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## The tools of language and literature in sustainable development of the Globizen: An enquiry with special reference to English language and literature

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### Abstract

Sometimes, a language happens to be the sustainable space to integrate a multilingual existence. This is true for the language of the world at large and a nation in particular where diversity has made it imperative to use any one language in almost all correspondences. Besides any such language, its literature helps in development of the Globizen by extolling good virtues, deriding ignoble course or action and correcting societal ills. And in this Post-Colonial era, too, English is one of such languages which continue its worldwide primacy with its literature. This is not only because of its importance for economic growth of the nation and the world but it plays many roles in the Education for Sustainable Development of the Globizen too. Keeping all these in considerations, the present researcher has explored the roles English plays as a Global Language and Literature in concordance with sustainable development goals and agenda and their subsequent attainment.

**Keywords:** Language and literature, sustainable development, Globizen, English language

### Introduction

In 1957 Chomsky said, "Language is the oil that lubricates activities within any human society." Such is the importance of language to shape mankind and the world. And the inter-relationship between human beings and the world was beautifully interpreted by Derrida in 1976 and Saussure in 1978, as cited by Eagleton that "the world is a construct of language". Not only this, Postcolonial/ Post-colonial literary theorists-like Said in 1978 and Jan Mohamed in 1983, too, showed the power of language in exploring how long-lasting characterizations of nation-groups have been produced through language. Likely the concept of eco-criticism also establishes how, through language, various conceptualizations of the environment have been produced, evoking particular feelings, attitudes, perspectives and values in regard to the environment. Latest addition to this is socio-linguistic, the decisive element in negotiations and international contacts which require from the language user to be tactful and tolerant. All these concerns for language help to promote sustainability of the world. And since it is not a local issue, all sustainability related problems ought to be discussed on the macro scale which requires an internationally shared means of communication such as language which is the key to sustainable inclusion. So, the researcher, here, thinks that the global education should consider the importance of language and literature as integral as other things for sustainable development of the world.

Keeping all these roles and responsibilities in mind, English is thought to be as one of the deserving languages for the same. This is because, firstly English is nowadays predominantly spoken as an international language; it has indeed become the language of the world. Interestingly, in the *German Curriculum Framework, Education for Sustainable Development* (2016), English is identified as the most important medium of global language, although, admittedly, not the only one (p. 164). To speak in terms of India, English has taken almost the position of a national language, and we may say that English has become an Indian language which has become an invaluable legacy of the British colonial masters here. Though all the former British colonies were left with the English language on the departure of the colonial government (Sapir, 1921),

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in India English still survives and has assumed an important status, so many years after her independence too. This implies that official transactions of government, administration, trade and commerce, law and justice, instruction in the education sector, should be done in the English language. Thus English forms a key factor to sustainable development in India. *The Position Paper of the National Focus Group on Teaching of English in India (2006)* also affirms the importance of English: “English is in India today a symbol of people’s aspirations for quality in education and a fuller participation in national and international life” (p.1). In addition, we recognize the varieties of English that exist and their various relationships: English as a foreign language; a second language; a native language and the official language in places where other languages or mother tongues exist.

But it gives birth two different opinions. On the one hand we must also be aware that the dominance of English can pose a threat to linguistic minorities as English’s historical dominance in the colonizing process installs itself as a “standard” against other variants which are constituted as “impurities” (Ashcroft, Griffiths and Tiffin, 1997, p. 283). The *Global Education and Monitoring Report 2016*, in drawing our attention to the need for addressing this inequality, lists linguistic minorities among the vulnerable groups being discriminated against. On the other, we have Brathwaite (1997, p. 284) who demonstrates the vigorous success of linguistic variations of English, and the Caribbean poet and Nobel Laureate, Derek Walcott, (1986) who asserts that the “English language is nobody’s special property. It is the property of the imagination; it is the property of the language itself”.

Despite all these opinions, it is true that English is a global language – a *lingua franca*, because it offers the world a space in which we can speak to each other and build relationships across borders. It can enable the building of a global language community with a shared understanding of people and place. Therefore, the value of English for sustainable development and global education is shown in building bridges across different linguistic communities, in creating a common ground among diverse groups of people and so enabling effective communication. All these enable the development of a common understanding of sustainability too.

Not only any language, a literature too has also to do with the education and sustainable development of the global society. In this connection, the present researcher’s own words (2012) will be of great help as he said: “This role lies in the very name ‘*literature*’, the Bengali meaning of which connotes ‘*heeter sahit bartaman*’. And this deed of doing ‘*heeta*’ is reflected in the entire Medieval Bengali Literature in general and Mangal Kavya (“poems of benediction”) in particular.” Besides, Eagleton (1998) discusses the important role of English literature in shaping national and global society, like any other literature of local and global language.

### Explored areas

Here the present researcher has investigated the general importance of any language with its literature in the Global Education for Sustainable Development. And this paper has mainly explored the roles English language plays in accordance with the goals and agenda of sustainable development and their subsequent attainment. Coupled with this, the present researcher has also tried to find out the importance of English literature in shaping human mind and society of the world, just as any other literature of local and/or global language does.

### Literature Support

Anyanwu and Esther Chikaodi (2017) <sup>[1]</sup> in *The Indispensable Role of the English Language in Sustainable Development: The Nigerian Case* have introductorily refereed to some researches and prevalent issues which reveal that the world has indeed become a global world with a dominate language called the English language. English has become a unifying factor in multilingual and multicultural nations. Then he analysed Nigeria precisely where the English language occupies a unique position and consequently plays a very significant role in the formation of national values and integration of the nation state. This is owing to the fact that the country is a multilingual nation with diverse ethnic groups and cultures. Such diversity has made it imperative on the nation to use English in almost all her correspondences. Today, Nigerians have given the English language a reputable position when compared to other languages that are of native origin. Although, the ethnologue records the existence of over four hundred languages in Nigeria, the English language remains the official language of the country. The main thrust of this paper was to examine what roles the English language plays in the attainment of sustainable development goals and agenda. The paper therefore explored the roles of the English language in contemporary Nigeria in particular and the world at large and this exploration is in concordance with sustainable development goals and their subsequent attainment.

In *Language Education for Sustainable Development*, Tomasz Zygmunt (2016) <sup>[6]</sup> discussed three main related spheres of interest which are environment, economics and lastly socio-cultural activities, the component parts of which are language education, especially foreign language education. He was of the opinion that competence in the socio-linguistic field becomes the decisive element in negotiations and international contacts which require from the language user to be tactful and tolerant. Although no name of any language appeared in the paper, the attention was directed towards English as an internationally recognized language or, if necessary, any other language which might serve as a means of communication on the macro scale.

### The paper also highlighted the following important aspects

It also criticised the very fact of underestimating the socio-cultural area because of a conviction that the problems which may appear within this area can be easily solved in a natural way due to human contacts and mutual often friendly relations. At this point he mentioned that one should not forget that the final success in human contacts and mutual relations requires a reciprocally agreed and used tool of communication, in this case language. If one sees the world as a system, connecting both space and time, s/he can easily notice that such connections cannot be possible without a proper application of a means of communication and negotiation, i.e. language.

Moreover, he argued that language is a system that connects people. Language directs its users onto the pathway of culture and makes them culture consumers. In this way language users become the participants of culture by having their share in its creation (cf. Hopfinger, 1985). Undoubtedly, language behaviour and the system of message coding and transmission are culturally determined and deeply rooted in the minds of users of a given language. Therefore, both the way of thinking and expressiveness has much to do with the socio-cultural environment of the language user.

Beside this, he talked about language as an environmental element whose destruction or distortion endangers humankind in general, and an ethnic group of language users in particular. Language is alive as long as its users are, and vice versa; the extinction of an ethnic group of language users makes their language die. The need for language care and therefore culture protection was stressed by Edward Sapir and his student Benjamin Lee Whorf. In the principle of Sapir-Whorf Hypothesis of Linguistic Relativity, he asserted that we can easily see the unique nature of human language. First of all, the language uniqueness is evident in the unlimited use of language structures. This boundlessness is directly related to the speaker's linguistic competence, education, and cultural background. All these factors foster the speaker's expressiveness which, in turn, is based upon his lexicon. Moreover, lexicon, being a collection of names given to abstract ideas and physical objects present in reality and constituting the outer world of the language community users, is the evidence of the community users' attitude towards the outer world and its needs as well as dangers. Therefore, viewing Linguistic Relativity through the prism of the Sapir-Whorf Hypothesis we again find evidence of a strong interrelationship between language and culture, especially when we come across the coining of a different number of names for one and the same object functioning in many cultures and thus in languages. Language education, and especially foreign language training is in fact intercultural education, being of paramount importance to sustainability. And thus, this is just human behaviour and the power of mind which make us sensitive to values and dangers one finds in our environment, learning, simultaneously, how to protect it. Much earlier, the 19th century German philosopher Wilhelm von Humboldt also viewed human development as a sustainable process. He was also of the opinion that language completely determined thought. Hence, a fully developed thinking process makes human beings sensitive to the outer world and its needs which simultaneously become human needs. According to Humboldt's point of view, language is a living organism attributed to human nature and a purely abstract construct which suddenly developed when people were in need of using it for communication (cf. Brown, 1968). Last but not the least, he went on saying that through the use of language in negotiation and discussion we level up differences and deficits in knowledge and therefore, different perception of the outer world so characteristic of different cultures. Differences we perceive in the contemporary world are directly related to cultural differences as this is culture which creates the social order of the world in the same way as economy and politics do (Barker, 2003). Since language is an element of culture, linguistic competence as any other kind of knowledge testifies to the quality of a social or ethnic group, characteristic of a given culture and language (cf. Urry, 1995). In consequence, when a clash between two cultures and two languages appears, we witness one more need that is the need for translatability which makes us sensitive to the problem of intercultural understanding and inter-language communication.

Therefore, Zygmunt concluded that taking into consideration both the development of the individual and evolution of culture, the multiple function of language connected with perception, thinking, memory, and expression, it is clear that language plays a constitutive role in human life. Thus, having in focus the sustainable development of the individual, it is a must to concentrate on linguistic education, equipping a global village inhabitant in the linguistic instrument enabling

him to function globally and cooperate with partners all over the world (Pullen, 2015). Such an instrument makes it possible for different community members to negotiate a variety of issues, respect each other, tolerate misunderstanding, and finally reach consensus. Mastering any language is simultaneously the mastering of the culture of its users because language is the central feature of the culture of any community. It is a reflection of the thoughts, the feelings, the values, and the experiences of the community speakers. It is their expression of the way in which they view the total content – physical, spiritual, and moral – of their environment. (Finocchiaro, 1964, p. 24)

Obiegbu (2015) <sup>[3]</sup> in *The English Language and Sustainable Development in Nigeria* also opined that language and society are so much related. Their relationship cannot be underestimated. He went on saying that language is the only sustainable weapon that can bind a multilingual nation like Nigeria together. The English language occupies a very significant role in the formation of national values and integration of the Nigerian nation. More than a decade after decolonization of Nigeria, English continues to enjoy its primacy in our educational system as a medium of instruction. Economically, English language is crucial for economic growth. The fragile unity that we still enjoy in Nigeria would have been herculean without the English language. This paper pointedly exposes us to the various ways in which the English language acts as a veritable tool for sustainable development in Nigeria.

In an electronic version of book, UNESCO Bangkok, Thailand, Asia and Pacific Regional Bureau for Education (2012) discussed that the Millennium Development Goals (MDGs) are a set of shared aspirations and efforts to make the world a more equitable and sustainable place. And at the heart of the goals is the recognition that for this global initiative to be effective, all people need to be included. Here, language is one of such keys to inclusion as language is at the centre of human activity, self-expression and identity.

The book talked about the conference in Bangkok in 2010 which brought together hundreds of educators, development workers, linguists, government workers and civil society. Participants also reported that recognizing the role of languages is highly significant for work on all of the MDGs, including tackling poverty, gender inequality, HIV and AIDS and maternal and child health. The conference highlighted the followings:

1. It was observed that language is a vital tool for the achievement of the MDGs. As well as pointing to successes, the conference revealed many challenges and gaps in current understanding of the role of language in development and education, for example- ethnic minority groups speaking minority languages are disproportionately represented among the world's poor and marginalized. As progress is made in lifting other groups out of poverty, minorities are in danger of being left even further behind. Loss of language and culture is frequently accompanied by large human and social costs, including poverty, poor health, drug and alcohol abuse, family violence and suicide.
2. It was also recognized that the profound importance people place on their languages is a core insight for tackling poverty and hunger. For individuals, communities and even whole ethnic minority groups, problems regarding language contribute to perpetuating cycles of marginalization and discrimination. For countries, it excludes large portions of the population

from their right to good quality education, and it can delay economic growth and perpetuate conflict and political instability. Research has also shed useful light on how language is at the centre of culture and belief systems that contain elements that can both empower and disempower women. Ethnographic work with the participation of local communities can help raise awareness of the aspects of local languages that impact on women's situations, helping literacy and lifelong learning programmes achieve greater success.

3. It was highly felt that much work remains to be done in terms of improving the health and life prospects of vulnerable women and children. Research in South-East Asia found that many ethnic minority people identified language as a major constraint to accessing health services. For many highland minorities, the national language was in effect a "foreign language". The research concluded that, "In the health sector, patients and providers need to be able to communicate ... A health provider who does not speak the same language as the patient may have difficulties in diagnosing and curing a health problem, or in sharing health information. And without communication, it is difficult for patients to develop a sense of trust. This has negative effects on the health-seeking behaviour of the ethnic minority population." People in ethnolinguistic minority communities are especially vulnerable to HIV and AIDS, malaria and other health challenges due in part to the lack of essential information provided in their own languages, in a culturally sensitive manner and by people they trust.
4. The conference opined that at its widest, sustainable development also refers to using and managing the world's resources in the areas of the greatest cultural and linguistic diversity. Indonesia, for example, has more than 700 languages and is one of world's leading biodiversity "hotspots". Brazil, with 200 languages, is another leader in terms of plants, mammals, reptiles, birds, fish and the ecosystems that support them. The fates of thousands of ethnolinguistic minorities, their languages, and some of the world's richest environments are deeply intertwined. Sustainable development needs the participation of all groups, especially ethnolinguistic minorities who depend on healthy ecosystems for their survival and future. Yet minorities' distance from the world's centres and languages of decision-making and power makes them vulnerable to exclusion and marginalization.
5. It was also observed that language has an important part to play in minorities' participation in the development process. Researchers who focused on the importance of language for sustainable development in communities in Ivory Coast, Namibia and Indonesia have pointed out that failure to engage with the minority languages only increases minority peoples' exclusion. They highlight the positive aspects of "communicative sustainability" over the negative results of "communicative dependency" and conclude that local languages are a key resource.
6. Last but not the least, language can be a powerful tool of ICT for sharing knowledge and information in pursuit of development goals. Partnerships between public and private sectors must be strengthened to ensure equitable access to and relevance and quality of ICT for all minorities. Developing and providing materials and software in local languages fosters participation and inclusion of minorities.

## Objectives

The present researcher has set the following objectives for this paper:

- To establish the relationship of language and the Global Education for Sustainable Development, and the importance of literature in this relationship in general
- To explore the role of English language for the same as sustainable space for the Globizen
- To find out the benedictory supports of English literature in it

## Methods Used

The paper is a result of surveying the areas of the study. In the process of it, the present researcher has met the set objectives of the study by documenting the supporting literature of each and every area, both conceptually and by reviewing the same to reach concerned results followed by discussion of findings and conclusion.

## Results

The relationship of any language with the Global Education for Sustainable Development and the importance of literature in this relationship in general have been well realised and hence discussed enough in the very introduction of the study. Therefore, language performs an important role in building a nation and the world as communication, through language and literature, plays an important role in the progression of creating a sustainable way of life around the globe. As a result, people who are multilingual and multi-competent in communication strategies can have a greater appreciation for the interconnectedness of modern life around the globe. To establish the importance of this relationship here, the present researcher has referred to the Millennium Development Goals (MDGs) which are a set of shared aspirations and efforts to make the world a more equitable and sustainable place. At the heart of these goals is the recognition that for this global initiative to be effective, all people need to be included where language plays a key role. This insight brought together hundreds of educators, development workers, linguists, government workers and civil society delegates at a conference in Bangkok in 2010 to be convinced that language is a vital tool for the achievement of the MDGs. Although loss of one's language and culture may cause these large human and social costs, the genuine and global participation for these obviously relies on a two-way communication, which means engaging with the languages people actually speak or engaging people with the language the globe actually speaks. Participants also recognised that the role of languages is highly significant for tackling the issues of poverty and hunger, gender inequality and women empowerment, child-mortality and maternal and child health, and HIV, AIDS and other diseases, poor health and drug and alcohol abuse, family violence and suicide and sustainable development.

## English Language for Education and Sustainable Development

The purpose of education in any nation should be development. For this government takes many initiatives. English plays a cardinal role in education. English is the language of prestige per excellence and a firm knowledge of it is an assurance of climbing the educational ladder of success. Before development can come to a people, there must be a means of communication and language quickly comes to play. Considering the many indigenous languages present today, English, been introduced and used in the country and the world. Woolard (1998, p. 3) stated that English has advanced

as a valuable resource for international development, the associations being made are the perceived benefits to which the language can provide access because of its global status. She wrote: "...language ideologies are never about language alone, but rather, envision and enact ties of language to identity, to aesthetics, to morality, and to epistemology. Through such linkages, they underpin not only linguistic form and use but also the very notion of the person and the social group, as well as such fundamental social institutions as religious ritual, child socialization, gender relations, the nation-state, schooling, and law".

### **English Language for Economic and Sustainable Development**

English has been associated with economically development. English is the avenue to sustainable development in any nation and the world. It is a necessary prerequisite for employment or hiring a new employee. This underlines the fact that English language skills enhance business and trade, while also improving an individual's economic conditions. In India and other countries of the world, there is a motivating factor for individuals to learn English in order to obtain well-paid jobs within the most dynamic organizations and industries. Economists believe that English is crucial for economic growth, as it helps them in trade more widely on an international scale. Any country can do international businesses because we have English as our language. The international community can easily and comfortably be reached because of the prestigious language. An individual's economic empowerment is closely linked with good command of English. A wide range of business categories including the banking industry, technology, the pharmaceutical industry, and even vocational workers such as carpenters and electricians see increased need for English language skills. A salaried professional with good English language skills can earn more than someone with no English language skills. The government of most of the nations has firmly recognized that English is a key element of business communication and it is essential for attracting new investments. With government and companies pushing for far more English speaking workers, it can be expected that more individuals will view English, among other skills, as a step towards career advancement and higher pay. This is a motivating factor for individuals to learn English in order to obtain well-paid jobs within the most dynamic organizations and industries. Clearly, we all can see that prospective employees who can speak and write English well have better opportunities economically. This way, English language is a tool for sustained national development.

### **English Language for Society and Sustainable Development**

Socially, English performs an integral role as for one to socialize effectively, a mastery of the English is recommended. An individual who socializes has the wherewithal to communicate with people from the international communities. Consequently, the nation is empowered/developed through its communication with other countries. English is the key to socialization between individuals and among countries of the world. All these are very effective words for nay nation which is a multilingual/multicultural community where different languages abound. It is English that functions sometimes as a national language where there are many ethnic groups. Such groups can function effectively as one through English.

### **English Language for Unity and Peace and Sustainable Development**

Again, in the area of curbing/solving security problems, English has an integral role to play. It serves as a unifying and an integrative factor that brings people together and usher in the spirit of oneness and togetherness. The role of English in this domain should be recognized especially in the present context where the country faces a lot security challenges and other issues that border on the country. English language may serve as a tool for the restoration of sustainable development in the area of national unity and peace. Amidst the compounding complexities and wars in the country, the only language that still may emit the spirit of oneness in the world is the English language. More often than not, activities conducted in indigenous languages are seen as being ethnic or tribal, except in cultural celebrations or ethnic displays. English is equally the language of nationalism. The love of a country has to be manifested through the language that everybody can understand lest the ethnic agenda be implied. If English language is not used to express the same ideas for which he is known as a nationalist, he is seen instantly as a tribalist and not a nationalist. English is the language of authenticity in a country and we believe that with providence on our side, the English language will continue to bind us together.

### **Literature and Sustainable Development**

Asade (2000) reiterated that "Literature through language, warns people of dangerous and anti-social practices, ridicules people of mean and despicable character, criticizes such evils like - corruption, injustice, nepotism, bribery, economic and political sabotage, oppression, colonialism and neo-colonialism, dictatorship, racism or colour segregation, literary theft, money laundering, examination malpractice, cultism, armed robbery, militancy, abduction, drug peddling, human trafficking, election rigging, arson, sectarian crisis, looting, extra-judicial killing etc. Good poetry (in the sense of any creative literature), songs and music, especially those philosophical ones which extol good virtues and deride ignoble course or action are capable of correcting societal ills."

### **Ecocriticism in Literature and Sustainable Development**

David Gray (2016) has relevantly drawn the reference of Ecocriticism in literature to promote sustainable development as literature does not float above life; it has its role to play.

He quoted that ecocriticism is "the study of the relationship between literature and the physical environment", and sustainable pedagogy (or sustainable education) approaches complex cultural and ecological issues from literary and cultural studies, and education respectively (Glotfelty. 1996, p. xviii). The term ecocriticism was first coined by William Rueckert in his critical writing "Literature and Ecology: An Experiment in Ecocriticism" in 1978. Together they mean criticism of the house-the environment as represented in literature. According to Rueckert, ecocriticism applies ecology or ecological principles into the study of literature. And Lawrence Buell defines ecocriticism "as a study of the relationship between literature and the environment conducted in a spirit of commitment to environmentalist's praxis" (The Environmental Imagination, 430). Although for a long time, nature was not given due consideration by the literary critics, ecologically oriented literature pleads for a better understanding of nature in its wider significance.

### **World Eco-Literature in English and Sustainable Development**

Gray also sought to explore the ecocritical perspectives as envisaged in some select world literature as well as Indian writing in English. This environmentally oriented study of literature brings about anecological literacy among the readers who in the process become ecoconscious, thereby taking good care of Mother Nature. Ecocriticism which was synonymous with the American nature writings as well as the British Romantic literature has now gained its momentum with worldwide eco-literature. It has changed its colour from local to global perspectives in view of the present ecological crisis around the globe. The humans have only one earth to live in and we are at the brink of our forthcoming destruction unless we are careful of the blue planet.

### **American Eco-Literature and Sustainable Development**

Ecocriticism gets its inspiration from the three major American writers whose works celebrate nature as a life force, and the wilderness as manifested in America. They are Ralph Waldo Emerson (1803-1882), Margaret Fuller (1810- 1850) and Henry David Thoreau (1817-1862). Emerson had enjoyed the influence of nature in his first reflective prose narrative Nature with a non-traditional approach to nature which is popularly known as 'transcendentalism' (a theory that propounds that 'the divine' or 'god' pervades nature). He suggests that reality can be best perceived studying nature. Fuller's 'Summer on the Lake During 1843' is a Transcendental travelogue that encounters the American landscape at large and differentiates the utilitarian motives of the settlers and spiritual aesthetic aims of tourists. But it is Thoreau who is considered to be the father of ecocriticism. His 'Walden' is an autobiographical account of his two-year stay in a hut on the shore of Walden Pond. It is a classic account of dropping out of modern life and seeking to renew the self by a 'return to nature'. It has exerted a strong effect on the attitudes of its readers which changes from ego-consciousness to eco-consciousness. Besides all of them, Robert Frost, a major American poet, has made use of woods, lakes, stars, horses, etc. His poems are simple on the surface level. But if we probe deep under the surface we find that nature reveals the universal truth of human life. His 'Stopping by the Woods on a Snowy Evening' deals with the perennial beauty of nature, and the obligations of transient human life.

### **English Eco-Literature and Sustainable Development**

Ecocriticism is less developed in the UK than in the USA. Whereas the American writing celebrates nature, the British ecocritics seek to warn us of environmental threats emanating from governmental, industrial, commercial, and neo-colonial forces. Jonathan Bate's 'The Song of the Earth' argues that colonialism and deforestation have frequently gone together. His 'Romantic Ecology' re-evaluates the poetry of William Wordsworth in the context of pastoral tradition in English. Here Bate explores the politics of poetry and argues that Wordsworth is the earliest of ecocritics. Raymond Williams' 'Country and the City' shows a striking contrast between the country and city life. William here represents country life as the hub of modernity, a quintessential place of loneliness. Lawrence Coupe's 'The Green Studies Readers' is a comprehensive selection of critical texts which addresses the connection between ecology, culture, and literature. In short, it is a valid source and a useful entry into Green Literature as it provides a huge amount of sources to be used for research.

### **Indian Eco-Literature and Sustainable Development**

Indian philosophy is rich in ecological thought since Veda which paid equal importance to all organisms. India is also a land of rich biodiversity. From the Himalayas of North to Kanyakumari of South, from the Bay of Bengal of East to the Arabian Sea on the West, the country has versatile physical surroundings leaving a deep impact on human beings. Literature is not apart from that. A good number of writers deal with ecocritical texts. Ecocritical perspectives may be best perceived in the writings of Nobel Laureate Rabindranath Tagore who founded Viswa Varati at Shantiniketan far from madding crowd. His 'Rakta Karabi' and 'Muktadhara' are the best examples of ecocritical texts where he denounces human atrocities against nature. His ecocritical poems include "The Tame Bird was in a Cage" (The caged bird has even forgotten how to sing) and "I plucked you Flower" (The human feel that plucking flowers is their own right. Nature is not a silent spectator. One day it will react. It would not be just a thorn-prick but can be a mighty tsunami. The human should be careful about this). Anita Desai's 'Fire on the Mountains' is a good example of ecocritical text dealing with the problem of animal killing, population explosion, moral degradation of man -all causing a threat to the ecology symbolized by frequent fire in the forest. Kamala Markandaya's 'Nectar in a Sieve' represents Nature as a destroyer and preserver of life. The novelist here has shown how the evils of industrialization spoil the sweet harmony of a peasant's life. Arundhati Roy's 'The God of Small Things' is a portrayal of exploitation of nature, by human beings in the name of progress and modernization which is a dominant theme of the novel. The authoress here has shown her keen awareness of today's pressing environmental issues. The novelist in this novel has raised her voice for the environment, which is now under a great threat of pollution. In this novel, she not only exposes the massive degradation of nature but also reflects on the reason behind its dehumanization. Ruskin Bond's 'No Room for a Leopard' presents the pathetic condition of the animals after deforestation. 'The Tree Lover', 'The Cherry Tree', 'All Creatures Great and Small' and many others are all about the chain which binds man and nature, as in the chain of the ecosystem, showing interdependence. Kiran Desai in her 'Hullabaloo in the Guava Orchard' is critical of the hectic town life, having dissatisfied of which the protagonist takes refuge in the Guava Orchard. In her 'The Inheritance of Loss' the novelist shows how Kanchenjunga pays for the brutality of human aggression. Ecocriticism here gets a political dimension in the novel when an un-estimated loss occurred due to Nepali insurgency causing a lot of damage to human life, animals and the serene beauty of nature. Amitav Ghosh's 'The Hungry Tide' is a powerful ecocritical text as the novel underscores environmentally and socially oppressive system harboured by humans. The delta of the Sundarbans has been presented as the destroyer and preserver of life. The novel faithfully depicts the state sponsored terrorism to evict the dispossessed Bengali Refugees settled at Marichjhapi. In her Stolen Harvest, a nice example of ecocritical text, Bandana Shiva (an Indian environmental activist turned ecocritic) denounces the bio-piracy of the west in the name of patents from the poor countries. Thus, she shows that colonization is not a matter of the past; it is still very much alive. According to her, industrial agriculture has not produced more food; it has destroyed the diverse sources of food. Thus, she gave a neocolonial dimension to ecocriticism. Suresh Frederick (Associate Professor, Bishop Heber College, Tamil Nadu) in his article 'Suicidal Motive' studies animals and birds like-

squirrels and sparrows who usually love to live near human habitation and help in ecological balance. But the unhealthy practices of human beings threaten their very survival. Nirmaldasan (an Assistant Professor of SRM School of Journalism, Tamil Nadu) along with Nirmal Selvamony, (a Reader in English, Madras Christian College, Chennai) has made notable contributions to 'Oikopoetics' which means the poetics of the 'Oikos' or habitat consisting of the spirits, humans, nature and culture particular to it. His first volume of verse entitled 'An Eaglet in the Skies' (1996) is the joy of creation, a joy much akin to an eaglet that has learned to fly. Among her notable contribution to the field of ecocriticism, mention may be made of 'Tomorrow's Biodiversity', 'Soil Not Oil', 'Staying Alive', 'Ecofeminism', 'Violence of the Green Revolution', 'Water Wars', 'Biopiracy', 'Making Peace with the Earth' and the like.

Ecocriticism as an academic discipline arose rather late in India. Ecocriticism in India is now in its second phase, which propagates the amalgamation of the first wave and the second wave as proposed by Lawrence Buell. While the first phase of Ecocriticism promoted regional understanding of ecology, the second phase witnesses Ecocriticism as an organized movement moving towards a global concern.

### Conclusion

To speak in terms of our country, Indians would have wanted to have one of the ethnic languages to be recognized as the official language. But the multiplicity of the languages poses a problem to the ethnic conscious Indians. The situation is a very difficult one. The reason is that each language has a geographical boundary which sees her language as a mark of social identity. The selection of one as a national language over others would bring in disagreement. The truth is that "no ethnic group wants to be subservient to another ethnic language because the promotion of the ethnic language connotes the promotion of the corresponding ethnic group itself". The English language, therefore, has come to stay in India and has established itself as the language of upward mobility in the country.

Summarily, the English Language and Literature is an indispensable tool for national unity, integration and global communication. It plays a pivotal role in the attainment of sustainable developmental goals. The English language and literature is the language and literature of Education; it helps in economic empowerment; it is the avenue to sustainable development. English is equally the language of nationalism. It plays a significant role in almost all spheres of human endeavour, be it in education, politics, the judiciary, administration, economics, religion, government, business and legislation. Besides, if it is to create a system or an idea that is sustainable which means that one can keep going indefinitely into the future, the English language becomes a key factor to unending development in India in the areas of education, economic empowerment and national unity.

If one considers and understand all these, a citizen of any society or state or nation can be a responsible and effective Globizen who can reorient her/his image which can infer superiority to her/himself to say, "Jini Randhen Tini Chul O Bandhan". If done otherwise, others will be alien to her/him who at that moment may be one with the following song:

"...Tomar aakash chhonya bari  
Aami paina chhunte tomay  
Aamar aekla lage varee..."

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