from Germany.

After Germany's defeat in World War I, there was the installation of Adolf Hitler as a leader of the government. Through policies that stressed rearmament, nationalism and racism, Hitler sought to restore his country to a position of prominence in Europe. A primary target for Hitler's condemnation was Jews. In 1933, following Hitler's decree that Jews and non-Jewish children could not attend the same schools. The Franks left their homeland and in 1934 settled in Amsterdam. Within two years after these anti-Semitic laws were imposed, many Jews in the Netherlands were harassed, arrested and sent to concentration camps where they were herded together and killed.

In the Spring of 1944, Anne heard a radio broadcast by Gerrit Bolkestein, a member of the Dutch government in exile, who said that when the war ended, he would create a public record of the Dutch people's oppression under German occupation. He mentioned the publication of letters and diaries, and Anne decided to submit her writing, removing section and rewriting others, with the view to publication. She writes:

My greatest wish is to become a journalist someday and later on a famous writer.... In any case, I want to publish a book entitled *The Secret Annex* after the war. Whether I shall succeed or not, I cannot say, but my diary will be a great help.

Her dream to be a well-known writer was fulfilled after her death by her father's initiation to publish her diary.

When the Frank family was arrested from the warehouse hiding, they were deported to different concentration camps where they had to face their ultimate lot of death. Anne's father, Otto Frank, the only survivor of the group, returned to Amsterdam after the war ended, to find that her diary had been saved. Knowing his daughter's aim to be a well-known writer through this unique record. He took action to have it publish.

The diary was published under the English name *The Diary of a Young Girl* in 1947, followed by a second edition in 1950. The first American edition was published in 1952 under the title *Anne Frank: The Diary of a Young Girl*. Anne's diary chronicles the events of her life from 12th June 1942 until its final entry of 1st August, 1944.

Before long, Anne felt right at home in the Netherlands. She learnt the language, made new friends and went to a Dutch school near her home. Her father worked hard and get his business off the ground, but it was not easy. Otto also tried to set up accompany in England, but the plan fell through. Things looked up when he started selling herbs and spice sin addition to the pectin.

On September 1, 1939, when Anne was 10 years old, Nazi Germany invaded Poland, and so the Second World War began. Not long after, on 10May1940, the Nazis also invaded the Netherlands. Five days later the Dutch army surrendered. Slowly but surely the Nazis introduced more and more laws and regulations that made the lives of Jews more difficult. For instance, Jews could no longer visit parks, cinemas, or non-Jewish shops. The rules meant that more and more places became off-limits to Anne.

Her father lost his company, since Jews were no longer allowed to run their own businesses. All Jewish children, including Anne, had to go to separate Jewish schools.

Nazi Germany invades the Netherlands.

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2.4 Author: Anne Frank

Anne was born in Frankfurt, Germany. In 1934, when she was four and a half, her family moved to Amsterdam, Netherlands, after Adolf Hitler and the Nazi party gained control over Germany. She spent most of her life in or around Amsterdam. By May 1940, the Franks were trapped in Amsterdam by the German occupation of the Netherlands. Anne lost her German citizenship in 1941 and became stateless. As persecutions of the Jewish population increased in July 1942, they went into hiding in concealed rooms behind a bookcase in the building where Anne's father, Otto Frank worked. Until the family's arrest by the Gestapo on 4 August, 1944, Anne kept a diary she had received as a birthday present, and wrote in it regularly.

Following their arrest, the Franks were transported to concentration camp. On 1 November 1944, Anne and her sister, Margot, were transferred from Auschwitz to Bergen-Belsen concentration camp, where they died a few months later. They were originally estimated by the Red Cross setting 31 March with Dutch authorities setting 31st March as the official date. Later research has suggested they died in February or early March. Otto, the only survivor of the Frank family, returned to Amsterdam after the war to find that Anne's diary had been saved by his female secretaries, Miep Gies and Bep Voskuiji. He decided to fulfill Anne's greatest wish to become a writer and publish her diary in 1947. It was translated from its original Dutch version and

first published in English in 1952 as *The Diary of a Young Girl*, and has since been translated into over 70 languages. It is also known as The Diary of Anne Frank, journal by Anne Frank, a Jewish teenager who chronicled her family's two years (1942-44) in hiding during the German occupation of the Netherlands during World War II. The book was first published in 1947, two years after Anne's death in a concentration camp and later became a classic of war literature.

2.5 Plot of *The Diary of a Young Girl*:

Anne Frank was born on 12 June, 1929 in Frankfurt, Germany. She was the second daughter of Otto Heinrich Frank and Edith Hollander. Anne's father, Otto, had come from a wealthy background, but his family fortune was lost after World War I. Anne was compelled to move to Holland after Hitler came to power in Germany. Anne lived a normal life, much like any Dutch girl, for some years. She attended a Montessori school and was an average student. In many respects, Anne remained absorbed in everyday life even after the Germans invaded Holland in 1940 and imposed harsh anti-Jewish measures. But Nazi horrors increased, and the family had to accept the hiding option to escape Nazi persecution. In June 1942, Anne celebrated her thirteenth birthday, receiving among her presents a small clothbound diary which she deemed "possibly the nicest of all" her gift. She started to fill up the diary with everyday details that ranges from the description of the threat of war to her personal relationships with other members of the hiding that strongly explores her own psychic structure. She records the two years' of horrific experiences of living in the hiding with eight persons, including her family members - father, mother and sister.

Anne's diary describes the two arduous years she spent in seclusion before her tragic death at the age of 15. Most readers and critics are spellbound by the fact that such a young girl, in confinement and under the extreme of mental conditions, could pen down her diary with such intelligence. Perhaps more than any other figure, Anne gave a human face to the victims of the Holocaust. It makes her diary a world-wide success.

In June 14, 1942 on Sunday, Anne received a diary for her 13th birthday. She began to write down her thoughts and experiences in the form of letters to an imaginary friend. Her first entry in the diary enters with a happy note that says, ".... we are going to be great pals!" One month later the Franks went into hiding in the office building. For the next two years the Frank family shared cramped quarters

with four other Jewish people. They were aided by several non-Jewish friends, including Miep Gies.

Over the course of 25 months, Anne recorded her experiences while hiding from German troops. Her diary describes the fears and emotional conflicts of people crowded together in secrecy, as well as humorous and joyful moments. These include birthday celebrations and Anne's first experience of falling in love. Many of the passages concern Anne's emotional growth and her discoveries about herself, other people, and the beauty of life.

In the course of her writing diary, she gave it a name 'Kitty', so as it would be her friend, the truest and closest of all. There are ample advantages of the diary to many people from different perspectives. The central theme of her adolescence, however, is the quest for her own identity in the time of internal and external turmoil. Her deep analysis of the characters around is of course the result of her talent to penetrate into the surroundings with ease. As a diary, she also acquires the autobiographical quality where she reflects her own activities and the condition of the outer world.

It is beyond doubt that the diary is most popular to all groups of person around the world, with especial impressions on the youths.

2.6 Summary of the Text

Anne Frank is a Jewish girl who is hiding during World War II, in order to avoid the Nazis. She shares her experience and the story during her time of depression. Also, she hides in the secret annex on the Prinsengracht 263 in Amsterdam with 7 other people.

Anne's diary begins on her thirteenth birthday, June 12, 1942, and ends shortly after her fifteenth. At the start of her diary, Anne describes fairly typical girlhood experiences, writing about her friendships with other girls, her crushes on boys, and her academic performance at school. Because anti-Semitic laws forced Jews into separate schools. Anne and her older sister, Margot attended the Jewish Lyceum in Amsterdam.

The Franks had move pod to the Netherlands in the years leading up to World War II to escape persecution in Germany. After the Germans invaded the Netherlands in 1940, the Franks were forced into hiding. With another family, the van Daans, and an acquaintance, Mr. Dussel, they moved into a small secret annex above Otto Frank's office where they had stockpiled food and supplies. The

employees from Otto's firm helped hide the Franks and kept them supplied with food, medicine, and information about the outside world.

The Residents of the Annex pay close attention to every development of the war by listening to the radio. Some bits of news catch Anne's attention and make their way into her diary, providing a vivid historical context for her personal thoughts. The adults make optimistic bets about when the war will end, and their mood is severely affected by Allied setbacks of German advances. Amsterdam is devastated by the war during the two years the Franks are in hiding. All of the city's residents suffer, since food becomes scarce and robberies more frequent.

Anne often writes about her feelings of isolation and loneliness. She has a tumultuous relationship with the adults in the annex particularly her mother, whom she considers lacking in love and affection. She adores her father, but she is frequently scolded and criticized by Mr. and Mrs. van Daan and Mr. Dussel. Anne thinks that her sister Margot, is smart, pretty, and agreeable, but she does not feel close to her and does not write much about her. Anne eventually develops a close friendship with Peter van Daan, the teenage boy in the annex. Mr Frank does not approve, however, and the intensity of infatuation begins to lessen.

Anne matures considerably throughout the course of her diary entries, moving from detailed accounts of basic activities to deeper, more profound thoughts about humanity and her own personal nature. She finds it difficult to understand why the Jews are being single out and persecuted. Anne also confronts her own identity. Though she considers herself to be German, her German citizenship has been revoked, and though she calls Holland her home, many of the Dutch have turned against the Jews. Anne feels a tremendous solidarity with her aggrieved people, and yet at the same time she wants to be seen as an individual rather than a member of a persecuted group.

During the two years recorded in her diary Anne deals with confinement and deprivation, as well as the complicated and difficult issues of growing up in the brutal circumstances of the Holocaust. Her diary describes a struggle to define herself within this climate of oppression. Anne's diary ends without comment on August 1, 1944, the end of a seemingly normal day that leaves us with the expectation of seeing another entry on the next page. However the Frank family is betrayed to the Nazis and arrested on August 4, 1944. Anne's diary, the observations of an imaginative, friendly sometimes pretty, and rather normal teenage girl, comes

to an abrupt and silent end.

Otto Frank is the family's sole survivor, and he recovers Anne's diary from Miep. He decides to fulfill Anne's wishes by publishing the diary. Anne's diary becomes a condemnation, of the unimaginable horror of the Holocaust, and one of the few accounts that describe it from a young person's perspective.

Since, the diary is a true personal account of a life in hiding, it is inappropriate to analyse it as a novel or other of fiction. Parts of the diary were intended for public view, but others clearly were not. To appreciate and interpret the diary, it is necessary to consider its horrible context, World War II and the Holocaust, before any discussion of plot development or thematic content.

Anne matures considerably throughout the course of her diary entries, moving from detailed accounts of basic activities to deeper more profound thoughts about humanity and her own personal nature. She finds it difficult to understand why the Jews are being singled out and persecuted. Anne also confronts her own identity. Though she considers herself to be German, her German citizenship has been revoked, and though she calls Holland her home, many of the Dutch have turned against the Jews. Anne feels a tremendous solidarity with her aggrieved people, and yet at the same time she wants to be seen as an individual rather than a member of a persecuted group.

She also writes about the stress that Hitler's recent anti-Jewish laws have put on the family. As she explains, the programs of 1938 had forced Jewish people to wear yellow stars and made it illegal to ride bicycles, use cars or trams, or engage in any sport or athletics in public. They were only allowed to shop between the hours of 3.00 and 5.00 p.m. They could not go to the movies or see plays. The rules were so numerous that it was hard to keep track of them all.

2.7 Minor and Major Characters:

1. Anne Frank:

The author of the diary, the youngest daughter of Mr. and Mrs. Frank. Anne was born on June 12, 1929, in Frankfurt, Germany, and was four years old when her father moved to Holland to find a better place for the family to live. She is a lively, curious girl of thirteen at the beginning of the play. She remains optimistic throughout the months they are in hiding and always makes the best of the situation she is in. As her diary reveals, she is very introspective and creative and has a vivid

imaginations. She is very intelligent and perceptive, and she wants to become a writer. Anne grows from an innocent, tempestuous, precocious, and somewhat pretty teenage girl to an empathetic and sensitive thinker at age fifteen. Anne dies of typhus in the concentration camp at Bergen-Belson in late February or early March of 1945.

When Anne Frank is given a diary for her thirteenth birthday, she immediately fills it with the details of her life: descriptions of her friends, boys who like her, and her classes at school. Anne writes comfort writing in her diary because she feels she has difficulty opening up to her friends and therefore has no true confidence. Anne also records her perceptions of herself. She does not think she is pretty, but she is confident that her personality and other good traits make up for it. Through her writing, Anne comes across as playful and comical but with a serious side.

Anne's diary entries show from the outset that she is content and optimistic despite the threats and danger that her family faces. The tone and substance of her writing change considerably while she is in hiding.

Anne is remarkably forthright and perceptive at the beginning of the diary, but as she leaves her normal childhood behind and enters the dire and unusual circumstances of the Holocaust, she becomes more introspective and thoughtful.

During her first year in annex, Anne struggles with the adults, who consistently criticize her behaviour and consider her "exasperating". Anne feels extremely lonely and in need of kindness and affection, which she feels her mother is incapable of providing. She also wrestles with her inner self and considers what type of person she wants to become as she enters womanhood. Anne tries to understand her identity in the microcosm of the annex and attempts to understand the working of the cruel world outside. As she matures, Anne comes to long not for female companionship, but intimacy with a male counterpart. She becomes infatuated with Peter, the van Daan's teenage son, and comes to consider him a close friend, confident, and eventually and object of romantic desire.

In her final diary entries, Anne is particularly lucid about the changes she has undergone, her ambitions, and how her experience is changing her. She has a clear perspective of how she has matured during in their time in the annex, from an insolent and obstinate girl to a more emotionally independent young woman. Anne begins to think about her place in society as a woman, and her plans for overcoming the obstacles that have defeated the ambitions of women from previous generations, such as her mother. Anne continues to struggle with how she can be a good person

when there are so many obstacles in her world. She writes eloquently about her confusion over her identity, raising the question of whether she will consider herself Dutch, as she hears that the Dutch have become anti-Semitic. Anne thinks philosophically about the nature of war and humanity and about her role as a young Jewish girl in a challenging world. From her diary, it is clear that she had the potential to become an engaging, challenging, and sophisticated writer.

2. Margot Frank:

Margot was Anne's older sister. She was born in Frankfurt in 1926. She receives little attention in Anne's diary. Anne does not provide a real sense of Margot's character. Anne thinks that Margot is pretty, smart, emotional and everyone's favourite. However, Anne does not form a close bond, and Margot mainly appears in the diary when she is the cause of jealousy or anger. She dies of typhus in the concentration camp.

3. Peter van Daan:

The son of Mr. and Mrs. van Daans. Peter is a shy quite teenaged boy. He soon becomes a friend and confidant for Anne. Anne first sees Peter as obnoxious, lazy, and hypersensitive, but later they become close friends. He is quiet, timid, honest, and sweet to Anne, but that followed World War I. After the Nazis came to power in Germany, Otto moved to Amsterdam in 1933 to protect his family from persecution. There he made a living selling chemical products and provisions until the family was forced into hiding in 1942. Otto is the only member of the family to survive the war, and he lives until 1980.

4. Edith Frank:

Edith is Anne's mother. She is originally from Aachen, Germany. She married Otto in 1925. Anne feels little closeness or sympathy with her mother, and the two have a very tumultuous relationship. Anne thinks her mother is too sentimental and critical. Edith dies of hunger and exhaustion in the concentration camp at Auschwitz in January 1945.

Anne has very little sympathy for her mother during their tumultuous years in the annex. She has few kind words to say about her, particularly in the earlier entries. Anne feels that her mother is cold, critical, and uncaring, that they have very little in common and that her mother does not know how to show love to her children. Like Margot Mrs. Frank is mentioned almost exclusively in instances when she is the

source of Anne's anger and frustration. Anne rarely comments on her mother's positive traits.

Later in her diary, however, Anne attempts to look at her mother's life as a wife and mother from more objective few point. As Anne gets older and gains a clearer perspective, she begins to regret her quick, petty judgements of her mother. Anne has more sympathetic feelings for Mrs. Frank and begins to realise how Mrs. Frank's gender and entrapment in the annex have created many obstacles for her. Despite her new perspective, Anne continues to feel estranged from her sentimental, critical mother and irrevocably deems her unfit. It seems that Mrs. Frank's inability to provide emotional support for her daughter stems in part from the stress and pain of the persecution and forced confinement. Because the diary consists of only Anne's thoughts and perspectives, we are never able to gain much insight into Mrs. Frank's own personal thoughts or feelings.

5. Mr. Putti van Daan:

An irritable former business partner of Mr. Frank. Mr. van Daan's family is invited to stay in the attic with the Franks. He is selfish and openly critical of others, especially Anne. He is father of the family that hides in the annex along with the Franks. He had worked with Otto Frank as an herbal specialist in Amsterdam. Mr. van Daan's actual name is Harmann van Pels, but Anne calls him Mr. van Daan in the diary. According to Anne, he is intelligent, opinionated, pragmatic, and somewhat egotistical. Mr. van Daan is temperamental, speaks his mind openly, and is not afraid to cause friction, especially with his wife, with whom he fights frequently and openly. He dies in the gas chambers at Auschwitz in October or November of 1944. and irritable for my business partner of Mr Frank Mr fan dance family is invited to stay in the attack with the pranks he is selfish and openly critical of others especially Anne.

6. Mrs. Petronella van Daan:

Mr. van Daan's vain and finicky wife. Her actual name is Auguste van Pels, but Anne calls her Petronella van Daan in her diary. Anne initially describes Mrs. van Daan as a friendly, teasing woman, but later calls her an instigator. She is a fatalist and can be pretty, egotistical, flirtatious, stingy, and disagreeable. Mr. van Daan prizes the material things of life, a fur coat she bought to the attic with her. These traits all make her the centre of much of the conflict in the attic. Mrs. van Daan frequently complains about the family's situation, criticism that Anne does not

admire or respect. Mrs. van Daan does not survive the war, but the exact date of her death is unknown.

7. Peter van Daan:

The son of Mr. and Mrs. van Daans. Peter is a shy quite teenaged boy. He soon becomes a friend and confidant for Anne. Anne first seeds Peter as obnoxious, lazy, and hypersensitive, but later they become close friends. He is quiet, imid, honest, and sweet to Anne, but he does not share her strong convictions. During their time in the annex, Anne and Peter develop a romantic attraction, which Mr. Frank discourages. Peter is Anne's first kiss, and he is her one confidant and source of affection and attention in the annex. Peter dies on May 5, 1945, at the concentration camp at Mauthausen, only 3 days before the camp was liberated.

8. Albert Dussel:

A dentist and an acquaintance of the Franks who hides with them in the annex. His real name is Fritz Pfeffer, but Anne calls him Mr. Dussel in the diary. Anne finds Mr. Dussel particularly difficult to deal with because he shares a room with her and she suffers the brunt of his odd personal hygiene habits, pedantic lectures and controlling tendencies. Mr. Dussel's wife is a Christian, so she does not go into hiding, and he is separated from her. He dies on December 20, 1944, at the Neuengamme concentration camp.

9. Mr. Kugler:

A man who helps hide the Franks in the annex. A businessman who works with Miep to help protect the people in hiding. Mr. Kraler risks his life to help his friends. Victor Kugler is arrested along with Kleiman in 1944 but escapes in 1945. He immigrates to Canada in 1955 and dies in Toronto in 1981. Mr. Kugler is also referred to as Mr. Kraler.

10. Mr. Kleiman:

Another man who helps the Franks hide. Johannes Kleiman is arrested in 1944 but released because of poor health. He remains in Amsterdam until his death in 1959. Mr. Kleiman is also referred to as Mr. Koophuis.

11. Bep Voskuiji:

Bep is a worker in Otto Frank's office. Elizabeth (Bep) Voskuiji helps the family by serving as a liaison to the outside world. She remains in Amsterdam until her

death in 1983.

12. Miep Gies:

A very well-liked, generous secretary in Mr. Frank's office. Miep helps to protect the families in hiding. Along with Mr. Kraler, she brings to the refugees food, supplies, and news from the outside world. After the Frank's are arrested, she stows the diary away in a desk drawer and keeps it there, unread, until Otto's return in 1945. She died in 2010 at the age of 100.

13. Peter Schiff:

Peter is a boy one year older than Anne. She has dreams about him while in the annex. Peter Schiff is also referred to as Peter Wessel.

14. Hello Silberberg:

A boy with whom Anne has an innocent, though romantic relationship before she goes into hiding. Hello is also referred to as Harry Goldberg.

15. Jan Gies:

Jan Gies is Miep's husband. He dies in 1993.

16. Hanneli:

Anne's school friend. The Nazis arrest her early in the war.

17. Mr. Voskuiji:

Bep's father.

2.8 Themes in The Diary of a Young Girl

1. The Loneliness of Adolescence:

Anne Frank's perpetual feeling of being lonely and misunderstood provides the impetus for her dedicated diary writing and colours many of the experiences she recounts. Even in her early diary entries, in which she writes about her many friends and her lively social life. Anne expresses gratitude that the diary can act as a confidant with whom she can share her innermost thoughts. This might seem an odd sentiment from such a playful, amusing, and social young girl, but Anne explains that she is never comfortable discussing her inner emotions, even around close friends. Despite her excitement over developing into a woman, and despite the specter of war surrounding her, Anne nonetheless finds that she and her friends talk

only about trivial topics.

We learn later in the diary that neither Mrs. Frank nor Margot offers much to Anne in the way of emotional support. Though Anne feels very connected to her father and derives strength and encouragement from him, he is not a fitting confidant for a 13 year old girl. Near the end of her diary, Anne shares a quotation. She once read with which she strongly agrees: "Deep down, the young are lonelier than the old." Because young people are less able than adults to define or express their needs clearly, they are more likely to feel lonely, isolated, and misunderstood. Living as a Jew in an increasingly anti-Jewish society, in cramped and deprived circumstances, heightens the isolation Anne feels and complicates her struggle for identity.

And occasionally turns to the cats that live in the annex for affection noticing that Peter when done also place with the cats and speculate that he must also suffer from a lack of affection s of once her few hospital view of Peter, home C1 home home C1 considered obnoxious and lazy and these thoughts cause her to think that they might have something in common. There insching friendship and budding romance stay of their feelings of loneliness. Margot like the other members of the necks witnesses the changing nature of and peters relationship expresses her jealousy that and has found a confident. Evidently and is not the only one in the next suffering from the deprivation of friends

Feeling of loneliness and isolation also play out in the larger scheme of the annex. All the inhabitants feel anxious, fearful, and stressed because of their circumstances, yet no one wants to burden the others with such depressing feelings. As a result, the residents become impatient with one another over trivial matters and never address their deeper fears or worries. This constant masking and repression of serious emotions creates isolation and misunderstanding between all the residents of the annex.

2. The Inward versus The outward Self:

Anne frequently expresses her conviction that there are 'two Annes', the lively, jovial, public Anne whom people find amusing or exasperating and the sentimental, private Anne whom only she truly knows. As she comes to understand her actions and motivations better over the course of her writing. Anne continually refers to this aggravating split between her inward and outward character.

Anne is aware of this dichotomy from a young age. In her early diary entries she

explains that though she has many friends and acquaintances, she feels she does not have one person to whom she can really open up. She regrets that she does not share her true self with her friends or family. Anne expresses frustration that she does not know how to share her feelings with others, and she fears that she is vulnerable to attacks on her character. When her relationship with Peter begins, Anne wonders whether he will be the first one to see through the outer, public Anne and find her true self beneath.

Anne struggles with her two selves throughout the diary, trying to be honest and genuine, while at the same time striving to fit in with the rest of the group and not create too much friction. On 22, 1944, Anne asks a question - "Can you tell me why people go to such lengths to hide their real selves?" It suggests she realises she is not alone in hiding her true feelings and fears. With this realisation, Anne starts to read into other people's behaviour more deeply and starts to think about their true but hidden motivations.

In her final diary entry, on August 1, 1944, Anne continues to grapple with the difference between her self-perception and how she presents herself to others. She arrives at a greater resolve to be true to herself and not to fold her heart inside out so only the bad parts show.

Anne's inner struggle mirrors the larger circumstances of the war. Both the residents of the annex and the Dutch people who help them are forced to hide themselves from the public. They must take on a different identity in public to protect their livelihood because their true identities and actions would make them targets of persecution. This is yet another manifestation of the hypocrisy of Identity that Anne is trying to come to terms with in her diary.

3. Generosity and Greed in Wartime:

Anne's diary demonstrates that war brings out both the best and the worst traits in people. Two characteristics in particular become prominent defining poles of character in the annex - generosity and greed. The group's livelihood depends on the serious and continual risks taken by their Dutch keepers, who are generous with food, money, and any other resources they can share.

Although the annex is hardly luxurious, the Franks and van Daans feel their situation is better than that of the thousands of Jews who are in mortal danger outside. As a result, they extend Mr. Dussel an invitation to join them and to share

their limited resources - an act of true generosity. The fact that Mr. Dussel accepts the others' offer but never makes any attempt to acknowledge or reciprocate their generosity might be attributed to the extreme circumstances. More likely, however, is that Mr. Dussel is the kind of person in whom hardship brings out the qualities of greed and selfishness. Indeed, the two people Anne most reviles, Mr. Dussel and Mrs. van Daan, share the tendency to look out for themselves far more than to look out for others.

Generosity and greed also come to bear on Anne's feelings of guilt about being in hiding. Although by the end of their time in the annex the residents have practically run out of food. Anne feels lucky to have escaped the fate of her friends who were sent to concentration camps. She struggles with the idea that perhaps she and her family could have been more generous and could have shared their resources with more people. While Mr. Dussel and Mrs. van Daan feel that greed is the only way to protect themselves from the horrors of war, these same circumstances of hardship inspire Anne to feel even more generous.

2.9 Anne Frank's *A Diary of a Young Girl* is a Life Narrative

Anne Frank kept a diary through the years that later on became discovered and was published by her father Otto Frank. In the year 1933, the tragedy known as holocaust began with Adolf Hitler. This event killed over 6 million people and impacted many more. One family that was greatly affected was Franks. In 1945 the Franks went into hiding. Many things changed while they were in the annex. Throughout the years, the moods and the relationships of the families in the annex were significantly changed by what happened in the outside world.

Throughout her diary it shows a day to day lifestyle while she was in hiding. Anne had spent about 25 months in hiding. Throughout these 25 months it is clear that Anne did develop. Anne definitely changed throughout the course of her diary emotionally and mentally.

Anne Frank started writing her diary when she was in her original house back in June 12, 1942. She had received the diary for her birthday. Her first words in the diary were "I hope I will be able to confide everything to you, ...show more content...maybe this time they'll be unpredictable in the right direction for a change. I'm not so worried about my girlfriends and myself. We'll make it. The only subject I'm not sure about is maths. Anyway, all we can do is wait. Until then, we keep

telling each other not to lose heart. I get along pretty well with all my teachers. There are 9 of them, 7 men and two women..."

In her diary, Anne describes the people whom she met during the holocaust. Many people became discouraged and lost hope in the future of society. However, the excerpts from "Anne Frank: The Diary of a Young Girl," written by herself prove that being positive and persevering is the best thing that someone can do. Whether hiding from the Nazis or already taken by them, the best response to have during conflict and chaos is maintaining a positive outlook on life and to persist through difficult times.

In her diary, Anne mentions that children during the Holocaust were targeted because they were weak and small, and the Nazis wanted strong and independent. Jews who were willing to work, but some children were strong and were able to work in labour camps. The lives of children inside the camps grew up with the grim memories of being separated from loved ones by death and torture. Hitler's goal was to destroy a whole entire race and by targeting the kids, this would be a faster way of killing many innocent Jews. Depending on the age of the child and the gender, would determine whether or not that child would live because the Germans would rather prefer the boys over girls. The boys were known to be more stronger and more independent than girls, that is why girls would be separated.

Throughout World War II, Anne Frank was kept hidden away in a 500 square foot building. They came to call the Secret Annex. Anne Frank, her family, and the van Daans endured difficult times of hunger, thirst, and lack of privacy corner by walls for over two years. Anne confided her observations and feelings of the hard times within her diary, she named Kitty. By writing in her diary both before and after the war, one could visibly notice how Anne went into the annex as a juvenile and came out as a young adult. The grueling experience she was forced to undergo changed Anne's personality from an energetic and silly schoolgirl to an insightful and sophisticated adolescent.

2.10 Conclusion:

The Diary of a Young Girl is the story of a young girl, Anne Frank, her parents and her sister Margot, along with four other Jews members who went into a hiding in Amsterdam, the Netherlands during the Second World War to avoid the life-threat they removed from the Nazis, the then rulers. These characters in the process are a means to expose the experiences faced by the Jews community of people, a result of

the Holocaust imposed on them by the Nazis.

The time was 1942, when the Nazis of Germany, under the command of Adolf Hitler took over the Netherlands, and forced the Jews, either to join the concentration camp, or face death penalty. Otto Frank, father of Anne had prepared for the day by setting up a hiding place, which they named Secret Annex in the rear side of his office. The members spent almost twenty-six months until they were discovered in August 2, 1944.

Life, confined in a hideout of a large building, obviously was very tough and painful for all the members. However, it was more so for the young and innocent Anne, who was hardly fourteen years when forced into the hideout. It was her time to go out to the society, make new friends and explore the world. However, fate had other things restored for her and she could not fight it. But the walls of confinement made her known to mere pain and sorrow, which became her friends and foes, at the same time. Writing her innermost feelings of love, hate and growing femaleness, she spent almost twenty-four months, before she was found and along with rest of the members were sent to a labour camp.

On the pages of her diary, Anne in simple words depicts her internal pain and her cry for freedom and liberty. She extremely seemed quiet but as was not having any outlet to the outer world was in the verge of explosion. She had no friends, except her sister Margot and Peter. Both were largely unable to understand her, as they could not understand her level of intellectuality. Even her mother was at the taking hands with her, as she too, could not understand her words and actions. She shared a strange relationship of love and hate with her mother. Her father, who was a calm and quiet personality, was her best friend, yet, he was not having sufficient time for her.

Amid these restrictions and hostility of the members around her, Anne explores the meaning of life in a way that is quite typical to a young teen, yet, quite extraordinary under the circumstances under which she was forced to live. She captivates the reader with an innocence that contrasts the stark reality of her soft writings to the hardships borne by her and her family. The Nazi regime restricted the Jews community from attending the public school, institutions, business and transportation. They were forced to live in the extremes of life, or face death penalty through hard labour in the concentration camps.

Anne, still quite young to understand things when she and her family were

forced into the hideout spent almost twenty-four months before they were caught and sent to concentration camp. Anne penned down her ordeals of being lonely, aloof and isolated from the normal way of life and living. Her young life and desire were limited to three rooms and a kitchen, shared by eight members. They spent their entire day in the hideout and during the night the family were at little ease, when they were allowed to move to other parts of the building; however with no light and noise. They were often indulged in quarrel and intrigues, largely due to the minimal space and anger of not having to go anywhere.

Young Anne was physically and mentally shattered by the odds of life. However, she gave a precious gift to the mankind that will ever remind us that war should be condemned, at all costs. Anne's diary, besides being an autobiography is a chronological history of the events that took place during the Second World War. It is a picture of the horror of holocaust of the Second World War imposed on the Jews community.

Anne is pretty young to elaborate the political details, however, in a series of writing, Anne touchingly exposes the trauma of having lived life in a confine place under the fear of being caught and shot, any moment, which eventually took place in August 2, 1944. They were discovered probably by tips from some of their friends who helped for foods and rations or by a burglar. They were arrested and sent to the Belsen-Bergen Concentration Camp in Germany. There the young Anne and her sister including others eventually perished to the hardships of the camp. However, father Otto survived to narrate the world the experiences borne by them in the camp. Thus, ends the saga of ordeal of the innocent girl, who was forced to face the historical blunder created in the name of communal hatred by the Nazis. Nevertheless, it is not only Anne's story, but the ordeal of the thousands of Jews, who were forced to meet the cruel fate, on the ground that they were Jews by birth.

2.11 Glossary:

Immigrate - come into a new country and change residency

wangle - accomplishing something by scheming or trickery

faze - disturb the composure of

calligraphy - beautiful handwriting

finicky - fussy, especially about details

bungle - make a mess of, destroy, or ruin
seethe - foam as if boiling
saboteur - someone who deliberately destroys or disrupts something
hypochondriac - a patient with imaginary symptoms and ailments
carping - persistent petty and unjustified criticism
zany - ludicrous or foolish
snivel - cry or whine with snuffling
enamored - marked by foolish or unreasoning fondness
swelter - be uncomfortably hot
paragon - a perfect embodiment of a concept
tirade - a speech of violent denunciation
shambles - a condition of great disorder
incorrigible - impervious to correction by punishment
flail - an implement with a handle and a free swinging stick
revere - regard with feelings of respect
dismal - causing dejection
sullen - showing a brooding ill humor
spacious - having ample room
fray - wear away by rubbing
rebuke - an act or expression of criticism and censure.

2.12 Check your progress

1. What does Albert Dussel do for a living before he goes into hiding?
 - a. He is a doctor
 - b. He is a dentist
 - c. He writes books
 - d. He sells pharmaceuticals
2. What does Anne receive for her thirteenth birthday?
 - a. A pony
 - b. A fountain
 - c. A bicycle.
 - d. A diary

3. Why doesn't Mr. Dussel's wife join them in hiding?
 - a. She is not Jewish
 - b. They were recently divided
 - c. The Gestapo have already captured her
 - d. She wants to emigrate to France
4. Who is Peter's mother?
 - a. Bep
 - b. Mrs. Dussel
 - c. Mrs. van Daan.
 - d. Miep Gies
5. Who eventually publishes Anne's diary?
 - a. Bep
 - b. Her Father.
 - c. Miep.
 - d. Peter
6. What does Anne call her diary?
 - a. Margot.
 - b. Ms.
 - c. Beatrice.
 - d. Kitty
7. What does Anne want to be when she grows up?
 - a. A dentist
 - b. President.
 - c. A doctor
 - d. A writer
8. Who gives Anne her first kiss?
 - a. Jan
 - b. Peter van Daan.
 - c. Albert
 - d. Peter Schiff
9. Who is Margot?
 - a. Anne's sister
 - b. Anne's mother
 - c. Anne's cat.
 - d. Anne's best friend
10. Who is Bep?
 - a. A secretary who helped to hide the Franks
 - b. Anne's sister
 - c. Anne's cat
 - d. A teacher who gave Anne the Diary
11. Where was Anne born?
 - a. London, England.
 - b. Frankfurt, Germany
 - c. Amsterdam, the Netherlands
 - d. Paris, France
12. To which concentration camp was Anne sent?
 - a. Auschwitz
 - b. Dachau
 - c. Bergen-Belson.
 - d. Goebbels
13. How old was Anne Frank when she died?
 - a. 14 years
 - b. 16 years
 - c. 18 years
 - d. 17 years

14. Who found Anne Frank's diary?

- a. Otto. b. Miep Gies c. Margot. d. Albert

15. Who survived at the end of Anne Frank?

- a. Miep Gies. b. Albert Dussel c. Father Otto d. Mrs. van Daan

2.13 Answers to check your progress

1 - b 2 - d 3 - a 4 - c 5 - b 6 - d 7 - d 8 - b

9 - a 10 - a 11 - b 12 - c 13 - b 14 - b 15 - c

2.14 Exercises

1. How to start a diary?
2. What was the conclusion of The Diary of Anne Frank?
3. What are the main themes of the Diary of Anne Frank?
4. What is the story of the Diary of Anne Frank?
5. How did Anne Frank and her family manage to hide from the Nazis for so long time?
6. What was life like for Anne Frank and her family while they were in hiding?
7. What happened to Anne Frank and her family after they were discovered by the Nazis?
8. Why is The Diary of a Young Girl considered an important book?

2.15 References

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Unit-3

1. *Nationalism*

Rabindranath Tagore

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3.1.0 Objectives:

After studying this unit you will be able to

- Understand the Life, works and views of Rabindranath Tagore
- His ideology of Nationalism
- Understand the thoughts on cosmopolitanism
- Define the policy for the betterment of Nation

3.1.1 Introduction:

Rabindranath Tagore is an accomplished poet, novelist and playwright. He is well-known for his prolific literary output. He was awarded with prestigious Nobel Prize for his volume of poetry, '*Gitanjali*.' He was the prominent educator who established 'Visva Bharti University' at Shantiniketan. He was basically concerned with the Indian National Identity. In the present work Tagore highlights his concern and challenges in the development of National self-consciousness. His assertion for grounding of National Self Consciousness in Indian cultural sensibilities is very much significant.

3.1.2 Text-Author: Life:

Rabindranath Thakur popularly known as Rabindranath Tagore was born on 9th May, 1861 in Kolkata. He was the youngest son of Debendranath Tagore who was the leader of Brahmo Samaj. It was a religious reform organization established by Rahjaram Mohan Roy. Even his grandfather Dwarkanath Tagore, a rich landlord was also the close associate of Rajaram Mohan Roy. Tagore's family was the believer of rational thoughts hence it was the earliest family which believed the modern thoughts of Brahmo Samaj. Tagore had the heritage of liberal tradition of family therefore developed humanitarian point of view. He was educated at home and also learnt many facts of life through his travels. At the very small age of eight he wrote his first verse. He was the consistent visitor of Europe and was admitted in one of the schools in England. He got married with Mrinalini Devi Raichaudhari in 1883. He has two sons and three daughters. He started his experiments of education at Shantiniketan. It was his laboratory of educational experiments which come up with good principles. Most of his creative writing got its expression at Shantiniketan. He accelerated the significant educational, cultural and political movements from Shantiniketan. Tagore influenced the students, teachers and common masses through his education ideology

in this educational laboratory. The Oxford University conferred a Doctorate on Tagore in 1940 at Shantiniketan. He died on 7th August, 1941.

3.1.3 Tagore's works:

Rabindranath Tagore was such a versatile writer who handled various forms like poetry, short stories, plays and novel. He started publishing his books from 1880s. He became the popular writer of the Bengal province. However in 1912 he took some of his translations to Irish poet W B Yeats. He guided him how to polish the creative writing and the most significant thing was validation about his writing. This boosted Tagore's creative confidence. Basically he shown his translated poems to Yeats which were advised modify. Tagore used to translate his own Bengali poems in English. His anthology 'Gitanjali' which means song offering. He received prestigious Nobel Prize for this anthology which brings him name and fame in 1913. He was the first Non-European who received this coveted prize for his creative writing. He achieved Global recognition through his poetry and admiration in the country as well. The beauty of his poetry was its sensitivity, freshness and ardent appeal to the human heart. Due to his worldwide recognition he became the national poet of India. He wrote '*Jana Gana Mana*,' the national anthem of India. He also wrote the national anthem of Bangladesh, '*Amar Sonar Bangla*.' His songs are popularly known as 'Rabindra Sangeet' which became the recognition of Bangla culture. Tagore was appreciated many great authors and critics in concern with his creative genius. Ramachandra Guha, writer of a book Makers of Modern India (2010), described him as one of the "four founders" of modern India, along with Mahatma Gandhi, Jawaharlal Nehru and Dr. B. R. Ambedkar; Albert Schweitzer, another Nobel Laureate, called him "the Goethe of India"; and Ravi Shankar, a legendary musician, believed that had Tagore "been born in the West, he would now be as revered as Shakespeare and Goethe"; Jawaharlal Nehru in his book The Discovery of India (1946) praised Tagore as "India's internationalist per excellence".

3.1.4 Tagore's Ideology:

Rabindranath Tagore was great philosopher, thinker and a visionary educationist. His ideology is reflected through his poetry and other writings. He was writer with beautiful brush and best sense of music. His contribution to music and painting also reflects his principles of life and humanity. His thoughts are scattered in his literary pieces. Being a man of letters he number of times underlined the significance of education in the process of emancipation of society. His literary

works reflect women's education, love of environment, education in the company of nature, modernization, equal rights, exploitation, social change, widow remarriage, anti-dowry movement. He focuses on the need of human values and ethics in society. Coordination and cooperation among the humans is the dire need of the time was the major concern in many of his works. He supported the democratic values like freedom of an individual. Every human has the freedom of thought, expression and behavior. Individual freedom develops the thought process of the person, therefore it becomes necessity.

He thinks that education is the only tool which can change the fate of all Indians. It will not only offer the jobs but also enhance the life standard and the ability to think independently. Like Mahtma Jotiba Phule he thinks that education is root cause of all the problems in India. So for the transformation of the contemporary condition of Indians education is the only solution. Therefore, he founded the 'Viswa Bharti' and started to work on the problem. He thinks that India has a great culture in comparison with other countries in the world. Therefore richness of Indian minds can be exhibited through the education process of this institute. He was insistent on the use of vernacular in education. His majority of the writings are in Bengali and then it is translated into English or other languages. He was the cultural ambassador which took the Indian culture to the west and introduced the West to the East. Due to his contribution to humanity and society, Mahatma Gandhi called him with degree 'Gurudev.' He also thinks that Tagore is a poet of the world. Tagore's independent way of thinking can be seen in his rejection of degree offered by British that is 'Knight.' He thinks that the inhuman way of British people towards the Indians at the Jallianwala Bagh perturbs his mind thoroughly. Hence how can he accept the degree given by the British?

3.1.5 Tagore on the Concept of Nationalism:

Rabindranath Tagore was a great nationalist. In many of his literary pieces he has shown the high regard towards his motherland. His songs proved the inspiration to all the Indian masses. In a poem, 'Where the mind is without fear and the head is held high....', he thinks that every Indian should have his proudly feeling about his nation. He was against the narrow nationalism which was not allowing the humans to behave like a human with others. He favored the betterment of whole Indians and therefore he insisted the social improvement before the political movement. Bengal itself was the major centre of political activities however he without indulging in the

political agitations stressed the nationalism through his writings. According to Rabindranath Tagore Nationalism is not a spontaneous expression of a man as a social being. He sees it as it as a political and commercial union of a group of people, in which they assemble to maximize their power, progress and profit. He thinks that downtrodden masses must be uplifted by the upper classes and then there will be the development of in the society. He imagines the divine kingdom. Like the concept of ideal state by Plato he insisted on the nurturing ideal values and morals among the masses.

3.1.6 Defining Nationalism:

Defining nationalism is a very challenging term to define. Many authors, philosophers and critics tried to define the same. Ernest Gellner in his *Nations and Nationalism* (1983) says that a nation is formed “if and when the members of the category firmly recognize certain mutual rights and duties to each other in virtue of their shared membership. It is their recognition of each other as fellows of this kind which turns them into a nation.” In the concept of Nationalism the feeling of shared membership is very important. The feeling of rights and duties are also important in this context of nationalism. Eric Hobsbawm and Terence Ranger in their seminal work *The Invention of Tradition* (1983) argued that “many traditions which appear or claim to be old are often quite recent in origin and sometimes invented. This is particularly related to the modern development of the nation and nationalism, creating a national identity promoting national unity, and legitimizing certain institutions or cultural practices.” Benedict Anderson, in his well-known writing, *Imagined Communities* (1983) defined nationalism as “a bond between people that comes to exist when the members of a nation recognize themselves and their compatriots to be part of a nation.” In these definitions the Eurocentric point of view can be noted. However the nationalism in east is something different. This sense of eastern nationalism can be found in the narratives of Rabindranath Tagore. It suits and is applicable to the countries of the East. In his book, ‘*Nationalism*’ (1917) he tries to define the concept of Nationalism. His novels, short stories, plays, letters, lectures, essays, articles and poems as well reflects the notion of Nationalism. He was against the concept of Nationalism defined by the Eurocentric parameters. He puts forth the cosmopolitan worldview in replacement of the European notions nationalism.

3.1.7 Tagore's Disillusionment with Nationalism:

Rabindranath Tagore was born in such a period at which nationalist movement was developing against the British rule. 1857 was the first war of Indian independence. In 1905, the movement of 'Swadeshi' took momentum. It was in fact reaction to the partition of Bengal from India. This movement contributed meaningfully to the development of nationalism in India. Tagore was not basically a political leader, at first was drawn to the movement. He started giving lectures and writing patriotic songs. He partook in the Indian nationalist movement from time to time. However, he had his own non-sentimental and idealistic way. But soon after, Tagore observed that the movement turned violent with the nationalists agitating against innocent civilians who were indifferent to their cause, and especially the Muslims who were in favour of the partition for practical as well as political reasons. A champion of Ahimsa (meaning 'non-violence'), Tagore found it foolishness in the burning of all the foreign goods as a mark of Non-cooperation. According to Tagore it was just against the poor people in Bengal who were able to purchase the cheap clothes of foreign people. Homemade products were more expensive than the foreign one. He was saddened due to the insensible acts of the youths. They started to use weapons like guns and bombs promoting the violence. Therefore Tagore extracted from the movement of independence. The incident of Khudiram Bose's bomb attack in 1908, on two innocent Britishers was the instantaneous reason for his withdrawal from the movement. There were so many reasons like this which made him seriously think about the Nationalism in India. These incidents disillusioned him and forced him to put on his ideas in concern with Nationalism. He thinks that Nationalism is organised self-interest of a large number of people. It is minimum human and spiritual. According to him, "A nation, in the sense of the political and economic union of the people, is that aspect which a whole population assumes when organized for a mechanical purpose." Tagore further argued that "When this organization of politics and commerce, whose other name is the Nation, becomes all-powerful at the cost of the harmony of the higher social life, then it is an evil day for humanity." According to him, nationalism created a mindless hungering after material wealth and political power, undercutting the fundamentals of democracy and humanity.

3.1.8 Opposition to Eurocentric idea of Nationalism:

Nationalism from the perspective of the European thinkers is different from the nationalism of Eastern thinkers. Rabindranath Tagore has gone through the

Eurocentric concept of nationalism and raised some serious doubts which are not applicable in the Indian context. Humayun Kabir, a renowned political thinker and educationist thinks that Tagore was the first Indian who challenged the Eurocentric idea of Nationalism. Tagore was basically concerned with anti-colonial resistance in India which transformed in to narrow minded nationalism. Tagore thinks that this is the characteristic of the European nationalism. He further puts that burning the foreign clothes is an act self-defeating. It is also a mere imitation of European nationalism. He thinks that the European nationalism is prejudiced. According to Tagore, nationalism in Europe was a sentiment that was being promoted in order to become more powerful. This does not mean that he was anti-Eurocentric nationalism. He also asserts some of the inspiring features in the Eurocentric nationalism. It has cultural and spiritual base which is important to all the citizens of any country.

He was against the wrong, unhealthy, corrupt and overstated nationalism of the west. He gives the example of Japan which tried to imitate West for their industrial development and economic progress. But he criticizes the development of strong imperialism in Japan which is also the outcome of the imitation of the West. In Tagore's opinion, what is dangerous to Japan is the blind imitation of outer features of the western nationalism and the acceptance of the motive force of the same. By giving the example of Japan Tagore illustrated all the world that how western nationalism can be suitable for the eastern and other countries in the world. He requests the japan to avoid the path of violence which they have accepted from the west.

According to Rabindranath Tagore, the term Nationalism is borrowed from the concept of 'Nation-state.' It was an embodiment of the Western capitalism and mechanization. In his conception, any nation is an organization of politics and commerce. Hence, he thinks that conception of Nationalism is against of Indian tradition of self-autonomy, pluralism and tolerance. This can be found in the Samaj means society. He further puts that nation-state was utterly foreign and inimical to the cultural traditions of the East.

According to Tagore, "The spirit of conflict and conquest is at the origin and in the centre of Western nationalism; its basis is not social cooperation. It has evolved a perfect organization of power, but not spiritual idealism." In the point view of Tagore, even the national movement for independence from the British colonial rule was an inadequate basis to justify the nation-form as a symbol of freedom.

Rabindranath Tagore was very much conscious about deteriorated form of nationalism. He calls it in other words 'the worst form of bondage.' These shackles of dejection keeps the citizens in loss of faith in themselves. Tagore was basically concerned with the humanistic approach in nationalism. If there is loss of humanity in nationalism then it will not be useful for anyone. Hence it is of no use to anyone. However his idea of nationalism and concern for humanity was criticized by many of his contemporary writers and thinkers. George Lucas and D H Lawrence were critical about his ideas.

3.1.9 Rabindranath Tagore's Cosmopolitanism:

Rabindranath Tagore's criticism on the idea of Nationalism takes him to the concept of cosmopolitanism. It is nothing but the equal respect and consideration to all. It will not differ on his status of citizenship and other affiliations. His concept of cosmopolitanism is different from the traditional concept of cosmopolitanism.

3.1.10 Cooperation, Coexistence, Humanity and Spiritual Universalism

Rabindranath Tagore's cosmopolitanism is embedded with values of cooperation, coexistence, humanity and spiritual universalism. His idea of cosmopolitanism is beyond the frontiers of countries. He talks at large total human beings on the earth. Tanika Sarkar in her article argued that cooperation, coexistence and humanity are comprehensively reflected in Tagore's work entitled Gora (1909). Tagore's Gora overcomes the ethnocentricities that led to such a distortion, but, in it, the particular comes too close to the universal – patriotism dissolves into love for all the helpless peoples of the world, offering a radically new way of being an Indian patriot. Tagore also did not reject the humanistic values present in the European nationalism. Tagore's cosmopolitanism wanted to extend humanist values from national territory to international. Therefore, he emphasized on universal humanism. It is such ideas of Tagore that even Jawaharlal Nehru called him "the great humanist of India." In his work like 'Gitanjali' he talks about this spiritual humanism. In his literary works of art he has underlined the racial and religious unity. This can be achieved through the education of masses. Then there will be cultivation of thought and imagination based on rationality. He said, "Freedom of mind is needed for the reception of truth."

3.1.11 Patriotism and Cosmopolitanism:

Though criticized the narrow type of nationalism, he was highly devoted to the welfare of the nation and people at large. He never put the nationalism above the soul, conscience and love for humanity. Patriotism is an emotional state, bonding or investment; it is a sentiment. Nationalism is an ideology. Tagore rejected the idea of narrow nationalism, but practiced anti-imperialist politics all his life.

Tagore puts the idea of Universal Man who promotes the education where the students are not taught that they are the citizens of a world of humans. Nussbaum thinks that Tagore's Universal Man is not bound by the local, regional or national borders transcend our pretty provisional and ethnocentric views. The concept of Universal Man is equal to the concept of World Citizen or a Cosmopolitan, where we transcend the cultural boundaries that limit and impede our growth and development.

3.1.12 Nationalism as a piece of Non-fiction:

As a piece of Non-fiction Tagore's Nationalism is an essay which delineated the facts required for the Nation. Truth presented in the essay appeals the readers and also develops the national self-consciousness in them. This is the discourse of Rabindranath Tagore for the citizens of India. According to him people of India should follow the important essentials of Nationalism delineated in the essay very strictly which will make our country strong. Tagore addresses Indians for their better future.

Check Your Progress:

Fill in the blanks

1. Tagore received Nobel Prize for his anthology entitled
2. Tagore establisheduniversity for the education of masses.
3. Tagore was born on in Kolkata.
4. 'Jan Gan Man' the national anthem of India is written by.....
5. Theconferred a Doctorate on Tagore in 1940 at Shantiniketan.
6. 'Where the mind is without fear and the head is held high....', is written by.....
7. According to Rabindranath Tagore Nationalism is not aexpression of a man as a social being.

8., a renowned political thinker and educationist thinks that Tagore was the first Indian who challenged the Eurocentric idea of Nationalism.
9. According to Rabindranath Tagore, the term Nationalism is borrowed from the concept of
10. Rabindranath Tagore's idea of cosmopolitanism is beyond theof countries.

3.1.13 Terms to Remember:

Nationalism: Patriotism, Feeling of belonging to the country

Frontier: Boundary

Cosmopolitanism: all are equal

Province: area

Dire: severe

Deteriorated: worsened

Overstated: exaggerated

Distortion: misrepresentation

Rationality: reasonableness

3.1.14 Answers to Check Your Progress:

1. Gitanjali
2. Visva Bharti
3. 9th May, 1861
4. Rabindranath Tagore
5. Oxford University
6. Rabindranath Tagore
7. Spontaneous
8. Humayun Kabir
9. 'Nation-state.'
10. Frontiers

3.1.15 Exercise:

1. Discuss the main ideas of Rabindranath Tagore on Nationalism
2. Explain in detail the concept of Cosmopolitanism given by Tagore.
3. Compare the Eurocentric Nationalism and Tagore's Concept of Nationalism.

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2. Hind Swaraj

M. K. Gandhi

Contents:

- 3.2.0 Objectives
- 3.2.1 Introduction
- 3.2.2 Gandhi's Concept of Hind Swaraj
- 3.2.3 Gandhi on Swaraj:
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- 3.2.5 Political Economic and Moral Dimensions of Swaraj:
- 3.2.6 Gandhi on Concept of Purna Swaraj:
- 3.2.7 Gandhi on Satyagraha:
- 3.2.8 Hind Swaraj as a piece of Non-fiction
- 3.2.9 Check Your Progress
- 3.2.10 Terms to Remember
- 3.2.11 Answers to Check Your Progress
- 3.2.12 Exercise

3.2.0 Objectives:

After studying this unit you will be able to

- Understand Mahatma Gandhi's concept of Swaraj
- Comprehend the concept of Satyagrah
- Understand Gandhi's thoughts on Modern Civilization
- Learn the critique of West
- Familiarize the key concept of Gandhian thoughts

3.2.1 Introduction:

M.K. Gandhi popularly known as 'Bapu' (Father of Nation) was the greatest leader of Indian Independence movement in British ruled India. He was the apostle of peace, non-violence and ardent follower of complete independence. His thoughts

have universal appeal and basically concerned with humanity. He was the inevitable leader of Indian Independence. His ideology was the outcome of the synthesis of extremist and moderates. He thinks that politics is the best tool of social change. He had a dream of Swaraj which was like the concept of 'Ramrajya' or the 'Kingdom of God'

3.2.2 Gandhi's Concept of Hind Swaraj:

'Hind Swaraj' is a fine dialogue between the editor and reader which was basically written in Gujarati. He wrote it during his return journey from London to South Africa in 1909. It was first published in two parts in 'Indian Opinion.' The Indian anarchists refers to the violent ways to discard the British rule from India. Gandhi's main objective in writing 'Hind Swaraj' was to criticize the violent way of rejecting the British rule and superiority of modern civilization. Gandhi was agree with some of the ideas of extremists like rejection of the cultural and moral superiority of the modern western civilization. But he was against the revivalist and reactionary attitude of the extremists. He plainly rejected the violence and terrorism. He was the strong believer of the ahimsa.

In the contemporary period many thinkers and leaders were blaming the British rulers for their Colonial approach to Indians. However Gandhiji has different understanding of the same. He told his countrymen that, "to blame the English is useless, that they came because of us, and remain also for the same reason, and that they will either go or change their nature only when we reform ourselves." In particular, he emphasised the need to overcome "our inveterate selfishness, our inability to make sacrifices for the country, our dishonesty, our timidity, our hypocrisy and our ignorance." His own theory of swaraj and praxis of satyagraha, he said, was meant to bring about the truly civilised conduct of both the Indians and their colonisers. In other words, he aimed to bring about both the decolonisation of the colonised and the recivilising of the colonisers. In short the Indian mindset towards the Independence needs to be changed.

3.2.3 Gandhi on Swaraj:

Mahatma Gandhi was not of the opinion that, Swaraj was a rule only without the British people. His conception of true swaraj and true civilisation, he clarified, was deprived not from the works of such modernist thinkers as Spencer. Mill or Adam Smith, but from the perennial wisdom of Indian thought and from such non-modernist Western thinkers as Tolstoy, Ruskin and Thoreau. He evolved the great

principle of 'Satya' (Truth), Ahimsa (Non-violence or love towards others) from the Indian tradition. In the autobiography, 'The Story of My Experiments with Truth,' he wrote, "For me truth is the sovereign principle, which includes numerous other principles. This truth is not only truthfulness in word, but truthfulness in thought also, and not only the relative truth of our conception, but the Absolute Truth, the Eternal Principle that is God." He was the staunch believer of Satya and Ahimsa. He thinks that, when Satya becomes the life then there will be unity of life and exclusion of exploitation.

3.2.3 Meaning of true Civilization:

'In Hind Swaraj, Gandhi defines true civilisation as follows: Civilisation is that mode of conduct which points out to man the path of duty. Performance of duty and observance or morality are convertible terms. To observe morality is to attain mastery over our mind and our passions. So doing, we know ourselves. The Gujarati equivalent for civilisation means "good conduct". Gandhi insisted on self-reform while changing the outer scenario in the country. This change within is very important from his perspective. Only the change in an individual will bring the change in the society. His intention is to create such an ideal civilization which will be equal to the concept of 'Ramrajya.'

Gandhi's Notion of truly civilized behavior was to limit our concept of wants. Even one should not fall in to the corroding competition of the life standard. Minimum requirements can keep man in peace. Prevent yourself from the corrupt practices like robbery, prostitution and other such involvement of vices. Subordinate the brute force to the soul force. In different words making our social and political actions conform to the principles of ethics and morality. The principle of ethics and morality like Satya and ahimsa.

3.2.4 Gandhi on Parliament:

Gandhiji's views about the parliament in the modern society were very much critical. He thinks that, parliament is like a sterile woman. It acts under only the outer forces and not within. He compares it to the prostitute as it remains under the control of the ministers who change from time to time. Even different parties come in to force on different plans and they change the rules and regulations of parliament as per their whims. Hence he was very much critical about the parliament. He also comments that the members of parliament are hypocritical and selfish.

3.2.5 Political Economic and Moral Dimensions of Swaraj:

In the conception of Gandhi regarding the swaraj, there is the base of economic independence. Both economic and political independence is very much essential for Swaraj. There are also two kinds of ends that is moral and social. It leads to 'Dharma.' It is religious in highest sense of terms. It includes Hinduism, Islam and Christianity. But the Dharma of Satya is very high which will overcome every hurdle and survive through all destruction and transformation. Moral and social uplift may be identified by the concept of Non-violence. He and his followers of Congress party believes that Independence is not possible without truth and non-violence. He strongly believes that everyone should have faith in God which will lead to the moral and social elevation.

3.2.6 Gandhi on Concept of Purna Swaraj:

In the views of Gandhi during the proper execution of Swaraj, people will stop the unequal distribution of the capital. As per the labour of every member or every element of society, just distribution of the products will be done. According to his ideology poor people will not enjoy Swaraj till they are provided with proper amenities of life. He was expecting very high level of distribution of the products that wealthy people enjoy in their day to day life. He even compares the facilities of royal people with the facilities of common masses for the sake of upliftment in their life standard. The peasants, tiller of the lands and people of all religions must understand the concept of Purna Swaraj. He clarifies this concept in the topic of 'Sarvodaya.' He compares the Purna Swaraj with the ideas of Rama Rajya, Khudai Raj, or Kingdom of God on Earth. He elaborates further that, inequality on the basis of caste, religion, colour, race, creed or sex will not remain in the ideal state of Rama Rajya. Justice will be given very promptly and perfectly. Therefore there is freedom of worship, speech and press to everyone. This will occur due to the self-imposed law of moral restraint.

3.2.7 Gandhi on Satyagraha:

Satyagraha is the highest contribution of Mahatma Gandhi to the whole world. It is this political and social thought which made many impossible things possible and proved useful in different walks of life. It is a moral and political way of life to achieve Swaraj. Satyagraha was a very effective tool to struggle for positive and objectives and fundamental change. According to Krishnlal Sridharani Satyagraha is

defined as “Non-violent direct action.” It is the best option to get the victory without violence. Even one can make the next person or group helpless to offer you what you deserve.

The term Satyagraha means holding fast to truth or adherence to truth. He further explains that truth or Satya implies love, and agrha implies the assertion of certain truth. Thus he called the Indian freedom Movement as movement of truth love and non-violence. In the present discourse of Hind Swaraj, Gandhiji differentiated between body-force= brute force = the force of arms-soul force = love-force = truth-force. According to Gandhi Satyagraha relies on soul force or truth-force and is suitable to Swaraj. Another important principle of Satyagraha is the tapas which mean self-suffering. Gandhi clarified this in his oral submission before the Disorders Inquiry Committee, presided over by Lord Hunter at Ahmedabad on 9th January 1920. Instead of shedding blood one can insist the truth and by the non-violent ways can demand his own conditions. For the independence of India this is the only way which can give justice to common masses. The word ‘Sat’ implies the existence of God. Truth is an important name of God. According to Gandhi Satyagrahis use the truth force not to eliminate the opponents but to bring a restructuring of the total conflictual or oppressive relationship so that both parties realize a heightened mutuality or moral independence.

While defining the principle of ‘Ahimsa’ Gandhiji did not merely say that non-injury to others is only physical. But he also means no harm to the mind or feelings of anyone. Any ill-will about someone is also treated as violence by Gandhi. Don’t give any kind of mental suffering even to the enemy or stranger also. This develops the feeling of fearlessness in an individual who follows it.

The third element of Satyagraha is ‘Tapas,’ which means self-suffering. From this Gandhi goes on to say that tapas is the test of love. Self-suffering of the Satyagrahis is not out of the cowardice or weakness. It is the higher kind of courage which a violent person bears in his individuality. In fact, Gandhi insisted that the direct action techniques of satyagraha are to be resorted to only after employing the usual processes or reasoning with the opponents or oppressors and only for securing their rational consent or conversion. He writes :

Since satyagraha is one of the most powerful methods of direct action, a satyagrahi exhausts all other means before he resorts to srtyagaha. He will, therefore, constantly and continually approach the constituted authority, he will

appeal to public opinion, educate public opinion, state his case calmly and coolly before everybody who wants to listen to him; and only after he has exhausted all these avenues will he resort to satyagraha.

3.2.8 Hind Swaraj as a piece of Non-fiction:

Hind Swaraj is a fine dialogue between the editor and the reader which highlights the realistic thoughts of Mahatma Gandhi on the concept of Swaraj. In this treatise he addresses the concepts like Swaraj, Satyagrah, Sarvoday and Civilization. His thoughts are the outcome of the experiences he took in South Africa and India. His target audience was the Indian masses who will wake up from the sleep and agitate against the British people for the complete freedom.

3.2.9 Check Your Progress:

Fill in the blanks

1. M.K. Gandhi was theof peace, non-violence and ardent follower of complete independence.
2. 'Hind Swaraj' is a fine dialogue between the editor and reader which was basically written in.....
3. Mahatma Gandhi wrote Hind Swaraj during his return journey from London toin 1909.
4. The title of Mahatma Gandhi's autobiography is
5. Mahatma Gandhi thinks that, Civilisation is that mode of conduct which points out to man the.....
6. Gandhi compare the parliament with awoman.
7. Gandhi thinks that the members of parliament areand selfish.
8. Bothand political independence is very much essential for Swaraj.
9. The concept of Purna Swaraj goes near to the concept of Rama Rajya,, or Kingdom of God on Earth.
10. According to Mahatma Gandhi, Tapas means.....

3.2.10 Terms to Remember:

Swaraj: Rule of own people

Apostle: Advocate, Supporter

Hypocrisy: Pretense

Observance : Adherence

Conflictual: debatable

Amenities: Facilities

Brute: instinctive

Staunch: Strong

Hypocritical: insincere

Prostitution: Adultery

Restraint: Limit, cealing

3.2.11 Answers to Check Your Progress

1. apostle
2. Gujrati
3. South Africa
4. The Story of My Experiments with Truth
5. path of duty
6. sterile
7. hypocritical
8. economic
9. Khudai Raj
10. Self-suffering

3.2.12 Exercise:

1. Describe in detail Gandhi's concept of Hind Swaraj
2. Discuss in detail Gandhi's views on Purna Swaraj

3. Explain Gandhiji's views on Satyagrah

3.2.13 References:

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3. Annihilation of Caste

Dr. B.R Ambedkar

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3.3.0 Objectives:

This unit would enable you to understand:

- Origin of caste
- Hindu caste system
- Ambedkar's views on caste
- Annihilation of caste

3.3.1 Introduction:

Annihilation of Caste is an undelivered speech written in 1936 by B. R. Ambedkar, an Indian academic turned politician. He wrote *Annihilation of Caste* for the 1936 meeting of Jat-Pat Todak Mandal (Society for the Break Up of Caste system) liberal Hindu caste-reformers in Lahore. After reviewing the speech's controversy, conference organizers cancelled Dr Ambedkar's invitation. He then self-published the work. This work is a landmark work by the pen of Dr Ambedkar which gave light to many ages and people who were and are suffering due to the caste.

In a letter dated 12th December 1935, the secretary of the Jat-Pat Todak Mandal (Society for the Break Up of Caste system), an anti-caste Hindu reformist group organisation based in Lahore, invited Dr B. R. Ambedkar to deliver a speech on the caste system in India at their annual conference in 1936. Dr Ambedkar wrote the speech as an essay under the title “Annihilation of Caste” and sent in advance to the organisers in Lahore for printing and distribution. The organisers found some of the content to be objectionable towards the orthodox Hindu religion. Therefore uncontrolled in the use of language promoting conversion away from Hinduism, that the publisher sought the removal of large sections of the more controversial content endangering Brahmanical interests. They wrote to Dr Ambedkar seeking the removal of sections which they found, in their words, “unbearable.” Dr Ambedkar declared in response that he “would not change a comma” of his text. After much discussion, the committee of organizers decided to cancel their annual conference totally, because they feared violence by orthodox Hindus at the venue if they held the event after withdrawing the invitation to him. Dr Ambedkar subsequently published 1500 copies of the speech as a book on 15th May, 1936 at his own expense as Jat-Pat Todak Mandal failed to fulfill their word.

In the essay, Dr Ambedkar criticised the Hindu religion. He objected the male dominance over the females. There was a hatred towards the females and intentional suppression of the wellbeing of the females. He argued that inter-caste dining and inter-caste marriage is not sufficient to annihilate the caste system, but that “the real method of breaking up the Caste System was... to destroy the religious notions upon which caste is founded”. For the dominance of caste and its impact on society Dr Ambedkar thinks religion is the most responsible element.

3.3.2 Text-Author: Life

Bhimrao Ramji Ambedkar (14 April 1891 – 6 December 1956) was an Indian jurist, economist, social reformer and political leader who headed the committee drafting the Constitution of India from the Constituent Assembly debates, served as Law and Justice minister in the first cabinet of Jawaharlal Nehru, and inspired the Dalit Buddhist movement after renouncing Hinduism.

After graduating from Elphinstone College, University of Bombay, Ambedkar studied economics at Columbia University and the London School of Economics, receiving doctorates in 1927 and 1923, respectively, and was among a handful of Indian students to have done so at either institution in the 1920s. He also trained in the law at Gray's inn, London. In his early career, he was an economist, professor, and lawyer. His later life was marked by his political activities; he became involved in campaigning and negotiations for partition, publishing journals, advocating political rights and social freedom for Dalits, and contributing to the establishment of the state of India. In 1956, he converted to Buddhism, initiating mass conversions of Dalits.

3.3.3 Ambedkar's works

In his lifetime Dr Ambedkar did not try any literary form like poetry, story, play or any other genre of literature. But his treatise on Annihilation of Caste is a landmark work. His addresses to different meetings and mobs are the remarkable pieces of literature which paved the way of movement for the common masses. His writing is the outcome of the self-suffering and minute observation of social problems prevailing around him. His writings are the subject matter for many theses. However they are like the polestar to the next few generations. In 1946 he wrote 'Who were the Shudras?' which asks the basic questions about the origin of Shdras. In many of his works he focused on the concern of the downtrodden people. They are ignorant about their rights to live on this earth.

3.3.4 Ambedkar's ideology

Dr. Ambedkar's ideology is presenting that humans have equal rights and accepts everyone's right of survival. Caste should not be the problem, it should the energy that will bring the desired change in political and social spheres. However in the contemporary situation Caste was the major hurdle for majority of the people for their livelihood. The principles like liberty, equality and fraternity are the main

points of life and it can give better result for the development of the society. He has knowledge that certainly brought change in the country. He always stated the rational views that are depend upon the real knowledge. Through his various roles, assignments and through his prolific writings he led the social transformation. At the initial level he writes: As long as caste in India does exist, Hindus will hardly intermarry or have any social intercourse with outsiders, and if Hindus migrate to other regions on earth, Indian caste would become a world problem.

3.3.5 Ambedkar on the Concept of Caste

Ambedkar, during his stay at Columbia University, presented a paper in an anthropology seminar of Dr. Goldenweizer. In the paper, *Castes in India: Their Mechanism, Genesis and Development*, Ambedkar identifies caste as an important institution. He observes that caste is a complex subject that needs a comprehensive explanation. Every person looks at this issue from his own perspective and for the wellbeing of his own group. All comprehensive or larger aspect of the issue is not taken into consideration. He states that before him many subtler minds have attempted to unravel the mysteries of caste, but unfortunately it still remains in the domain of the “unexplained”, not to say of the “un-understood”. The problem of caste is vast and has been challenged both theoretically and practically. Ambedkar writes: As long as caste in India does exist, Hindus will hardly intermarry or have any social intercourse with outsiders, and if Hindus migrate to other regions on earth, Indian caste would become a world problem.

3.3.6 Annihilation of Caste

The speech Ambedkar had prepared for the 1936 Annual Conference of the Jat-Pat-Todak Mandal of Lahore could not be delivered because the Mandal cancelled the conference citing the reason that the views expressed in the speech “would be unbearable to the conference.” In the speech Ambedkar suggested various steps to annihilate the caste system and reform Hinduism of its discriminations. Ambedkar has the deepest and, in his view, the most correct understanding of the subject and he has presented the evils of the caste system very well. He has correctly diagnosed the problem that the Hindu society faces because of the caste system. His solution to the problem i.e. Annihilation of the Caste cannot be more correct. He understands that no matter how many programmes you run for the upliftment of the backward caste, true equality will not be achieved as long as the caste system lives. However, he tends to agree less with the manner in which he has presented the solution. Even

though he has explained in detail what he means by the different terms e.g. “destruction of religion”, these are so powerful words that can cause most logical men to close their eyes to reason. Choosing a language as strong as this he gave an easy tool to the critics to put his entire speech in bad light and that is exactly what Mahatma Gandhi did when he reviewed the speech in his periodical, “Harijan”. Because of this it was easy for the Mahatma to overlook the entire content of the speech and focus on this aspect that asked for the destruction of religion. Even though Ambedkar wrote a reply to Mahatma but till that point it had become just a play of words.

3.3.7 Path of Social Reform

The path of social reform is depended upon two things. Those things are political reformers and socialists. The rise of National Congress paved the way for Social Conference. These two are related to the political as well as the social reform. The agenda of each one should be related to the citizen of country. If there is political reform then there must be social reform otherwise society will move back and hence there will be no development at any cost.

3.3.8 Role of the Socialist

The Socialists of India following their fellows in Europe are seeking to apply the economic interpretation of history to the facts of India. They propound that man is an economic creature, that his activities and aspirations are bound by economic facts, that property is the only source of power. They, therefore, preach that political and social reforms are but gigantic illusions and that economic reform by equalization of property must have precedence over every other kind of reform. One may join issue on every one of these premises on which rests the Socialists’ case for economic reform having priority over every other kind of reform. One may contend that economic motive is not the only motive by which man is actuated. That economic power is the only kind of power no student of human society can accept. That the social status of an individual by itself often becomes a source of power and authority is made clear by the sway which the Mahatmas have held over the common man. Why do millionaires in India obey penniless Sadhus and Fakirs? Why do millions of paupers in India sell their trifling trinkets which constitute their only wealth and go to Benares and Mecca? That, religion is the source of power is illustrated by the history of India where the priest holds a sway over the common man often greater

than the magistrate and where everything, even such things as strikes and elections, so easily take a religious turn and can so easily be given a religious twist.

He asks to ask the Socialists that: Can you have economic reform without first bringing about a reform of the social order? The Socialists of India do not seem to have considered this question. He does not wish to do them an injustice. He gives below a quotation from a letter which a prominent Socialist wrote a few days ago to a friend of mine in which he said, "I do not believe that we can build up a free society in India so long as there is a trace of this ill-treatment and suppression of one class by another. Believing as I do in a socialist ideal, inevitably I believe in perfect equality in the treatment of various classes and groups. I think that Socialism offers the only true remedy for this as well as other problems." Now the question is that: Is it enough for a Socialist to say, "I believe in perfect equality in the treatment of the various classes?" To say that such a belief is enough is to disclose a complete lack of understanding of what is involved in Socialism. If Socialism is a practical programme and is not merely an ideal, distant and far off, the question for a Socialist is not whether he believes in equality. Now it is obvious that the economic reform contemplated by the Socialists cannot come about unless there is a revolution resulting in the seizure of power. That seizure of power must be by a proletariat. The questions like : Will the proletariat of India combine to bring about this revolution ? What will move men to such an action? It seems that other things being equal the only thing that will move one man to take such an action is the feeling that other man with whom he is acting are actuated by feeling of equality and fraternity and above all of justice. Men will not join in a revolution for the equalization of property unless they know that after the revolution is achieved, they will be treated equally and that there will be no discrimination of caste and creed.

Socialists wish to make Socialism a definite reality then they must recognize that the problem of social reform is fundamental and that for them there is no escape from it.

3.3.9 Caste System

Caste is the most prominent domain, where everybody should think of it. None can escape from its clutches. Its defenders think that the Caste System is but another name for division of labour and if division of labour is a necessary feature of every civilized society, then it is argued that there is nothing wrong in the Caste System. Now the first thing is to be urged against this view is that Caste System is not merely

division of labour. It is also a division of labourers. Civilized society undoubtedly needs division of labour. But in no civilized society is division of labour accompanied by this unnatural division of labourers into water-tight compartments. According to Dr. Ambedkar caste becomes a direct cause of much of the unemployment we see in the country. As a form of division of labour, the Caste system suffers from another serious defect. The division of labour brought about by the Caste System is not a division based on choice. The caste does not allow to choose a profession which is not allowed by the caste. It is like caste is your direct profession or business.

There are many occupations and businesses in India which are regarded as degraded by the Hindus provoke those who are engaged in them to aversion.

3.3.10 Solutions for Casteless Society put forward by Ambedkar

Ambedkar explored various ways to abolish caste.

- Abolishing sub-castes:

Ambedkar did not favour this view because even if we assume the fusion of sub-castes is possible, there is no guarantee that the abolition of sub-castes will necessarily lead to the abolition of castes. On the contrary, it may happen that the process may stop with the abolition of sub-castes. In that case, the abolition of sub-castes will only help to strengthen the castes and make them more powerful and therefore more harmful

- Start Inter-caste dining:

Ambedkar felt this was inadequate because many castes allow inter-dining but that has not destroyed the spirit of caste and the consciousness of caste.

- Encourage inter-marriage:

Ambedkar believes that fusion of blood can alone create the feeling of being kith and kin, and unless this feeling of kinship becomes paramount, the feeling of being aliens created by caste will not vanish. Nothing else will serve as the solvent of caste.

Ambedkar observed that it may take ages before a breach in casteism is made. But whether the doing of the deed takes time or whether it can be done quickly, you must not forget that if you wish to bring about a breach in the system then you have got to apply the dynamite to the Vedas and the Shastras, which deny any part to

reason, and to Vedas and Shastras, which deny any part to morality. You must destroy the religion of the Shrutis and the Smritis.

Ambedkar acknowledges the effectiveness of the inter-caste marriages in abolishing caste. Though they are happening in India, their pace is very slow. Inter-caste marriages must be promoted, popularized and encouraged at individual, social and national level by all castes and communities. The government could provide incentives for such marriages.

3.3.11 Hindu Society is a Myth

Ambedkar says that Hindu society is a myth. The word Hindu itself is a foreign name which Mohammedans gave to the natives for the purpose of distinguishing themselves from them. The Hindu society as such does not exist. It is only a collection of castes and their consciousness is only for their survival. Their level of oneness operates when Hindu- Muslim riots occur. On all other occasions, each caste endeavours to segregate itself and to distinguish itself from other castes. “Indeed the ideal Hindu must be like a rat living in his own hole refusing to have any contact with others.” The Hindus lack, to use a sociological term, “consciousness of kind”. In every Hindu, the consciousness that exist is the consciousness of his caste. Due to this, Hindus fail to form a society or a nation. Many Indians will not admit that they are not a nation but only an amorphous mass of people. They insist that behind the apparent diversity there is a fundamental unity because of habits and customs, beliefs and thoughts.

However, Ambedkar argues that culture spreads by diffusion and that is why one finds similarity between various primitive tribes in the matter of their habits and customs, beliefs, and thoughts, although they do not live in proximity. This doesn’t mean the primitive tribes constituted a society. Men constitute a society because they have things which they possess in common. To have similar things is totally different from possessing things in common. And the only way by which men can come to possess things in common with one another is by being in communication with one another. This is merely another way of saying that Society continues to exist by communication indeed in communication. To make it concrete, it is not enough if men act in a way which agrees with the acts of others. Parallel activity, even if similar, is not sufficient to bind men into a society. For that purpose, what is necessary is for a man to share and participate in a common activity so that the same emotions are aroused in him that animate the others. Making the individual a sharer

or partner in the associated activity so that he feels its success as his success, its failure as his failure is the real thing that binds men and makes a society of them.

Therefore, caste system prevents common activity and by preventing common activity it has prevented the Hindus from becoming a society with a unified life and a consciousness of its own being.

The effect of caste on the ethics of Hindus, according to Ambedkar, is simply deplorable. He opines that caste has killed public spirit, and public charity and public opinion. A Hindu's public is his caste. His responsibility is only to his caste. His loyalty is restricted only to his caste. Virtue has become caste-ridden and morality has become caste-bound. There is no sympathy to the deserving. There is no appreciation of the meritorious. There is no charity to the needy. Suffering as such calls for no response. There is charity but it begins with the caste and ends with the caste. There is sympathy but not for men of other caste. There is appreciation of virtue but only when the man is a fellow caste-man. On the point of ethics, therefore he puts a crucial question: "Have not Hindus committed treason against their country in the interests of their caste?"

We have so far discussed Ambedkar's critique of the caste system on the ground of biological reasons and his depiction of the malicious effect of caste on the ethics of Hindus.

Ambedkar also commented on Hindu religion. He said that the Hindu religion is not a missionary religion. The real question is why did the Hindu religion cease to be a missionary religion? According to Ambedkar, Hindu religion ceased to be a missionary religion when the caste system grew up among the Hindus. Caste is inconsistent with conversion. The problem is, finding a place and caste for the convert in the social life of the community is difficult. Unlike a club, the membership of a caste is not open to all and sundry. The law of caste confines its membership to persons born in the caste. Castes are autonomous, and there is no authority anywhere to compel a caste to admit a new-comer to its social life. Hindu Society being a collection of castes and each caste being a close corporation there is no place for a convert. Thus, it is the caste which has prevented the Hindus from expanding and absorbing other religious communities. So long as caste remains, Hindu religion cannot be made a missionary religion and shudhi will be both a folly and a futility.

3.3.12 Annihilation of Caste as a piece of Non-fiction:

This is an extract which is an undelivered speech written by Dr Babasaheb Ambedkar. Due to the controversial issues of the speech the conference organizers rejected the speech to publish. But it was very much useful and significant document that Ambedkar himself published it. It was based on his real life experience and his factual observation of the society. The lower castes and other backward classes are his target audience where he wants to create a kind of agitation and movement.

3.3.13 Check Your Progress

Fill in the blanks

1. Ambedkar identifies caste as an important
2. In....., Ambedkar converted to Buddhism, initiating mass conversions of Dalits.
3. Ambedkar says that Hindu society is a.....
4. Caste has killed public
5. The principles like liberty, equality andare the important principles of life
6. The path of reform depends on two aspects one is social and other is.....
7. According to Dr Ambedkarof Sub-castes can lead to the annihilation of caste.
8.dinning reduces the spirit of Caste from the society.
9. Ambedkar says thatsociety is a myth.
10. According to Ambedkar, Hindu religion ceased to be a missionary religion when thegrew up among the Hindus.

3.3.14 Terms to Remember

Partition: to divide in two parts (especially nation)

Annihilation: extinction

Contemplation: scrutiny

Equalization: balance

Reformers: activists

Suppression: to end or stop (something) by force

Abolishing: to eliminate

3.3.15 Answers to Check Your Progress

- | | | | |
|----------------|------------------|-----------|----------------|
| 1. institution | 2. 1956 | 3. myth | 4. spirit |
| 5. fraternity | 6. political | 7. Fusion | 8. Inter-caste |
| 9. Hindu | 10. caste system | | |

3.3.16 Exercise

1. Discuss in detail the concept of caste given by Dr Babasaheb Ambedkar
2. Explain Dr Babasaheb ambedkar's views for undertaking the social reforms.
3. What are the Solutions for Casteless Society put forward by Ambedkar?

3.3.17 References

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Unit-4
Rise and Development of Travelogue
Paul Edward Theroux – *The Great Railway Bazar* (1975)

Contents:

- 4.0 Objectives
- 4.1 Introduction
- 4.2 Rise and Development of Travelogue
- 4.3 Paul Edward Theroux: Life and Works
- 4.4 Plot Summary of *The Great Railway Bazar*
- 4.5 Major and Minor Characters in The Great Railway Bazar
- 4.6 Setting and Symbols
- 4.7 Themes in The Great Railway Bazar
- 4.8 Features of Travelogue Writing in The GRB and its Difference from other Travelogues
- 4.9 Glossary and notes
- 4.10 Check Your Progress
- 4.11 Answers to Check Your Progress
- 4.12 Questions for Discussion
- 4.13 Exercises
- 4.14 Practice Test
- 4.15 References for Further Reading

4.0 Objectives

After studying this unit, you will be able to:

1. Understand the contribution of Paul Edward Theroux to the Nonfiction in English
2. Understand rise and development of Travelogue
3. Appreciate ‘The Great Railway Bazar’ as a Travelogue
4. Assess the plot and its development
5. Comprehend the features of Travelogue in the light of The Great Railway Bazar
6. Understand the themes in the Travelogue ‘The Great Railway Bazar’

4.1 Introduction

The Great Railway Bazaar: By Train Through Asia is a travelogue by American novelist Paul Theroux, first published in 1975. It recounts Theroux's four-month journey by train in 1973 from London through Europe, the Middle East, the Indian subcontinent and Southeast Asia, and his return via the Trans-Siberian Railway. The first part of the route, to India, followed what was then known as the hippie trail. It is widely regarded as a classic in the genre of travel writing.

In the book, Theroux explored themes such as colonialism, American imperialism, poverty, and ignorance. These were embedded in his accounts of sights and sounds he experienced as well as his conversation with other people such as his fellow travellers. It included elements of fiction such as descriptions of places, situations, and people, reflecting the author's own thoughts and outlook. Contemporaneous reviews noted how his background allowed him the breadth of insights to authoritatively describe people even when there are instances when he committed ethnic generalizations. Prior to the publication of *The Great Railway Bazaar*, Theroux lived in Africa, Singapore, and England.

In a 2013 article, Theroux outlined several inspirations that led him to embark on his journey and publish his experiences. These include his fascination for trains, which offered what he described as an opportunity to break monotony as well as a respite from work.

4.2 Rise and Development of Travelogue

Early examples of travel literature include the *Periplus of the Erythraean Sea* (generally considered a 1st century CE work; authorship is debated), Pausanias' *Description of Greece* in the 2nd century CE, *Safarnama* (Book of Travels) by Nasir Khusraw (1003-1077), *The Journey Through Wales* (1191) and *Description of Wales* (1194) by Gerald of Wales, and the travel journals of *Ibn Jubayr* (1145–1214), Marco Polo (1254–1354), and Ibn Battuta (1304–1377), all of whom recorded their travels across the known world in detail. As early as the 2nd century CE, Lucian of Samosata discussed history and travel writers who added embellished, fantastic stories to their works. The travel genre was a fairly common genre in medieval Arabic literature.

In China, 'travel record literature' became popular during the Song dynasty (960–1279). Travel writers such as Fan Chengda (1126–1193) and Xu Xiake (1587–1641) incorporated a wealth of geographical and topographical information into their writing, while the daytrip essay 'Record of Stone Bell Mountain' by the noted poet and statesman Su Shi (1037–1101) presented a philosophical and moral argument as its central purpose. Chinese travel literature of this period was written in a variety of different styles, including narratives, prose, essays and diaries, although most were written in prose. Zhou Daguan's account of Cambodia in the thirteenth century is among the major sources for the city of Angkor in its prime.

One of the earliest known records of taking pleasure in travel, of travelling for the sake of travel and writing about it, is Petrarch's (1304–1374) ascent of Mont Ventoux in 1336. He states that he went to the mountaintop for the pleasure of seeing the top of the famous height. His companions who stayed at the bottom he called *frigida incuriositas* ("a cold lack of curiosity"). He then wrote about his climb, making allegorical comparisons between climbing the mountain and his own moral progress in life.

Michault Taillevent, a poet for the Duke of Burgundy, travelled through the Jura Mountains in 1430 and recorded his personal reflections, his horrified reaction to the sheer rock faces, and the terrifying thunderous cascades of mountain streams. Antoine de la Sale (c. 1388 – c. 1462), author of *Petit Jehan de Saintre*, climbed to the crater of a volcano in the Lipari Islands in 1407, leaving us with his impressions. "Councils of mad youth" were his stated reasons for going. In the mid-

15th century, Gilles le Bouvier, in his *Livre de la description des pays*, gave us his reason to travel and write.

Because many people of diverse nations and countries delight and take pleasure, as I have done in times past, in seeing the world and things therein, and also because many wish to know without going there, and others wish to see, go, and travel, I have begun this little book.

By the 16th century, accounts to travels to India and Persia had become common enough that they had been compiled into collections such as the *Novus Orbis* ("New World") by Simon Grynaeus, and collections by Ramusio and Richard Hakluyt. 16th century travelers to Persia included the brothers Robert Shirley and Anthony Shirley, and for India Duarte Barbosa, Ralph Fitch, Ludovico di Varthema, Cesare Federici, and Jan Huyghen van Linschoten. Humanist travellers in Europe also produced accounts, often noting monuments and inscriptions, e.g., Seyfried Rybisch's *Itinerarium* (1570s), Michel de Montaigne's *Journal de voyage* (1581), Germain Audebert's *Voyage d'Italie* (1585) and Aernout van Buchel's *Iter Italicum* (1587–1588).

In the 18th century, travel literature was commonly known as "books of travels," which mainly consisted of maritime diaries. In 18th-century Britain, travel literature was highly popular, and almost every famous writer worked in the travel literature form; *Gulliver's Travels* (1726), for example, is a social satire imitating one, and Captain James Cook's diaries (1784) were the equivalent of today's best-sellers. Alexander von Humboldt's Personal narrative of travels to the equinoctial regions of America, during the years 1799–1804, originally published in French, was translated to multiple languages and influenced later naturalists, including Charles Darwin.

Other later examples of travel literature include accounts of the Grand Tour: aristocrats, clergy, and others with money and leisure time travelled Europe to learn about the art and architecture of its past. One tourism literature pioneer was Robert Louis Stevenson (1850–1894) with *An Inland Voyage* (1878), and *Travels with a Donkey in the Cévennes* (1879), about his travels in the Cévennes (France), is among the first popular books to present hiking and camping as recreational activities, and tells of commissioning one of the first sleeping bags.

Other notable writers of travel literature in the 19th century include the Russian Ivan Goncharov, who wrote about his experience of a tour around the world

in *The Frigate Pallada* (1858), and Lafcadio Hearn, who interpreted the culture of Japan with insight and sensitivity.

The 20th century's interwar period has been described as a heyday of travel literature when many established writers such as Graham Greene, Robert Byron, Rebecca West, Freya Stark, Peter Fleming and Evelyn Waugh were travelling and writing notable travel books.

In the late 20th century there was a surge in popularity of travel writing, particularly in the English-speaking world with writers such as Bruce Chatwin, Paul Theroux, Jonathan Raban, Colin Thubron, and others. While travel writing previously had mainly attracted interest by historians and biographers, critical studies of travel literature now also developed into an academic discipline in its own right.

4.3 Paul Edward Theroux: Life and Works

Paul Edward Theroux (born on April 10, 1941) is an American novelist and travel writer who has written numerous books, including the travelogue *The Great Railway Bazaar* (1975). Some of his works of fiction have been adapted as feature films. He was awarded the 1981 James Tait Black Memorial Prize for his novel *The Mosquito Coast*, which was adapted for the 1986 movie of the same name and the 2021 television series of the same name.

He is the father of English-American authors and documentary filmmakers Marcel and Louis Theroux, the brother of authors Alexander Theroux and Peter Theroux, and uncle of the American actor and screenwriter Justin Theroux.

Early life

Paul Theroux was born in Medford, Massachusetts, the third of seven children, and son of Catholic parents; his mother, Anne (née Dittami), was Italian American, and his father, Albert Eugene Theroux, was of French-Canadian descent. His mother was a former grammar school teacher and painter, and his father was a shoe factory leather salesman for the American Leather Oak company. Theroux was a Boy Scout and ultimately achieved the rank of Eagle Scout.

His brothers are Eugene, Alexander, Joseph and Peter. His sisters are Ann Marie and Mary.

Theroux was educated at Medford High School, followed by the University of Maine, in Orono (1959–60), and the University of Massachusetts Amherst, where he obtained a B.A. in English in 1963.

According to his older brother Alexander, Paul affects a "fake British accent" despite growing up in a working-class Boston suburb.

Career

After he finished his university education, Theroux joined the Peace Corps in 1963 as a teacher in Malawi. In a later life interview, he described himself as an "angry and agitated young man" who felt he had to escape the confines of Massachusetts and a hostile U.S. foreign policy. At the time, the Peace Corps was relatively new, having sent its first volunteers overseas in 1961. Theroux helped a political opponent of Prime Minister Hastings Banda escape to Uganda. For this, Theroux was expelled from Malawi and thrown out of the Peace Corps in 1965. He was declared *persona non grata* by Banda in Malawi for sympathizing with Yatuta Chisiza. As a consequence, his later novel *Jungle Lovers*, which concerns an attempted coup in the country, was banned in Malawi for many years.

He moved to Uganda in 1965 to teach English at Makerere University, where he also wrote for the magazine *Transition*. While at Makerere, Theroux began his friendship with Rajat Neogy, founder of *Transition Magazine*, and novelist V.S. Naipaul, then a visiting scholar at the university. During his time in Uganda, an angry mob at a demonstration threatened to overturn the car in which his pregnant wife was riding, and Theroux decided to leave Africa.

In November 1968, the couple moved with their son Marcel to Singapore, where a second son, Louis, was born. After two years of teaching at the National University of Singapore, Theroux and his family settled in England in November 1971. They lived first in Dorset, and then in south London. When his marriage ended, early in 1990, Theroux returned to the United States, where he has since settled.

Theroux's sometimes caustic portrait of Nobel Laureate V. S. Naipaul in his memoir *Sir Vidia's Shadow* (1998) contrasts sharply with his earlier, admiring portrait of the same author in *V. S. Naipaul: An Introduction to his Work* (1972). They had a long friendship, but Theroux said that events during the 26 years between the two books coloured his perspective in the later book. The two authors attempted a reconciliation in 2011 after a chance meeting at the Hay Literary Festival, an episode

described in postscript to the subsequent paperback edition of *Sir Vidia's Shadow*, and remained close friends until the death of Naipaul in 2018.

His novel *Saint Jack* (1973) was banned by the government of Singapore for 30 years. Both were banned because they were considered too critical of the government's leader(s), or cast the country in an unfavourable light. All Theroux's books were banned by the apartheid government in South Africa, but in 1995 after South Africa's transition to democracy, under the presidency of Nelson Mandela, the South African Department of Education made Theroux's "The Mosquito Coast" required reading as a set book for 12th grade students sitting their final ("Matric") exam.

In 2001, prior to his 60th birthday, Theroux returned to Africa to retrace his footsteps and "the pulse of the continent." Despite undergoing various hardships during the trip, he came away with a positive impression of Africa and African people and optimistic views of its future. However, his experiences soured his attitudes towards foreign tourists and activists. He wrote about this journey in the book *Dark Star Safari*.

Theroux has criticized celebrity activists like Bono, Brad Pitt and Angelina Jolie as "mythomaniacs, people who wish to convince the world of their worth." He has said that "the impression that Africa is fatally troubled and can be saved only by outside help—not to mention celebrities and charity concerts—is a destructive and misleading conceit".

In a 2009 interview, he stated that he now has "the disposition of a hobbit," and had become more optimistic than in his youth. He further commented that he "needs happiness to write well."

In an op-ed in *The New York Times* on October 22, 2016, Theroux recommended that President Obama pardon John Walker Lindh. In the article, he compared his association with rebel ministers and own unwitting involvement, while a Peace Corps volunteer, in a plot to assassinate President Hastings Banda of Malawi (noted above) to the complexities in the case of the convicted American citizen who fought with the Taliban in Afghanistan.

Literary work

Theroux published his first novel, *Waldo* (1967), during his time in Uganda; it was moderately successful. He published several more novels over the next few

years, including *Fong and the Indians*, *Jungle Lovers*, and *The Mosquito Coast*. On his return to Malawi many years later, he found that *Jungle Lovers*, which was set in that country, was still banned. He recounted that in his book *Dark Star Safari* (2002).

After moving to London in 1972, Theroux set off on an epic journey by train from Great Britain to Japan and back. His account of this journey was published as *The Great Railway Bazaar*, his first major success as a travel writer and now a classic in the genre. The Nigerian reviewer Noo Saro-Wiwa writes "Theroux's book *The Great Railway Bazaar* (1975) sold 1.5 million copies and is often credited with launching the travel-writing boom of the late twentieth century." He has since written a number of travel books, including traveling by train from Boston to Argentina (*The Old Patagonian Express*), walking around the United Kingdom (*The Kingdom by the Sea*), kayaking in the South Pacific (*The Happy Isles of Oceania*), visiting China (*Riding the Iron Rooster*), and traveling from Cairo to Cape Town across Africa (*Dark Star Safari*). In 2015, he published "*Deep South*" detailing four road trips through the southern states of the United States. In 2019 he published *On the Plain of Snakes*, his account of his extensive travels in his own car throughout Mexico. He is noted for his rich descriptions of people and places, laced with a heavy streak of irony, or even misanthropy. Nonfiction by Theroux includes *Sir Vidia's Shadow*, an account of his personal and professional friendship with Nobel laureate V. S. Naipaul, which ended abruptly after 30 years.

Theroux has worked extensively with the celebrated photographer Steve McCurry. Their book *The Imperial Way* appeared in 1987, and McCurry's photographs are included in Theroux's *Deep South* and *On the Plain of Snakes*. Magazines such as *Smithsonian* and the *National Geographic* have paired Theroux and McCurry on assignments.

A number of Theroux's books have been made into movies. His 1972 novel *Saint Jack* was filmed by Peter Bogdanovich in 1979, and starred Ben Gazzara. His novella *Doctor Slaughter* was filmed as "Half Moon Street," in 1986, with Michael Caine and Sigourney Weaver. Peter Weir's film "The Mosquito Coast" (1986) had Harrison Ford, Helen Mirren and River Phoenix in the cast. Theroux's set of short stories *The London Embassy* became a six-part TV series on British television in 1987. "Christmas Snow," a 1986 TV movie starring Sid Caesar was adapted from Theroux's novel *London Snow*. Theroux wrote the Hong Kong story on which the Wayne Wang film *Chinese Box* (1997) was based. In 2019, Apple Films

announced that *The Mosquito Coast* was in production as a ten-part series that was broadcast in 2021.

Personal life

His 2017 semi-autobiographical novel *Mother Land* (and an earlier related short story published in *The New Yorker* magazine and set in Puerto Rico) refer to an older son born from a college relationship; he and his unmarried partner are said to have given the boy up for adoption, though this individual apparently came back into his life at some point.

When Theroux was in Uganda, his friends found him a teaching position at Makerere University in Kampala. There he met Anne Castle, a British graduate student teaching at an upcountry girls' secondary school in Kenya, via Voluntary Service Overseas. They married in 1967. After leaving Asia and Dorset, they moved to South London, England in 1971, because it was cheaper than the United States. They had two sons: Marcel and Louis, both of whom are writers and documentarians. Theroux and Castle divorced in 1993.

Theroux married a second time to Sheila Donnelly, on November 18, 1995. His wife runs a luxury travel/hotel PR agency. They reside in Hawaii and Cape Cod, Massachusetts.

4.4 Plot Summary of *The Great Railway Bazaar*

The author plans a four-month trip from London, through Europe and into Turkey, to Iran, Pakistan and India. He travels extensively in India and then flies to Rangoon, Burma. There he sees the Gokteik Viaduct and flies to Rangoon, Thailand, and takes rails all the way to Singapore. He makes a stopover in Vietnam and travels on some parts of the Trans-Vietnam railway. He travels extensively in Japan and after a sea voyage, takes the long Trans-Siberian Railroad back to Europe and London. He begins his journey in early September in London and travels to Paris, interrupted only by the English Channel ferry. After lecturing in Istanbul, the author heads to Lake Van on the more comfortable Turkish Railways. The author spends a couple days in Teheran before taking the train to the Iranian holy city of Meshed. There is no alcohol on this train, and most women are in veils; then the author spends a week in Afghanistan.

In Pakistan, there is the incredible Khyber Pass railroad that climbs through the mountains and arrives at Peshawar. From there the author goes to Lahore, a city of

women in veils. After a couple of cab rides the author reaches Amritsar, India. The author takes a train to Delhi and then a train to Shimla takes him to the foothills of the Himalayas. In Bombay and Jaipur, the author meets large groups of Indians engaged in traveling to various religious festivals. Then the author goes to Madras, traveling 1,400 miles south. The Tamils of Madras often speak English, but further south the people are near naked. After making it to Rameswaram, the author takes the ferry to Ceylon. He describes Ceylon as a desperate country. The author speaks at a literary conference with sumptuous meals in a food-short country. The author returns to India via Calcutta.

The author flies to Rangoon with the goal of crossing the Gokteik Viaduct in Northern Burma. Next the author flies to Bangkok, which continues as a sex tourism centre, even after the American soldiers leave Vietnam. The author travels by rail to Nong Khai and takes a ferry to Vientiane, Laos. The author returns south on the 1,400-mile line through Kuala Lumpur, Malaysia, all the way to Singapore. The author next flies to Saigon, and has the goal of traveling on the bits and pieces left of the Trans-Vietnam railroad. American bases have turned into squalid refugee camps in December 1973. The author then flies to Japan and is somewhat dismayed by the swift, clean Japanese trains, which he likens more to airplanes. He contrasts the organized, polite behaviour of most Japanese to their outbursts of drunkenness and popular shows combining pornography and murderous violence. The author travels from Sapporo, in the cold north, to Kyoto, the southern city known for its temples and community bars.

The author takes a ship from Yokohama to the Russian port of Nakhodka, to the Trans-Siberian railroad. On the first leg of the trip, to Khabarovsk, the author enjoys a very comfortable wooden sleeper car. Khabarovsk is shockingly cold, at 35 degrees below zero. On the next leg of the trip, the Rossiya, the author is surrounded by Russian speakers, drinks heavily and learns some Russian. The author ends his Russian trip by getting drunk constantly with the bribed head of the dining car, Vassily. The author proceeds through Europe and back to London.

There's not really a point to Theroux's meandering train trip from Europe and through Asia—not even a contrived one such as searching for the perfect meal, as Anthony Bourdain does in *A Cook's Tour*. Yet Theroux's blend of reportage and travel writing—now more history than anything else—seduces the reader into

coming along for the four-month ride, country after country, thanks to his ability to capture the excitement of the possibilities of a train ride.

Beginning in London, Theroux heads to Europe, the Middle East, India, Southeast Asia and Japan, before returning by the Trans-Siberian Railway. Southeast Asia forms a solid and interesting chunk of the trip: Burma (Myanmar), Laos, Thailand, Malaysia, Singapore and Vietnam all get decent coverage.

Theroux's trip took place 45 years ago, perhaps making the book interesting today in a way somewhat different to how it was in 1975. From a Southeast Asian perspective, we found it compelling not just as a piece of travel writing, but rather more so as an historical work. So much has changed in the region, and yet in some ways, when one takes a distant view, somehow so little.

Theroux's sketches of countries are necessarily quite brief, and of the broad-stroke variety. But there's a skill to capturing some essence of nations (if you agree there's an essence that can be caught) and Theroux has it. Theroux in fact thinks the essence can perhaps be seen on the trains of each country themselves:

"The trains in any country contain the essential paraphernalia of the culture: Thai trains have the shower jar with the glazed dragon on its side, Singhalese ones the car reserved for Buddhist monks, Indian ones a vegetarian kitchen and six classes, Iranian ones prayer mats, Malaysian ones a noodle stall, Vietnamese ones bulletproof glass on the locomotive, and on every carriage of a Russian train there is a samovar. *The railway bazaar*, with its gadgets and passengers, represented the society so completely that to board it was to be challenged by the national character."

Here meanwhile we have an example in one hit of a country sketch and an historical moment: Afghanistan.

"Afghanistan is a nuisance. Formerly it was cheap and barbarous, and people went there to buy lumps of hashish—they would spend weeks in the filthy hotels of Herat and Kabul, staying high. But there was a military coup in 1973, and the king (who was sunning himself in Italy) was deposed. Now Afghanistan is expensive but just as barbarous as before. Even the hippies have begun to find it intolerable. The food smells of cholera, travel there is always uncomfortable and sometimes dangerous, and the Afghans are lazy, idle, and violent. I had not been there long before I regretted having changed my plans to take the southern route. True, there was a war in Baluchistan, but Baluchistan was small. I was determined to deal with

Afghanistan swiftly and put that discomfort into parentheses. But it was a week before I boarded another train.”

Vientiane, meanwhile, “is exceptional, but inconvenient. The brothels are cleaner than the hotels, marijuana is cheaper than pipe tobacco, and opium easier to find than a cold glass of beer.”

There’s an occasional eerie feeling of knowing what some countries will have to face down the track, so to speak. Take Sri Lanka, and the Asian tsunami of 2004: “The train from Galle winds along the coast north towards Colombo, so close to the shoreline that the spray flung by the heavy rollers from Africa reaches the broken windows of the battered wooden carriages.” A train along this track was hit by the tsunami, leading to the largest single rail disaster in world history by death toll; at least 1,700 people were killed.

Better than the country descriptions, we especially liked Theroux’s capture of the characters he meets along the way—the older ones certainly now all dead. There’s 80-year-old Mr Bernard on the train to Maymyo, then a Mr Thanoo on the train to Butterworth, and a Mr Lau on the same train. The latter was an ethnic Chinese Malaysian, and Theroux quotes him as saying he has been passed over a dozen times and missed promotions and pay increments because “the government wants to bring up the Malays. It’s terrible. I don’t like the light business but they’re driving me further and further into fluorescent tubing.”

We also love Theroux’s snapshots of the railway stations themselves. Bangkok’s Hua Lamphong, for instance, “is not on any of the tours, which is a shame. It is one of the most carefully maintained buildings in Bangkok. A neat cool structure, with the shape and Ionic columns of a memorial gym at a wealthy American college, it was put up in 1916 by the Western-oriented King Rama V. The station is orderly and uncluttered, and, like the railway, it is run efficiently by men in khaki uniforms who are as fastidious as scoutmasters competing for good-conduct badges.” The station at Hua Hin, meanwhile, “was a high wooden structure with a curved roof and wooden ornamentations in the Thai style—obsolete for Bangkok but just the thing for this small resort town, empty in the monsoon season.”

Then there’s the simple beauty of the scenery, perhaps best captured in Vietnam on the Danang to Hue line: “She was snapping pictures out the window, but no picture could duplicate the complexity of the beauty: over there, the sun lighted a bomb scar in the forest, and next to it smoke filled the bowl of a valley; a column of

rain from one fugitive cloud slanted on another slope, and the blue gave way to black green, to rice green on the flat fields of shoots, which became, after a strip of sand, an immensity of blue ocean. The distances were enormous and the landscape was so large it had to be studied in parts, like a mural seen by a child.”

The Great Railway Bazaar: By Train Through Asia is an entertaining travelogue by American author Paul Theroux, chronicling his journey from Britain across Europe and Asia. He travels on some of the most famous trains in the world – the Orient Express, the Khyber Pass Local, the Frontier Mail, the Golden Arrow to Kuala Lumpur, the Mandalay Express, and the Trans-Siberian Express – which take him from London to Tokyo and back.

Though he doesn’t display any of the fascinations of all things ‘exotic’ you might see in other travel books, this leaves behind an image of a somewhat dissatisfied and unlikeable traveller, who wants nothing more than to go home. Theroux doesn’t care for the romance of train travel, preferring to describe the world exactly as he sees it.

It ultimately ends up being less of a travel book about the ‘railway bazaar,’ and more a book about the experience of travel itself, specifically the experience of Theroux. However, the experience Theroux has seems to mostly involve dirty places that are either too hot or too cold and full of locals whose only aim in life seems to be to rip him off. Nearly everything is lacking in his eyes, and his happiest moments seem to be when he gets a comfortable compartment to himself.

While there is nothing inherently wrong with this, and as anyone who has travelled can tell you some criticism is usual, there is a limit to how much one can read about the travails and displeasure of one man who seems to be constantly running away for something.

The novel also seems to be very much a product of its time (the 70s) and is full of chauvinistic, self-righteous and elitist ideas which ultimately colours what could have otherwise been a great novel. However, if you can get past that, the book is an engaging and entertaining read and an interesting look at the world as it was 40 years ago.

In 2006, Theroux retraced the journeys he features in *The Great Railway Bazaar*, looking at how the people and places he had once visited had changed. He chronicles this in the book *Ghost Train to the Eastern Star*.

4.5 Major and Minor Characters in ‘*The Great Railway Bazaar*’

The Author, Paul Theroux

The author is married, in his early 30s and a father. He leaves his family in London for a 4-month trip by train through Europe and Asia and back on the Trans-Siberian Railroad. The author uses these long train trips to talk to people and become familiar with cultures as well as places. He is a congenial character who easily gets into conversations with people. At the same time, the author realizes that in a travel book, his observations of the scenery and places are just as important as his discussions with people.

The author keenly describes the scenery from the English countryside to the endless plains of Turkey and the foothills of the Himalayas in India. He seldom seems afraid of the situations he gets put into and is willing to take a chance going to the Gokteik Viaduct, a forbidden area in Burma. This person left family behind in London for four months to travel by train throughout Europe and Asia.

Mr. Sadik

This Turkish entrepreneur, who was heading to Australia, was full of stories about his import-export business and his sexual misadventures.

The English Engineer on the Train to Meshed

This person worked in isolated towns in the mountains of northeast Iran, came to the capital once every four or five months, and was desperately seeking a spouse.

The Tamil Driver in Madras

This person, in a large Indian city, tempted the traveller with an English prostitute, but when they arrived at the brothel, the only prostitutes available were Indian minors.

Mr. Duffill

This person provided the author with a humorous term for being left off a train when he failed to get back on the train following a stop near Milan, Italy.

Mr Radia

On the train to Bombay, appalled that the Japanese co-workers at his battery factory talk of dating the Indian factory girls. "And they smiled at me. Have you ever seen a Japanese smile? I wasn't going to have it."

Kingsley

In Thailand, an aged traveller in his compartment who is reading a Kingsley Amis novel tells him a tall story about shooting three Chinese men in some sort of drugs dispute. "'You must be a pretty good shot.' 'Champion'. He shrugged."

Mr. Molesworth

After a gruelling stretch of the journey, an English fellow traveller called Molesworth turns to the train. "'I must say I'm not sad to see the back of that train, are you?' But he said it in a tone of fussy endearment, in the way a person who calls himself a fool really means the opposite."

4.6 Setting and Symbolism:

Istanbul, Turkey

Istanbul, Turkey is the classic city of East meeting West, half in Europe and half in Asia where the author lectures there. He admires the two main railway stations there, particularly the bazaar nearby Sirkeci Station on the European side of the city.

Lake Van, Van Golu

Lake Van is a large lake in Eastern Turkey. The train cars are loaded on a ferry that crosses the lake to the line to Iran. Though this is still in Turkey, on the Eastern side of the lake, an Iranian conductor takes over.

Teheran, Iran

Teheran, Iran, the Iranian capital at this time is an oil boom town with thousands of Western oil men and contractors there. Modernity conflicts with Muslim religious tradition. Businessmen and Westerners flock to strip clubs to see women without veils.

Meshed, Iran

Meshed, Iran is the terminal city of the train line travelling.

4.7 Themes in *The Great Railway Bazaar*

In the book, Theroux explored themes such as joys of railroad travel, colonialism, American imperialism, poverty, and ignorance. These were embedded in his accounts of sights and sounds he experienced as well as his conversation with other people such as his fellow travellers.

The Joys of Railroad Travel

From the beginning of the book, the author expresses the great joy he has in riding railroad trains. The strongest impression one gets from reading the book is the author's fascination with meeting people on the train. Paradoxically, the slow and broken down trains as in Southern India and Ceylon, and in South Vietnam, are the most fascinating trains to the author. He enjoys watching the scenery from the train, and already in France, after crossing the Channel, he is imagining the lives of people that he passes. The author gives close attention to the railroad stations at which he stops. Train stations in Bulgaria and Yugoslavia are made interesting by the people there and the food that is offered for sale. Other stations are imposing landmarks by themselves. This includes the large station on the Asian side of the Bosphorus in Istanbul Turkey.

Colonialism

The relationship between the colonizer and the colonized is the relationship of domination. The colonizers dominate, exploits and excludes the colonized on the plea of white man's burden. The Bible, bullet and Business are there mottos whereby the colonizer seeks to establish dominion over the colonized. To criticize on what ground the colonizers have exploited and dominated the colonized, the present researcher makes use of the theory of post colonialism. Post-colonialism aims at countering some of the claims and assumptions mentioned about the colonial culture and people in the dominant colonial discourses.

American Imperialism

The contemporary travel writer's efforts to abandon his/her colonial heritage is understandable: it mimics the efforts of statesmen, diplomats, civil servants, journalists, researchers and scholars who are currently searching for more equal and just ways of arranging our post-colonial world. In other words, we are all dealing with the legacy of Empire, whether in popular stories of travel or in policy documents on Third World debt. For this reason, many critics have argued that it is 'virtually impossible to consider travel writing outside the frame of postcolonialism'.² Why, then, are travelogues still being written in our supposedly 'enlightened' age? And why are they still so popular? If the Empire that sustained travel writing was dismantled with the various decolonisation movements of the twentieth century, why hasn't travel writing itself disappeared? To address those questions, this book examines popular travelogues written in English since 1975.

This time period is significant not only because it encompasses the modern ‘renaissance’ of travel writing inaugurated by Paul Theroux’s *The Great Railway Bazaar: By Train through Asia*, but also because it reveals how travelogues are currently addressing their colonial past in a context of rapid globalisation.³ However one wants to interpret the vast debates over globalisation (e.g. as new or old, as good or bad, as killing the state or saving it), there is no doubt that the enormous changes in technology, economics, politics and culture in the last thirty years have been reflected in, and produced by, travel writing.⁴ This is not to say that the historical forces of globalisation have never made themselves felt in travel writing.

Poverty

The title should have been *The Great Railway Bore*. But I’m getting ahead of myself here. In fairness, this book was first published in 1975 and was probably edgy for a travel narrative at the time. I did like the first half or so, but it rapidly went ‘off the rails’ as the author became increasingly depressed and irritable, which anyone would do if they spent 4 months on a variety of railways with little sightseeing. The content of the book is mostly gritty and sordid, Poverty, sewage, corruption everywhere. In Asia, he is constantly offered girls, or men are talking about girls, or about girls they drunkenly slept with who turned out to be boys. There is very much a male gaze, which makes uncomfortable reading. The author seems to divide women into two categories, ‘fat’ or ‘pretty’. In a way that would be unfashionable now, he casually describes racial features. He also has an aversion to Australians, Afghans, Germans... come to think of it, he doesn’t like anyone that much.

4.8 Features of Travelogue Writing in The GRB and its Difference from other Travelogues

If you love to travel and have visited places that have left a strong impression on you, you have a story to write. If you enjoy telling travel stories and people like hearing them, you have the seeds for writing your own travel book.

In her introduction to the 2021 edition of *The Best American Travel Writing*, author Padma Lakshmi writes that “The beauty of good writing is that it transports the reader inside another person’s experience in some other physical place and culture, and, at its best, evokes a palpable feeling of being in a specific moment in time and space.” Good travel writing has that power to not only let us view a place

through an author's eyes, but also feel like we are there, beside him or her, in a real environment with sights and sounds.

Here are five features that many good travel books share:

A good story

If people are looking for facts about a place, they search online for maps, history, and statistics. A good travel writing weaves in those basics but goes beyond with engaging stories that hold readers' attention. Some stories are funny, some are poignant, some are thought-provoking: many travel books have all of the above and more. A journey is a story in itself, starting at point A and ending at point B; the story is the action in the middle. The story is also what happens inside you on the journey: no matter what happens, at the end, you are not the same person you were on page one.

A first-person perspective

While this isn't a hard and fast rule, most successful travel books are written in first person, meaning the author is using "I" and "we" in the retelling of a trip. The reader vicariously walks with the traveller and benefits from his or her opinions and views. It may feel risky to a writer, but readers like to see the writer's personality come through the words. Keeping a trip journal during your travels is essential to keep your personal memories fresh for writing down your thoughts later.

Details, details, details

In your travel book, you can make a person or place come alive with specific details in your descriptions. Good travel books are not built on vague memories or abstract concepts, but concrete details that only someone who was there would know. In his introduction to "They Went: The Art and Craft of Travel Writing," author William Zinsser wrote about a book on Tunisia by British author Norman Douglas. "I was especially grateful for the exactness of its detail. Wherever Norman Douglas went, I felt one thing for sure: he had been there. This is the crucial gift that all good travel writers bestow – the sense that they were there..."

Attention to audience

If you're writing for publication, you can't help but think of the reader, the person on the other side of the page. Will your reader be able to follow your account easily and understand your terms? For instance, if you are telling the story of your

barge trip through France, don't assume everyone knows how locks work along the canals. While you're writing, edit yourself continuously to appeal to readers: ask yourself if your accounts will engage your audience. Keep them interested in what comes next.

Respect and appreciation of the people and their land

Good travel books aren't written with disdain for another culture or place. Trips invariably come with challenges and misadventures and travellers can certainly encounter less than ideal people and conditions. However, typical travel authors spend hours writing about a place because they had a passion to get to know that particular spot on this earth and its inhabitants. Their sense of awe, enthusiasm, and respect propels them to keep writing – and they want their readers to appreciate these special places and people, too.

Generally, a travelogue provides a place to preserve memories, provide a purpose for travel, and offer a connection with local communities. The main purposes of a travelogue though are to inform readers about a place, landscape or culture.

The travelogue is particularly helpful for synthesizing and evaluating ideas. This is intended to help you, in a sense, build your formal paper from the inside. The travelogue may also help you to find what you want to say in your think/writes and in your literature album.

Travel writing has its own conventions:

- often written in the first-person, using 'I'
- tells the story in the past tense.
- relatable and conversational in tone.
- contains sensory details (tastes, smells, sounds, sights)
- provides useful tips, facts or insights.

Modern American literature is rich in travelogues. The genre has been developing since Christopher Columbus discovered America, becoming more and more popular up to nowadays. Its popularity can be explained by the new places discovered as well as by the development of new technologies that made travelling expand and vary. One of the specific features of travel writing or travelogue is that it is based on the binary opposition 'native - foreign' or 'self - the other'. Travelogue

deals with the images of 'other' countries, nationalities, cultures - anything that is alien to the target reader and that is directly or indirectly compared to the authors' native images. Paul Theroux is one of the representatives of contemporary fiction and non-fiction American travelogue writers. Two famous travelogues by Theroux will be considered and analysed in the present article. The first one, *'The Great Railway Bazaar'*, took the 5th place among the top 10 travel books of the century in 1999.¹ This first-person travel narrative, being engaging, ironic, intelligent and opinionated, gave Theroux a title of the Great American Travel Writer. In 2008 *Dark Star Safari: Overland from Cairo to Cape-town* by Theroux was regarded as number seven among the top 10 American travel novels. The writer is at his best in 'Dark Star Safari', where his skills of observation and his dry wit are on full display. He presents his reader all the peculiarities and mysteries of Africa that are hard to forget. There are moments of beauty, but there are also many moments of misery and danger. The present article aims at identifying the basic features of Theroux's travelogue and at finding out the ways the basic opposition 'native - foreign' is represented throughout his texts.

4.9 Glossary and Notes

From legendary writer Paul Theroux, an epic journey across Europe and Asia in this international best-selling classic of travel literature: "Funny, sardonic, wonderfully sensuous and evocative...consistently entertaining."—*New York Times Book Review*.

In 1973, Paul Theroux embarked on a four-month journey by train from the United Kingdom through Europe, the Middle East, and Southeast Asia. In *The Great Railway Bazaar*, he records in vivid detail and penetrating insight the many fascinating incidents, adventures, and encounters of his grand, intercontinental tour.

Asia's fabled trains—the Orient Express, the Khyber Pass Local, the Frontier Mail, the Golden Arrow to Kuala Lumpur, the Mandalay Express, the Trans-Siberian Express—are the stars of a journey that takes Theroux on a loop eastbound from London's Victoria Station to Tokyo Central, then back from Japan on the Trans-Siberian. Brimming with Theroux's signature humour and wry observations, this engrossing chronicle is essential reading for both the ardent adventurer and the armchair traveller.

4.10 Check Your Progress

1. What railway line did Theroux grow up near?
(a) Amtrak. (b) Boston and Maine.
(c) Central Pacific. (d) Chesapeake and Ohio.
2. What English novelist once wrote, "The journey is the goal"?
(a) Roddy Doyle. (b) Graham Greene.
(c) Michael Frayn. (d) Ian McEwan.
3. On what Victoria station platform did Theroux depart on his trip?
(a) Ten. (b) Seven. (c) Five. (d) Three.
4. What African language did Theroux hear on the train as it travelled through England?
(a) Xhosa. (b) Ibo. (c) Yoruba. (d) Swahili.
5. Approximately how much did Theroux's meal cost on the train through France?
(a) Ten dollars. (b) Fifteen dollars.
(c) Eight dollars. (d) Five dollars.
6. At what French station did the train join the Orient Express?
(a) Gare Centrale. (b) Gare du Nord.
(c) Gare de Lyon. (d) Gare du Sud.
7. What was the name of the actors' agent met by Theroux on the Orient Express?
(a) Molesworth. (b) Stuart. (c) Wainsworth. (d) Greene.
8. What was Duffill eating as the train entered the Alpine tunnel in Italy?
(a) Proscuitto. (b) Salami. (c) Bologna. (d) Mortadella.

Short Answer Questions

1. Why did Theroux have an early childhood fascination with train travel?
2. Why did Duffill appear to be so mysterious to Theroux?
3. Why did Theroux think the Orient Express was used as the setting for many stories of criminal intrigues?

4.11 Answers to Check Your Progress

- | | | | |
|------|------|------|------|
| 1. B | 2. C | 3. B | 4. C |
| 5. A | 6. C | 7. A | 8. B |

1. Why did Theroux have an early childhood fascination with train travel?

Growing up near a major American rail line, Theroux found the whistles enchanting and viewed trains as an ideal way of traveling. Unlike planes or buses, trains were not cramped and did not lead to motion sickness. Finally, train travel offered an excellent way of meeting fascinating people.

2. Why did Duffell appear to be so mysterious to Theroux?

Everything from his clothes to his behavior made Duffell seem mysterious. His clothes were ill-fitting, as if he did not have time to grab correctly sized clothes. He carried oddly-shaped packages wrapped in brown paper. Theroux also found it impossible to place his accent and said Duffell had the manner of someone who thought he was being followed.

3. Why did Theroux think the Orient Express was used as the setting for many stories of criminal intrigues?

Despite the romantic history of the Orient Express, the train was showing its age. Theroux at one point described riding the train as being akin to murder. It was cramped and in bad condition, which made travel challenging, despite the romantic connotations of the term "Orient Express." In addition, it no longer offered services such as dining cars.

4.12 Exercises

Multiple Choice Questions

1. What drug was the German man addicted to in Chapter 8?
(a) Marijuana. (b) Heroin. (c) Opium. (d) Cocaine.
2. What does the surname Singh mean?
(a) Cow. (b) Lion. (c) Cheetah. (d) Tiger.
3. What term described the total work stoppage organized by the Socialist Unity Centre in Chapter 16?
(a) Satyagraha. (b) Bundh. (c) Maidan. (d) Puja.
4. What did Theroux write was the greatest tragedy of American involvement in Vietnam?
(a) That we had stayed too long. (b) That we never planned to stay.
(c) That we had come in the first place. (d) That we had backed the wrong side.
5. Which faith is holy in the city of Amritsar?

- (a) Hinduism. (b) Sikhism. (c) Buddhism. (d) Islam.
6. How many feet did the train ascend before descending into the gorge in Chapter 19?
(a) 4,000 feet. (b) 3,500 feet. (c) 5,000 feet. (d) 3,000 feet.
7. What time was dinner served at Bernard's mansion?
(a) Six. (b) Six-thirty. (c) Eight. (d) Five.
8. Where did many of the dentists in Simla come from?
(a) China. (b) Japan. (c) India. (d) America.
9. What magazine was the elderly Indian man reading at the beginning of Chapter 9?
(a) Filmfare. (b) Bollywood Today.
(c) Rolling Stone. (d) Premiere.
10. In Chapter 8, Theroux was told there was no train to which country?
(a) Ceylon. (b) Burma. (c) Laos. (d) Thailand.
11. Which Kipling book did Theroux refer to when describing Lahore?
(a) The Jungle Book. (b) Kim. (c) Gunga Din. (d) Just-so Stories.
12. How long before departure were VIP seats reserved on Indian trains?
(a) Three hours. (b) Two hours. (c) One hour. (d) Four hours.
13. What drug was the German man addicted to in Chapter 8?
(a) Cocaine. (b) Marijuana. (c) Opium. (d) Heroin.
14. What was the name of the mountain pass between Pakistan and Afghanistan?
(a) Khana Pass. (b) Peshawar Pass.
(c) Khyber Pass. (d) Jalalabad Pass.
15. What "traditional Laotian handicrafts" were sold in Laos at the beginning of Chapter 20?
(a) Scarves. (b) Neckties. (c) Bathing suits. (d) Baskets.
16. How far does the train from Delhi to Madras travel?
(a) 1,000 miles. (b) 2,000 miles. (c) 2,500 miles. (d) 1,400 miles.
17. What was the American woman shown at the tea house ceremony?
(a) Japanese cinema. (b) Pornographic films.
(c) Japanese television. (d) Pornographic paintings.

18. What did every train include in the Goktiak area?
(a) A sleeper car. (b) A dining car.
(c) An armoured van behind the engine. (d) A caboose.
19. On what Victoria station platform did Theroux depart on his trip?
(a) Ten. (b) Three. (c) Seven. (d) Five.
20. Why was the Canadian couple going to Australia?
(a) They did not want to learn German. (b) They had relatives there.
(c) They wanted to avoid Europeans. (d) They did not want to learn French.
21. What poem did Molesworth quote while waiting for Yugoslav officials to look over passenger papers in Chapter 2?
(a) Jaggerwocky. (b) Slouching Towards Bethlehem.
(c) The Faerie Queene. (d) The Wasteland.
22. What was baksheesh?
(a) A government office. (b) A bribe.
(c) A pastry. (d) Extra money needed for a first-class ticket.
23. What famous military leader seized control of Bayezid in 1402?
(a) Genghis Khan. (b) Tamerlane. (c) El Cid. (d) Saladin.
24. At what French station did the train join the Orient Express?
(a) Gare du Sud. (b) Gare de Lyon.
(c) Gare Centrale. (d) Gare du Nord.
25. What was the name of the mountain pass between Pakistan and Afghanistan?
(a) Khana Pass. (b) Khyber Pass. (c) Jalalabad Pass. (d) Peshawar Pass.
26. How did Theroux know he had touched bottom while traveling by train?
(a) He was surrounded by Australians. (b) He was surrounded by Americans.
(c) He was surrounded by hippies. (d) He was surrounded by locals.
27. What does the frieze in the Peshawar Museum depict?
(a) The birth of Buddha. (b) The birth of Muhammad.
(c) The birth of Adam. (d) The birth of Jesus.
28. In Chapter 8, Theroux was told there was no train to which country?
(a) Burma. (b) Thailand. (c) Laos. (d) Ceylon.

29. What university did the professor teach at in Chapter 11?
(a) Jaipur University. (b) Rajasthan University.
(c) Bhopal University. (d) Delhi University.
30. How long had the English engineer been staying in rural Iran when Theroux met him on the train in Chapter 5?
(a) Two months. (b) Six months. (c) Four months. (d) One year.
31. What was interesting about the blond Sadiq picked up at the bar in Istanbul?
(a) She was underage. (b) She was actually a man.
(c) She was married. (d) She was an undercover police officer.
32. Who built the jail in Kabul in 1626?
(a) Tamerlane. (b) King Babar. (c) Genghis Khan. (d) Ahmad Khan.
33. What kind of jam did the Iranians eat that Theroux found disgusting?
(a) Sweet potato. (b) Beet. (c) Pear. (d) Carrot.
34. In what year did Twain travel to India?
(a) 1890. (b) 1900. (c) 1895. (d) 1896.
35. Where did Sadiq go to enjoy himself when not taking pilgrims to Mecca?
(a) Tel Aviv. (b) Beirut. (c) Jenin. (d) Amman.
36. What was baksheesh?
(a) A bribe. (b) A pastry. (c) A government office.
(d) Extra money needed for a first-class ticket.
37. What was the topic of the three-day seminar attended by Theroux in Ceylon in Chapter 15?
(a) American history. (b) African literature.
(c) British Literature. (d) American literature.
38. What author was Theroux reading at the end of Chapter 11?
(a) Dinesen. (b) Kipling. (c) Forster. (d) Dickens.
39. How was the engineer preparing to convert to Islam?
(a) He was attending a madrassa. (b) He was travelling to Mecca.
(c) He was visiting mosques. (d) He was reading the Koran.
40. In Chapter 13, where was the unpleasant American monk originally from?

- (a) Washington, D.C. (b) Baltimore. (c) Philadelphia. (d) New York City.
41. How did Yashar describe his political leanings in Chapter 2?
(a) He's a Marxist. (b) He's a Stalinist.
(c) He's a Trotskyite. (d) He's a democratic socialist.
42. What animals scavenged food at the rail station in Toungoo in Chapter 17?
(a) Cats. (b) Raccoons. (c) Monkeys. (d) Dogs.
43. What was the feast day of the saint to whom the Ceylonese were praying?
(a) November 1. (b) October 28. (c) September 28. (d) October 15.
44. How did Theroux know he had touched bottom while traveling by train?
(a) He was surrounded by hippies. (b) He was surrounded by Australians.
(c) He was surrounded by Americans. (d) He was surrounded by locals.
45. What was the Vietnamese woman doing with the half-American baby on the train through Vietnam?
(a) She was trying to get passage out of Vietnam.
(b) She was a prostitute looking for work.
(c) She was trying to give the baby to Theroux.
(d) She was trying to get money.
46. What were the Thai children doing near the railroad tracks near Nong Khai Station?
(a) Selling food. (b) Selling knickknacks.
(c) Flying kites. (d) Begging.
47. How did Theroux know he had touched bottom while traveling by train?
(a) He was surrounded by hippies. (b) He was surrounded by Americans.
(c) He was surrounded by locals. (d) He was surrounded by Australians.
48. What Joyce book did Theroux take on the train in Chapter 12?
(a) Dubliners. (b) The Exiles. (c) Ulysses.
(d) A Portrait of the Artist as a Young Man.
49. What Mark Twain book did Theroux quote at the end of Chapter 10?
(a) The Tragedy of Pudd'nhead Wilson.
(b) Following the Equator.

- (c) The Innocents Abroad.
(d) A Tramp Abroad.
50. How did Yashar describe his political leanings in Chapter 2?
(a) He's a Stalinist. (b) He's a Marxist.
(c) He's a Trotskyite. (d) He's a democratic socialist.
51. What was the geographical term for the Siberian forest?
(a) Plains. (b) Desert. (c) Tundra. (d) Taiga.

Short Answer Questions

1. In Chapter 8, Theroux was told there was no train to which country?
2. What Russian writer did Theroux read on the trip in Chapter 7?
3. Why was the official going through the train checking the IDs of civilian males?
4. What American song was playing in a Burmese style aboard the train in Burma in Chapter 17?
5. What was the code name of Theroux's American host in Saigon?
6. What did one American take to deal with the Indian food and water?
7. What new food had the Ceylonese begun planting because of their starvation?
8. What term did the civil servant use to describe a holy man in Chapter 9?
9. What Dickens book was Theroux reading in Chapter 3?
10. Why was Theroux disappointed when the train arrived at Lake Van in Chapter 3?
11. What game did Theroux want to play at the Pakistani club in Chapter 7?
12. What was the name of the mountain pass between Pakistan and Afghanistan?
13. What does the frieze in the Peshawar Museum depict?
14. What term did the civil servant use to describe a holy man in Chapter 9?
15. How long had the English engineer been staying in rural Iran when Theroux met him on the train in Chapter 5?
16. What was interesting about the blond Sadiq picked up at the bar in Istanbul?
17. What was the nickname of Highway One between Hue and Danang?
18. What was the tall, four-foot wide box found in the individual compartment in Chapter 9?

19. What magazine was the elderly Indian man reading at the beginning of Chapter 9?
20. How high did the railway climb through the pass?
21. At what French station did the train join the Orient Express?
22. What crop did the people of Pakhtoonistan hope to derive income from after declaring their independence from Pakistan?
23. Approximately how much did Theroux's meal cost on the train through France?
24. How long had the English engineer been staying in rural Iran when Theroux met him on the train in Chapter 5?
25. Why was the cockney man going to Australia?
26. What crop did the people of Pakhtoonistan hope to derive income from after declaring their independence from Pakistan?
27. What was the name of the city where one hippie was heading to join an ashram?
28. How was the engineer preparing to convert to Islam?
29. What railway line did Theroux grow up near?
30. What was the birthplace of the Indian who grew up in Britain and left because of racism?
31. What religious figure was born in the town of Mathura?
32. What Mark Twain book did Theroux quote at the end of Chapter 10?
33. In Chapter 8, Theroux was told there was no train to which country?
34. What was the birthplace of the Indian who grew up in Britain and left because of racism?
35. In what year did Twain travel to India?
36. What railway line did Theroux grow up near?
37. What game did Theroux want to play at the Pakistani club in Chapter 7?
38. What was the greatest annoyance during the afternoon ride to Rameswaram in Chapter 13?
39. What were people using the train tracks for in Vijayawada in Chapter 12?
40. What Russian writer did Theroux read on the trip in Chapter 7?
41. At what Italian station was Duffill left behind?
42. How many rooms were in Bernard's mansion?

43. Why did the young man leaving Bangalore to go to Bangkok in Chapter 16?
44. What was the approximate population of Ceylon at the time of Chapter 15?
45. How long was the trip to Lahore?
46. Why was Theroux unable to get food at Meshed in Chapter 5?
47. Why was the official going through the train checking the IDs of civilian males?
48. Whose alleged grave site did Theroux visit in Ceylon?
49. What did one American take to deal with the Indian food and water?
50. In what town did Theroux find cheap brothels and plentiful opium in Chapter 20?
51. To what did Theroux compare the forests of Madhya Pradesh?
52. What country's guidebook did Theroux purchase at the bookstore in Osaka?
53. What is the current name of Ceylon?
54. What Japanese city did Theroux decide he would never bother visiting again?
55. Which Kipling book did Theroux refer to when describing Lahore?

4.13 Questions for Discussion

Discuss the author's preference for train travel. Why does the author prefer trains to planes and cars as means of transportation?

Discuss the differences and similarities between the neighbouring countries Turkey and Iran. Both are Muslim countries with secular regimes at this time (1973). What are the differences in the attitude of the populations of these countries?

Discuss differences and similarities between Pakistan and India. The people of Pakistan and Northern India are very similar racially and culturally; nevertheless, there are marked differences between Pakistanis and Indians. Are there noticeable differences in the author's travels in the two countries?

Discuss the author's trip over the Gokteik Viaduct. The author wants to see the Viaduct because it is a giant construction project left in the proverbial middle of nowhere and done under former British rule. Also discuss the author's comments about train lines built 50 to 100 years...

4.14 PRACTICE TEST

Multiple Choice Questions

1. How did the Tamils clean their teeth on the train in Chapter 12?
(a) With floss (b) With peeled green twigs
(c) With their fingers (d) With Western-style toothbrushes
2. What Russian writer did Theroux read on the trip in Chapter 7?
(a) Tolstoy (b) Chekhov (c) Dostoevsky (d) Gogol
3. How long was the trip to Lahore?
(a) Twelve hours (b) Twenty hours (c) Fifteen hours (d) Five hours
4. What was the name of the mountain pass between Pakistan and Afghanistan?
(a) Khana Pass (b) Khyber Pass (c) Jalalabad Pass (d) Peshawar Pass
5. What author was Theroux reading at the end of Chapter 11?
(a) Forster (b) Kipling (c) Dickens (d) Dinesen
6. In Chapter 8, Theroux was told there was no train to which country?
(a) Burma (b) Laos (c) Ceylon (d) Thailand
7. What does the frieze in the Peshawar Museum depict?
(a) The birth of Muhammad (b) The birth of Adam
(c) The birth of Jesus (d) The birth of Buddha
8. Who built the jail in Kabul in 1626?
(a) Ahmad Khan (b) Genghis Khan
(c) Tamerlane (d) King Babar
9. Which faith is holy in the city of Amritsar?
(a) Buddhism (b) Sikhism (c) Hinduism (d) Islam
10. What game did Theroux want to play at the Pakistani club in Chapter 7?
(a) Poker (b) Pool (c) Darts (d) Snooker
11. Where did many of the dentists in Simla come from?
(a) America (b) India (c) China (d) Japan
12. In Chapter 13, where was the unpleasant American monk originally from?
(a) New York City (b) Washington, D.C.
(c) Philadelphia (d) Baltimore

13. In what year did Twain travel to India?
 (a) 1890 (b) 1895 (c) 1900 (d) 1896
14. What did one American take to deal with the Indian food and water?
 (a) Milk (b) Fruit (c) Aspirin (d) Yogurt
15. What magazine was the elderly Indian man reading at the beginning of Chapter 9?
 (a) Premiere (b) Filmfare (c) Rolling Stone (d) Bollywood Today

Short Answer Questions

1. Where did Sadiq go to enjoy himself when not taking pilgrims to Mecca?
2. What religion was the ship's second mate who disliked Indians and Ceylonese?
3. What African language did Theroux hear on the train as it travelled through England?
4. What happened with the Orient Express when it went through the Alpine tunnel in Chapter 2?
5. Why was the cockney man going to Australia?

Short Essay Questions

1. Describe Mr. Gopal, the embassy liaison man showing the tourist sites to Theroux in Chapter 11.
2. Why had Sadik still not taken a pilgrimage to Mecca when he met Theroux in Chapter 4?
3. What were Theroux's impressions of the Pakistani city of Peshawar?
4. What was Molesworth's attitude toward tourism?
5. Describe the special requirements and characteristics of the Sikh religion outlined by Theroux in Chapter 8.
6. Why did Duffill appear to be so mysterious to Theroux?
7. Describe the Afghan prison conditions mentioned by Mr. Haq in Chapter 6.
8. In Theroux's view, how did the strictures of Islam affect Pakistani men?
9. Why did Theroux have an early childhood fascination with train travel?
10. Describe the Tamils as encountered by Theroux in Chapter 12.

4.15 References for Further Reading

- Header image: Collier, John, photographer. *Whiling away the time through the Deep South. On the Southern Railroad. Georgia.* Aug, 1941. Image. Retrieved from the Library of Congress, <https://www.loc.gov/item/fsa2000051409/PP/>.
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SHIVAJI UNIVERSITY, KOLHAPUR

CENTRE FOR DISTANCE AND ONLINE EDUCATION

M. A. Part-II : English

Semester-IV : Paper (CC7)

Non-Fiction in English

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(Academic Year 2023-24 onwards)

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ग.र.

(Ahu)