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Ethnic Relations and the Media - A Study of the Malaysian Situation

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Abstract

This paper examines ethnic relations in multi racial Malaysia. Since independence from Great Britain in 1957, it is a well acknowledged fact that Malaysia has maintained a relatively long record of political stability and minimum experiences of ethnic unrest. However, it is hypothesized that beneath the surface of stability and a model multi racial *bonhomie*, tensions have existed because in October and November 2007, organized street demonstrations erupted in Kuala Lumpur, the capital city of Malaysia.

Malaysians have been subject to a number of laws since independence that restrict freedom of the press, freedom of speech and freedom to gather freely. This study further hypothesizes that the outcome of the 12th Malaysian elections held on 8 March 2008 shows that the Malaysian citizenry is now ready for a government that respects them and nurtures them rather than one that imposes fear through a set of draconian laws that have the power to jail without trial.

This study analyses relevant media articles (from December 2007 to April 2008) that touched on ethnic relations in order to examine the state of ethnic relations in Malaysia. For this paper a semantic analysis of the content of media articles was carried out to

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examine the rhetoric of politicians when handling ethnic relations. The study also looks at how the media itself handles issues relating to the various races living in Malaysia.

Findings from the analysis of newspaper articles show that there are underlying tensions among the various ethnic groups. The reasons for such tensions are discussed in the paper.

Keywords: discourse analysis, ethnic relations, content analysis

1.0 Introduction

This paper examines ethnic relations in multi racial Malaysia. Since independence from Great Britain in 1957, it is a well acknowledged fact that 'Malaysia has maintained a relatively long record of political stability and minimum experiences of ethnic unrest' (Mohammed, 2005:2). Brown (2004) further goes on to say that Malaysia is widely accepted as a country which has been uniquely successful in managing and containing ethnic conflict in a post-colonial context against expectations. In comparing the records of Malaysia and Ceylon/Sri Lanka, for instance, Horowitz (1989), further claims that in the post-colonial era, expectations were that countries such as Sri Lanka would remain peaceful, whilst Malaysia will not be so. History has proven that the reverse is true.

However, it is hypothesized that beneath the surface of stability and a model multi racial *bonhomie*, tensions have existed because in October and November 2007, organized street demonstrations erupted in Kuala Lumpur. These demonstrations called the BERSIH (meaning clean in Malay) and HINDRAF (Hindu Rights Action Force) rallies demolished the frequently touted happy multi-racial Malaysian Dream State. This study further hypothesizes that the outcome of the 12th Malaysian elections held on 8 March 2008 shows that the Malaysian citizenry is now ready for a government that respects them and nurtures them rather than one that imposes fear through a set of draconian laws that have the power to jail without trial.

The type of democracy adopted in Malaysia since independence, while modeled along western liberal ideas which enshrine basic freedoms of speech, religion, assembly etc., also engages a range of repressive machinery that is at odds with democratic ideals so much so that few if any observers would describe the country as a fully functioning democracy (Brown, Siti and Wan Muda, 2004). Several problematic areas exist which hinder the democratic process. These include, other than the repressive legislation mentioned above, the control of the Judiciary by the Executive, amendments to the constitution by a government that has consistently held a two thirds majority in parliament as and when it sees fit, status of Islam as official religion, special rights and privileges of Malays and citizenship rights of the non-Malays.

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This paper attempts to analyze ethnic relations in Malaysia through the examination of media reports from a daily mainstream newspaper called, *The Star*. One of the uphill battles faced by newspapers in Malaysia is the Printing Presses and Publications Act which gives the government the right to close down a paper in the interests of national security. Newspapers are obliged to renew their license to publish annually. This successfully implements self censorship on the part of newspapers which, understandably desire to keep their license to publish and therefore try not to get on the wrong side of the government.

2.0 Background to the Study

In the following sections, the political scene in Malaysia is examined and studied. Then the issue of the analysis of political rhetoric is discussed and finally related studies are examined to provide a background to this study.

2.1 The Political Scene in Malaysia

Since independence in 1957, Malaysia's ruling government comprised of a triumvirate of parties drawn along ethnic lines following a notorious 'bargain' (Brown, Siti and Wan Muda, 2004:3) made with the British so that the Malays retained political dominance in return for basic guarantees for Chinese business activities. This effectively left out the small but significant Indians and the non-Malay *Bumiputras* from the East Malaysian states of Sabah and Sarawak without political or economic powers (Mohamad, 2005).

While the country has mostly been perceived as a poster child for multi racial harmony (this was based on a pact made among political elites along ethnic lines), underlying tensions have existed over the preferential New Economic Policy which was implemented in 1971 to give preferential treatment to *Bumiputras* thus creating inequality and the lack of a level playing field for non- *Bumiputras.*

The General Election in 1969 is a very significant event that has had repercussions for decades to follow. The coalition of parties drawn along ethnic lines, the Alliance Party, made up of: the United Malay National Organisation (UMNO) the Malaysian Chinese Association (MCA) and the Malaysian Indian Congress (MIC) performed very badly (gaining less than 50% of the vote) losing key states due to the lack of support from urban Chinese. This resulted in racial riots for three days beginning 13 May 1969. A state of emergency was declared suspending parliament and the country was run through a National Operations Council till February 1971 (Brown, Siti and Wan Muda, 2004).

The country has been, since then, been ruled with an iron hand inhibiting dissent through legislation that prevents public gatherings, debates, the formation of societies and organisations seen as non-compliant and free speech. This has been made possible not only through the use of draconian laws (see 1.0) but also through a very compliant

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Judiciary and Press who are controlled by the government. Following the May 1969 riots, the Federal Constitution was amended to designate certain issues considered 'sensitive' to the security of the nation thus effectively prohibiting criticism of the government and punishing perpetrators of 'sensitive' issues to be dealt with machinery such as the Sedition Act.

In October and November of 2007, two groups rallied for a range of causes. The first called themselves 'BERSIH' was a group of concerned Malaysians who marched for a clean and free elections and the eradication of corruption. The second organised by an Indian movement called 'HINDRAF' protested the poor and unequal treatment of Indians and the demolition of Hindu temples. Both rallies were dealt with strongly by the Police who used water cannons and tear gas to break up the rallies. Several HINDRAF leaders have been jailed under the ISA Act, which allows detention without trial.

3.0 Methodology

The research for this study involved relevant media articles that touched on ethnic relations in order to examine the state of ethnic relations in Malaysia. In the light of research by Mohammad (2005) and Brown (2004) both of which state that management of ethnic conflict in Malaysia has been touted as successful, certain events say that the case is otherwise.

Recent public rallies staged by HINDRAF and BERSIH suggest that perhaps ethnic relations in Malaysia has been artificially managed through laws such as the Internal Security Act, The Police Act, The Printing Presses and Publications Act which prohibit talk that could give rise to ethnic tension. The question that begs an answer is: Is there ethnic tension in Malaysia? If so what are the reasons for such tension?

This study will use critical discourse analysis, which explains links between language use and power. Language of the media and the consumption of the meaning in language in a society are inter-related (Richardson, 2007). Discourse analysis explains how explicitly language users relate context and text (Van Dijk, 1993). The press more often than not has categories that place current events in their political, social or historical context. In addition to this, in many cases, through its language and other capacities (for example, page make-up), the media plays an instrumental role in countering an opposition ideology, as a potent strategy (Van Dijk, 1993). Therefore, language and symbols play a very important role in both media as well as the society that read and forms meanings from it and language is central to the process by which meaning is produced (Hall, 2001).

Cap (2004) says that more than any other kind of discourse analysis, it is the study of political discourse that seems to invite necessarily cross-disciplinary considerations, involving contributions from such disciplines as political science, sociology, (social) psychology and anthropology. The study of language used by the media by politicians

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especially can give an insight into the speaker's use of language and it can count as a potent determinant of what the addressee thinks and, subsequently, does. And vice versa: it could possibly constitute an effective constraint on what the addressee should not think and do as well.

Content analysis is a technique of gathering and analyzing the content of text. (Neuman, 2003). The content can be words, meanings, pictures, symbols, ideas, themes, or any messages that can be communicated. A number of analyses attempt to relate certain characteristics of the message of a given body of content. These forms have been used in some studies that test hypotheses of form (Wimmer and Dominick, 2003). Fundamentally the technique involves analyzing the content and hence evaluating the content of communication. (Jackson-Beeck, 2003).

For this paper, a semantic analysis of content of media articles was carried out (Babbie, 2004). Here the underlying implicit meaning in the content was analyzed. The coding system is based on several issues that involved ethnic unrest. This method is best used for tapping underlying meaning of communication, because people communicate meaning in many implicit ways that depend on content, and not just on specific words. (Neuman, 2003).

4.0 Findings

In order to find answers to the question of whether ethnic relations in multi-racial Malaysia need to be addressed, the mainstream newspaper, *The Star*, was referred to and several articles were identified from December 2007 to May 2008. These articles were chosen on the basis that they discussed or reported on issues that touched on ethnic problems or relations in the country.

The articles were analyzed for terms or words that showed a problematic area that needed to be addressed. This is exemplified in Tables 1 and 2. The analysis was carried out in two ways. Firstly, as shown in Table 1, statements or phrases, uttered by people in power, signifying an ethnic problem, were identified based on meanings derived from these phrases and the problems that they implied. Secondly, headlines of articles that were solely connected to the wooing of the public for the 7th General Elections that were held on 8 March, 2008, were examined to analyze them in connection with racially motivated politics.

On examination of both Tables 1 and 2, four problems related to ethnic relations were identified. They are:

1. Religion
2. Malay special rights
3. Politics and the race card

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4. Equal opportunities

4.1 Religion and Ethnic Conflict

Religion plays an important part in ethnic conflict in Malaysia, mainly because Islam is the religion of the majority race, i.e., the Malays. The system governing religious issues such as marriages and divorces are two-fold. The Muslims are governed by the Syariah Courts while non-Muslims adhere to Civil Law. Problems inevitable arise when cross religious unions occur.

In Malaysia, a non-Muslim who wishes to marry a Muslim is expected to compulsorily convert to Islam. Further issues arise when a non-Muslim who already has a non-Muslim spouse and perhaps even children through a civil law union decides to marry a Muslim spouse. A lack of bridging laws between the Syariah and Civil courts has resulted in much conflict between Muslim and non-Muslims.

Examples can be seen from Table 1 (No.7) where a non-Muslim spouse of a man who had married a second wife according to Muslim rites was told that her civil marriage was automatically 'nullified' as soon as her husband had embraced Islam. This brings about tensions between people of different religious backgrounds as non-Muslims feel that they have no security in Civil law marriages if the Syariah can automatically nullify their marriages and bastardize their children.

Another instance (No.4) of religious tension was when a Catholic weekly newsletter was served with injunction papers 'prohibiting' the use of the word 'Allah' to describe God as it was felt that the word 'Allah' can only be applied to the Muslim God.

Further examples of religious tensions have been the questionable conversion to Islam of people who were in hospital. Deceased bodies of non-Muslims were taken away by the Islamic Affairs Department claiming that they had converted to Islam and therefore the burial would be according to Islamic rites. An example is No.6, where the Chinese non-Muslim widow of an allegedly converted Muslim man alleged 'discrepancies in the conversion papers' that would not be investigated by the Muslim authorities.

Another example is No.5 where a top Islamic official felt that the license given to a Chinese woman who wanted to reconvert back to Buddhism from Islam was short sighted and that 'the religious council should have been more responsible in giving guidance and counseling to Muslim converts to ensure such incidents do not occur'.

Perhaps the incident that most questioned ethnic harmony in Malaysia is the HINDRAF rally that took place in September 2007. A group of disgruntled Hindus held a peaceful rally to protest unfair treatment to the Indians and Hindus in particular. They were dispersed with water cannons and tear gas and later labeled as extremists. Rhetoric by

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people in power in government has been harsh. Leaders proclaim that claims by HINDRAF leaders 'deceive the Indians that they are an exploited race' (No.1) and that their actions have 'tarnished the image of the country' (No.2) and claims that 'a temple had been destroyed' (No. 3) are all 'lies (No.1).

The Home Minister explains harsh actions taken against HINDRAF leaders (who were jailed under the Internal Security Act) by claiming 'we cannot wait for people to *incite racial and religious feelings* that can lead to problems' (No. 13).

It was obvious that, during the election campaigns by the ruling parties, religious issues (considered very sensitive) were addressed to pacify the Indian public. They were informed that the ruling government was aware of these issues and that they are still the best people to handle these issues (No. 27 and 49 in Table 2). The Prime Minister is quoted as saying, "We will solve woes faced by Indians" (No.27), while another says that 'Barisan Nasional is making inroads into Indian-populated areas in the Merbok constituency to explain the country's current affairs'. Here, *current affairs* refers to the state of unhappiness that had erupted among Indians especially with regard to religious issues. These news stories and headlines are testament to the fact that religion plays an important part in ethnic conflict.

4.2   Malay Rights and Ethnic Conflict

Another potential source of conflict among the races in Malaysia is the issue of the special rights of Malays which were enforced through a set of pro-Malay policies through state interventionism that the New Economic Policy made possible (Brown, Siti and Wan Muda, 2004). These have caused much debate in Malaysia in recent times with statements made by royalty such as the Kelantan Crown Prince who advised Malaysians that 'It is *not appropriate* for the other races to demand equal rights and privileges' (No.12, Table 1) and that 'the special rights of Malays *should not be questioned'* (No.10).

Even the Federation of Malaysian Writers Associations (Gapena) President issued a statement to the effect that 'our stand is that Malaysia's existence is founded on the principle of *Kedaulatan Melayu (Malay sovereignty)*. Such statement made by important personalities such as the Malay royalty has eroded ethnic relations to the extent that even the leader of a component party (No.11) of the ruling coalition the Barisan National said 'that *no one race should feel superior or inferior* in this country'. It is important to note that while he did not openly state that the Malays should not be considered superior, he said that *no one race* should be *inferior or superior.*

It is also common to find leaders threatening to sue one another for making derogatory statements against one race or the other as exemplified in No.8 'Khairy Jamaluddin will sue Gobind Singh Deo (opposition party member – an Indian) after the general election

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because … he alleged that the Umno Youth deputy chief had *insulted the Indian community.*

4.3   Politics and the Race Card

Since the premiership of Abdullah Badawi, there has been less stringent regulations for the mainstream media compared to the premiership of Mahathir Mohamad. This has resulted in greater outcry against the lack of equal opportunity. In previous times, draconian laws such as the Internal Security Act were used ruthlessly against any public display of raising race issues or questioning of Malay rights. The fact that race is used as a political ploy confirms that racial insecurities exist in Malaysia and that they need to be attended to diligently and sensitively in order to preserve racial harmony.

This has resulted in leaders openly expressing these issues especially in news reports coming up to the general elections that were held on 8 March 2008. Electioneering tactics often included statements by component parties (based along racial lines). The ruling Barisan Nasional often made statements to show that they were better than the multi-racial parties that were growing in importance such as the Democractic Action Party (DAP) and the Pakatan Rakyat (PKR).

An East Malaysian party (SUPP) leader warned the ethnic Chinese community (No.23, Table 1) 'The Chinese in Sarawak are at *risk of losing* their only representative in the Federal Cabinet if the Sarawak United People's Party (SUPP) suffers *devastating defeats* in key urban parliamentary constituencies like Miri' while another Chinese party leader (no. 28, Table 1) asked the voting public, '*Who will be the loser?* This is certainly *undesirabl*e as *less Chinese representation* in the Government will only result in a *weaker voice* for the Chinese in the Government and the Cabinet'.

Further compelling arguments posed included a Chinese based party leader (of the ruling coalition) telling off a multi-racial party leader (No.23, Table 1) that 'It's action that counts, *effective* action to bring development for the people is what counts, and not mere words'.

Further pre-election rhetoric includes that by the ruling coalition parties trying to drum up support for racial harmony which they claim to have had through their rule. These include statements by the Indian component party of the ruling coalition the Malaysian Indian Congress (MIC) making press statements (No.1, Table 2) such as 'MIC to woo 250,000 non-members (*from PKR)*, (No.11, Table 2), 'Samy: Indians can count on MIC*'* (No.10, Table 1), 'Don't vote with emotions, Indians urged' (No.13, Table 2). Even Prime Minister Abdullah Abdullah (No.27, Table 2) promised, 'We will solve woes faced by Indians' and pledged   'Help for Indians in Bukit Bintang' (No.33, Table 2).

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Even non-Indian Barisan member parties, the Chinese especially, went all out to capture Indian voters as seen in (No.36, Table 2) 'Dr Teng woos Batu Kawan voters in Tamil' while (No.49, Table 1) we see the Barisan 'Making inroads in 'Indian' areas- Barisan Nasional is making inroads into Indian-populated areas in the Merbok constituency to explain the country's current affairs' ostensibly to explain the recent problems with HINDRAF.

In No.47 (Table 2) Chinese leaders are shown to be paying attention to Indian needs as in 'Ulu Temiang temple in need of funds'. It touches on how non-Hindu devotees Barisan Nasional candidates for the Lobak and Temiang state assembly seats, Siow Koi Voon and Jason Lee Kee Chong 'visited the temple recently and took part in special prayers conducted to wish them well for the elections'.

Other election promises included (No.18, Table 1) 'support signed by the three community leaders' meaning that even if minority communities had little power, they were 'fortunate to have a government that *promised to take care of all citizens irrespective of race or religion'*

The Chinese community was also assured of equal opportunities through the Malay and Chinese parties to show that the Barisan National government is capable of ensuring the welfare of all Malaysians. An example is (No.14, Table 2) 'Army to have recruitment ads in Chinese media' to allay popular beliefs that the country is not recruiting non-Malays into security positions that require the carrying of arms.

'Battle for Chinese heartland - an exciting one with Barisan unveiling a "*comprehensive conservation plan"* for a more 'liveable' Tanjung' (No.19, Table 23) shows that the BN has the Chinese community at heart while in No.29 (Table 2) Foochow clansmen were 'urged to back BN' and that they must 'rally behind the Barisan Nasional as they owe their success in commerce and trade to the ruling government'. No.40 (Table 2) is an example of how the Chinese are told that 'MCA is the future of Kinta Valley' by MCA man Ong Ka Chuan. He further says in No.54 (Table 2) 'Don't split your votes-we are working hard to make sure *the community is looked after within the concept of power-sharing* with the other races'. The message is that it is the MCA which sticks with the community and delivers results.

Other communities are not left out of electioneering tactics which play the race card, especially the East Malaysian bumiputras of Kadazan, Iban and other ethnic groups. This can be seen in No. 53 (Table 2) where 'Barisan Nasional looks set for a runaway victory in the Dayak and Malay-Melanau-predominant constituencies'. This ostensibly is because they are the ones who can stand up deliver compared to any new or multi racial party.

4.4 Equal Opportunities and Ethnic Conflict

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After the election, though, there was still talk of inequalities in the power sharing concept that was promised during the elections. An ethnic Indian leader is quoted as saying that all Malaysians should be provided with equal opportunities 'in securing government contracts, business licenses, and seats in higher education institutions' (No.17, Table 1) while the Chinese Penang Chief Minister says that 'The people want *open tender system. Even the Class F contractors are all Malays*' (No. 21, Table 1). The Malay Home Minister (No.19, Table 1) agrees that 'the Chinese community *is not happy*' but what can he do about it, because (No.20, Table 1) *'Unfortunately,* when you start to talk of the NEP, *it's about the Malays'*.

Even a brief glance at the rhetoric that is seen daily in the newspapers is enough to show that while Malaysia is not in the midst of open physical racial conflict, the undertones are there to show that ethnic relations between the various races could really be better than what it is now.

Table 1

Area of unrest	No.	Date	Person making statement	Community referred to	Statement/phrase signifying ethnic problem
Religion	1	2/12/2007	Prime Minister	Hindu Indians	The allegations are all lies to *deceive* the Indians that they are an *exploited race*.
Religion	2	2/12/2007	Deputy Prime Minister	Hindu Indians	The move by Hindu Rights Action Force leaders to take their issues overseas will only *tarnish the image* of the country internationally
Religion	3	2.12.2007	Prime Minister	Hindu Indians	no truth to the claims in the Hindraf memorandum that a Government-backed *extremist group had*

					destroyed a temple in Kampung Jawa
Religion	4	7/5/2008	Archbishop of Kuala Lumpur	Christians of all races	applying for leave for a judicial review against the *Government's decision prohibiting* a Catholic weekly to use the word "Allah".
Conversion back to Buddhism	5	10/5/2008	State Religious Affairs Committee Chairman	Non-Muslims	The religious *council should have been more responsible in giving guidance* and counselling to Muslim converts to *ensure such incidents do not occur,"*
Contest of religious conversion to Islam	6	29/1/2008	Widow of alleged Chinese Muslim convert	Non-Muslim	application claiming there were *discrepancies in the deceased's conversion papers.*
Issues relating to conversion to Islam	7	20/9/2007	Syariah Court Counsel	Non-Muslim wives	The civil marriage between a woman and her husband *becomes nullified* under *Hukum Syarak* upon the latter's conversion to Islam
Race relations	8	3/3/2008	UMNO Youth leader	Indians	Khairy Jamaluddin will sue Gobind Singh Deo after the

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					general election because ..he alleged that the Umno Youth deputy chief had *insulted the Indian community.*
Malay rights	9	11/5/2008	Federation of Malaysian Writers Associations (Gapena) president	Non-Malays	our stand is that Malaysia's existence is founded on the principle of *Kedaulatan Melayu (Malay sovereignty),*
Malay rights	10	11/5/2008	Crown Prince of Kelantan	Non-Malays	*the special rights of Malays should* not be questioned
Malay rights	11	11/5/2008	MCA President	All	"It follows that *no one race should feel superior or inferior* in this country
Malay rights	12	11/5/2008	Tengku Mahkota of Kelantan	Non-Malays	"It is *not appropriate* for the other races to demand equal *rights and privileges*
Race and Religion	13	4/4/2008	Home Minister	All	"We cannot wait for people to *incite racial and religious feelings* that can lead to problems
Citizenship obligations	14	11/5/2008	Muar MP Razali Ibrahim.	Non-Malays	This includes a *willingness* to wear the *songkok, not fighting for mother-tongue classes,*
Politics and race	15	11/3/2008	Star Editor	Chinese/Indian/ Malay	For sure, there should be *no fanning of*

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					communal sentiments.
Closure of Tamil Paper	16	18/4/2008	Star Deputy Editor	Indians	The paper's closure is being seen as yet another *regrettable episode of gross insensitivity to the grouses* of the Indian community,
Equal Opportunities	17	11/3/2008	Indian Social Welfare Secretary of Seberang Prai	Indian/Chinese	Chinese, Malays and Indians, should be given *equal opportunities*, especially in securing government contracts, business licences, and seats in higher education institutions.
Equal Opportunities	18	21/5/2008	ISA detainee/ Assemblyman for Selangor	Indian/Chinese	pledged to continue to raise matters of public interest and fight *for justice for all, irrespective of race and religion* without fear or favour
Equal Opportunities	19	8/4/2008	Home Minister	Chinese	The Chinese community *is not happy* with the police
Equal Opportunities	20	8/4/2008	Home Minister	Malays	*Unfortunately,* when you start to talk of the NEP,

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					it's about the Malays
Equal Opportunities	21	2/4/2008	Penang Chief Minister	Non-Malays	The people want *open tender system. E*ven the Class F contractors who *are all Malays…*
Race and politics	22	29/2/2008	MCA Youth vice-chairman Chew Kok Woh	Chinese	"You can shout and bang tables but the fact is that the *voices of the community can only be heard inside the Cabinet*. The community *must understand the realities."*
Race and politics	23	29/2/2008	Buntong Tiger Datuk Yik Phooi Hong (MCA) to his opponent M. Kulasegaran (DAP)	Chinese	It's action that counts, EFFECTIVE action to bring development for the people is what counts, and not mere words -
Race and politics	24	2/3/2008	Sharizat –MP for Bangsar	Malays	New Dimension to urban voting – urban Malays in Pantai Dalam. I *asked my conscience* if I have *served my community* well. The answer is yes
Race and politics	25	2/3/2008	Hisham, resident in Pantai Dalam	All races	Personally, I think Barisan will win because Bangsar, *Malays are conservative*. When it comes to the crunch, so are

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Category	No.	Date		Race		Quote
						the *Chinese and Indians,"*
Race and politics	26	2/3/2008	Rashidah Abdul Rahman,	All races		They will vote for Barisan, as it has given them *stability*
Race and politics	27	3/3/2008	Party president Tan Sri Dr George Chan Hong Nam	Chinese		The Chinese in Sarawak are at *risk of losing* their only representative in the Federal Cabinet if the Sarawak United People's Party (SUPP) suffers *devastating defeats* in key urban parliamentary constituencies like Miri, warned.
Race and politics	28	6/3/2008	MCA President Ong Ka Ting	Chinese		*Who will be the loser?* This is certainly *undesirabl*e as *less Chinese representation* in the Government will only result in a *weaker voice* for the Chinese in the Government and the Cabinet.

Table 2 (Headlines)

Category	No.	Headlines	Date
Race	1	MIC to woo 250,000 non-members (*from PKR*)	25/2/2008
Racial harmony	2	Gentleman's fight in the offing (*between parties*)	25/2/2008
Racial harmony	3	Zam striving for BN clean sweep in Sg Petani (*from multi-racial party*)	25/2/2008

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Equal opportunity	4	Bayan poised for more action *(between single race and multi racial party)*	26/2/2008
Race	5	Applause for newcomer who speaks in Mandarin *(non Chinese)*	26/2/2008
Race	6	Voters' requests concern local issues *(along racial lines)*	26/2/2008
Racial harmony	7	Three dialysis machines for centre courtesy of members of the Perak MCA *(to show that MCA caters to all)*	26/2/2008
Racial harmony	8	Grants for NGOs, schools and temples, said Barisan Nasional had so far kept its promises to the people.(1 mil)	26/2/2008
Gender	9	Being chosen a bonus for Gemas' first woman candidate	26/2/2008
Race	10	Samy: Indians can count on MIC *(MIC for Indians)*	27/2/2008
Multi racial harmony	11	Minority groups back Wong -support signed by the three community leaders, stated that the minorities had no political strength but felt fortunate to have a government that promised to take care of all citizens irrespective of race or religion	28/2/2008
Race	12	The Indians are behind us, says Ch'ng- S'gor MCA	29/2/2008
R ace	13	Don't vote with emotions, Indians urged	29/2/2008
Race	14	Army to have recruitment ads in Chinese media	1/3/2008
Multi racial politics	15	Barisan going all out to retain all four Raub seats	1/3/2008
Gender	16	Azalina: BN knows women are capable *(unlike Muslim PAS)*	1/3/2008
Race	17	Boost for Tamil schools Puchong	1/3/2008
Race	18	Farmers to receive RM800m incentives annually	1/3/2008
Race	19	Battle for Chinese heartland - an exciting one with Barisan unveiling a "comprehensive conservation plan" for a more 'liveable' Tanjung.	1/3/2008
Gender and morality	20	Good government like a good wife	1/3/2008
Gender	21	BN women who make history	1/3/2008
Race	22	Lee's catchy slogan for the polls SAMSENG po pi - that is the catchy Hokkien slogan Pengkalan Kota incumbent assemblyman Lee Hack Teik is changing these days.	1/3/2008
Race	23	Sikhs pledge support for BN	2/3/2008

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Race	24	RM400,000 for associations, NGOs(Chinese)	2/3/2008
Race	25	MCA's 12 candidates to help Negri become developed	3/3/2008
Multi racial promises	26	BN can retain Skudai and Bantayan	3/3/2008
Race	27	Abdullah: We will solve woes faced by Indians	3/3/2008
Race	28	Saying it out loud and clear for BN candidate (23 Chinese temples)	3/3/2008
Race	29	.Foochow clansmen urged to back BN- must rally behind the Barisan Nasional as they owe their success in commerce and trade to the ruling government	3/3/2008
Race	30	A virtual unknown at Felda scheme –Ong Ka Chuan – good voting for Ah Chuan "could not go wrong" because he was Prime Minister Datuk Seri Abdullah Ahmad Badawi's choice for the Tanjung Malim parliamentary seat. "The Government has done a lot for us Felda folks. Life is very much easier compared to the pioneering days," she added.	3/3/2008
Race	31	Orang asli performance captures heart of incumbent(Ease Malaysia issues)	3/3/2008
Race	32	Preserve your voice in Cabinet, says Chan (East Malaysia)	3/3/2008
Race	33	Help for Indians in Bukit Bintang	4/3/2008
Race	34	Putting the shine back in Kinta Valley – if MCA is voted to power.	4/3/2008
Race	35	MCA man is no pushover, newcomer at Sitiawan has great potential, I am not scared of losing. We will try to strike back. This is probably the edge I have over my opponent Ngeh. I live here. I am always available," he said.	4/3/2008
Race	36	Dr Teng woos Batu Kawan voters in Tamil	4/3/2008
Race	37	Exciting battle to watch out for "I will not make promises I cannot deliver(Lumut)Picture pro – BN with Malay leader	4/3/2008
Race	38	Negri Sembilan MCA unfazed by opposition's tactics	/2008
Race	39	Chinese and Indian communities rally behind FT Barisan chairman.FT BN chairman Datuk Seri Zulhasnan Rafique's speeches are short and sweet. His words are politically correct and his press conferences to the point.	/2008 5/3/2008
Race	40	MCA is the future of Kinta Valley, says Ka Chuan	5/3/2008
Race	41	Sungai Puyu Malays support BN candidates	6/3/2008

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Race	42	Vote MIC, Indians told	6/3/2008
Race	43	Barisan Nasional chairman Datuk Seri Abdullah Ahmad Badawi was joined at the Rifle Range flats in Penang on Wednesday night by top guns from the MCA and Gerakan to win over Chinese voters.	6/3/2008
Race	44	MCA president Datuk Seri Ong Ka Ting has proven that he is capable of speaking up for the Chinese community in the Government,	6/3/2008
Race	45	Duo just like hand and glove FOR the fourth consecutive general election, Alor Star voters are being given a 'two for the price of one' offer by the MCA	6/3/2008
Race	46	MCA's pledge for Serdang	6/3/2008
Race- Chinese helping out Hindus	47	Ulu Temiang temple in need of funds touches even non-Hindu devotees as witnessed when Barisan Nasional candidates for the Lobak and Temiang state assembly seats, Siow Koi Voon and Jason Lee Kee Chong visited the temple recently and took part in special prayers conducted to wish them well for the elections.	7/3/2008
Race	48	A burning desire to serve society -I am a beneficiary of the MIC's educational assistance to pursue higher education and I believe I can repay the party by serving the community	7/3/2008
Race	49	Making inroads in 'Indian' areas BARISAN Nasional is making inroads into Indian-populated areas in the Merbok constituency to explain the country's current affairs	7/3/2008
Race	50	Vote for own interest, Chinese told - Don't harm your community's interest by voting for the Opposition, the Chinese voters have been told.	7/3/2008
Race	51	Vote for a voice in the Government, says Abdullah Datuk Seri Abdullah Ahmad Badawi reminded the Chinese community that if they gave the DAP their votes, they will end up not having any representation in the Government.	7/3/2008
Race	52	Ong: We need a strong voice The MCA must win "30-something" of the 40 parliamentary seats it is contesting for the party to have a strong voice for the community in Government, party president Datuk Seri Ong Ka Ting said	7/3/2008
Race	53	SUPP faces tough fights. Barisan Nasional looks set for a runaway victory in the Dayak and Malay-Melanau-	8/3/2008

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		predominant constituencies.	
Race	54	Ka Chuan: Don't split your votes-we were working hard to make sure the community was looked after within the concept of power-sharing with the other races. But it is MCA who sticks with the community and delivers results.	8/3/2008

5.0 Discussion

One of the greatest fears that most Malaysians have is that ethnic relations could disintegrate to conflict that would mirror the 1969 riots. In fact for much of Malaysia's political history since that time, government leaders have rationalized the use of many of our draconian laws to prevent such a thing from happening. Crocker (1999) says that ethnic conflict cannot be generalized as different types of conflict in different parts of the world are unique in their own way. However he emphasizes a lesson can be learnt from the Irish as they seem to be making more progress than other countries where there is ethnic conflict. Managing conflict is a long learning process, and it is important to first of all empower civil society as a first step towards solving ethnic conflict.

If Malaysia were to take a page out of that advice, then it would seem that our first task is the empowerment of civil society. That will be an uphill task unless we are prepared to take down those laws which curtail the freedoms that a civil society needs in order to act in a mature fashion.

Grofman and Stockwell (2001) cite an important reason for ethnic conflict: competition for jobs and conflicts over resources. In Malaysia, the existence of machinery that promotes the rights of one community over others (pro-Malay policies) enhances ethnic conflict. The problem is enhanced further through the existence of laws such as the Sedition Act which prohibits debate on such issues, effectively muzzling sections of its citizenry that is unhappy over perceived injustices.

Stockwell (2001) emphasizes, that democracy has been successful in some plural societies such as Mauritius and Trinidad and India. A democracy that cuts across class cleavages that mitigate conflict and the political elite who pursue inclusive multiethnic coalitions and policies that promote equality in representation, appointments and equality result in successful democracy in plural societies.

6.0 Conclusion

The sources of ethnic unhappiness in Malaysia can be seen from the analysis above as Religion (the fact that Islam is seen as more important than other religions), Malay special rights, the fact that politicians use and emphasize race issues for political

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purposes and the lack of equal opportunities for all in the country. Ooi (2006) from the Institute of South East Asian Studies believes that it is imperative for Malaysia to loosen its   consociational (Power sharing among different races) straightjacket in stages. This is because the emphasis is not on who can do a job well but what race he belongs to. Democratization in Malaysia will have to move towards a civil society that is allowed basic freedoms and opportunities for all Malaysians in order to overcome ethnic conflict.

The Malaysian media can help overcome ethnic problems in Malaysia through more sensitive reporting. While it is true that governance in Malaysia is hampered through various laws such as the PPPA and Sedition Act, newspapers need to join the bandwagon of citizens who cry out for freedom of speech, judiciary and press. This will go a long way towards the true democratization of the country and the improvement of ethnic relations in Malaysia.

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Lexical Borrowing: A Study of Punjabi and Urdu Kinship Terms

Tahir Ghafoor Malik, M.S., Ph.D. Candidate

Abstract

This paper investigates the phenomenon of borrowing of the kinship terms from one language to another. The languages under inquiry are Punjabi and Urdu in an area where both the languages are spoken as the major languages. It is natural for languages to adopt words from other languages due to their contact with each other.

The paper explores the contact situation of Urdu and Punjabi with particular focus on the phenomenon of the borrowing of the kinship terms. A sufficient amount of literature is reviewed on language contact, loanwords, borrowing kinship terms between Urdu and Punjabi.

In order to investigate the matter quantitatively, thirty subjects were selected, whose first language (L1) was Punjabi. A questionnaire was made containing kinship terms of Urdu language and the subjects' knowledge of the Punjabi kinship terms was checked.

In a community where the speakers are bilinguals with Punjabi and Urdu languages, the study shows that Urdu kinship terms are preferred over Punjabi kinship terms to such an extent that the speakers use Urdu kinship terms even when they speak their mother tongue, namely, Punjabi.

Introduction

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Lexical borrowing can be defined as the adoption of individual words from another language. It happens when two languages are in contact and one language borrows lexical items from the other language. According to Matras and Bakker (2003), lexical borrowing concerns about 'the incorporation in one language of content words from another language'.

Kinship terms are the terms used to label the family relationships in human society. All human societies have the same family relationships, contracted through birth and marriage, in common. Different societies, however, group these relationships together and label them in linguistically different ways (Trudgill 1992).

Borrowing is the process which requires language contact. It means there should be at least a certain degree of bilingualism for some people with the donor language and the recipient language.

In this study the donor language is Urdu and the recipient language is Punjabi and the lexical items which are analyzed are the kinship terms.

Objectives

The paper aims to:

- Compare the Urdu and Punjabi kinship terms as they are used in isolation;
- Explore the borrowing of the kinship terms when the speakers of a community use Urdu and Punjabi languages;
- Investigate the influence of Urdu on Punjabi in urban areas with particular focus on the kinship terms; and
- Discuss some of the factors that might be involved in the borrowing of the kinship terms between the two languages.

Literature Review

The nature and meaning of human relationships are different in different cultures. The system of terms available in a given language for naming relatives is called kinship terminology. It generally varies among languages. English has only 'uncle' whereas many other languages like Urdu and Punjabi have different words for 'father's brother' and 'mother's brother'. In English, both men and women have only sisters, but in Basque a man has an 'arreba' while a woman has an 'ahizpa', while in Seneca there are different words for 'older sister' and 'younger sister' (Trask 1999). Connections between people based on genetic ties (such as between parents and children and among siblings) are known as consanguineal or blood relationships. Relationships based on marriage are known as affinal relationships.

> "One language may experience changes due to the influence of another language. The speakers of any given language are almost always in some kind of contact with the speakers of one or more other languages.

When two different languages are spoken in adjacent areas, speakers on both sides of the boundary will be exposed to the other language, and may often gain some fluency in that other language. Because of conquest or migration, speakers of two or more languages may be mixed together in a single community. Speakers of one language may travel and become exposed to different languages spoken elsewhere. And, of course, in modern times the mass media have brought awareness of a number of languages into regions in which these were formerly unknown. In all such cases, speakers of one language may, deliberately or unconsciously, introduce into their language features of another language to which they have been exposed, and we therefore speak of language contact, or simply contact." (Trask 1999)

Trask (1999) further states that "the consequences of contact may range from the trivial to the far-reaching. At the simplest level, speakers may merely take over a few words from their neighbors; this is called borrowing, and the words borrowed are loan words in the receiving language. This happens most readily because the words are the names of genuinely new things: for example, English-speakers had never seen coffee, or boomerangs, or tobacco, or chocolate, or pizzas until they encountered them being used by speakers of various other languages and so took them over along with their foreign names. But it can also happen purely for reasons of prestige: the enormous prestige of Norman French in England after the Conquest brought thousands of Norman French words into English, where they often displaced their native equivalents, as when army and face displaced native English here and andwlita. In extreme cases, the effects of contact may be so overwhelming that one language is abandoned entirely by its speakers in favor of another and this process called language death."

Borrowing is the process of incorporating linguistic items into one language which originally belong to another. 'It is common for one language to take words from another language and make them part of its own vocabulary: these are called loanwords and the process is called linguistic borrowing' (Campbell 1998). Borrowing occurs when one language adds a word or morpheme from another language to its own lexicon. The pronunciation of the borrowed item is often altered to fit the phonological rules of the borrowing language (Fromkin et al. 2005). Campbell (1998) says: 'a foreign sound in borrowed words which does not exist in the receiving language will be replaced by the nearest phonetic equivalent to it in the borrowing language'. This process is called adaptation.

Most languages are borrowers, so their lexicon can be divided into native and non-native, or loan words. A native word is one whose history or etymology can be traced back to the earliest known stages of the languages (Fromkin, et al. 2005). A language may borrow a word directly or indirectly. A direct borrowing means that the borrowed item is a native word in the language from which it is borrowed. The languages often differ even in apparently quite basic lexical divisions and fields such as temperature terms, kinships terms, color terms, parts of the body and divisions of the animal and vegetable worlds will divide the semantic space differently and reflect this in the

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vocabulary items covering those fields (The Linguistics *Encyclopedia*). A loanword is a lexical item (a word) which has been borrowed from another language, a word which originally was not part of the vocabulary of the recipient language but was adopted from some other language and made part of the borrowing language's vocabulary (Campbell 1998).

There are two main reasons why languages borrow words. The first reason is that the recipient language does not have a word for a new concept from other languages or cultures and a word is needed. So a new word from the neighboring language enters the language. The second main reason is for prestige. At any given time in any given place, some languages typically enjoy more prestige than others, and speakers of less prestigious languages are often eager to show off their command of a more prestigious language by introducing some of its words into their own speech.

Punjabi Language

The Punjabi language is a member of the Indo-Aryan subdivision of the Indo-European language family. It is spoken by more than 100 million people in Punjab (in Pakistan and north western India). Over 44% of Pakistanis learn it as their first language and about 70% of Pakistanis can understand it. Urdu, on the other hand, the national language of Pakistan, was formed around the 1600's in Central Asia. It was used as a source of communication between the Muslim soldiers during their conquest of Ancient India and Eastern Persia. These soldiers were of Persian, Arab, or Turkish descent. The majority of the soldiers were from Persia and therefore the Urdu vocabulary contains approximately 70% Persian (Farsi) and the rest being a mix of Arabic and Turkish. Furthermore, in the course of its development, Urdu has borrowed numerous linguistic items from Perso-Arabic and Indo-Aryan languages.

Kinship Terminology in Punjabi and Urdu

The kinship terminology in both the Punjabi and Urdu languages is very extensive and specific. The system makes crucial reference to three parameters: age, consanguinity (relation by blood or marriage) and laterality (relation on the mother's side or father's side). As a result, instead of general terms as 'uncle' or 'aunt', highly specific terms are used. English-speaking people do not distinguish linguistically between *uncle* 'father's brother', 'mother's brother', 'father's sister's husband', 'mother's sister's husband', but Punjabi and Urdu languages do distinguish between all of these different relationships. The assumption is that this differential linguistic labeling reflects differences in the structures of different societies and in the roles and behavior which are expected of individuals having particular relationships with one another (Trudgill 1992).

A summary of Punjabi and Urdu kinship terms is given below, many of which simply do not exist in the English language:

Table 1
    Urdu and Punjabi kinship terms and their English equivalents

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Urdu Term	Punjabi Term	English Equivalent
Abbu	Abba/ Papaji	Father
Ammi	Ammi/ Mataji	Mother
Beta	Putar	Son
Beti	Dhee	Daughter
Bara Bhai	Veer/ Bhra (Praa)	Elder Brother
Chota Bhai	Kaka	Younger Brother
Behan	Bhain (Paen)	Sister
Dada	Dada	Father's Father (Grandfather)
Dadi	Dadi	Father's Mother (Grandmother)
Nana	Nana	Mother's Father (Maternal Grandfather)
Nani	Nani	Mother's Mother (Maternal Grandmother)
Shohar/ Miyan	Karwala/ Banda	Husband
Bivi	Karwali/ Budhi	Wife
Dulha	Lara	Bridegroom
Dulhan	Wohti	Bride
Taya	Taya	Uncle (Father's Elder Brother)
Tayee	Tayee	Aunt (Wife Of Father's Elder Brother)
Chacha	Chacha	Uncle (Father's Younger Brother)
Chachi	Chachi	Aunt (Wife Of Father's Younger Brother)
Phupha	Phupher	Uncle (Father's Sister's Husband)
Phuphi	Phuphi	Aunt (Father's Sister)
Khalu	Maasser	Uncle (Mother's Sister's Husband)
Khala	Maasee	Aunt (Mother's Sister)
Mamu	Mama	Uncle (Mother's Brother)
Mamani	Mami	Aunt (Wife Of Mother's Brother)
Bhabhi	Bharjayee (Parjayee)	Brother's Wife
Bhatija	Bhatija (Patija)	Brother's Son
Bhatiji	Bhatijee (Patijee)	Brother's Daughter
Bhanja	Panewa/ Bhanja (Panja)	Sister's Son
Bhanji	Panewee/ Bhanjee (Panjee)	Sister's Daughter
Behnoyee	Jeeja	Sister's Husband
Sala	Sala	Wife's Brother
Salehar	Salehar	Wife's Brother's Wife
Sali	Sali	Wife's Sister
Sandhu	Sandhu	Wife's Sister's Husband
Nand	Nanaan	Husband's Sister
Nanaan Waya	Nanaan Waya	Husband's Sister's Husband
Jaith	Jaith	Husband's Older Brother
Jaithani	Jaithani	Husband's Older Brother's Wife

Dewar	Deor	Husband's Younger Brother
Dewarani	Darani	Husband's Younger Brother's Wife
Damad	Jawayee	Son-In-Law (Daughter's Husband)
Bahu	Noo	Daughter-In-Law (Son's Wife)
Pota	Potra	Son's Son
Poti	Potri	Son's Daughter
Dota	Dotra	Daughter's Son
Doti	Dotri	Daughter's Daughter
Suser	Sora	Father-In-Law (Husband's/ Wife's Father)
Saas	Sas	Mother-In-Law (Husband's/ Wife's Mother)

Methodology

This study is both qualitative and quantitative in its approach. A sufficient amount of literature is reviewed on language contact, loanwords, and borrowing, as well as on the Urdu and Punjabi kinship terms. In order to analyze the phenomenon of borrowing between Urdu and Punjabi scientifically, the quantitative investigation is also made.

Population

Thirty respondents were selected randomly whose first language (L1) was Punjabi and who were residing in the urban area of Lahore, Pakistan. Lahore is a multi-cultural city where Punjabi and Urdu are the major languages, but English is also used to some extent.

Procedure

A questionnaire (**Annexure**) was made consisting of 25 vocabulary items i.e. Urdu kinship terms. The respondents were asked to write down the equivalent Punjabi terms as well as the terms that they use when they speak Punjabi.

Results and Analysis of the Data

The respondents' proficiency as well as their usage of Punjabi kinship terms was checked by the questionnaire and the results were found as follows:

Total number of respondents: 30
First Language (L1) of the respondents: Punjabi

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Table 2

Results of the questionnaire

Sr. No.	Urdu kinship term	Number & %age of the respondents who knew the equivalent Punjabi Term.	Number & %age of the respondents who reported that they use Punjabi term when they speak Punjabi.
1	Abbu	30 (100%)	2 (7%)
2	Ammi	27 (90%)	3 (10%)
3	Beta	30 (100%)	10 (33%)
4	Beti	26 (87%)	9 (30%)
5	Bhai	28 (93%)	7 (23%)
6	Behan	23 (77%)	7 (23%)
7	Shohar	27 (90%)	12 (40%)
8	Bivi	28 (93%)	7 (23%)
9	Dulha	30 (100%)	11 (37%)
10	Dulhan	25 (83%)	8 (27%)
11	Phupha	28 (93%)	8 (27%)
12	Khalu	22 (73%)	1 (3%)
13	Khala	27 (90%)	1 (3%)
14	Mamu	27 (90%)	3 (10%)
15	Mamani	29 (97%)	13 (43%)
16	Bhabhi	29 (97%)	5 (17%)
17	Behnoyee	23 (77%)	4 (13%)
18	Nand	29 (97%)	11 (37%)
19	Dewar	25 (83%)	3 (10%)
20	Dewarani	18 (60%)	6 (20%)
21	Bahu	30 (100%)	11 (37%)
22	Pota	28 (93%)	12 (40%)
23	Dota	29 (97%)	14 (47%)
24	Susser	28 (93%)	11 (37%)
25	Damad	27 (90%)	3 (10%)
	Average Values	**27 (90%)**	**8 (24%)**

The data show that twenty seven out of total thirty respondents which become 90% of the total population under investigation know the Punjabi kinship terms. 10% of the population does not know the Punjabi kinship terms at all. As for the usage of Punjabi kinship terms, only 24% of the population (only eight out of thirty) uses Punjabi kinship terms while speaking Punjabi. They prefer Urdu kinship terms even when they speak Punjabi.

The study shows that 100% of the population knows the equivalent Punjabi kinship terms only for the Urdu terms 'Abbu', 'Beta', 'Dulha', and 'Bahu' for which the Punjabi terms are 'Abba', 'Puttar', 'Lara' and 'Noo' respectively. Only 60% respondents know the Punjabi term for 'Dewarani' which is 'Darani' and only 73% know the Punjabi term for 'Khalu' which is 'Maaser'.

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At the same time, only 3% of the respondents reported that they use 'Maasee' and 'Maaser' for 'Khala' and 'Khalu' respectively while speaking Punjabi. Only 7% use 'Abba' for the Urdu term 'Abbu'. Only 10% of the respondents use 'Maa', 'Mama', and 'Deyor' for the Urdu terms 'Ammi, 'Mamu', and 'Dewar' respectively.

Discussion

The literature reviewed and the data collected show that the Punjabi language is clearly borrowing kinship terms from the Urdu language where the two languages are spoken in the same area. People with Urdu and Punjabi bilingualism prefer Urdu kinship terms even when they speak Punjabi. There are two main reasons why languages borrow words. The first reason is that the recipient language does not have a word for a concept due to which a word from the neighboring language enters the language. This reason is not applicable in this study because Punjabi is also very rich in having kinship terms and therefore it does not need a term for any relationship from Urdu. The Punjabi language has got all the equivalent terms for Urdu kinship terms.

The second main reason of borrowing is that languages borrow linguistic items from other languages for prestige. This reason suits the phenomenon under investigation. The Urdu language enjoys more prestige than the Punjabi language. Being the language of schools, colleges, universities, offices and above all being the national language of Pakistan, Urdu is more prestigious language than Punjabi. So the Punjabi speakers are found to be eager to show off their command of a more prestigious language by introducing some of its words into their own speech. In doing so they prefer Urdu kinship terms over Punjabi kinship terms even while speaking Punjabi.

Although their first language (L1) is Punjabi, the data show that 10% of the population does not know the Punjabi kinship terms at all. This population knows only Urdu kinship terminology. Out of the 90% population who knows the Punjabi kinship terms, only 24% uses Punjabi kinship terms while speaking Punjabi. Most of the respondents reported that they prefer Urdu kinship terms even when they speak Punjabi. It clearly shows how strongly the prestige of a language plays its role. Once the people of a speech community get the exposure of a more prestigious language, they try to copy and adopt it.

The summary of kinship terms (Table 1) shows that most of the kinship terms of Urdu and Punjabi are similar; yet there are some differences. The Punjabi language is a member of the Indo-Aryan subdivision of the Indo-European language family. Over 44% of Pakistanis learn it as their first language. Urdu was formed around the 1600's in Central Asia. It has borrowed numerous linguistic items from Perso-Arabic and Indo-Aryan languages. So in the course of its development Urdu might have borrowed kinship terms from Punjabi with some changes due to its different phonological system. Now it is surprising that Punjabi is borrowing the kinship terms back from Urdu exactly in the same way as they are used in Urdu because Urdu is enjoying more prestige than Punjabi.

Conclusion

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The study shows that the Urdu kinship terms are preferred over Punjabi kinship terms to such an extent that the speakers use Urdu kinship terms even when they speak in their mother tongue i.e. Punjabi. Some of the Punjabi speakers have even lost their L1 kinship terms. The paper highlights the phenomenon of borrowing of kinship terms in urban areas from comparatively high prestige language i.e. Urdu to low prestige language i.e. Punjabi. It shows that the Punjabi speakers living in urban areas could not fully retain their L1 kinship terms and adopted the Urdu kinship terms. The study also highlights the phenomenon of lexical borrowing as one of the potential factors involved in the change of lexicon of a language in language contact situations.

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Questionnaire

Dear Participant,

I am conducting a research. Your few minutes to fill these two columns will go a long way in understanding some very important aspects of language learning. I wish to have your honest response.

Sr. No.	Urdu Term	What is the equivalent Punjabi Term?	I use this term when I speak Punjabi.
1	Abbu		
2	Ammi		
3	Beta		
4	Beti		
5	Bhai		
6	Behan		
7	Shohar		
8	Bivi		
9	Dulha		
10	Dulhan		
11	Phupha		
12	Khalu		
13	Khala		
14	Mamu		
15	Mamani		
16	Bhabhi		
17	Behnoyee		
18	Nand		
19	Dewar		
20	Dewarani		
21	Bahu		
22	Pota		
23	Dota		
24	Susser		
25	Damaad		

Thanks

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Novel as Contemporary Indian History - A Glimpse of Works by Manohar Malgonkar, His Contemporaries, and Precursors

Mayur Chhikara, Ph.D.

Abstract

Contemporary politics, religion, philosophy and sociology contribute primarily to the conceptual content of literature. In Indian literature also, Contemporary history has been used as an important theme explicitly or implicitly by almost all the Indian writers in their works. It has been as an important plot ingredient in their novels. Likewise, most of the novels written in India have been influenced by contemporary history.

This paper analyzes influence of history on the works of Manohar Malgonkar in particular, his contemporaries, and precursors.

Literature, especially novel as a literary form is inextricably linked up with the environment in which it is written. It is a social activity. Novel has its foundations in economic, political, social, philosophic and religious patterns of time. The whole environment as such has a vital role to play in the making of literature especially novel.

Shamota comments:

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> The soil which nurtures artistic talent is the culture of the people, the tastes, spiritual demands and life of the artist's contemporaries. In other words, the artist is only the co-author of a magnificent creation known as the culture of the people. (*Shamota 106-7)*

Lawrence regards, novel a very vital form of creative art, as it is the "only form of art or science" which focuses on the living man in his "entirety" (*Lawrence 85).* Politics, religion, philosophy and sociology contribute primarily to the conceptual content of literature. The novelist is supposed to embody and reflect the true picture of society of what he is a keen observer.

Henry Fielding incorporated in English novel a significant streak of socio-political concern. This streak of socio-political concern, has since then, struck deep roots and produced many great works of genius.

Gradually novel found acceptance as an adequate medium of expression to withstand the demands of time; where the majority of the problems raised in bristling multitude by contemporary social and political developments could be discussed, analyzed and interpreted. Writers of the coming generations kept on following the same mode of projection of socio-political issues and emotions.

Indo-Anglian fiction is an outcome of its contemporary history though exception. Caudwell in his essay "*On Romance and Realism*", brilliantly points out the socio-political roots of literary arts:

> The traditions of art are not language traditions, but social traditions. Literary art therefore, has an essential feature- the use of associations gathered is shops, market places, friendly conversations, political speeches and quarrels. It is not surprising therefore; a literary art is conditioned at every step by social relation, fabricated by the necessity of human co-operation. (*Hymes 30)*

The Goal of This Paper

The present paper analyses the influence of history on the works of Manohar Malgonkar in particular, his contemporaries and precursors. Indian novels revealed the Indian character and Indian life from the very beginning of it. Bankim Chandra Chatterjee's *Rajmohan's Wife* appeared in 1864 which was a romantic story of domestic life set in a Bengal village, advocating the virtues of renunciation over self love for the attainment of freedom from slavery.

The beginning of the twentieth century witnessed a gradual growth of the fictional form. Some of the important writers in the beginning were K.K. Sinha, T. Rama Krishna and Jogender Singh et al. The socio-political ferment, along with the Gandhian influence, gave a new impetus to the growth of Indian English novel. Fictions were used as a means of arousing and fostering national pride.

S. Venkataramani and A.S.P. Ayyar made the first significant attempt to lionize the patriot who organized the masses at the cost of his life against landlordism and

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foreign domination. Novels like *Kandan The Patriot (1932)* and *A Novel of New India in Making (1932)* are examples in this direction.

The Indo-Anglian fiction came to its own in the nineteen thirties and took up themes of immediate relevance viz., the colonial exploitation, the Indian freedom struggle, the Second World War (1939-45), Japanese air-raid, the August Revolution of 1942, the holocaust of communal riots, partition of India and other burning socio-political issues.

The Modern Indian Novel in English

The great blooming of the Indian novel in English came with the appearance of the "*major trio" (Naik 15)* viz., Mulk Raj Anand, R.K. Narayan and Raja Rao. It was the period which witnessed political, social and human causes as the genuine impulses for the novels. Most of the writers of this period could not escape both Gandhian influence and "Tagore's magic spell" (*Srivastava 223)*. Tagore (1950) asserts that *"Socio-political consciousness in India precipitated and got moulded as nationalism under the direct impact of and as a reaction to English rule"*.

History in the Novel

Fiction got a definite form and shape in the hands of these three novelists: Anand, Narayan and Rao and the important fact is that history is used in their novels. It is not merely the chronological interaction of facts but a graphic chronicle of a whole community in the political, social and spiritual spheres at a particular juncture of history which is represented. M.R. Anand's novels are indignant socio-political criticism such as *Untouchable (1935), Coolie (1936), The village (1939)* and *Across the Black Waters (1941)*.

R.K. Narayan has kept away himself directly to political and historical problems. But through portrayal of middle class, he expressed the realism in his novels such as *Swami and Friends (1935), The Man Eater of Malgudi 91962) and The English Teacher (1964*). Raja Rao's novels convey a vision of India which is nothing else but spiritual image**.**

Manohar Malgonkar and Conservative Values

Manohar Malgonkar has followed his masters and he has written novels and expressed his ideas as Novels of History or Novel as History. History in his writing is not merely the chronological interaction of facts but a graphic chronicle of a community in the political, social and spiritual spheres at a particular juncture of history.

The exposure of social evils like poverty, social inequalities, injustice, capitalist or imperialist exploitations, the revolutionary – nationalist struggle for independence, the catastrophe of Hindu-Muslim discord and the tragedy of partition and the emergence of new India has been discussed in detail by Manohar Malgonkar. He is different from

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other writers in one respect: in all his novels Malgonkar has shown a tendency to uphold conservative values in spite of the fact that he takes meticulous care to paint the unpalatable aspects of both the aristocrats and the middle classes in equal proportions, without an attempt to gloss over the dark aspects of the upper class.

Malgonakar has made a distinct contribution to Indian writing as *"a down to earth teller of tales"* (Singh 45). His own diverse experiences in the fields of big game hunting, civil service, army, business and politics have played an important role to help him catch the color of life especially of the upper strata. Malgonkar is very often described as "*the John Masters of the Indo English Fiction" (*Asnani 96) because of his affinity in matters of historic authenticity and gripping drama.

Authenticity of Events Used as Backgrounds

Malgonkar has used Indian themes, scenes, lives and events from the past and contemporary Indian history to write all his novels. A quick glance can easily mark the authenticity of historical events, used in various novels of Malgonkar. For example in *Distant Drum (1960)*, Malgonkar attempts to present various facets of army life in India during the period of transition from the last years of the British regime to the beginning years of Congress rule.

The action of the novel covers the period from 1938 to 1950. In this novel, Malgonkar explores the relationship between the Indians and the Britishers. Malgonkar's major novels reveal that the creative world is a world of violence, vengeance, passion, hatred and intrigue.

Recurrent evil and violence is the dominant theme of Malgonkar's second novel *Combat of Shadows (1962)*. The backdrop of the novel is the life and deteriorating conditions of the laborers in the tee estate of Assam. In this regard Malgonkar (1962) himself specifies the period and the locale before the story gets underway:

> The action of this story takes place in the North-Eastern Assam, India. The Time: September 1938 to March 1940.

In the next novel *The Princes (1963),* Malgonkar has dealt with the political crisis that came with the merger of the princely states in India, after independence. *The Princes* depicts the phase of Indian national policy after independence regarding the Indian Princely states. A critic asserts:

> "The novel deals with an exclusive phase of regent Indian History not so commonly dealt within Indo-Anglian fiction and no where taken up with such a sure touch as in Malgonkar." (Bhatnagar 39)

A Bend in the Ganges (1964) is considered by many to be the greatest work of Manlgonkar. Khuswant Singh considers this novel Malgonkar's successful novel due to the number of great national events depicted in it. It is a sensational novel about the struggle for independence, the agony of the Partition and the pathos of post-

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independence fumbling. The agony of Partition touched the writers. This novel also depicts the Gandhian era. i.e., 1920-1947, but this time he concentrated his attention on the role of terrorists as well, besides the followers of Mahatma Gandhi.

The next novel *The Devil's Wind (1972)* deals with the story of Nana Saheb, the controversial figure of the historic Sepoy Mutiny or the First War of Independence of 1857. In this, Malgonkar, in his endeavor to set the history in correct perspective, undertakes to absolve Nana of the false charges.

In an interview in *The Ellsworth American (1970),* Malgonkar says:

> All history of India is written form the British view. Nana Saheb the leading figure of Mutiny has historically been treated as a villain. In my book… I treat him as a human being. I write of him as neither a patriot nor a villain but as a rather mixed up human being, like most of us are.

Bandicoot Run (1982), as its predecessors, has a significant base, a true verifiable historical substratum. This novel projects a more intense psychological perception and insight into evil. This is again a novel which deals with army life and national loyalty.

The Garland Keepers covers the Emergency period 1975-77 and all those activities that sought to curtail the freedom of Indians during that time, i.e., Press censorship, MISA, indiscriminate implementation of family planning and extra-constitutional authority of a caucus of sycophants, etc.. Although Malgonkar asserts in the Author's Note to the novel that the novel is not based on the emergency of 1975-77, but a fictional one, it is evident that it draws inspiration from these events and is intended to drive home subtly the lessons of emergency. The passing resemblance is ascribed to the fact that "*all fits of national epilepsy must show some common outward symptoms."* (Malgonkar 1980)

Adapting History for Fictional Work

One can safely conclude on the basis of the in-depth analysis of the novels of Malgonkar that he, like his contemporaries and precursors, has broken fresh ground in adapting the fictional framework to accommodate an insightful analysis of contemporary Indian History. He has described the grass-root details of the sociological, cultural, economic and political history of his country.

Malgonkar's reliance on artistic modes of projection of his historical consciousness makes his novels examples *par excellence* of novel as history. Likewise other novelists have also incorporated history as an important plot ingredient in their novels. The present discussion shows that most of the novels written in India are contemporary historical novels.

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Gender Issues in Teacher Training Materials of ELTIS (English Language Training for Islamic Schools) A Study from Indonesia

Zuliati Rohmah, Ph.D.

Abstract

The paper presents the results of evaluation done by evaluators of the training materials used for English Language Training for Islamic Schools in three provinces in Indonesia: East Java, West Nusa Tenggara and South Sulawesi. The evaluation focusing on gender issues was conducted using five criteria. The results show that the materials have fulfilled the gender criteria. The materials used for higher training level show better scores compared to the materials for the lower level. This might explain that the materials writers have learned from the previous evaluation given by the ELTIS gender adviser.

Key words: gender issues, ELTIS, teacher training, materials.

Gender Issues in Learning Materials

This study focuses on gender issues in training materials. A number of studies have been conducted on gender issues in classroom interactions (see, for example, Kramarae & Treichler, 1990; Miller, 1992; de Klerk & Hunt, 2000). In the teaching learning process in the classroom,

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teaching materials play a vital role. It often determines types of interactions there. However, no research has been done focusing on gender components in training materials.

Kramarae and Treichler (1990) studied what women and men said about their experience in university classrooms. The course they studied was an interdisciplinary postgraduate seminar. One among the many findings of their research showed that, to women's perception, discussion that moved more around intellectual confrontation rather than collaboration was typical of male talk. Besides, women enjoyed "open discussion" (p. 53) and are motivated to "support friends" (p. 54). Weinrich-Haste (in Thomas, 1990) also notes some differences between female-male undergraduate students; women are more democratic, oriented to other people and caring than men. Women emphasize more on community and interpersonal standards, less on institutions and hierarchical association.

In addition, Miller (1992) also found similar tendency in her study on conflict scripts of men and women. Although, she did not find differences in the components of the written scripts by male and female students, she noted that the tendency for outcomes in the women script to be influenced more by promise-breaker's behavior and in the men's scripts more by offended person's behavior. This suggests somewhat greater noted features of mutual altruism and responsibility among women and somewhat greater salience of selfishness among the men.

More specifically, de Klerk and Hunt (2000) studied the effect of the gender of participants on the discourse patterns of university seminars by focusing the research on turn-taking and interruption, in which power differential was examined. This study was done after seeing the fact that the students' attitude and achievement in university were influenced in a great extent by the quality of education they accepted in previous schooling, in which girls are treated differently from boys. Teachers were more likely to provide immediate answer to girls when they could not solve certain problems; instead of encouraging them to try to find the answer themselves (see Sadker and Sadker, 1990; Horgan, 1995).

Feminists often see this practice as disempowering women in the long run. In spite of this, de Klerk and Hunt (2000) found out that female participants dominate the turn and time in the seminar. Toward this phenomenon, they said they could not conclude that the differences come simply from gender. They would rather suggest that this fact occurred because the female students were more confident, as the influence of their perception of group membership in which the number of women was bigger than men and they had known each other, that enabled them to dominate the discussion. Thus, meanings in classroom context are achieved through negotiation with peer as well as the instructor.

Whilst most of the studies in classroom context show that female students prefer to have collaborative styles, no studies have been done on materials. Instructional materials often become the center of instructional processes. Materials may include textbooks or coursebooks,

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video and audio tapes, computer software, and visual aids. Coursebooks often determine the objectives of language learning and also often function as a lesson plan and working agenda for teachers and learners, although the ideal should be the vice versa.

Cunningsworth (1995) argues that textbooks are an effective resource for autonomous learning, an effective resource for presentation material, a source of ideas and activities, a reference source for students, a syllabus where they reflect pre-determined learning objectives, and support for less experienced teachers who have yet to gain confidence. Coursebooks often influence the selection of the components and methods of learning. They also control the class and the learning processes.

Kitao & Kitao (1997) state that the choice of deductive vs. inductive learning, the role of memorization, the use of creativity and problem solving, production vs. reception, and the order in which materials are presented are all influenced by the materials. Hence, teaching materials play a vital role in any instructional activities (see e.g., Dow, 2004; Jahangard, 2007; Rahimi, 2008; Richards, 2007; Rohmah, 2009; Spratt et al. , 2005).

This study focuses on training materials used by English Language Training for Islamic Schools (ELTIS). This project trains Islamic secondary school English teachers in three provinces in Indonesia: East Java, West Nusa Tenggara and South Sulawesi. As part of activities funded by the Australian government, ELTIS tries to provide materials that are free from gender bias. The present study is aimed at looking at whether the materials have fulfilled the criteria.

Literature Review

This section discusses the concepts related to the criteria used in the evaluation.

Balance in the Illustrations of Females and Males

It refers to the number of pictures, diagrams, drawings, examples and explanations related to males and females. The number of the illustrations of males and females should be about the same. 2:3 is still considered balanced, but 2:6 is not balanced. The consideration of whether the illustrations are equal or not is done by examining the overall file as a unity. When the illustrations of female are lacking in certain sessions but apparent more in other sessions; the file can be considered as giving balanced illustrations of males and females.

Variety of Roles of Females and Males

The materials should provide variety of roles equally between males and females. There are roles that are given for females only, such as, giving birth and breast-feeding, but there are also roles

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that can be performed by both males and females. For the second types, the materials should provide the representation of both sexes equally in domestic and public life.

Provision of Ways to Raise Self-esteem and Aspirations of Males and Females

Self esteem in DeVito's term (1990) is defined as the way in which people see themselves and the value they put on themselves. In Tafarodi et.al (in Roberts, 2007) self-esteem is called self-concept which is defined as a valuative experience of the self. Self concept is related to the thoughts and beliefs people have concerning themselves. Self-esteem can be developed by engaging in self affirmation, seeking out nourishing/motivating people, working on projects that will lead on success, realizing that people do not have to succeed on everything they do, and recognizing that we do not have to be loved by everyone.

Use of Gender Fair Language and Instructions

It means the use of nonsexist language, that is, the use of language to represent with fairness the gender identified in many words. Gender-fair language minimizes unnecessary concern about gender in the subject matter, allowing both the writer and the reader to focus on what people do rather than on which sex they happen to be (Redfern, 2007:1). Redfern (2007:2-4) gives suggestions on how to use gender fair language as follows:

- Write the sentence without pronouns. Try to avoid conditional structures, generally introduced by "if" or "when," which often require the use of pronouns.
- Use gender-specific pronouns only to identify a specific gender or a specific person.
- Use plural nouns and pronouns if they do not change the meaning of the sentence.
- Use a first- or second-person perspective.
- Use a double pronoun, i.e. s/he, he or she, he/she, him and her.
- Use an article instead of a possessive pronoun as a modifier.
- Sparingly use the passive voice.
- Use *human, person, mortal,* and their variations: *humankind, humanity, human beings, human race, and people.*
- Use a more descriptive or inclusive compound word: workmen's = *workers'*; man-sized = *sizable, adult-sized*; chairman, chairwoman = *chair, chairperson, presider, convener*.

Provision of Teaching Models Free from Gender Stereotypes

Gender stereotype is labeling and making generalizations of individuals' activities based on their social groups; either ethnicity, nationality or sex (Depdiknas, 2003). The labeling is not always true. In the context of gender stereotype, the difference in sexes influences people to perceive both sexes differently. Men are often seen as strong, powerful, more intelligent, may speak frankly and impolitely, have higher degree and job positions, etc. Unlike men, women are often

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expected to be soft, weak, less intelligent, speak politely, have lower degree and job positions, etc.

Gender stereotype can be grouped into gender characteristics, gender roles, gender values and gender status. Related to **gender characteristics**, feminine characteristics, like soft, polite, beautiful, passive, etc. are often labeled to women. Masculinity is often labeled to men. **Gender roles** refer to roles that are often labeled either sex differently. Women are labeled to domestic activities (cooking, child-caring, house-working, etc.). Men are labeled with public activities. **Gender values** refer to associating either sex with certain colors and belongings. For example, pink is related to women, and blue to men. Toys for boys are different from those of girls. **Gender status** means the position of men and women in families, and other social groups. Gender stereotyping, for example, sees women as the staff and men as the leaders.

Data Collection

The current evaluation to ELTIS training materials was done by a group of gender activists from 3 colleges in Indonesia, that is, IAIN Sunan Ampel Surabaya (2 people), IAIN Mataram (2 people), and STAIN Watampone (1 person), and ELTIS gender adviser and ELTIS materials adviser. Overall, ther were 7 people involved in the evaluation of the materials focusing on gender issues. Before the evaluation started, the ELTIS gender adviser explained the criteria to the evaluators and discussed them to get the same understanding on the criteria. After that, the evaluators analyzed the files individually using the provided sheets. In filling out the sheets, the evaluators put suitable grades for each criteria ranging from 1-4.

Score 1 means very poor, score 2 is poor, score 3 is good, score 4 is very good. In addition to the scores written on the provided space, the evaluators were provided with spaces to write down their explanation and reason for the scores given. The materials adviser was present there to give her evaluation and explanation when needed by the evaluators.

After the evaluation done by the evaluators had finished, the ELTIS gender adviser then gathered all data and wrote them in the report. In this paper, due to the limited space, only data collected from Communicative English Language Teacher Training (CELTT) level 2 and 4 are presented.

Findings

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Materials for CELTT 2

The following table shows data from evaluators to CELTT 2.

Criteria	Evaluators' Scores				
	Very Poor	Poor	Good	Very Good	No Score
Do the files provide roughly equal numbers of illustrations of females and males?	0%	14%	72%	14%	0%
Do the illustrations show females and males in a variety of roles inside and outside of the home?	0%	28%	72%	0%	0%
Do the files help to raise the self-esteem and aspirations of both males and females?	0%	28%	58%	14%	0%
Do the files use gender fair language and instructions?	0%	14%	58%	28%	0%
Do the files provide models for teaching learning processes in the classroom which are free from gender stereotypes?	0%	14%	44%	28%	14%

Balance in the Illustrations of Females and Males

Most evaluators (72%) say that the balance between males and females illustrations is good and 14% say it is even very good. They say that the file generally provides equal number of illustrations of males and females. The balanced illustrations in this case can be in the form of the use of males' names (Pak Amin, Pak Harits, Pak Sholikhin, Pak Koes, Faisal, Syamsul, Makmun, Rahman), females' names (Bu Sinta, Bu Inayah, Bu Syafiyah, Laila, Yulfia, Siti, Zul), male and female pictures.

However, some illustrations need changes. Some pictures do not represent either sex clearly. It is better to make them clear. For example, pictures in day 1 session 1, page 2 (D1S1P2), and D1S4P2 only consist of sketches not clear whether they are males or females. The evaluator who says that the balance is poor as seen in material on D1S2P6 is dominated by boys, none in the picture is girl. This actually can be rectified by presenting more girls on another page.

Variety of Roles of Females and Males

Similar to the first point, most evaluators (72%) reveal that the variety of males and females inside and outside of home is good. The difference is that, at this point none says that it is very good—instead 28% state that it is poor. It is true that the file presents males and females in

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variety of roles both in domestic and public life. In domestic life, males are shown watching TV, sleeping reading newspaper, playing with a baby, playing guitar, etc.

Similarly, females are portrayed playing a violin, holding a baby, and doing household jobs. Outside of home, males are building a house, driving a car, teaching and distributing letters, while females are shown holding a baby cart, leaving home to work, teaching, and driving a car. Thus, the file presents both sexes in a variety of roles. The evaluators who say that it is poor might have missed some pictures.

Provision of Ways to Raise Self-esteem and Aspirations of Males and Females

28% evaluators view that the provision of ways to raise self-esteem and aspirations of males and females is poor, 58% see it as good and 14% evaluate it as very good. Those who see it as poor because it is shown in the file that a girl leaves her house crying. This might represent the idea that a girl is emotional—which is not good for female students' self esteem. Besides, Suzanne Vega's song 'Tom's Dinner' is not suitable for the context of *madrasah*.

In addition, pictures in D4S1P7 contains 5 pictures of famous people from overseas and 3 local famous people; only three of them are females. To increase self esteem of boys and girls, the pictures should be four Indonesian famous people and four international people; four of them males and four others are females.

Use of Gender Fair Language and Instructions

58% evaluators say that the use of fair language and instructions in the file is good and 28 % say it is very good. In general, the file uses gender fair language. 'He' and 'she' is mostly used only when the referents are clear. However, the word 'policeman' is still used when the reference is both male and female. It would have been better if the word 'police officer' is used.

Provision of Teaching Models Free from Gender Stereotypes

A large number of the evaluators say that the provision of teaching models free from gender stereotypes in the file is good, 28% say it is very good. None says very poor. Stereotype does not exist in this file.

Both males and females are apparent in both public and domestic life with various roles/jobs. Males are shown at home watching TV, sleeping reading newspaper, playing with a baby, playing guitar, etc. Similarly, females are portrayed playing a violin, holding a baby, and doing household jobs in their home. Outside of home, males are building a house, driving a car, teaching and distributing letters, while females are shown holding a baby cart, leaving home to work, teaching, and driving a car.

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The evaluator, who says that the provision of teaching models free from gender stereotypes in the file is poor, does not support her evaluation with evidence. And the file says the other way around.

Materials for CELTT4

Criteria	Evaluators' Scores				
	Very Poor	**Poor**	**Good**	**Very Good**	**No Score**
Do the files provide roughly equal numbers of illustrations of females and males?	0%	0%	43%	57%	0%
Do the illustrations show females and males in a variety of roles inside and outside of the home?	0%	0%	57%	43%	0%
Do the files help to raise the self-esteem and aspirations of both males and females?	0%	14%	43%	43%	0%
Do the files use gender fair language and instructions?	0%	0%	14%	86%	0%
Do the files provide models for teaching learning processes in the classroom which are free from gender stereotypes?	0%	0%	57%	43%	0%

Balance in the Illustrations of Females and Males

More than half of the evaluators (57%) state that the file provides balanced illustrations of males and females and 43% of them see that the balance of the male and female illustrations is good. None says that it is poor or very poor. This file presents fewer pictures/drawings compared to those apparent in CELTT 2 and CLETT3 modules. However, the illustrations depict males and females in an equal way.

This can be seen from the names mentioned and the pictures shown. For male names, it is mentioned, for example, 'Tom' (D1S4), Alfred Hitchock, Quentin Tarantino, Francis Ford Coppola, Rupert Grint, Dennis Bergkamp (D2S1), Allan, Bill, Rolf, Kit, Tony (D5S2). For female names, the file uses 'Kate' (D1S2), Patricia, Sofia Coppola, Winona Ryder(D2S1), Maria (D3S1), Dian Apsari (D3S1), Barbara, Elli, Laura, Silvana (D5S2). The number of male and female pictures/drawings is almost equal (15:13).

Variety of Roles of Females and Males

The highest percentage (57%) of the evaluators state that the variety of females' and males' role inside and outside of home is good. A bit lower percentage (43%) of them suggest that the

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variety of roles is very good. Similar to their comment on the illustrations of females and males, none of them state that the variety of roles is poor or very poor.

Males and females are also shown as having activities in public. Males are shown in a variety of public roles such as an actor, a footballer, a police officer, an army, and a computer programmer. In the materials for D2S3, Tanto is told to do activities in public life. Tanto is a computer programmer who writes programmes for travel companies. He likes to go walking. Females are also portrayed in the file doing various public jobs, for example, as an actress, an *anggar* athlete, a lecturer and a teacher. Jo, who is a female teacher, teaches English. She likes surfing at Sanur Beach.

In domestic life, however, only males are shown to enjoy the activities at home. For example, in materials for D2S3, Tanto is described as a computer programmer who likes foods and cooking very much. Females, on the other hand, are not described as doing domestic activities.

This is probably the reason why only 43% of the evaluators state that the portrait of males and females in a variety of roles is 'good,' not 'very good.' To improve the quality of the file in this respect, females need to be depicted as doing or loving domestic activities, too.

Provision of Ways to Raise Self-esteem and Aspirations of Males and Females

The evaluators' opinions in this aspect spread in three categories: poor (14%), good (43%), very good (43%). The evaluator, who says that the file poorly raises the self esteem for both males and females, explains that more males are shown in important position. This, in turn, causes bigger self esteem among males, but not among females. Those, who say that the file raises the students' self esteem well, state that the file is good except the presentation of party as mentioned in D3S4. This kind of party involving a romantic time between a male and a female is not really matched with the practice in *madrasah* and Indonesian teenagers in general.

Those who judge that the file raises the self esteem and aspiration of both male and female students mention an interesting topic, that is, 'Famous Fear and Phobia' (D2S1). This topic mentions that both males and females can be afraid of certain things. Thus, it helps students to feel alright when they are afraid of something. This creates good atmosphere for everybody, which is good and important for learning.

Another material that helps raise the students' self esteem is the role-play as a doctor and a patient (D1S4P1). By playing the role as a doctor which is a prestigious job, the students can feel to be in that position. This might help them build their dream and increase their confidence. In addition to that, the graded speaking and writing activities—from the easy to the more difficult ones—help the students do the activities more successfully. This increases their interests to the lesson and raises their confidence and self esteem.

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Use of Gender Fair Language and Instructions

Most evaluators (86%) state that the file uses gender fair language and instructions. The evaluators do not put a lot of comments on this section. Quite probably most of them do not really feel that they have adequate capabilities to evaluate the English language in relation to gender, because this is beyond their focus so far. Most of them did not have adequate training on gender and language. Yet, they trust the writers. Therefore, they gave score 4 (very good).

Provision of Teaching Models Free from Gender Stereotypes

More than half of the evaluators (57%) say that it is good and 43% of them comment it as 'very good.' The teaching model which incorporates various techniques in teaching and requires the students to be active in the teaching-learning activities generally can free itself from gender biases. However, the biases can still be minimized—which makes more number of evaluators score it as 'good' not 'very good.' The improvement can be in the form of grouping the students. The grouping should be emphasized to contain both sexes in every group. Besides, when nominating students, teacher should be suggested to call both boys and girls.

Conclusion

By looking at the tables summarizing the scores of the evaluators to ELTIS training materials, it can be seen that the evaluators agreed that the ELTIS training materials have fulfilled the gender criteria. However, the materials in CELTT 4 are scored better than the materials in CELTT 2. The highest percentages of aspects in the scores of CELTT2 materials are 3 (good). Unlike CELTT2, CELTT 4 materials have 3 aspects that most evaluators scored 4 (very good). The results are not surprising because the materials advisers had learnt from the previous materials evaluations focusing on gender issues where suggestions were put forth to improve the materials.

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Mind Your Vocabulary!

N. Pratheeba, Ph.D.

Introduction

In recent years, English is turning out to be the preferred medium of instruction for mathematics and sciences. Most States in India have made English compulsory for all classes. Immediately after Independence, regional languages replaced English as the medium of instruction in many states. However, current economic realities have necessitated the turn around. English is now seen to be a pre-requisite for success in most careers. IT revolution brought thousands of jobs and such jobs were available mostly to those who had adequate skills in English. With the bio-technological boom also in the offing, the demand for English skills will rather increase, not decrease.

This paper presents some methods with which an ESL learner can increase his English vocabulary. Some play-way methods are listed here to help students (and teachers) to increase their active as well as passive vocabulary. When learners uses the methods listed below, they certainly can increase the number of vocabulary they have and use such vocabulary efficiently.

Kinds of Vocabulary

Here, vocabulary refers to all the words that a person knows or uses. It is divided into two groups: Active Vocabulary and Passive Vocabulary. Active Vocabulary refers to the

words that one uses in his or her day-to-day life. On the other hand, passive Vocabulary refers to the words that one understands and recognizes but does not use. The passive vocabulary of any learner is usually larger than his active Vocabulary. It is very tough to distinguish between the two.

Importance of Language Games in the Acquisition and Use of Words

Games help students to make and sustain the effort of learning (Kim, 1995). The benefits range from cognitive aspects of language learning to more co-operative group dynamics (Lengeling and Malarcher, 1997)**.** Many experienced textbook and methodology manual writers have argued that games are not just time-filling activities but have a great educational value (Uberman, 1998)**.** Games are highly motivating since they are amusing and at the same time challenging (Aydan, 2000). Games are used not only for mere fun, but more importantly, for the useful practice and review of language lessons, thus leading toward the goal of improving learners' communicative competence (Nuyen and Nga, 2003).

Vocabulary Games Suggested in This Paper
Six games are chosen by the researcher. It is expected that these will improve not only the word power of the ESL learners but also their cognitive ability. As games provide intense and meaningful practice of language, an ESL learner can hone his or her communicative competence by getting involved in the same.

1. Cognate Word-Building Game

Words are the important tools of communication. If one knows the proper form of the apt word then we can speak fluently and write effectively. Well-placed words convey the optimum force of thought. Words in English can be divided into eight categories namely noun, adjective, verb, adverb, pronoun, preposition, conjunction and interjection. The first four categories are open-ended because new words and their derivatives can be added to them. The last four categories are close ended.

Though all words do not have all the four forms, namely, noun, adjective, verb and adverb, most of the words in English have all the four forms. Choose a particular word (e.g.) *ability*. Try to categorize it. It is a noun. Find the other equivalent forms of this particular word. If you cannot do it, consult a dictionary.

In this method, every word that we employ will benefit us with four more forms of words including the gerund. It will help an ESL learner to choose the specific word for the correct use in the right place.

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Noun	Adjective	Verb	Adverb	Gerund
Ability	Able	Enable	Ably	Enabling
Education	Educative	Educate	Educationally	Educating
Fullness	Full	Fulfill	Fully	Fulfilling
Thought	Thoughtful	Think	Thoughtfully	Thinking

2. Associating Synonyms and Antonyms

In a book entitled, *The Family Word Finder* published by the renowned magazine *Reader's Digest*, it is noted that a very simple way to improve one's vocabulary playfully is to learn at one stroke both the antonyms and synonyms of words. Choose a particular word. One must try to add as many words as we can both to the list of antonyms and synonyms.

Synonym	Word	Antonym
Ally, confederate, helper, supporter, sympathizer	FRIEND	Opponent, antagonist, adversary, enemy, foe
Like, identical, resemble, oneness, exactitude	SAME	Opposite, contrary, antithetical, reverse, antonymous
Sure, definite, assure, conviction, certitude	CERTAIN	Doubt, dubious, problematic, questionable, skepticism

3. Word-Listing Method

ESL learners have to select from a list all the words that they know that are connected with a particular topic. The list must be as complete as possible.

Centres of Learning: nursery, school, college, polytechnic, university, tutorial, Institute, library, seminary, etc.

Musical Instruments: mouthorgan, saxophone, xylophone, triangle, bagpipe, bassoon, guitar, cymbal, panpipe, tambourine, etc.

Media of Communication: books, newspaper, magazine, telephone, internet, e-mail, cinema, television, fax, radio, letter, drama, Wireless, satellite, mike, compact disc, radar, pager, etc.

4. Rhyming with the Same Ending

The ESL learner has to select a final syllable like –ate, -est, -ile, -ipe, -ime, etc., To this selected syllable, he or she has to prefix single letter, double letters or multiple letters to form new words. It will result in a number of words. For example, from the final syllable

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–est-, one can frame the following words: **best, fest, lest, nest, pest, test, vest, west, zest, chest, crest, digest, request, suggest**.

5. Doublets

Choose two words of the same length. Transform the first word into the last word. This will be done through a series of words in which each word differs from the next by only one letter. Make the series as short as possible. For example, *work* is changed to *rest* in the following way.

> **work**
> **pork**
> **port**
> **post**
> **pest**
> **rest**

Work and *rest* are termed as the doublets. The interposed words *pork, port, post* and *pest* form the links. And the complete series by which the Doublets are transformed is termed as chain. A regular reader of 'The Hindu' newspaper would have found this word game in Derek O Brien's *Derek Q's MINDGAME*.

6. Mismasch

It is another word game that can enhance the vocabulary of any ESL learner. A group of letters is given to the students. And they must find a word that contains the group of letters in the given order. It may be possible to form a number of words. For example take the group of letters –cti.

Answer: faction, fraction, action, satisfaction, suction, fiction, rectify.

Conclusion

Words are the most essential tools of communication. A person's vocabulary in a language is an indispensable element if he or she wants to communicate effectively in a particular language. Once an ESL learner has tremendous word power and a wide vocabulary, then definitely he or she can convey their ideas in a more specific and precise manner. Probably, English is the richest language in the world today with at least five hundred thousand words.

It is said that Winston Churchill had a tremendous vocabulary in English and that he used sixty thousand words in his writings. It is not necessary or possible for all of us to have such large number of words as part of our active and passive vocabulary. And yet we all

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need to have essential words that express ideas that go beyond the compass of basic vocabulary. As we go through several learning stages from school to college to university to work, there is an increasing demand to learn and use more words so that our ideas are promptly, correctly and adequately expressed.

The games I've listed above, along with many other strategies available to us, should help us to acquire more vocabulary and use them effectively. Vocabulary building is not a wild goose chase; it can be made into a deliberate game that is played well, even as we enjoy playing it. This way, definitely we all can increase our mastery of English words.

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Contemporary Indian Women Writing in English and the Problematics of the Indian Middle Class

Seema Rana, M.Phil.
Anup Beniwal

The Middle Class in India – Some Characteristics and Contradictions

The middle-class in India is a vast and diverse social group. It is a rising, consumer-driven class bent on living the good life. It always seeks mobility, security, luxury and choice. It is consumerist class and in a privileged position.

The middle-class has evolved its own peculiar value system which enables it to combine traditional faith with modern conveniences born out of newly acquired prosperity. Nowhere is this more apparent than in the highly ambivalent attitude of the typical middle-class patriarch who pays bribes and talks about the evil of corruption in the country.

A close examination of middle-class ideas reveals a number of contradictions. Middle-class in India simultaneously speaks of reason and sentiment, of the need to preserve tradition and initiate radical change, advocates liberty and authoritarianism, equality and hierarchy at the same time. All the public sphere projects of the middle-class are shot through with these inconsistencies and contradictions and these are constitutive of middle-class politics.

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The middle-class responds to those issues which it co-relates to its own well being. There is almost complete inability of the well-to-do- middle-class citizens of Indian society to see or identify with anything beyond the narrowest definition of self-interest. Middle-class's criticism of the government for its inefficiencies and rampant corruption is certainly valid, but it does not occur to the average middle-class Indian that in a country where scores of millions do not have enough to eat, the government can have other priorities than only listening to their increasing demands. There is no obligation to think or act beyond the articulation of their requirements.

The Number of the Poor Going Up, Not Coming Down

In all these years after independence, the number of the poor has gone up, but, paradoxically and tragically, the middle-class's ability to notice them has gone down. It does not matter if there are so many middle-class ambitions and fantasies played out everyday, one third of the population has no access even to the basic amenities of life. Middle class lacks civic sensitivity.

Shift in the Values of the Middle Class

Pavan Varma in his book *The Great Indian Middle Class* laments at the fact that there is a shift in the values of the middle-class. The ideals of service gave way to individualism, austere ways of life came to be replaced by consumerism, and values of the middle-class, ironically came to resemble those reflected in the self-seeking actions of the politicians they so much despised.

On one hand, middle-class professes the greatest affinity to democracy, while on the other it has opted to remain, by and large, merely a critical onlooker to the increasing corruption in the democratic system. One reason, can be a sense of helplessness at the degree of corruption in politics, the other can be self-obsession in its own material pursuits so as to withdraw from anything that does not directly concern its immediate interests.

Ever in Pursuit of Becoming Upper Class – An Aspirational Class

Middle-class always aspires to get the status of upper class and can't tolerate to descend down to assimilate in lower class. There is middle-class ethos of acquisition and competition. Middle-class does not forego its possessions and beliefs easily. Maintaining the status quo is the trait of all middle-classes. It is an aspirational class, always pursuing the good things in life. The all time pursuit of self-interest gives rise to a sense of un-involvement, a kind of detachment. The drive to have more and more and to reach higher and higher is breaking down the essential restraints of the community life. The consequence is a growing neurosis, both at the personal and collective level. The poverty

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and deprivation in the country is so much that those who have moved up the income ladder seek to distance themselves from its pervasive presence.

The Middle Class and Contemporary Women

The middle-class women have more access to the material comforts of life. They can take the initiative to change and to bring about the change in society. The middle-class should realize that their social concerns and self-interests can co-exist. The only factor that can make a difference is a change in the attitude of the privileged themselves. One has to keep the eyes and ears open, to observe, to really listen, to get involved and then do what is needed to bring about a healthy change.

Most of the contemporary Indian women writers in English belong to the middle-class and thus there is a keen penetration into the life of the middle-class in their novels. They deal with middle –class ethos and societal and individual problems of the middle-class. Their perspectives constitute and are constitutive of the middle-class ethos.

Contemporary Women Novelists

The contemporary women novelists seem to be acquainted with the attitudes, sensibility, traits, needs, hopes, fears, experiences and helplessness of the middle-class. They seem to make an excursion into middle-class domesticity. They understand the economics, the politics, the cultural milieu and the psyche of the Indian middle-class. Either consciously or unconsciously, the women writers depict reality as filtered through the middle-class consciousness. This reassures the reader regarding his basic beliefs and allows him to identify with the characters that represent real world. At the same time, their portrayal of other social classes becomes devoid of all essential content, it becomes a mere embodiment of ideas that the middle-class has of them.

The Goal of This Paper

The paper attempts to analyze whether these writers give a deeper insight into the middle-class ethos and culture. Is there a tone of protest to awaken the conscience of society? Are they able to project different, serious issues and problems existing in society or also try to offer a solution; whether they have told the realities or there are contradictions too. The novels of contemporary women novelists Arundhati Roy, Manju Kapur, Kiran Desai and Anita Nair would be analyzed.

The Very Critical Attitude of Women Writers

The old and unhealthy traditions, rigid morality and institutional norms of the middle-class are outrageously criticized in the writings of contemporary women writers in India. While projecting different themes in the novels, these writers depict the motives of the

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people and the changing dominant values in the Indian social order. They attempt to make their voice heard in the public sphere through their writings. They depict alienation of the down-trodden, the people belonging to the lower strata and the older generation. They raise the issue of economic-occupational exploitation by dominant castes, classes and capitalists. The writers also talk about the middle-class which is on the march to become rich and which adopts manipulative and corrupt ways and means to achieve its ends.

These writers not only document the reality of life and the conditions of people, but also put forward their own ideological views with reference to the prevailing social environment. The views of the novelists emerge from the social situation and cultural milieu in which they live. The ideological thinking of a writer is situationally determined. The writer gets affected by the type of socialization and intellectual orientation she has in the society. This in turn influences her ideological expression and creativity. The statements they make are connected with their thought processes and their world views..

From Urban Centers

Since most of these writers come from urban centers of education and some of them live abroad therefore their interpretation of India is from the vantage point of a middle- class, well educated, city bred individual. Though some of contemporary Indian women writers come from a rural background at present many of them have selected the urban locale in which they have settled down to pursue their writing. They have been brought up in an environment which inspired and encouraged them to develop literary tendencies. In their social life, these writers have social interaction not only with the people of their own class but also with other classes. And therefore, they have been able to portray it vividly in their writings. But the middle-class is their reference group.

These women novelists while speaking the language of middle-class people portray their ethos, emotions, problems and their day to day work. Writing has not become a full time occupation for most of them. They are rather salaried employees or have other sources of income. This anchors them in a fixed and stable status in the wider socio-economic order. It is a form of institutional patronage which frees these writers from financial worries. There are awards and they seem to be satisfied with their literary self and enjoy writing as they have acquired the desired literary status.

What Do They See and What Do They Portray

They write what they see in middle –class society. Generation gap, preference for boys, importance given to arranged marriage, discrimination of all sorts etc. can be seen in almost all the novels by these women writers. The secret behind the success of novels by contemporary women writers is their simple and life like characters. They usually hail

from middle-class families. This is one of the techniques the writers employ to make the readers involve and subsequently the novels become quite absorbing and interesting.

These writers deal with some common themes but their treatment of these themes is different. Some adopt mocking tone and make tongue-in-cheek remarks, while some seem to be seriously dealing with issues. Some are critical while some are just analytical and judgmental. These women writers give urban Indian women tales they can identify with. Some of them seem to passively obey the orientals' taste of the western readership thus producing novels full of clichés about Indian society. This kind of literature seems to be a perversion or commercialization of women's writing.

The women writers of today, belonging to middle-class, are representatives of the new generations of middle-class Indian – highly talented wealthy, cosmopolitan and comfortable with people of all religions and caste backgrounds. They talk about the need to protect Indian culture and its religious heritage from the less attractive aspects of global culture – the break up of families, disrespect of elders, excessive consumerism, and abandonment of religious values and worship of money.

A Deficiency - Sometimes Observing From a Distance

These writers try to paint the picture of Indian society in their fiction but sometimes they seem to be observing the society from a distance, and so appear uninvolved and unrealistic. Exhibiting the middle-class trait they seem to observe everything but maintain distance, hence offer no help or solution. While the best writings make an emotional connection. Though at times, we find a trace of correspondence in the personal and fictional experiences of the women writers.

Most of the women writers belong to economically secure middle-class families or politically powerful ones. As such they have not felt the need to protest against the system aggressively. They sometimes seem to exaggerate things and adopt a comic or ironic view to describe everyday realities of middle-class but this way they show that there is no sincere involvement on their part. They have enjoyed the luxury of middle-class. They have not suffered or encountered the problems themselves. No longer trapped or diminished by gender, these women writers enjoy the liberties and they seem to see no reason to transcend their comfortable urban locations to engage with the poverty or inequality that trap both urban and rural women at the lower level of the economy. Not much has changed for impoverished rural women. When they make fun of middle-class attitudes, manners and life style of people, they try to maintain a level of superiority, though they themselves are a part of it. They exhibit typical middle-class trait of projecting different kinds of issues and problems and expecting others to come out with a solution.

Manju Kapur and *Difficult Daughters*

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Contemporary woman novelist, Manju Kapur arrests attention when she deals with everyday issues faced by everyday people, especially of Indian middle-class in her novels. The most prominent aspect of her novel *Difficult Daughters* is its being rooted in the milieu, in which the novelist herself was born and brought up. Since her first novel *Difficult Daughters*, Manju Kapur has established herself as a chronicler of Indian middle-class manners and ethos.

Manju Kapur in her first novel *Difficult Daughters* uses realism as a strategy to be able to present the lives of women in a middle-class joint family. The theme of the novel describes the independence acquired by the nation and the independence desired by the protagonist Virmati. Every detail of these changes, turmoil in the nation and Virmati's life is described in a very realistic way. The aspirations of the girl to be free are linked to the values of a traditional middle-class joint family; a very significant aspect of Indian social life. Virmati rebels against the patriarchal set up to pursue higher studies and marry Professor Harish. The Indian middle-class values and culture are prominently depicted in the background of Arya Samaj.

In the novel *Difficult Daughters*, the novelist shows that marriage is a very central issue in every Indian middle-class family. Education is important and educated boys prefer educated girls. It is, therefore, important from the matrimonial point of view.

Manju Kapur has portrayed middle-class ethos through the character of Virmati. She has shown that women labour under various compulsions, enjoy less social and psychological freedom than men and live in the shadow of patriarchal oppression. In the end of the novel, Virmati makes a compromise with life in resigning herself to whatever happiness, there is in store for her. This is again a characteristic of the middle-class – the joyous acceptance of a situation which is not within the purview of an individual to change.

Joint Family Culture

The joint family culture in middle-class, which symbolizes communal living is another aspect hinted at throughout the novel. The elder generation feels comfortable in having the common property, joint business and shared space but joint family system begins to show cracks, when individual interests creep in. On a parallel, the breaking of the patriarchy and the joint family is reflected in the trauma the partition of the country causes to the common man.

She examines what generally happens. In all the novels of Manju Kapur, women give up their desire for assertion. Women belonging to middle-class have to compromise, though they seek some personal happiness. Astha in *A Married Woman,* Virmati in *Difficult Daughters* and Nisha in *Home* do compromise to save their families or marriage.

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Kapur does not seem to sympathize or feel for these women, she remains detached while observing them. There is different feel, a different sensibility operating, which stems from distances.

Manju Kapoor's *A Married Woman*

Manju Kapur's second novel ***A Married Woman*** is a kind of narrative on a woman's incompatible marriage and frustration and contemporary political turmoil in its historical context. Here, Kapur has taken writing as a protest, a way of mapping from the point of a woman's experience.

A Married Woman is more like reportage; Ram Janmabhoomi – Babri Masjid issue is presented in a realistic, imaginative reconstruction. She expresses her serious concern for the political leader's declaration that religion is above politics, nation and the court and does so with a fine sense of documentation and detail, insight and precision.

Astha's education, her health, her marriage are her parents' burdens and liabilities. Just like any middle-class parents, they are very conscious of them and they want Astha to realize it. Later on when she is a married woman, she realizes that even if she earns, money spending is decided by her husband, not by her. Her inability to buy an art-piece in Goa exhibits her economic dependence in spite of being an earning member of the family. Astha's impression that with good job comes independence is proved wrong. She is surprised at the reaction of the family and society when they are not happy at her daughter's birth but gets an overwhelming approval of motherhood after the birth of her son.

Manju Kapoor's *Home*

In Manju Kapur's third novel ***Home***, again the canvas is the familiar one; the ordinary middle-class joint family. It is about the pressures and experiences of living in a traditionally extended but close knit Indian family of shopkeepers. The novel describes the easy acceptance of everything by women, their submissiveness, the pressures on them to produce children – boys for preference – and the disgrace if they fail to do so, their being status-conscious and the power struggles within a family. It is a saga of middle-class Indian family.

The novel shows modernity threatening the solidarity of the joint family and every hint of individual expression is substituted with deadened conformity. The novel asserts emphatically, that in a middle-class family the interests of business come before personal concerns. Kapur documents the lives of people she is most familiar with -the lives of middle-class women.

Sexual Abuse and Disease

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Kapur's ability to chart sexual abuse and disease in the same detached style in which she narrates daily adventures can be easily noticed. She describes how in this middle-class family, honour comes above all individual aspirations and a woman's status in the family is solely judged by her ability to give heirs. The long explanations of Karwa Chauth and the mythological tale of Savitri and Satyavan gives a feeling that Kapur is perhaps trying to cater to expatriates who cling to the idea of India being untouched by time and still rooted in age-old traditions. She makes fun of the middle-class housewives, who ask their unmarried daughters to undertake fasting for the well-being of their future husbands.

In an interview, Manju Kapur herself says that she aims to show rather than tell. The book is descriptive of what goes on. The reader is left to gather what he wants from it. This is a little bit disconcerting because it makes the narrative dispassionate and detached even at places which could do with some sharp satire. We feel that Manju Kapur remains an observer by the road-side of the political and social happenings in the country.

Anita Nair's *Ladies Coupé*

Anita Nair, during a train journey, discovered that some middle-class women talked freely and turned the coupe into a confessional box. Their frankness, their subversive ness, their subtle strength and courage inspired her to write **Ladies Coupé** Anita Nair's **Ladies Coupe**' explores women's identities and their conflicting relationships with tradition, male dominated society, gender discrimination and class and caste constraints. It is a novel where fiction merges with reality and where female voices are authentic. Her fictional women can be seen as patterns for real women in everyday life; self -effacing and self-sacrificing women, one can meet anywhere in Indian middle-class society. Most of them experience the burden of tradition. They all are expected to get married and bear sons, regardless of their socio-cultural backgrounds. .

From Ordinariness to Greater Heights

Anita Nair confesses in one of her interviews that she had a very ordinary existence with no literary pedigree. Ordinariness is the hallmark of her family and she has had a very middle-class existence. She writes for the sheer joy of writing not to make a statement. She doesn't write to shake the system or the society. She is not an activist. She says that she doesn't wear her ideology on her sleeve. She has often been criticized for being reticent and she believes that what she writes should speak for itself. Anita Nair merely holds up a mirror to the middle-class society, she never intends to start a social revolution.

Arundhati Roy - Through Small Things to Greater Insights

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Arundhati Roy writes with an agenda and a purpose. In her novel *The God of Small Things*, she sees herself on the side of the suffering, the marginalized and the dispossessed. She is critical of the adults who mistreat the children. This criticism extends to the Indian middle- class. The novel comes across as an angry statement.

The novel focuses on the issues of caste and class in Indian society. Roy expresses her disillusionment towards the social conditions of post-colonial India where the untouchables still face a hostile society.

Here she deals with the "small things" in a lower middle -class family engaged in the pickles-business for survival. She focuses on the irrationalities and injustices in middle-class society in the State of Kerala. Her assaults, on the lopsided values of a male dominated society, are characterized by humour seasoned with irony, wit, exaggeration and sarcasm. She turns to the mode of humour to register the protest against patriarchal systems of oppression and exploitation. Her novel with its sharply functional and vibrant brand of humour solidifies a tradition which is capable of articulating and confronting social and political issues from a vantage point. She, however, would leave it to her readers to draw their own conclusions and evolve their own perspectives.

Avoidance of Sentimentality

Arundhati Roy eliminates sentimentality from the narrative and it enables her to look objectively at situations which arouse extreme indignation for example--after their nocturnal trip into the sanctified world of Puranas and epics which ought to purge them off baser instincts, "The Kathakali men took off their make-up and went home to beat their wives." (p.236).

The novelist seems to suggest that tyrannizing over women is common among the rich as well as the poor. Several passages with a hint of scathing irony and humour highlight the political, social and religious conspiracies against the subaltern. The untouchables are not allowed to touch anything that the touchables touched. The novel portrays the seemingly exaggerated yet real predicament of the untouchables who had to crawl backwards with a broom, sweeping away their footprints in order to prevent the upper castes from defiling themselves by accidently stepping into their footprints.

Use of Irony

Arundhati Roy makes use of irony to flavour the narration and keep her distance from it. She uses pure irony while describing characters. Her purpose is not to provide solutions to the problems but to pin-point the existence of these problems. Roy presents a serious picture of society. She portrays that segment of society which takes every possible step to stop change. *The God of Small Things* questions people's attitudes, patience and   ability

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to accept everything. In an interview, she says that she is thankful to God that she had none of the conditioning that a normal middle class Indian girl would have.

Kiran Desai and *Hullabaloo in the Guava Orchard*

Kiran Desai has handled the dreams and aspirations of an Indian middle-class family with a keen sense of humour in the novel *Hullabaloo in the Guava Orchard.*

The Guava Orchard becomes the epicenter of all the characters when Sampath Chawla, a middle–class, good for nothing, post office clerk, tries to escape his failures by climbing a guava tree and gaining the reputation of a hermit. He spends his free time reading the mails of the people of Shahkot, and after climbing atop the guava tree reveals amazing and interesting facts to those very people. Mr. Chawla, Sampath's father is reminiscent of middle- class opportunist fathers, when he tries to commercialize his presence atop the tree. Sampath is joined by many followers and businessmen who try to sell their goods to the visitors of the orchard.

After some drunken, dreaded monkeys, also join him in the orchard, he is re-named as "Monkey Baba". Monkeys turn everything topsy-turvy in their hunt for more liquor. Real Hullabaloo begins when civilians, military-men, policeman – all try to get rid of the monkey menace. Waves of impending chaos are felt throughout the novel. On the other hand, befooled people listen to Sampath's words of wisdom. Visitors bring gifts that Mr. Chawla can sell, the family bank account begins to grow and he looks at investment plans.

Several Levels

The novel can be read on several levels – as a fast moving comic tale full of rich descriptions and cartoon like characters, but also a deeper study of the pathos of familial misunderstandings, the ridiculousness of hero-worship, the unpredictability of commercialism and the inefficiency of officials. Desai gives us much cause to ponder the disjoint between what people actually hear and what they want to hear.

In an interview, Kiran Desai says that she has been interested in and conscious of the way that the middle -class of India, that she comes from, betrays other Indians. She mocks the common, illogical ways of middle class people in this ironical, satirizing novel.
Although no one can deny the grotesque details of our society, nevertheless the novel appears to be a slice of India served to the west. But the novel makes us think. Loving our own selves is easy but analyzing, criticizing and accepting our weaknesses is difficult but well achieved by Kiran Desai.

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Kiran Desai's *The Inheritance of Loss*

Her novel ***The Inheritance of loss*** is a brilliant study of Indian culture in its transitional phase. Changes are brought out by craze for western values, manners and life style; impact of modernization, consumerism and globalization. Sense of loss is an integral part of every character's life. The characters fail to assimilate new culture and give up original culture in totality. Desai's use of Indian vocabulary, metaphors and imagery etc. are very supportive for the portrayal of middle –class sensibility.

Contemporary women writers cast themselves in the role of liberal narrators who see something in suffering human beings beyond what the world can see. There is this smugness. The sensibility and location of the writers create a certain audience with limited access to the real lives of oppressed individuals. The authors being Indians articulate certain issues as insiders who know all. But by stressing their own distance and alienation from such society distort reality and simultaneously reinforce their position as the outsiders. They offer sights no insights. They offer no challenge to the reader.

Ideology and Experience

The ideological plane from which the real world is viewed coincides with the ideological plane that seeks to rationalize and reinforce the inauthentic values in the writings of these writers. Either consciously or unconsciously, these writers depict reality as filtered through the middle-class consciousness. This allows the reader to identify with the characters that represent the real world. At the same time, their portrayal of other social classes becomes devoid of all essential content. It becomes a mere embodiment of ideas that middle-class has of them.

While a society's canonical texts can and do mould popular consciousness. This can create patterns of thought as well as attitudes. Their serious writings can be instrumental in bringing about positive changes in society .In their novels they should criticize what they consider defects in the society and should suggest remedies. They can inspire millions of others to take up the cause in the common interest of all.

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Thought Boundary Detection in English Text through the 'Law of Conservation of thought' for Word Sense Disambiguation

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Abstract

Word sense disambiguation is a state of art solution attempts to determine the sense of a word from contextual features in a running text. Major barriers to building a high-performing word sense disambiguation system include the difficulty of labeling data for this task and of predicting fine-grained sense distinctions. In this paper, we address a different formulation of the word-sense disambiguation task and an analysis is being done about understanding of language. Rather than considering this task on its own. The present research based upon the analysis can be named as 'The law of conservation of thought'. Through this an atomic structure of thought, its conservation and transformation as well as the thought boundary detection process for disambiguation of the words in the text are analyzed.

Key Words: *Thought Direction, Mood, Goal, Communicant, Communicator, Thought of Communicant (CT), Receiver Thought (RT), Actor, Actress, and Reactor.*

1. Introduction

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The problem of understanding the sense of a text and distinguishing between multiple possible senses of word is an important task in any higher order NLP system. However, despite its conceptual simplicity and its obvious formulation as a standard classification problem, achieving the high level accuracy in this field an illusive goal. With the standard process, the disambiguation task is being specified by an ontology defining the sense of ambiguous word. But this process at all cases not able to distinguish the sense as its sense some cases are very similar and hard to distinguish.
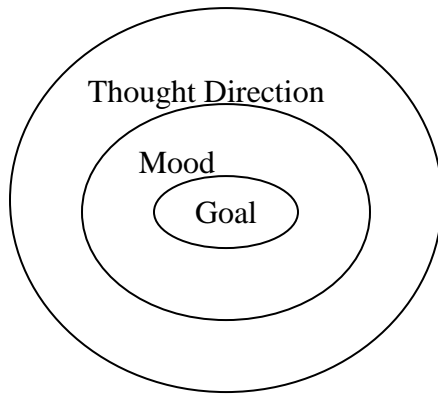
Here is a specification that the root cause is not at sense but at 'thought'. Every mode of expression including languages is started from 'thought'. How much the thinking process is robust, the mode of communication is become robust. The uniqueness of thought and its constant possession inspired the communicant to receiver about an effective transformation of thought by any means including language.

2. Thought and its atomic Components

Thought is nothing but the representation of knowledge. "All things would be visibly connected if one could discover at a single glance and in its totality the tracings of an Ariadne's thread leading thought into its own labyrinth" (See item 1 in reference).

Every thought it may express or not having four primary internal components. These are (I) Goal (II) Mood or stage of concuss (III) Thought Direction (positive or negative) In every point, even if before the expression of thought by communicant there is a goal being fixed as a goal has the character of an intention. At the time of communication a desire of expression can be considered as the initial goal for germination of thought which can be said as the power house of the thought which receives the central keys. A mood is being created to activate that goal. If the mood not becomes effective or tends to relative less by the effective of communicator or any other things then the thought is not goes in effective direction. Again every thought has two directions i.e. Positive or constructive and Negative or destructive. With the interference of environment factor an inborn negative components o thought again headed toward neutral or positive directions. In every point of expression these components are trying to be changed in above described factors of Communicator.

The Atomic structure of the thought can be described as follows:

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Imaginary Thought Outline:

Again the three atomic Components of thought have been driven by two external Components name 'Purpose' and 'Action'. In the modification of the NOUN phrase or prepositional phrase or their related modifier case the 'purpose' part plays a vital role in the change of semantics of the sentences or its related words. In other ways the 'Action' part is more focused in the semantics modification of the Verb phrases or its related modifiers. So from the atomic components of the thought the 'goal' part comes in the boundary of the 'Purpose' but the 'mood' and the 'thought direction' comes under the boundary of 'Action' area.

3. The Laws of Thought and Its Conservation

The law of thought and its analysis has a long past. From the time of Aristotle to till date different views and experiments has come to solve the issue. The "laws of thought" are said to comprise the following principles.

3.1 The Principles of Identity

In philosophy, the law of identity is often mistakenly characterized by Aristotle who actually said:

"Now 'why a thing is itself' is a meaningless inquiry (for—to give meaning to the question 'why'—the fact or the existence of the thing must already be evident—e.g., that the moon is eclipsed—but the fact that a thing is itself is the single reason and the single cause to be given in answer to all such questions as why the man is man, or the musician musical, unless one were to answer, 'because each thing is inseparable from itself, and its being one just meant this.' This, however, is common to all things and is a short and easy way with the question.)" (See item 2 under reference.)

3.2 The Principles of Non-contradiction

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Also by same Aristotle (384-322 BC), the law of non-contradiction is that "one cannot say of something that it is and that it is not in the same respect and at the same time". (See item 3 in reference.)

'Avicenna' also gives a similar argument: Anyone who denies the law of non-contradiction should be beaten and burned until he admits that to be beaten is not the same as not to be beaten, and to be burned is not the same as not to be burned. (See item 4 in reference.)

3.3 The principles of middle exclusion
(See item 5 under reference.)

Aristotle wrote that ambiguity can arise from the use of ambiguous names, but cannot exist in the "facts" themselves:

It is impossible, then, that 'being a man' should mean precisely 'not being a man', if 'man' not only signifies something about one subject but also has a single significance. And it will not be possible to be and not to be the same thing, except in virtue of an ambiguity, just as if one whom we call 'man', and others were to call 'not-man'; but the point in question is not this, whether the same thing can at the same time be and not be a man in name, but whether it can be in fact. (Metaphysics 4.4, W.D. Ross (trans.), GBWW 8, 525–526).

However the fact that Aristotle's language that distinguished between the use and mention of terms is yet to be analyzed. By him the logic and semantics are conjoined and spoken at once.

In all it can be concluded that, **"Thought is unique irrespective of its various expressions. It neither be created and nor destroyed. It can only change with the inference of context and only transfers from one state into another in the way of text flowing direction."**

Ex: Have you ever tried to read the face of the moon? It shifts and changes, you cannot make it out. It shifts and changes, you cannot make it out. Ŧ **[A]** Human exploration of the Moon temporarily ceased with the conclusion of the Apollo program, although a few robotic landers and orbiters have been sent to the Moon since that time. The U.S. has committed to return to the Moon by 2018. Ŧ **[B]** The influence of the Moon is more subtle, for it relates to personality beneath the surface; your feelings and your subconscious self. It shows how you react to those around you based on the sum of your conditioned viewpoint and unguarded self-projection.

Often, the Moon's place in the chart shows a considerably different side of the nature. Ŧ **[C]** Moon generally soft and emotion in nature. Riding up the FDR Drive on winter nights with my grandfather in his car, I was amazed how the moon always followed us all the way home. Floating over the quiet landscape of glittering skyscrapers, gliding along the black ribbon of the river, "Hello, Mister Moon!" said my grandfather; "Hello, Mister Moon!" Ŧ

The divisions of the text in the flow of direction of the change of the thought about moon are in following way.

Ŧ = Thought Transformation Visible Point

The whole text flow will be [0 > A > B > C]

In the part of [0] the thought about 'moon' is totally reader or communicator dependent. So the total thought is being preserved at the communicant. With the flow of the text when the communicant reaches at the beginning point of the part [A] the communicant will understand that the communicant is trying to say something about the 'moon' which senesce to be a celestial object. It is a natural satellite and the thought transfers in the way of human exploitation to moon as soon as the receiver reaches at the end point of the text part 'A'.

As soon as the part [B] starts the thought is being shifted from a new direction or in the old direction the receiver is not conclude and still wait for the next part for the conclusion of thought. It can be said that the thought in the state of transfer. But with the end sentence of the part [B] the thought transfers from the celestial object 'natural satellite' to celestial / supernatural object 'the moon sign' the zodiac object of Vedic astrology. With this, the domain of thought is being changed from the Geo physics to 'Astrology'. In the part of [C] the moon is not only a celestial object but an object with life and emotion. It is now dropped in the sense of humanism that can communicate with man and understand the human language in an effective manner.

So, the sum of all the thought value in the system is a constant. The total measurement of thought at [0] will be like as the thought of [A+B+C] or slightly less than that. But the point is who the divisor is. It may be said at every point the receiver can measure its thought and the point at where the total measured thought is equal or nearly equal with the thought of the communicant then the receiver will understand the total text like as communicant.
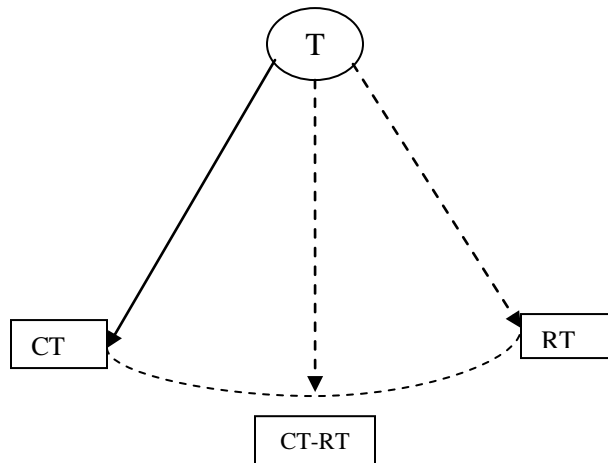
Description

Conservation of law in the state of transformation: Diagram 3.1

Here:

T = Thought
CT= Thought of Communicant.
RT= Receiver Thought

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We can now say and understand that:

CT + RT = 0
Or CT = -RT

The sum of CT and RT is the to al thought.

This effect is in the absence of Communicator.

However the thought transfers itself at every point with the effect of communicator and it can be evaluated at every words of a sentence or text. But at all point, transformation is not being visible without evaluation. When a thought at the path of transformation change its three components form its predecessor existing components then a though transformation is visible. In that point the text changes its direction of expression which is happen at the point of [A, B, C] in the above example.

4. The roll of Communicator in Thought Transformation

The roll of communicator is very high in the modification of communicant thought into Receiver thought. By which a single communicant thought reflects into different modified thought near receiver. So it is necessary to characterize the communicator and its behavior. Depending upon the communicator the communication process and activities are also varied. And a specific form of thought expressed in different ways. However here is the transformation of thought through the human language is greatly concern due to its high effective power of communication.

As the effective is communicator the thought transfer in that way. The receiver receives the thought in the form of knowledge from communicant through communicator.

The total diagram of the communicator and reflection of Knowledge as follows:

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The whole Architecture of Communicator Diagram:

Communicant

Visual | Audible | Smell | Touch | Taste | Intellect

C-Knowledge

Actor | Actress | Action | Reactor | Reflection

Reflected Knowledge

Visual | Audible | Smell | Touch | Taste | Intellect
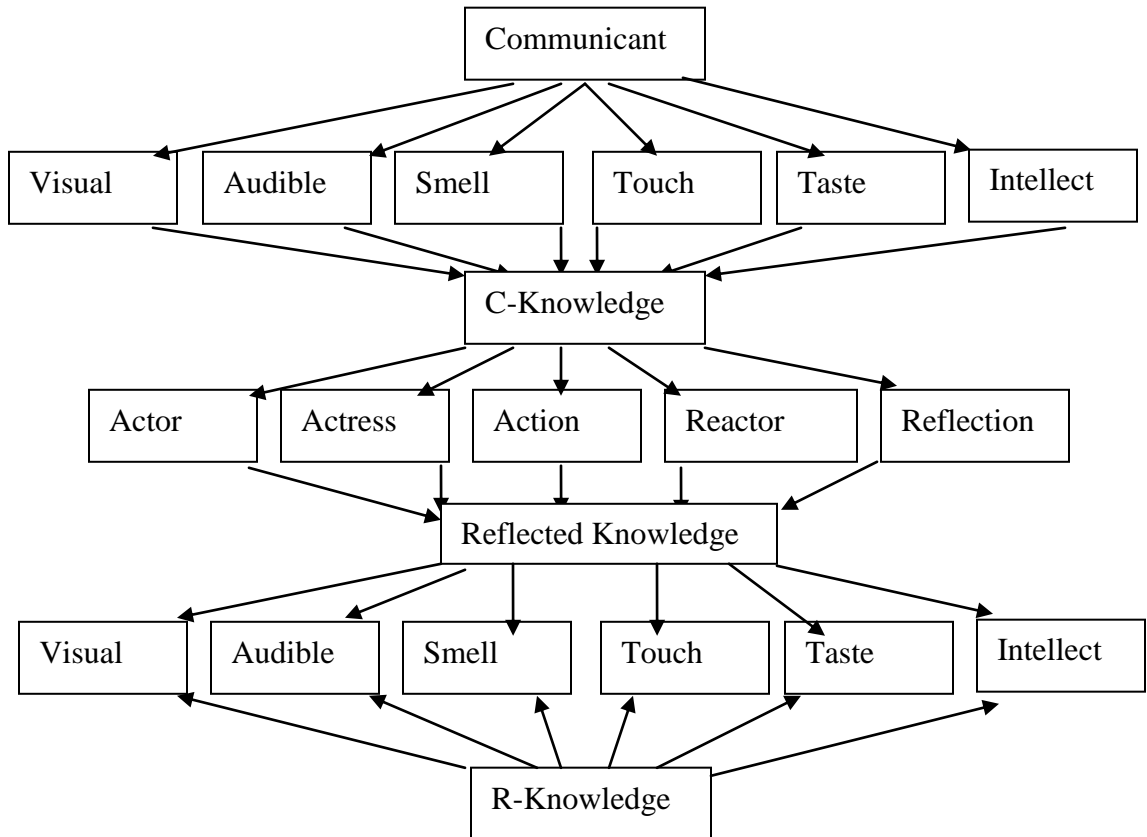
R-Knowledge

Diagram No 4.1

So, from the above if R-Knowledge (Receiver Knowledge) reflection is more than one then the expression of RT is more than one which can be cognized by many ways. Here CT + RT =/= 0. However if the RK tends to a single reflection then other sense of knowledge is being nullified for reorganization.

Ex: If the sentence 'It is evening.' Is being told by a shopkeeper to his boy then it reflects a multiple thought by the receiver in many ways.

In context:

Communicator = X or Shopkeeper

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Receiver = Y or Boy, Actor = Shopkeeper
Actress =Boy, Action =?
Reactor = Evening and the other possible steps by actress, Reflection =?

In the above the shopkeeper by visual cognition recognizes that it is going to be evening. After his expression of the above sentence, the actress (itself receiver) also recognizes the state of evening by his own cognition. The other components audible touch and taste knowledge cognition in the above sentence are being absent. However the component 'knowledge' in this sentence holds a great key for reaction as it hold the prior information or activities recognized before.

Now, the action reflects by the actress by his expression of searching of candle, electrical switch or any other things. Here if the boy itself is a receiver then the knowledge inference by prior intellect is reflected at instance in that position. However the receiver is another person then he have to wait till the action is being performed by the actress that of lighting. So in that position the knowledge receiving by the Receiver through the al process of communicator is being reflected to Receiver.

So, the receiver is always communicator dependent. Till the interference of the process of the whole communicator the knowledge simple for the receiver is just as initial or primary syntax meaning which is given by the communicator without processing the actress reaction. If the actress (the boy) provides the other action then the representation of knowledge for receiver is also being differs.

5. Communicator and Its Role

Rather than the speaker or Communicant and the receiver, there is a vital role and responsibility of the Communicator in the change of the semantics and discourse of the sentences. But the thought communicator is not just like a single person or object. But a group of linguistic and philosophical units interlinked with one to another in order to smooth the transformation of the thought.

The Communicators first part is more linked with the speaker or communicants expressing or knowledge stored objects. Here we have taken six components of the communicant i.e. visual, audible, smell, touch, taste and intellect as the initial thought expressing object. The first five generally more stressed upon the at-present situation and the last one 'intellect' stressed more upon deposited past knowledge. The same case also happened in the case of receiver to receive the thought.

So, in another way to receive the thought by a receiver from the communicant, it is very must essential that these five parts should be one to one matching. If one or more part is not sent percent matched then the other remaining parts are trying to compensate those parts role extra-ordinarily. These five parts trying to express the thought in consolidated mode to the receiver's knowledge receiving components through the communicators processing components.

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Here is a great responsibility of the processing components how those manipulate or modified the thought to handover the receiver. The processing components generally comprise up "actor, actress, action, reactor and reflection".

The actor may be the communicant itself or the third object about whom the thought is going to be expressed which we called in another sense as the subject of the sentence.

The actress part is the components of the thought to which the actor is trying express. So the actress part generally specified about the object of the sentences and its modified components.

The action part stressed upon the verb related part of ongoing part of the expressed thought or what the actor trying to convince the actress to perform.

Except the actor, actress and action he reactor part is the primary part depending upon the environment. How much sound is reactor the in-process thought of the actor is trying to change in that shape? The reactor components are except the actor and actress but in noun or prepositional phrase as the verb part is solely dedicated to the action part. The reactor part is tried to put presser upon the mood and directional components of the thought.

As soon as the pressure comes upon the directional components of the thought the thought change its direction if required and expressed some new activities if required to more clear the semantics of the thought. At last the action part looking the reflection activities change his semantic nature finally by pressurize upon the action components of the thought.

The processed semantically modified thought comes in front of receiver for knowledge reorganization in the form of reflected knowledge.

Now, like the thought expresser the receiver by his knowledge receiving components tries to receive the knowledge from reflected knowledge. Here if the knowledge receiving components like 'intellect' of the receiver not match with the intellect of the expresser then the knowledge receiving is not fully transferred or transferred in newly manner in high or low form of the semantics as the thought components like 'mood' and thinking direction will not match in that case. And this whole process is cyclic in opposite direction is also by changed only the role of the speaker and receiver.

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When the receiver receives the thought of the communicant he /she again try to replay about the receiving of thought which is another process like above process.

6. Thought Boundary Detection Process

By the reorganization of thought boundary the semantic identification would be possible. As "Semantics is equivalent to capturing and exploiting the compact structure of the world and thought, is all about semantics." (See item 6 under reference.)

So, the disambiguation at a fixed point of text and semantic identification of a text is a process of relativity. It is an ongoing process. The disambiguation of a word at a particular 'word or text' expected to be changed at speaker until the communicant complete his/her expression. Here is a clear argument:

Ex: I was at the bank. The bank was very rush. Every people were trying to do their transaction at first.

Here the word 'bank' has different dictionary meaning and semantic meaning.

Suppose the meaning of 'Business centre = X & side of a river = Y and other = Z.
Let's suppose at the position of first sentence the value of Bank = Y
The thought transfers in the direction of Y. In second sentence the value of 'Bank' still 'Y' as the flow of thought as previous. But in third sentence a sudden transformation of thought appears by the word 'transaction'. And to put the thought value constant if there is no such sentence before first sentence or any previous receiver knowledge about then the previous two sentences thought value and sense of 'bank' takes the value of 'X' rather than Y.

The Thought at first sentence beginning: $CT = 1$ $RT = 0$ at end if $RT = r$ then $CT = 1-r$

The Thought at first sentence beginning: $CT = 1-r$ $RT = r$ at end if $RT = r1$ then $CT = 1- r1$

The Thought at first sentence beginning: $CT = 1-r1$ $RT = r1$ at end if $RT = r2$ then $CT = 1 -r2$

So, there is a complete transformation point.

By this transformation process and the role of communicator implementing the ontological classification the WSD can be find out. Here is the illustration of the example.

Human exploration of the Moon temporarily ceased with the conclusion of the Apollo program, although a few robotic Landers and orbiters have been sent to the Moon since that time. The U.S. has committed to return to the Moon by 2018. The influence of the Moon is more subtle as it relates to personality beneath the surface

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It shows how you react to those around you based on the sum of your conditioned viewpoint and unguarded self-projection

Here speaker = X, Receiver = Y

Now the Confluence Knowledge for receiver by argument.

Table: 1

Cl. No	Reflection	Environment	**Reactor**	Action	Actress	**Actor (address)**
C1	?	?	Conclusion of Apollo program	ceased	? moon	Human exploration> moon
C2	?	that time	? Apollo program	sent	moon	Landers & orbiters
C3	To-return	By 2018	? Apollo program	committ ed	moon	U. S
This is the thought break point as the 'goal' of thought is always from Reactor and with noun or prepositional phrase.						
C4	?	?	subtle	is		Influence>Moon
C5	?	surface	?	relates	Personalit y	it
C6	react	Around you	those	Shows	you	it
C7	Sum of…	?		based		?
But here from C4 the Reactor changed as 'subtle' and it is continued to c7 because the pronoun always tends to that class identifier.						

How the actor actress etc. are determined from the sentence. This can be determined through the close class part of speech like Preposition, determiner adverb etc. In a reference it can be said:

Subject of the sentence with address 'of' = Actor.
Object of the sentence with address 'of' = Actress.
Verb of the sentence with Adv modifier = Acton.
Sentence Object activity or the reflection's relational activity = Reactor.
Sentence Verbal part except Action part and its direct relation to actress or object = Reflection.
Place or Time denote = Environment.
The 'Goal' of a thought first traced upon > reactor then Actress and at last to Actor.

So, at what clause 'Goal' breaks or differs from that clause we can say another thought break point start steal its deviation comes out.

In the same manner, the merge thought be considered by a relation of the reactor + Actress + Actor relationship. Ex: The merge thought of the first thee clauses will be (Apollo Program + Moon + xyz)

As whole, the text which class provides the uniformity to the whole text that is the fact to be highlighted subject matter. And based upon this the thought boundary of the text will be extracted.

Conclusion

The semantics of a sentence or text are not being fully disambiguated by local group chunking but by the taking the whole text comes under a single transformational thought. The ontological hierarchy, WordNet, local word chunking are may required to help in this process but the thought transformation and word sense disambiguation is a continuous process in text thought flowing direction and the sense of the words or texts are changed by nature and meaning between the thought transformation point or in between the thought boundary.

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Theme of Isolation in the Select Works of Canadian Women Playwrights

S. Gunasekaran, M.A., M.Phil., Ph.D.

Struggle for Identity

Women's sense of isolation and the need for self-recognition relate to both the national struggle for identity in the post-colonial age and female struggle for identity in the tradition of patriarchy. The paper discusses on how women playwrights explore the association of national identity and female identity on many levels. The portrayal of the immigrant is used to further emphasize the female sense of isolation and marginality.

Feminist Movement and Women Playwrights

With the burgeoning of the feminist movement in the past two decades, women playwrights in many countries have begun articulating a new voice in theatre. But in Canada, the pursuit of a female vision is unique in that it examines the notion of gender and female identity through the lens of cultural mythology. Writers such as Margaret Atwood, Alice Munro and Margaret Laurence have probed the relationship between female and national identity in fiction, and have been the topic of research by critics like Marian Fowler and Coral Ann Howells.

Focus of This Study

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This study offers a critical attempt to place women playwrights in a Canadian literary context in which "myths and legends of landscape" symbolize self-discovery and the quest for an aesthetic as well as a socio-political feminized space.

This paper explores the creative contribution to dramatic literature of Margaret Hollingsworth, Aviva Ravel, Antonine Maillet, Betty Jane Wylie and Cindy Cowan, and focuses on six plays which dramatize Canadian cultural mythology from the standpoint of the female imagination: Ever Loving and Islands by Margaret Hollingsworth; The Twisted Loaf by Aviva Ravel; La Sagouine by Antonine Maillet; A Place on Earth by Betty Jane Wylie, and A Woman From the Sea by Cindy Cowan.

Why These Plays?

The six plays are selected because they create a synthesized vision which reflects both a feminist aesthetic and a national consciousness. In their search for identity, these playwrights have transformed the literary myth of wilderness, the struggle for survival as immigrant, and the dominance of colonialism into a dramatic female mythology. By identifying 'wilderness' as the metaphorical female psyche, the 'immigrant' as a symbol of women's sense of marginality, and the 'colonial', 'imperial' mentality as suppression through patriarchal tradition, these playwrights add a new dimension to modern Canadian drama in the context of the search for national identity.

The plays, written in the 1970s and 1980s, represent the emergence of women playwrights on the Canadian dramatic scene at a period when the feminist movement was a potent influence on the awareness of women writers. The selected plays exemplify the creative consciousness of Canadian women playwrights and stress the need for a critical study that places their work in both a literary and feminist framework.

The Purpose

It will be demonstrated that although the exploration of regional characteristics has occurred frequently in Canadian drama, these five playwrights use regionalism to represent a female consciousness. Regional tendencies in Canadian drama have become symbolic representations of cultural myths, the "unchartered 'iconography of the imagination'". Thus, regionalism to these women playwrights is related to female identity, as the setting becomes a metaphor for the unexplored territory of the female imagination.

The Inner Psyche and the External Setting

The discovery of the inner psyche is the focus, and the external setting becomes a backdrop for the internal landscape and the realization of a female sense of place. In addition, while these six plays are realistic on many levels, they also experiment with

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dramatic structure in their depiction of the fragmented, changing consciousness of many of their female protagonists.

The characters in the plays express the psychological and emotional struggle of their search for self-identity through the use of monologue, flashbacks and the breakdown of time and space. Fragmented and experimental techniques are applied as a metaphor for the inner emotional and psychological state of flux.

Sense of Isolation, the Need for Self-Recognition and the National Identity

Ever Loving and Islands explore the female inner self in connection with the inherited colonial tradition and the inherited patriarchal tradition. Women's sense of isolation and the need for self-recognition relate to both the national struggle for identity in the post-colonial age and the female struggle for identity in the traditions of patriarchy.

These plays reveal how women playwrights explore the association of national identity and female identity on many levels. The portrayal of the immigrant is used to further emphasize the female sense of isolation and marginality. As foreigners, the female immigrants in Ever Loving are severed from their roots and must struggle in an unfamiliar setting. They are shown to be marginalized in two ways: as immigrants and as women.

In Islands, the protagonist withdraws to a secluded island in British Columbia. Escaping from social expectations, she isolates herself from human companionship and must battle alone with the incertitude of her existence as a woman and the uncertainties of the wilderness upon which she projects her process of self-discovery.

The immigrant concept is portrayed in The Twisted Loaf where an old Russian-Jewish woman, on the verge of death, reflects upon her life of struggle and self-sacrifice for her family in a new and foreign country. In solitude, the old woman achieves a meaningful connection with her past and a deeper understanding of her difficult responsibilities as a Russian Jewish immigrant, wife and mother.

In A Place on Earth, the dramatic use of monologue is used to express the process of self-discovery, as an elderly rape victim strives for survival in an urban wilderness. The woman's sense of exclusion and oppression is symbolized by her lonely rooming house and her only source of contact—a puppet she talks to. The struggle for autonomy is portrayed as her decision to press charges on her attacker, thus confronting her external environment.

In La Sangouine, a poor washer woman becomes an expression of dignity and pride in the middle of hardship and oppression. Set in Acadia, the play adds a further dimension to women's quest for integration by incorporating language and religion into the

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experience of isolation and exclusion. As a French Canadian, the protagonist's struggle for meaning is magnified by her subservient position in a predominantly English society.

In <u>A Woman From the Sea</u>, mythology and ritual are used to connect the protagonist in the play with women's creative past, thus expressing the female playwright's search for her own dramatic roots. The ancient imagery of woman as a symbol of the life process is revealed, in conjunction with the dramatic use of fertility rituals, "the origins of drama", when women created dramatic rituals and played the part of the Mother Goddess.

Writing Themselves into Existence

Canadian women playwrights are in the process of "writing themselves into existence," a term used by Robert Wallace to describe the artistic consciousness of Canadian dramatists.

When applied to women, this term has special significance, as women are only beginning to dramatize their personal visions in theatre. By writing themselves into existence, Canadian women playwrights are charting out new territory in the realm of drama and feminist thought. By creating this map, they are developing the "tools of analysis" that will enable women to recognize a female consciousness from within an aesthetic and national framework.

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Developing an ESP Course for Students of Applied Sciences in Pakistan

Muhammad Nawaz, Ph.D. Candidate

Abstract

This paper describes a proposed course of English for Specific Purposes (ESP) for students of BS in Applied Sciences. In so doing, the study is informed by various previous models and approaches to ESP course design. Moreover, data from former Applied Science students, who have completed their studies and are presently employed in various organizations, has also been used to validate the proposed course.

Introduction

English for Specific Purposes (ESP) refers to the courses which meet the specific needs of the students in their academic and professional settings. Chen (2006) states that ESP includes various types of courses like, English for Engineers, English for Doctors, English for Lawyers, English for Businessman, English for Academic purposes and English for Technical Purposes etc. The aim of such types of courses is to prepare the learners to handle any situation in specific context. So, it is imperative for the syllabus designers to design such a course which helps the students in their academic and real life. In addition, need analysis in the relevant field can play a vital role to make the programme more successful.

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Objective of the Study

The objective of the study is to propose an ESP course which meets the needs of Applied Sciences students in their educational and occupational settings.

Review of Related Literature:

Sysoyev (2000) prepared an ESP course in Russian which was based on the need analysis of the students. Further, in this study, he described the objectives of the course, the contents of the course, the materials of the course and evaluated the course. He suggested that development of the course should be viewed as an ongoing process to meet the needs of the learners.

Flowerdew (2005) designed a course for English for Occupational Purposes (EOP) that integrated the traditional and critical approaches to syllabus design. The writer posited that the synthesis of different approaches enabled the designer to develop a model keeping in view the students' needs in terms of the demands of the occupation.

Hassan (2005) devised an ESP course for engineers. The researcher highlighted that ESP techniques should be integral part of engineers' syllabus. He concluded that technological need be included in basic communication training to engineers for their preparation to be effective for industry.

Kantonidou (2008) conducted the research on ESP for electrical engineering curricula. He highlighted that theoretical evidence should be reconciled with hard facts through the cooperation of all the stakeholders. Furthermore, he recommended that if ESP students will not be provided the opportunities, it can de-motivate the students.

Research

The study draws upon the experiences of the former BS students, who are presently employed in various organizations. Twenty former students, who were easily accessible, were taken as the sample for the study. The researcher designed and conducted semi-structured interviews with the former students. They were asked questions keeping in view the objective of the course, content and material development, emphasis on different language skills and the needs of their profession.

Data Analysis

Data collected through semi-structured interviews from the former students for English for Specific Purposes (ESP) were analyzed under various themes.

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Results and Discussion
Formulation of Objectives

At the end of the ESP course, the students will be able to apply communication skills effectively in both academic and professional settings.

Specific Language Skills Integration

The ESP course, which is based on four language skills, i.e., reading, writing, listening and speaking, should be developed in such a way as to develop all the skills. The well trained teachers and well planned contents of the course can play a positive role in enhancing the skills of the students.

The data collected from the former students indicated that all the four skills are very important in vocation. However, the utmost need of the former students is speaking, as they reported that, right from the beginning of the profession, the candidate needs to respond in English to the interviewers before entering the profession. In addition to that, the candidate is also required to give presentations before the panel of the interviewers. At the work place, within the organization and outside the organization, in order to enhance the business relationship, one needs to have a reasonable command over speaking skills. To make the learners proficient in speaking skills, there should be more practical tasks in the classroom. The tasks should be selected from real life situations.

Writing should be practised in the classroom. Former Students' interviews reveal that they need to write reports, letters, documents, explanation of the assigned tasks, assignments, application and projects. Hence, there is need to revise the writing portion of the existing course and to add the relevant grammar and functions based materials, keeping in view both academic and occupational settings which enable the students to write correct language.

Reading skills should be practised in the course. In the reading skills, students should be given latest topics which demand that students consult recent researches. The students should be aware of the importance of reading skills. The different practical tasks should be given to the students to develop their reading skills.

In listening skills, the former students said that watching movies has helped them in vocation. Hence, the same activities should be kept continuously in the classes which included famous and well recorded movies. In fact, listening develops the language skills of the learners with a variety of functions like accent, proper use of vocabulary, logical order in the dialogues, understanding the dialogue, conversations, instructions, and comments on an issue. It helps the learners in academic and professional fields.

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Material Development

In speaking skills, the course should cover: presentations, interaction with teachers, role plays, dialogues, interviews, telephone conversation, seeing the boss, going to market, conversation between two engineers on an issue occurring at the work place, meeting with the Dean, requesting, complaining, greeting, apologizing, creating real or imaginary situation, reflection of situation outside the classroom, meetings, inviting, leading a team or a group.

In writing skills, the students would be enabled to have a command of the following: parts of speech, sentence structure, vocabulary in technical context, usage, narrations and voices, simple, compound and complex sentences, paragraph writing, precise writing, dialogue writing, essay writing, speech and debate writing, assignments writing, writing complaints, requests, acceptance and rejections of order, creating real or imaginary problems and providing solutions, writing business letters, memorandum, circular, notification, minutes, business card, an invitation letter, report, especially the technical report, methods of writing a research paper and dissertation, analysis reports and documentation which need proper vocabulary, formatting and proper organization in writing skills.

In reading skills, they need the specific and to-the-point materials, which is graded, i.e., from simple to complex exercises, latest articles, journals with solid information, and reading material relevant to their field. Reading newspapers to extract specific information, reading technical information in the newspapers, practice of skimming and scanning, reading for understanding the actual message of the writer, reading for main ideas, reading for inferences, reading articles for general or specific information, reading comprehensions to understand the contextual meaning of a text and answering multiple questions should be part of the reading skills. Reading the reports, menu, complaints, formal letters, new discovery reports, and analysis reports, etc., should also be included in ESP course.

The course should include listening comprehensions based on questions and exercises, listening dialogues and instructions specifically in technical disciplines, listening to lectures in the students' areas of interest, listening in office which may include bulletin, comments, order, and new policy etc., listening in meeting, demonstrations, telephone conversations, and lectures about the newly launched machinery, etc. In listening skills, students require different well recorded movies and cassettes which provide opportunity to the students to listen to different characters in different accent. On the whole, in ESP course, well planned outline will be provided which will comprise of authentic materials in the field of four skills.

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Methodology

In ESP courses, students should be given a chance for practical tasks in the classroom which are based on activities taken from real life-situations. In this case, the teachers' training is very important in which they may be trained to apply a teaching method as needed. During teaching, the teachers should keep in mind the objectives of the course which has dual purposes, enabling the students to become proficient academically and professionally. The students should be taught with the help of modern equipments which may motivate them for further research. The students should be given more and more exercises which may develop the students' skills. The teachers should use different methods which may enable the students to work independently. Different techniques should be applied which may motivate the students for team work. The teachers' attitude towards students should be flexible which may facilitate them for bold interaction.

Formative Evaluation of the Course

Evaluation is an integral part of the development of any model of a course which comes after the implementation stage of the course. The formative evaluation, in fact, decides whether the course fulfils the needs of the students and provides the updated materials to them or not.

To make the ESP course up-to-date, all the stakeholders, namely, the students, teachers, departments and the administration should play a vital role by participating in formative evaluation. The proposed model should be evaluated twice in a semester in order to measure the effectiveness of the model and if any modifications required it must be adopted accordingly. Equal opportunity should be provided to each of the stakeholder. At the end of the semester, a comprehensive test should be given to the students with the aim of assessing their overall performance. This would also help change and improve the ESP course.

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Colophon:

This paper is a part of an M.Phil. thesis "Evaluation of Functional English Courses for
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Socio-cultural Context of Communication in Indian Novel: A Pragmatic Approach to *Inside the Haveli*

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Abstract

Novel has its own genre-specific features of communication. Indian novel is marked by certain culturally 'anchored linguistic choices' (Verschueren: 1999: 75). The communicational dominance of Indian socio-cultural context over the native variety of English is manifested through the use of literal translation, transliteration, paraphrasing etc.

Rama Mehta's *Inside the Haveli* (Mehta: 1977) showcases various culture-specific peculiarities of Indian English. The cultural shock of the protagonist evolves the communicational intricacies out of the changed socio-cultural context. The migration of the protagonist from one region to another changes and enlarges too the socio-cultural context of communication in this novel.

Though the novel mainly evolves the regional peculiarities of communication, at times the cultural canvas of regional setting is stretched to fit the national frame of multiculturalism in India. The present paper treats Inside the Haveli as the delimited area of the study of Indian novel, the socio-cultural context of communication as the topic of the study, whereas the pragmatic approach as the perspective of the study.

To sum up, the paper attempts to tap the multivalent socio-cultural context of communication outside and inside the 'haveli'.

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Identity Crisis as the Major Focus

Rama Mehta's Inside the Haveli (Mehta: 1977) is a remarkable novel from the viewpoint of the communication in its socio-cultural context. It's the story of the protagonist Geeta's identity crisis in the cross-cultural context. Brought up in Bombay, Geeta the independent young woman struggles to maintain her modern identity in a traditional world of the haveli of Udaipur, where she is married off. The aristocratic culture of the haveli and the setting of Udaipur in Rajasthan evolve the socio-cultural context in the novel.

Theoretical Preamble

The study of communication obviously includes the various 'communicational components' (Mohan K. & Banerji M.: 1990: 06) used in the socio-cultural context. The use of language is the most important communicational component studied here. The novel explicates several examples, where language is used meaningfully, without bothering for the accuracy. The 'goal-oriented' (Leech, 1983: 13) effectiveness of communication gets an edge over the accuracy of the language use. The following remark, precisely, explicates the same character of the language use.

> 'Language plays the most important role in communication… for specific purposes in different situations that have their own socio-cultural as well as psycholinguistic dimensions… language use involves understanding of the addresser-addressee relationship, their needs and the context in which communication happens. Propriety, thus gains importance over accuracy, and the principles governing interpersonal relations over the rules governing sentences' (Thorat and Lokhandwala, 2009: preface).

This is where the language use differs from the 'language as a system' (Thorat and Lokhandwala, 2009: preface). Moreover, the 'language use' being operational phenomena, rather than a structural one, is never a linear communication, especially when the same operates in the socio-cultural and literary contexts. So, to explore the operational phenomena of this kind, the article adopts a pragmatic approach, that can be justified as follows.

The Pragmatic Approach

Unlike the approaches of linear communication—e.g. Saussure's 'speech circuit' (Saussure: 1974, in Chandler: 2002: 176), which is called 'a two-track linear model' (Chandler: 2002: 176)—the pragmatic approach adopted here is multi-dimensional. However, no special perspectives like 'pragmatics of translated or transliterated or paraphrased utterances', as found in *The Pragmatics of Translation* (Hickey: 1998); or 'pragmatics of style', as found in The Pragmatics of Style (Hickey: 1990) are adopted here.

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It is for this reason that the areas like the 'translatability', the 'cultural overlap' and the 'cultural diffusion' (Lyons: 1981: 322-329) fall outside the scope of the present article. Although the article mainly focuses on the verbal communication, it does not ignore the 'ideational' and interpersonal' (Halliday: 1970 & 1973, in Leech: 1983: 56) non-verbal communication; and also the context of the non-verbal means of communication studied under the disciplines like 'Kinesics' (Birdwhistell: 1952), 'Paralanguage' (Welmers: 1954) and 'Proxemics' (Hall Edward: 1966). Mary Key in her Paralanguage and Kinesics (Key Mary: 1975) mentions the significance of the 'temporal aspects that affect the communication behaviour' (Key Mary: 1975: 128). Inside the Haveli has number of occasions, where the temporal aspects that affect the communication behavior of the characters in the novel.

The Concept of Context

On the basis of the above discussion, context emerges as the widest area of communicational, studies. The vast area of context has been explored from different perspectives, e.g. as 'context of situation' and 'context of culture' (M.A.K. Halliday and Ruqaiya Hasan: 1989; Kramsch Claire: 1998; and others). Malinowski (1935) correlates the study of context with 'the activities performed in the actual situation' (Malinowski: 1935: 22). As the context of communication is a multifold area, it obviously requires a 'polyperspectivistic approach' (Earnest W. B. Hess-Luttich, 1991 in *Literary Pragmatics*, ed. Sell Roger D,1991: 237) to analyze the communication in the present novel.

Hence, at the backdrop of the above discussion, the pragmatic approach adopted here becomes justifiable. Pragmatics is centrally concerned with .the use of language in the context. 'Pragmatics can be usefully defined as the study of how utterances have meanings in situations' (Leech: 1983: X). The communicational intricacies can be pinpointed with the help of the model of the 'contextual correlates' by Verschueren (Verschueren, 1999: 76). According to him, 'the linguistic choices are contextually anchored' (Verschueren, 1999: 75). If the linguistic choices are anchored in the context, it becomes essential to throw light on the element of context in the present novel.

The socio-cultural context of the novel includes a whole lot of the haveli culture at the backdrop of the setting of Udaipur in Rajasthan. Obviously, the core of the communication is a regional variety used in Rajasthan. However, besides the Rajasthan dialect, the protagonist—who is brought up in Bombay—and the narrator use language differently. Thus, though the socio-cultural context is mainly regional, at times it gets enlarged and projects the national face of multiculturalism.

Verschueren's Model of Contextual Correlates

The following part of the paper adapts the model of contextual correlates by Verschueren (Verschueren: 1999) and reviews the theoretical account of its parameters used for further analysis. According to the model, the linguistic choices of the 'utterers and the interpreters'

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(Verschueren, 1999: 76) are anchored in the mental, social and physical 'worlds' (Verschueren, 1999: 75) The narrator and the characters in the novel play as the utterers and the interpreters, whereas their three worlds include a whole lot of the communicational context.

The mental world —according to the model—includes the personality, emotions, beliefs, desires, motivations, intentions etc of the communicators. The social world includes the component of 'person deixis' (Verschueren, 1999: 91) in relation with the social and cultural dimensions.

> The cultural dimensions include the contrast between oral and literate societies, rural versus urban patterns of life, or a mainstream versus subcultural environment. The social dimensions with which the linguistic choice-making is interadaptable include social class, ethnicity and race, nationality, linguistic group, religion, age, level of education, profession, kinship, gender, sexual preference, and so on (Verschueren, 1999: 92).

The physical world includes temporal and spatial aspects of communication. According to Verschueren, 'Temporal deixis and spatial deixis are the most studied, and most visible, ways of anchoring language choices into a physical world' (Verschueren, 1999: 95). The temporal references are the time-specific linguistic choices and the spatial references are the place-specific linguistic choices.

Parameters of Analysis

The communication in this novel can be explored in its context, which is embedded in the three worlds, as stated by Verschueren (1999). His model of contextual correlates offers a longitudinal view of the three worlds, which are used here as the three parameters of analysis.

Three Worlds *Inside the Haveli*

Inside the Haveli (Mehta, 1977) vividly shows the three worlds as the context of communication: i. the mental World, ii. the social world, and iii. the physical world.

The novel depicts the story of an independent young woman named Geeta, who struggles to maintain her modern identity in a traditional world. Geeta is an educated, vivacious Bombay girl, who is married off into a conservative family. The haveli culture curbs her identity with 'purdah' (Mehta, 1977: 03). Her independence and progressive views are at stake. Geeta is sandwiched between her modem values and the conservative culture of the haveli.

Precisely, Inside the Haveli explores a journey of an individual in the cross-cultural context, wherein like the other characters in the novel, the protagonist undergoes and, unlike them, overcomes too the identity crisis at the mental, social and physical level.

The Mental World in the Novel

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The mental world of the context includes the personality, emotions, beliefs, desires, motivations, intentions etc. of the characters in the novel. The mental world of Geeta, the protagonist and Lakshmi, the maid servant are explicitly evident in the novel. Geeta's predicament as an oppressed daughter-in-law and that of Lakshmi as a maid servant best reflect the components of the mental world of context. The following citation from the novel throws light on Geeta's mental state.

> Geeta tossed and turned in her bed. A cold sweat erupted all over her body as she thought of the day ahead of her. The noise from the kitchen below her room woke Geeta up well before dawn. … she was still not comfortable moving around with her face covered. (p.29)

Geeta is bothered so much so in her mental world that her communication with the servants is also influenced. She addresses Pari, the maid servant as 'Pariji' (P.10). Geeta experiences a cultural shock, as she undergoes a cross-cultural journey from the unorthodox culture of her parents to the conservative culture of the haveli, where she is married off. In her parents' home men and women talked quite freely … But in the haveli men were regarded with awe as if they were gods (p.21).

Besides Geeta, there are other characters—mainly the female characters like Lakshmi, Ganga, Dhapu, Sarju, Pari, Kanwarani sa, Bhaba sa etc.—who also operate their communication in more or less the similar mental context of the world, as that of Geeta.

The Social World in the Novel

The social world consists of the social and the cultural dimensions. The communication in this novel is influenced by the social class like the aristocrats of the haveli, the Mewar dialect, low level of education, gender, sexual preferences in communication etc. The social status of the family, being very high, influences the communication in a downward hierarchical trend. The sense of power obviously influences the communication. 'The strong words of the mistress had a sobering effect on all the servants. … and then the maids rushed around' (p.129)

The cultural dimensions, as mentioned earlier, include 'the contrast between oral and literate societies, rural versus urban patterns of life, or a mainstream versus subcultural environment' (Verschueren: 1999: 92). The well-educated family of Geeta's parents in contrast with the in-laws of Geeta; Bombay life versus the haveli life; the aristocratic class of culture versus the servants' class of culture are a few glimpses of the cultural dimensions of the social world. The following remark brings out the very essence of the socio-cultural circumstances in the novel. 'In Udaipur we keep purdah. Strange eyes must not see your beautiful face (p.17). The haveli leaves an indelible mark on the communication in the novel.

The Physical World in the Novel

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The physical world of the novel is full of temporal and spatial references. The spatial references include the places like the city of Udaipur, the various havelis, the haveli of Sangramsinghji, the men's apartment, the rooms of the daughters-in-laws and the rooms of the servants etc These references form the core of the spatial physical world of the context in the novel. The temporal references are evident in the description of the early and the middle twentieth century, what operate as the time of the action in the novel.

The novel opens with the following description of the setting that brings out the details of the time and the place of action.

> Udaipur was once the capital of State of Mewar; now it is only a town like many other towns in Rajasthan. But the change in its status hasn't diminished its beauty, nor the air of mystery that hangs over what is now known as the 'Old City'. It is surrounded by the bastioned wall … and the city within it. (p.3)

The city of Udaipur, thus, forms the physical spatial world of the context. Besides this, the description of the haveli and the time-specific references in chapter-1 & 2 (p.3-10) too contribute to form the physical world of the context in the novel.

Conclusion

To sum up, the influence of the contextual worlds on the communication in the novel is obviously manifested through the representative samples discussed above. On the basis of the same the paper concludes with the following observations.

Observations

1. The sense of power influences the communication of the characters in this novel.

2. Some characters in this novel undergo a movement from power center to periphery and vice versa in their communication and behavior.

3. The social status of the family influences the communication in a downward hierarchical trend in this novel.

4. The Indian socio-cultural context is vividly evident as the backdrop of the communication in the novel.

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An Overview of Face and Politeness

Mohammed Hasan Ahmed ALFattah, M. A., Ph.D. Candidate

Introduction

Among others, the concept 'face' in explaining polite linguistic usage has been much discussed by Asian linguists, particularly Japanese sociolinguists, Ide and those who have worked with her. It is also found in the work of the Japanese pragmatist Matsumoto.

"The word face is a literal translation of the two Chinese characters Mianzi and Liian (Ho, 1994:867). It originally appeared in the phrase 'to save one's face ' in the English community in China , and convey meaning of ' one's' credit good name, reputation ; the phrase ' to save or face' as a whole refers to the ways or strategies the Chinese commonly adopted in order to avoid incurring shame or disgrace . Brown and Levinson define face as ' the public self- image that every member wants to claim for himself (1987:61). In Arabic, this concept is derived from an expression in classical Arabic (Fush that literally translates as losing the water of one's face (Iragat maa alwajh) which is used to mean losing one's positive face wants (Nureddeen, 2008).

The meaning conveyed by Mianzi has apparently been incorporated into the definition of face by many contemporary English dictionaries. For example, *Webster's Third New International Dictionary* (1986) defines face as " dignity of prestige"; the *American Heritage Dictionary* (1981) characterizes face as Value or standing in the eyes of others"; and the *Longman Dictionary of Contemporary English* (1985) see face as " a state of being respected by others". Goffman

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(1967: 9) sees the same phrase as an act "to arrange for another to take a better line that might otherwise have been able to take.

According to Brown and Levinson (1987) face is the essential element of politeness. To be polite is to be face-caring means that all face-threatening acts (FTAs) are not polite, since they do not care for but threaten face, hence they are impolite acts. Face and politeness hold a means to end relation between them. Since face is vulnerable to FTA, it is politeness that amounts their performance to reduce, at least superficially their poignancy so that face is made less vulnerable.

"Face" in Brown and Levinson's model is taken from Goffman, and it is a theoretical construct. The model person (MP) in Brown and Levinson model refers to the speaker and the reason behind bringing the addressee to the picture is in order that the (MP) can assess, which is the most important politeness strategy to be used in the circumstances. The ways in which the addressee may react to the politeness strategy produced is not mentioned. The focus in Brown and Levinson's model is in the speaker, whereas the focus in Leech's model is on the hearer.

Brown and Levinson propose that every person has two types of face, positive and negative. Positive face is defined as the individual's desire that his / her wants be appreciated and approved of in social interaction, whereas negative face is the desire for freedom of action and freedom from imposition. Goffman assumes that every participant's face for the duration of the social interaction should be maintained during the face work, it is therefore in the interests of all the participants to reduce face threatening to a minimum. Watts (2003) has therefore pointed out that politeness strategies will be those which aim at:

> supporting or enhancing the addressee's positive face (positive politeness) and
> avoiding transgressors of addressee's freedom of action and freedom from imposition (negative politeness).

Brown and Levinson's assumption of two types of politeness, positive politeness being addressed, the addressees, positive face and negative politeness being addressed his/her negative face are similar to Leech's 'minimization' and 'maximization' strategies.

"It should be noted that FTAs involve, the performance of speech acts which aim either at inducing the addressee to carry out an action which would not under 'normal' circumstances be to his/her benefit or to accept an assessment of some aspect of addressee's person or world which, again 'under normal' circumstances, would be evaluated as negative" (Watts, 2003: 87).

So, committing FTAs is in the speaker's rather than the addressee's interests and can be interpreted as an attempt to exercise power even if the addressee is realized to be carefully invested with more power than the speaker.

One of the problems with which Brown and Levinson model is the degree of rational choice that speakers are expected to exercise in choosing an appropriate strategy. Their model doesn't include the possibility that two or more strategies might be chosen at the same time.

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Brown and Levinson work from the concept of wants based on what they call 'personality', which an individual has developed prior to the interaction, whereas Goffman works from a notion of the ongoing construction of the individual's self-image contingent on social factors.

The Present Study

The present study seeks to determine whether the socio-pragmatic concept of "face," as reflected in politeness strategies across diverse linguistic and cultural backgrounds in a universally valid one. As a cultural concept, "face" is typically considered to be an underlying universal principle from which only superficial differences emerge. In the past, it has been used to rebut "the once-fashionable doctrine of cultural relativity" (Brown and Levinson, 1978: 61). This project is departs from the premise that the concept of cultural relativity is a valid one and predicts that the notions of "face" and politeness vary cross-culturally.

Losing Face

The notion of face is related to the English expression "losing face" as in the sense of being embarrassed or humiliated. Face becomes established as something that is emotionally invested, that can be lost, maintained or enhanced, and must be constantly attended to in interaction. Generally, people mutual cooperation in maintaining each other's face is based on the knowledge of its vulnerability. It is, in general, in every upon everybody else's face being maintained. People expect others to defend their face if it is threatened; however, defining one's own face can lead to threatening another's face, which is why mutual cooperation can usually be assumed (Ruzickova, 1998: 1-2).

Contrary to Brown and Levinson's predictions, Baxter generally found that greater politeness was seen as more appropriate for close rather than distant relationship. In addition, the magnitude of the face threat was not seen to be an influential factor in accordance for the perceived politeness of a particular strategy.

Background and Literature Review

For Goffman (1967:7) 'face is such more than just verbal behavior: "At such times [in interpersonal contact] the person's face clearly is something that is not lodged, but rather something that is diffusely located in the flow of events in the encounter". Goffman conceptualizes face as a construct with universal applicability. It will be of necessity feature in every type of society because "societies everywhere, if they are to be societies, must mobilize their members as self regulating participants in social encounters" (1967: 44) and this is the function of face. Although most of his examples are taken from his particular "Anglo American" (1967: 9) context, he makes specific provision for the cultural diversity of the notion.

Mao (1994) argues that Goffman's claims of universality are the better founded. However, although Goffman's definition of 'face' seems to have considerable potential as universal, his

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discussion of face-work, the "action taken by a person to make whatever he is doing consistent with face" (1967: 12), narrows his original definition considerably. Goffman lists only two basic kinds of face-work, avoidance process and corrective process, both of which present or remedy loss of face. On the other hand, way of 'having, being,' maintaining face" (1971: 11) are not spelt out. These would seem to involve satisfying positive expectations of interactants as to how people are likely to behave (cited in de Kadt, 1998: 176-177).

Goffman's face as being" located in the flow of 'public property' is only assigned to individual contingent upon their interactional behavior. In contrast, Brown and Levinson characterize face as an image that intrinsically belongs to the individual to 'self'. Here, the public characteristic that is 'essential' to Goffman's analysis of face seems to become as 'external' modifier or adjunct for rather than an 'intrinsic' constituent of , this image"(Fraser,1990:238-239).

Watts (2003:105) argues," If Goffman's notion is more suitable, it can be put in the study of politeness whereas Brown and Levinson's notion of face is linked to politeness as an abstract in universal model of politeness".

For Goffman face as a socially attributed concept of self is on the loan for the duration of interaction. The self can be transformed by social interaction.

The analysis of politeness with the present of ritual and looking through the literature one is stuck by the fact that in connection with politeness a very superficial concept of ritual is used. Primarily this can be traced back to Goffman's influence. In explaining his social psychological theory of "face" as a 'sacred thing' (Goffman 1967: 32), Goffman encouraged the comparison with religious rituals and hence sought to grasp the "little ceremonies of everyday life" heuristically. It is only when one has a closer look at the anthropological literature (Goffman 1967; Callan 1970; Leech 1976) that one realizes why politeness can be seen as ritual beyond the Goffman paradigm and what problems this poses for linguistics (Held, 2005).

Mao (1994:455) states, "the distinction I am proposing here between Goffman and Brown and Levinson has also been observed by Aston. In my view Goffman's face is a public, interpersonal image, while Brown and Levinson's face is an individualistic, 'self oriented image'.

Brown and Levinson (1987:68-69) also claim that 'many things that we do with words are potentially face-threatening, including ordering, advising, offering, promising, criticizing, contradicting, etc. Brown and Levinson call these linguistic behaviors 'face threatening acts (FTAs). They further suggest that we adopt various speech strategies to minimize or eliminate such threats. These strategies range from avoiding a given FTA altogether, to performing it with or without "redressive action" to going "off record" by yielding "more than one unambiguously attributable intention.

Eelen (2001:179) argues that within Brown and Levinson's model " politeness is regarded as a unique and objective system that exists " out there" in reality, that can be discovered, manipulated and explained just as any physical object can"(cited in Mills,2003:71-72).

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For Brown and Levinson and many other theorists, politeness is a form of behavior which individuals decide upon, which is used strategically by them. They discuss politeness in term of strategies and super-strategies, where people think first and then act (Eelen, 2001)." They list the act, which can be considered positive, or negative politeness, which attends to the positive and negative face, wants of interactants. Thus, positive politeness strategies stress the extent to which the speaker and the hearer share similar interests and are part of an " in group" , whereas negative politeness strategies aim to demonstrate that the speaker recognizes social distance and does not wish to impose on the hearer" (Mills, 2003:75).

Japanese Investigations

Matsumoto (1988:405) questions Brown and Levinson's claim that the constituents of face could apply to Japanese interaction. She argues that what is most alien to the Japanese notion of face is Brown and Levinson's formulation of negative face is desire to be unimpeded in action. Such a desire, according to presupposition is that "the basic unit of society is the individual"- a presupposition that is uncharacteristic of Japanese culture. What is characteristic of Japanese culture is not a claim to individual freedom of action but a distinctive and personal emphasis on interpersonal relationships; such an emphasis involves around acknowledging and maintaining one's position in accordance with their perceptions about such a position. This kind of emphasis constitutes the Japanese concept of face.

Ide (1989) claims that there are two types of linguistic politeness, the volitional type is governed by one's intention and realized verbal strategies, and the discernment type is operated by one's discernment (or the socially prescribed norm) and is expressed by linguistic forms. Ide (1989: 232) explains the differences between these two politeness systems as follows:

Volitional politeness is expressed through verbal strategies and reflects the speaker's intention as to how polite he/she wants to be in the situation. The purpose of the use of volitional politeness is to save face. Brown and Levinson's theory tries to interpret various politeness phenomena only from its perspective of politeness" (cited in Fukado and Asato, 1994:5).

Although Matsumoto(1988:423) challenges Brown and Levinson's claim that the concept of negative and positive face are universally valid, she endorses their overall strategy of defining face as " socially given self image".

While Brown and Levinson (1987:13) recognize that the notion of face is subject to cultural elaboration, they maintain that its two basic constituents are universal. For them, cultural variability only determines how polite behavior is to be evaluated, whether it is essentially positive politeness oriented or negative- politeness oriented(0r a combination of both).Cultural variability, they argue, does not affect their positive and negative face.

Deference and Demeanor

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Two further concepts, deference and demeanor in the literature of linguistic politeness appeared in Goffman's approach to the analysis of face- to face behavior between individuals.

Deference and demeanor can also be expressed through what Goffman calls avoidance rituals, which take the form of 'acts the actor must refrain from doing lest he violate the right of the recipient to keep him at a distance' (1967:73).

Goffman defines face as 'the Positive social value a person effectively claims for himself. "Face, therefore is precisely the conceptualization each of us makes of our self through the construal of other in social interaction and particularly in verbal interaction, i.e. through talk" (Watts, 2003: 124).

Goffman's notion of face certainly allows both the volitional and the discernment aspects of politeness to play a role in the production of polite language (Hill et al. 1986; Ide 1989).

"It is far more important to do what is socially correct than what one wants oneself" (de Kadt, 1998:183). Watts (2003) has argued that hence losing face is a public issue in Zulu social interaction as, Goffman's theory of face predicts.

Although de Kadit has made an effort to rescue the notion of face for politeness theory and to return to the Goffman interpretation rather retain Brown and Levinson's individualistic dual notion of face, she does not actually provide us with a properly developed alternative to Brown and Levinson". (Watts, 2003: 108).

O'Driscoll argues that although Brown and Levinson have interpreted face differently from Goffman, their approach can still be upheld if their concepts of positive and negative are interpreted at a deeper level. He looks for universals 'in existential characteristics of the human condition' (1996:5).

To do so, he criticizes Brown and Levinson as others have done, for their formulation of face in terms of 'wants' and reminds the reader of Goffman's conceptualization of face as 'bestowed from the outside and post factum' (1996:6).

O'Driscoll mentions a third type of face, which he calls 'culture-specific face', defines it as "the foreground-conscious desire for a "good" face, the constituents of "good", because they are culturally determined, being culturally variable" (1996:4).

According to him the two terms 'background consciousness' and foreground consciousness are equal to 'consciousness' and 'self awareness' respectively.

O'Driscoll suggests that the notion of face threatening act (FTA) need not be considered as intrinsic to the face dualism which he is suggesting.

O'Driscoll (1996:6) concludes with an argument 'in support of the universality of the above model, and partly consequent on it, I also argue that there is no automatic correspondence

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between type of politeness (positive or negative) and degree of politeness, that type of politeness cannot be reliably identified by reference to Brown and Levinson's ' output strategies'. The only way to tell whether a text is positively or negatively polite is to contemplate the nature of face dualism. "The danger with any such claimed universal is that it imposes the cultural background of its author on cultures where it is irrelevant. For example, a model analyzing politeness in one culture may be successful precisely because it cues in to that culture's value which may not be shared by other cultures."

He also argues that the only way to avoid danger is to formulate concepts that do not depend for their definition on object- specific phenomena. They should be concepts which say nothing at all about any particular culture and, ideally, cannot be illustrated better with reference to one culture rather than another.

In conclusion, it can be said that much of Brown and Levinson's work is devoted to the linguistic relationships of output strategies for positive and negative politeness. Each output strategy is a means of satisfying the strategic ends of a superstrategy.Brown and Levinson provide open-ended lists of possible output strategies (Culpeper, J.1996).

Werkhofer (1992) suggests that, instead of attributing a particular value or function to politeness, we see it as a medium like money which mediates between individuals but which does not have any particular force or value itself; like money, it is only important for what can be achieved through its use(cited in Mills,2003:65).

Werkhofer objected to Brown and Levinson's model and he supports the view that politeness is an act (or set of acts, or stretch of behavior) which is performed by individuals in social interaction. "Politeness therefore mediates between the individual and the 'social, motivating and structuring courses of action' sanctioned by society and is a way of reproducing those courses of action". (Cited in Watts, 2003:110).
Werkhofer makes a distinction between a traditional view of politeness which suggests that the individual has no choice but to submit to politer forms of language since these form part of the collective ethos of a people and the modern individualistic view of politeness that we see in most of the models. "The modern view" is based towards a one-sided individualism, a bias that is not only due to the role ascribed to the speaker's initial face threatening intention, but to other individualistic premises" (1992:157). He also suggests that the traditional view, despite its weaknesses, can still offer a great deal towards a more balanced assessment of politeness.
Werkhofer's main counter argument focuses on the notion of the FTA and the rational procedures that the speaker needs to go through in order to choose an appropriate politeness strategy from Brown and Levinson's hierarchy. He interprets Brown and Levinson as presenting a production model of polite utterance" (Watts, 2003:112).

Eelen (2001:31) discusses two perspectives on which she claims are confounded by most politeness theorists:

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Politeness 1, the common- sense notion of politeness, and politeness 2, the scientific conceptualization of politeness. He argues that "politeness 2 concepts should not just be different from politeness 1 concepts, or given different names, but rather the relationship between both notions should be carefully monitored throughout the entire analytical process- not only at the input stage.

Eelen (2001) further classifies politeness into two aspects: action related, which refers to the way politeness actually manifests itself in communicative behavior, and conceptual, which refers to the common-sense ideologies of politeness. Although he doesn't offer us a workable model of analysis, Eelen provides suggestions for further discussion and research in the field and criticizes existing theoretical framework for:

involving a conceptual bias towards the polite of polite- impolite distinction, conceptualizing politeness and impoliteness as opposites; and biasing their conceptualizations of politeness towards the production of behavior, or towards the speaker in the interactional dyad.

Eelen supports the notion that politeness differs from culture and cultural norms reflected in speech acts differs not only from one language to another but also from one regional and social variety to another. She claims that "communicative success depends on the right amount of and kinds of politeness applied at the right time to the right speech act, as determined by social norms that stipulate what is appropriate for a specific interactional situation (2001:128).

Mills (2003) does not consider politeness to be simply about the avoidance of FTAs. Since Brown and Levinson's model is centered on FTAs, instances where politeness is not FTA avoidance or mitigation are not considered in their work. It is important to note that politeness, even when it is associated FTAs still shows the FTA to be performed; it does not erase the effect of the FTA.

Taxonomies of Politeness Structures

House and Kasper (1981) suggested the following structural categories that are frequently used to represent Politeness:

Politeness markers are expressions added to the utterance to show deference to the addressee and to show cooperative behavior. The most important example of this type which is used most frequently is 'Please', but there are others such as "If you wouldn't / don't… tag questions with the modal verbs will/would.

Following an imperative structure (Open the window, will/would you?)

1. Play-downs which are syntactic devices used to soften the perlocutionary effect of an utterance the addressee probably has. They are divided into five sub-categories:

a. The past tense (I wondered if …... I thought you might…).

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b. Progressive aspect together with the past tense, e.g. I was thinking you might…., I was wondering whether…

c. Can interrogative containing modal verb, e.g. Wouldn't it be a good idea if…... couldn't you…?

d. Consultative devices, which are structures which demand to share no addressee and bid for his/ her cooperation, e.g. would you mind….?, could you……..?

2. Hedges, by which we avoid giving a precise propositional content and leaving an option open to the addressee to impose his / her own intent, e.g. kind of, sort of, somehow, more or less, rather, and what have you.

3. Understaters, which is a means of under representing the propositional content of the utterance by a phrase functioning as an adverbial modifier or also by an adverb itself, e.g. bit, a little bit, a second, a moment, briefly.

4. Downtoners, which are devices used to modulate the impact of the speaker's utterance, e.g. just, simply, possibly, perhaps, really.

5. Committers, which lower the degree to which the speaker commits her / himself to the propositional content of the utterance, e.g. I think, I guess, I bet, in my opinion.

6. Forewarning, which is a strategy the speaker could use to make some metacomment on an FTA (e.g. pass "compliments" e.g. you may find this a bit too boring, but…... you're good at solving computer problems.

7. Hesitators, which are non-lexical phonetic materials, e.g. er, uhh, ah or instance of stuttering.

8.Scope-staters which express a subjective opinion about the state of affairs referred to in the proposition, e.g. I'm afraid you're in my seat, I'm disappointed that you couldn't….., It was a shame you didn't.

9.**Agent avoiders**, an utterance in which the speaker uses to impersonalize the criticism from the addressee to some generalized agent, e.g. using the passive structures or utterances such as people don't do X.

Edmondson (1977) has suggested a set of new linguistic devices which help to downgrade the impact of utterances that what he calls gambits. He classifies the gambits into two types, cajolers and appealers. "Cajolers are linguistic expressions which help to increase, establish or restore harmony between the interlocutors, and are represented by EPMS (expressions of Procedural meaning) such as I mean, you see, you know, actually, basically, really. (appealers try to elicit some hearer confirmation and are characterized by rising intonation patterns, e.g. Okay, right,

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Yeah". House and Kasper (1981:168). To downgrade the force of utterance, House and Kasper suggested a new category what they call steers, which are utterances that try to steer the addressee towards fulfilling the interests of the speaker, e.g. Would you mind making a pot of tea?, grounders which are utterances try to give reasons for the FTA e.g. thirsty. Get me a Coca Cola, will you? And preparators, meta-statement expressing what the speaker wants the hearer to do, e.g. I'm going to test your knowledge now. What is……..?

House and Kasper then continue to suggest a new set of what they call upgraders in which the speaker uses so-called, modality markers to increase the impact of the utterance on the addressee.

1. Overstaters which are adverbial expressions used to modify the propositional content of the utterance overrepresented, e.g. absolutely, purely, terribly, awfully etc.

2. Intensifiers, which are markers used to intensify the adjective in the utterance e.g. very, so, quite, really, just, indeed etc.

3. Committers, which are expressions by which the speaker can indicate a high degree of commitment to the propositional content of the utterance, e.g. I'm sure, certainly, obviously, etc, "Holmes (1995) simplifies the taxonomy rather radically and classifies the linguistic expressions that she maintains are realizations of politeness into hedges and boosters. Hedges comprise the structures listed as downgraders by House and Kasper, although House and Kasper suggest that they only make up one subcategory within the overall class of downgraders.

Hence committers, down toners, understaters and hedges are all hedges for Holmes. She fails to indicate where she would place House and Kasper's consultative devices, play-downs and politeness markers. Boosters are what House and Kasper call upgraders, although many of the upgraders can hardly be said to contribute to politeness in an interaction (e.g. aggressive interrogatives and lexical intensifiers)" (Watts 2003:185).

James (1983) calls downgraders / hedges 'compromisers'; while Quirk et al. (1985) call them the 'downtoners. Brown and Levinson (1987) call them 'Weakners' and Crystal David (1975) call them 'softeners'. What Holmes calls 'boosters' is called 'intensifiers' by Quirk et al. and 'Strengtheners' by Brown and Levinson.

> "So the terminology used to define expressions of politeness is not only as heterogeneous as the expressions themselves; it's also confusing and in need of clarification" (Watts 2003: 185).

It is important to indicate that the survey of the linguistic expressions mentioned above, are not necessarily used for the purpose of politeness, but they may equally be used in other ways. An attempt to categorize them in such a way is doomed to failure.

Redress of Face through Indirectness

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Anglo-American studies of speech acts have shown that linguistic indirectness is employed in order to achieve the conversational goal of politeness. Cross-linguistic studies on the other hand suggest a lack of definitive evidence for the link between linguistic indirectness and politeness (Upadhayay 2003). The present study attempts to investigate the link between linguistic indirectness and politeness.

According to Searle (1975: 75) imperative sentences like 'leave the room' are 'awkward', so English speakers tend to employ indirectness through sentences like I wonder if you would mind leaving the room in order to achieve the same illocutionary goal with the added social meaning of politeness. Clark and Schunk (1980: 11) maintain that when speakers make requests, 'they make them indirectly through the use of interrogative form like 'can you tell me the time?' Rather than through imperatives like 'tell me the time'. Brown and Levinson (1987) have proposed a politeness framework in which politeness is linked to indirectness. Blum-Kulka (1987: 140) has claimed a link between politeness and 'indirectness in general, irrespective of language.

On the other hand, studies of speech acts in other languages have indicated that indirectness may have very little to do with politeness. Wierzbicka (1985: 154) observes that directness in Polish requestive acts, performed through the use of flat imperatives, is expected in normal speech and that such use is often avoided in marked situations (for example, when the speaker is angry with the hearer). Thomas (1983: 105) points out that in Russian an imperative construction (for instance, give me a cigarette) is considered appropriate in normal context. Given a similar interactional context in an English speaking society on the other hand, the same imperative construction would be considered inappropriate because it is generally viewed as impolite (Upadhayay 2003: 1652).

In her study of German requestives, House (1989: 115) found that the use of imperative constructions in normal situations was relatively frequent. In their study, House and Kasper (1981) found that German speakers used more directness than English speakers.

According to Locastro (2006) the use of indirectness leaves the speaker a way out if is challenged by the addressee. Indirectness provides "means to deny perceived intentions, avoid conflict and escape from responsibility for an utterance. Wierzbicka (1989) suggests that indirectness allows denial by the speaker. Indirectness thus allows the speaker to avoid responsibility for a direct request. Indirectness is frequently regarded as polite, although researchers on this topic (Locastro, 2006: 123). Thomas, (1995: 119-192) regards indirectness, both conventional and conversational as a strategy to achieve communicative goals, face-saving being one. Brown and Levinson (1987) state that the degree of indirectness is inversely proportional to the degree of face threat. Consequently, the greater the face threat, the greater the need to use linguistic politeness and the more indirectness is used (Locastro, 2006). On the basis of research carried out with native speakers of Hebrew and English, Blum Kalka states that the preferred strategies are conventionally indirectness.

Although studies of other cultures might have different results, Blum-Kalka suggests her findings are universal because they reflect cognitive processing constraints. "Real indirectness that is,

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conventional indirectness, require more processing to reach the intended meaning, and this cognitive burden would tend to cause an imbalance in the interaction, a state that would be impolite.

Thus, indirectness is not the same as linguistic politeness strategy to mitigate on FTA (Locastro, 2006).

The notions of indirectness and politeness have generated much discussion among linguists and pragmaticians (e.g. Brown and Levinson, 1987; Fraser, 1978; Lakoff, 1973; Leech, 1983; Searle, 1975). Brown and Levinson (1978, 1987) made a strong connection between the two, arguing that a higher degree of indirectness shows more politeness. That is, the more the speaker risks loss of face in performing as act such as a request, the more indirect the strategy he or she uses to be polite. In their model politeness means to minimize the threat of face loss incurred by performing the act, and indirectness is a strategy used to achieve the goal (Kobayashi and Rinnert, 1999:1174).
.
Leech (1983:108) maintained the same parallel relation between indirectness and politeness, offering two rationales:

(1) Indirectness increases the degree of optionality, and (2) when an illocution (speech act) is more indirect, its force tends to be diminished and more tentative.

Watts (2003) has argued that in many languages of the world indirect utterances, which are often question in lieu of requests, are the canonical form of utterance taken to indicate politeness from Watts' examples (2003:190) the question "can you tell me the time?"

The speaker here is not asking a question even if the actual illocution is formulated as: "Can you tell me the time?" Illocutionary act-question

Illocutionary force – request.

"May I remind you that there's no smoking in this room?" This example performs the illocutionary act of a question but its illocutionary force is that of warning.

"I was wondering whether I could borrow 50$ till the end of the week," is again indirect expressing the illocutionary act of statement, but containing the illocutionary force of a request.
On the other hand, studies of English requests suggest that politeness level is affected by deference markers including use of past tense and such 'mitigating' phrases as please and possibly (Fraser, 1978; Kitao, 1990; Tanaka and Kawade, 1982).

While cross-linguistic studies such as those cited above suggest a lack of definitive evidence for the link between linguistic indirectness and politeness, more research is still needed for the purpose of reevaluating these possibilities, particularly in the light of actual language use and

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exploring ways in which these possibilities can be accounted for within a theory of linguistic politeness.

In conclusion what is or is not taken to be polite utterance depends completely on the moment of utterance in linguistic practice and relies on the participants' habits in the verbal interaction.

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Technical Language Lab and CALL - A Descriptive Report

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Abstract

The modern sophisticated language laboratory is an ideal communication tool because it has a number of advanced facilities that help a student learn a language with proficiency to communicate. The learners can change their attitude by attending CALL laboratory and this enables the teacher develop and use suitable materials and methods.

Introduction

In India and in many other nations, English has become a symbol of people's status for quality in education and a tool for a fuller participation in national and international life. English is necessity now to good jobs. Anyone, who wishes to advance his/her better career, has to give importance to English language as A. K. Banerjee states, English "language is simultaneously universal and individual. It allows people to communicate across time and distance, but it also serves to define almost everything that makes a person unique" (50). So, attitude toward English plays an important role in learning it.

Background to Educational Technology

Education is the act or process of imparting or acquiring particular knowledge or skills for a profession. Technology is the use of tools, machines, materials, techniques and sources of power to make work easier and more productive. As Razavi (3289-91) points out, "Educational technology includes instructional technology and the field study in human

teaching and learning" We notice that, "Educational Technology is a creative blend of 'idea' and 'product' technologies with subject-matter content in order to engender and improve teaching and learning process". (www.reference.com).

Thus, the purpose of Educational Technology is promotion of learning by improving communication and interactivity. Crockford defines interactivity as having "more to do with taking part than in making decisions." (293-301). Computer Aided Language Learning (CALL) involves all the three types of learner-interactions, viz., Learner-content, learner–teacher, and learner-learner interactions" (Moore:1-6). In addition, these interactions are carried out with the help of technology. Thus, CALL becomes a rich field for the application of educational principles as well as for testing the efficacy of technology.

Complexities of Challenges

Complexities in using the CALL should be seen against the backdrop of a developmental stage of computerization of individuals and institutions. The transitional phase is a temporary phenomenon. The next generation of teachers and learners will be a part of computer generation. They will take for granted the skills demanded by computer technology and handle it as coolly as switching on a tape recorder or watching a television. Similarly, the learners can change their attitude while attending CALL laboratory in nearer future and this makes the teacher utilize the situations efficiently with suitable materials and methods. Computer assists teachers if it is seen not as a replacement for their work but as a supplement to it. Generally speaking, computer is just a tool without any inborn wisdom or a mind of its own.

English Language Learning

English Language learning involves a number of difficult skills for the second and foreign language learners: For instance, the traditionally recognized skills like listening comprehension, speaking, reading, and writing pose problems for Indian learners because of the wide differences in accent, phonological patters, sentence and morphological structures and semantic nuances, etc., between Indian languages and English. It is required of any learner to have a good command of the language for communication purposes, with clarity and accuracy being vital for effective and efficient communication.

The process and the method of learning the language should help one to acquire fluency as well as proficiency. In this context, CALL becomes an effective tool and strategy.

Ideal Communication Tool

Apart from the traditional skills like listening, speaking, reading and writing, the modern sophisticated language laboratory is an ideal communication tool as it provides the medium for both conveying thoughts and negotiating with others. This is useful for English language acquisition because the ultimate goal of learning a new language is to express one's own ideas and to comprehend the thoughts of others in their own words, and to understand and be understood using computers, headphones and modern sophisticated gadgets.

The language laboratory plays an important role in the language learning process as a technological aid for learning English language which has a number of advanced facilities that can help a student learn a language with proficiency to communicate. Although it has become inevitable in today's context, it also poses certain challenges.

Obstacles to Overcome

Computers and Language Labs can assist the students in their learning process. However, in this process, these equipments and sessions can only be a substitute for a teacher but can't replace them. There is no direct rapport between the teacher and the student when the computer becomes the major instructor. Face-to-Face teaching is impossible because the teacher's presence can be felt only through audio-visual media and in such situation the teacher could not be an effective monitor.

Students of Humanities as well as those who have less technical knowledge may not have the capacity to operate the technical lab individually and effectively because they might not have had the chance of making use of laboratories, so they find it difficult to handle computers. This may become a major hindrance for them to compete with students learning technical subjects. Second language learners from rural backgrounds have less exposure to English, and thus may face great difficulty in listening to and comprehending the voice of the native speakers in the cassette or tape or computer.

Immediate feedback is not possible and so there is less chance for regulating and rectifying their language. If this learning process is appropriately used, it creates interest among the learners and enables them to prepare themselves for an effective use of language. On the other hand, if it is not adapted properly, it may result in a great hazard and totally uproot the eagerness of the learners. The only drawback voiced by the learners is that they miss direct support and the possibility to overcome the handicaps in learning a language in its natural environment.

In real terms, most English language learning in rural areas is foreign language learning in India. Opportunities to practice English learned in the classroom outside of it are rare and inadequate. The teachers of English, almost always, are Indian teachers, with Indian accent, which is country and region-specific, and is not identical or similar to the accent of the native speakers. While differences in accent should not be seen as a disadvantage, lack of fluency and the lack of ability to comprehend the native and native-like speech in English should be considered as a disadvantage. CALL can certainly help improve the situation in these areas.

In our view, use of CALL is actually an effective tool to gradually bridge the gap in English performance between urban and rural students in India. This will also help teachers of English to improve their own knowledge and use of language skills and further increase their fluency of speech with impressive reduction in accent problems.

The Need of the Hour

"[...] interaction and negotiation are important features of communication and therefore of would like to communicate flawlessly in English. The language laboratory is a blessing for

such students as it provides the learners with the technical tools to get the best samples of pronunciation with stress, rhythm and intonation.

The electronic devices used in the language lab will stimulate the eyes and ears of the learner to acquire the language quickly and easily with creative and innovative techniques like virtual reality where a typical language learning classroom can be created using computers. The devices used in the laboratory are designed purposefully to help learners in the acquisition and maintenance of aural comprehension, oral and written proficiency, and cultural awareness. The language laboratory offers broadcasting, telecasting programmes, web assisted materials, and videotaped off-air recordings in the target language. By using the laboratory, the learners can gain the experience of interacting with native speakers through the laboratory. Hence, the language laboratory has become the need of the hour in English language learning process for communication.

Evolution of Language Learning Laboratory

Technically, language laboratory is an instructional technological tool consisting of a source unit that can disseminate audio, audio-visual and/or written materials to any number of students at individual seats or cubicles, with a wide variety of potential feedback mechanisms to the student, teacher or other students. Meunier states that "Advances in recent technology such as audio/video tapes, CD-ROMs, email, Internet and audio-visual conferencing have enabled foreign language professionals to incorporate much needed sociolinguistic authenticity into the L2 classroom" (Meunier: 31-56). The innovativeness of the activities makes learning of language skills a very interesting one.

Tool to Create Awareness

The Language Laboratory has a great role in making successful teaching learning of language skills in very interesting way. The innovativeness of the activities with specially designed courses, according to the communicative needs of the students, is the bottom line in the function of the laboratory

Students can make use of their individual learning styles to learn different aspects of the language. They can also realise their preferences in learning various aspects and try to find out ways to acquire them. The students' sense of responsibility for their own learning is encouraged as observation book is innovative, encourages creativity of students and provides ways for personalized learning. The learners present grammar points in convenient and simple clear-cut way.

Audio Tape-based Language Laboratory

Kern and Warschauer observes, "Language instruction is now viewed not just in terms of providing comprehensible input, but also as helping students enter into the kinds of authentic social discourse situations and discourse communities that they would later encounter outside the classroom" (1-19). A number of technological aids have been used to improve the quality of teaching learning process. Devices such as radio, tape recorder, television, video cassette

recorder, computer, compact disk player and Digital Video disc player have been used since the beginning of using technology for teaching learning as a second language.

Audio-tape based language laboratories have been developed since late 1960's and in those days, the laboratory was considered a solution to the problem of teaching second language to a large number of students in a short time. By the end of 1970s, the laboratory gradually fell out of the favour of teachers and learners due to the lack of imagination in devising activities other than repetitive drills and lack of proper training for teachers. In mid 1980s, the language laboratory was given a new lease of life through user-friendly controls, imaginative materials using cognitive approach, and improved laboratory design.

Audio tape-based language laboratory allows each student practise both interactively and independently with their cassette or all digital computer-emulated cassette recorders. The system offers the students the ability to compare their pronunciation with that of the teacher's model that is also recorded on their tape or computer hard drive. The students can re-record their response and by this the teacher can allow the students to practise for tests and make up compressed answer tapes for later evaluation.

Teaching-learning listening skill and speaking skill in general and pronunciation in particular are emphasized in audio tape-based language laboratory. In real life, listening, speaking, reading, and writing skills are interdependent and integrated but in the laboratory, they are taught independently through particularly designed activities. Rosen states, "Tools don't teach. When effectively implemented, they assist in the learning process".

A Collection of Electronic Devices

The language laboratory is an audio or audio-visual installation used as an aid in modern language teaching. Nowadays, language laboratories are installed in many places especially in schools, universities and academies. The first lab was at the University of Grenoble. From 1950 up to 1990s, tape based systems using reel to reel or cassette are made use of for teaching and learning. Current installations are generally multimedia PCs. The laboratory of past days comprises a masterly console (i.e. teacher position) which is electrically connected to a number of rows of student tape recorder and headset with a boom arm microphone. The teacher console is usually fitted with master playback source equipment (tape recorder), some means of monitoring of each booth in the class via the teacher headset and an intercom facility offering two-way communication between teacher and students (www.wikipedia.org).

Effective Handling of Laboratory

In the beginning, the language laboratory allows the teacher to remotely control the tape transport and at the same time controls the student booths (record, stop, rewind…) from the master desk. This process helps in copying the master programme material at a high speed onto the student positions for later use by the students at their own pace. The tape laboratories housed the tape machines behind a protective plate (leaving only a control panel accessible to the students) or locked the cassette door. This kept the expensive and sensitive decks free from students misuse and dust etc. "What seems to be crucial is the application of technology in education rather than the provision of technology for education" (Spencer : 12-22).

After transferring the master program onto the student recorders, the teacher would hand over the control of the decks to the students. The playback of the programme would be heard by the students simultaneously by pressing the record key in the booth. By the time, the voice of the student can be recorded using the microphone in the pauses. This process is termed as an audio active comparative system. Due to technological development, overdubbing was made possible by use of a two-way channel tape recorder.

Use of CALL for Effective Teaching Learning

Computer has the potential to increase students' interest for language learning and this may be helpful in motivating them to pursue independent and individualised study. (Rosenthal: 303-18). CALL also produces tools, learning materials, and pedagogical approaches of immediate concrete value in enhancing language learning programs. This new climate shall pave an interesting path to acquire language skills through more involvement and greater motivation for effective use of the language. An ideal computer courseware remains not an alternative but an extended application in reinforcing classroom activities.

Evolution of CALL

Evolution of the field, Computer-Aided Language Learning can be broadly categorised into 3 phases namely Behaviourist, Communicative, and Integrative. In Behaviourist phase, computer is used as a vehicle for delivering varied instructional material to provide a lot of information to take the role as a tutor. In communicative phase, computer is used for practising skills with stimulated programs and software with a greater degree of student choice, control, and interaction. In the present Interactive phase, multimedia and internet teach on a one-to-one basis at a pace dictated by the individual's capabilities. Computer – aided Language Learning facilitates various activities to improve learning environment, to provide pedagogical innovations, and to enable experimentation for the best suited methods and materials.

Computer Aided Language Learning

The advent of computer has led to digitalised language laboratories. Computer – aided instruction is being replaced by a new, communication oriented, teacher-directed task based approach, which is termed as 'computer-assisted language learning'. Levy defines computer-assisted language learning (CALL) as "the search for and study of application of the computer in language teaching and learning" (178). Computers are very useful for individualizing instruction with the real world environment in the classroom. The application of multimedia tools can foster this goal by creating a learning environment wherein students practise their language skills and acquire target culture.

CALL Laboratory makes learning more relevant and interesting with the helping hands of interactive multimedia and internet. Interactive multimedia is the powerful combination of text, graphics, sound, animation, and video under computer control. High-speed networks allow access to authentic cultural material and link learners to speakers around the world. CALL laboratories perform the same functions that audio-tape based laboratory did in the

past. Gianturco stated that "computers deliver self-paced, one-to-one instruction and can be thoroughly utilized and provided immediate feedback" (116).

Use of Observation Book in Computer-Aided Language Learning Laboratory

Observation book is the most important and an indispensable tool in computer-supported class to keep the findings in clear and organised way. The practice of keeping up observation book sharpens one's prowess of observation and communication of observations. The primary goal of the book is of clarity and completeness in language learning but not of aesthetic importance. Using observation book in the laboratory has three major advantages:

1. Tool to create awareness
2. Tool for realization
3. Provides true feedback.

It can also be used to find the other four aspects of language learning: phonology, grammar, vocabulary, and writing techniques.

Teaching Language Skills using Multimedia and Language Laboratory

Multimedia tools serve as an important motivator in the language teaching process because media materials can lend authenticity to the classroom situation reinforcing for students the direct relation between the language of the class and that of the outside world (Brinton: 461). Learners are provided with the opportunity to observe effective users of the target language to learn the skills by imitating effective users.

Action vs. Interaction

As learning Language is essentially an individual achievement and exploitation of capacities to make sense of the environment, there are three aspects of the laboratory classroom where students are expected to learn the target language i.e. Classroom planning, action in the classroom, and interaction.

Action in the classroom is the reaction evoked by the students to the lessons of the teacher. Success of any lesson or class can be judged in terms of the learning that results from it and in terms of the kind of interaction that the learners and teachers have. Wick et al. state that working interactively with authentic video motivates students and reinforces essential language skills (217 -23).

Interaction is more than action followed by reaction. It is acting reciprocally, acting upon each other. Action and reaction from both the teacher and students are reflected through the observation book. Bork mentions three components to the quality of interaction; type of required response, method of analysis of the response (answer evaluation), and type of action taken on this help and feedback. Besides these advantages, the greatest one is the amount of involvement that teacher gets from students when they eventually and automatically start deciding the relevant and meaningful aspects of the lessons to them. Individualizing learning

gives the students control in material selection / sequencing and the pace of progress (www.csulb.edu)

Conclusion

Language Lab and Multimedia are integrated into the training of communication skills to technical students since 1990s. Instructional and motivational factors are investigated in the studies dealing with software to impart the skills. The present study has shown that this computer-supported training environment, the essential need of the present era, will be successful in improving the abilities of communication, the essential need of present era and that it is highly accepted by the learners.

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Teaching Composition to Adult Learners of ESL: Strategically Bridging Learner Deficiency and Metacognitive Proficiency through Emotional Intelligence
A Case Study of Indian and Libyan Situations

Pratap Kumar Dash, Ph.D.

Abstract

This paper reflects on the experience and success of the writer in teaching composition to the adult learners of ESL in the rural and tribal areas of India and remote areas of Libya.

The writer focuses on the problems of the learners associated with formal composition both in speech and writing. The paper gives an account of how after conducting a series of experiments, it is observed that learner deficiency in ESL composition can be improved substantially to arouse metacognitive proficiency by applying the delicate strategies of ESL learning associated with the broad term called *Emotional Intelligence*. Then, it gives information about how the writer diagnosed the problems specifically related to society, culture, environment, individual background, linguistic range and exposure, attitude and performance of the learners and adopted methods of proper motivation, design special syllabus and task, suitable teaching-learning methods and materials to help learners to learn better. The paper also discusses how we can create learners' interest and make them participate in classroom activities; improve the

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knowledge of the subject, style, and the range of vocabulary for the development of composition skills.

Introduction

It is very often found that many average adult learners of ESL in rural and tribal areas in India and remote areas in Libya can speak manageably in a given context, although not fully organized. They can communicate somehow with a limited range of words and expressions with a mixture of wrong and right structures.

This happens because these users of English have some knowledge of using greetings, some commonly used discourse makers and unconscious but habituated use of some social expressions in English in day-to-day life. These are mostly informal messages for communication among peer groups. Gradually, when such learners participate in formal occasions of presentation, seminars, debates, discussions, interpretations, appreciations, opinions, reviews and different types of business and academic writings, they are found reluctant to openly communicate through English. They follow some alternative means like memorizing readily prepared materials and reproduce the subject matter somehow at the time of taking an exam or competition, etc., and then forget about it. When these pupils are forced to be dynamic, free and brave enough for this job, then they commit a series of mistakes related to the norms of formal composition. It is evident that a series of negative factors works behind this kind of failure. As a result, real learning for further improvement cannot take place. A huge gap stands between the curriculum target, pupils' interest, achievement and the teaching system of the language teachers.

But, it is pertinent to say that some inadequately trained traditional teachers can manage in their own way of making their pupils memorize some readymade materials for mechanical reproduction. In this way, many pupils cover up ESL at the secondary level and join the tertiary level with specializations in their studies, viz., ESP, EGP or EAP, etc.

Although they are unaware of the skills and required materials for the purpose and task before them, they expect a positive change and development in their pupils. These learners have two modes: having and being (Fromm 1979:52). Pupil with the having mode go on following the traditional ways of writing and composition for purposes of examinations. But, pupils with being mode always try to be resourceful, remember and take keen interest in applying their own resources and might. They do not adopt the so-called copy-paste like readymade things forced upon them. A true facilitator must try inculcating this being mode to help develop learner autonomy and deposit strength of effective SL learning for actual use. Learning the skills for writing and speaking for all purposes along with the art of formal compositions is one of the important aspects of ESL learning. So, the facilitators must realize that the skills, resources and

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promptness of writing and speaking with all varieties of compositions should be planted in the hearts and minds of the pupils.

Discussion of the Problem

The writer met in the past and even now many adult students studying different general, technical and professional courses both in India (in the states of Orissa and Andhra Pradesh) and Libya (in the states of Gharyan and Al-shaati), who undergo a series of tests and experiments in learning the skills for academic, general and professional writing. The students are mostly from remote rural/tribal areas of India and remote villages in Libya. So, the deficiencies, shortcomings, lack of skills, mistakes and errors of the pupils of ESL writing of both the countries are detected diagnostically.

Amidst all the commonly found problems related to the art of writing compositions, the following may be focused upon:

(i) Students are interested to learn and labor, but it is difficult for them to be motivated at an adult stage since they have already come across some easy going, unorganized and irrelevant readymade materials provided by their language teachers for ESL composition.

(ii) They accept indisputably whatever the language teacher says (may be right or wrong) because they do not have much exposure, freedom, scope, atmosphere, encouragement, social support, and adequate knowledge, smartness and dynamism to detect, counter and participate in bringing about a live, challenging and relevant input providing both inside and outside of classroom.

(iii) All of them are great in memorizing and mechanically reproducing memorized materials (the teacher-given materials) in the test graphically. But, when their turn comes for understanding and creating ideas, they run short of resources that are essential for composition both in writing and speaking.

(iv) Typically, the Libyan pupils have a series of unavoidable problems like: (a) Arabic is written from right to left which creates a natural problem of graphic identification and realization of writing. (b) Absence of some of the equivalent phonic and phonemic realizations in Arabic creates wrong listening and speaking comprehension. So, when the teacher says something, they mean something else and take wrong dictation and continue to commit the mistakes. When they read textual materials, it becomes difficult for them to understand the subject matter and remember the graphical settings of the letters as words and phrases.

(v) These rural Indian and Libyan ESL learners have poor idea of English syntax; interference of the syntax structure of mother tongue/s (MT); and weakness in using discourse makers and markers. In writing, there is confusion of vowel addition or deletion in the words; wrong

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perception of both plural and past markers; insertion or addition of extra consonants; poor idea of writing and speaking consonant clusters: plural marker 's' is realized as '-es' for example, cats as cates; whereas '-es' is realized as 'is' for example, name as namis; / e / is received as /I /; /aI/ is accepted as /eI/; /k s/ is understood as /kIs/ i.e. six as sikis; /rn/ works as /ran/ i.e. born as baran ; dark/ l/ is not realized and thus little becomes littel and title becomes titel; and most of the consonant clusters create problem for them.

(vi) Confusion in forming derivatives from stems and roots are some of the common morphological problems. Overgeneralization, omission of main verbs, redundancy ,overextension of analogy, transfer of structure with MT influence, interlingual/intralingual errors, lack of use of down toners, emphasizers, subjunctive patterns, compounding using conjunctions, ordering of adverbs and adjectives are also the problems..

(vii) The range of vocabulary is very poor. Idiomatic, connotative and implicit references are out of range of easy acceptance. The strength and context of argument or presentation is very poor; lack of anaphoric and cataphoric references; inability in bringing accuracy in discourse organization; absence of aesthetic dimension to bring finesse in composition are some other important things to notice.

(viii) Although they use media and modern electronic gadgets, there is hardly any scope for the use of these things for academic purposes. In addition, they have least possibility of using newspapers, magazines, periodicals and books in daily life. Study is confined to teacher-provided materials as well as the textbooks or a few reference books available in the college.

They lack the common ideas of distinguishing formal and informal; abstract and concrete; subjective and objective; generic and specific; inductive and deductive; narrative and descriptive; fact and fiction, etc.

(ix) Since most of the science background students have just formulaic and mechanical knowledge and others have social studies background, they fail to interpret, or create mathematical and scientific or statistical data. Converting verbal to nonverbal and vice versa is yet another problem. They are unable to use jargon or technical terms of critical comparison or contrast reserving their own opinions.

(x) It is found that some language teachers use classroom materials which are neither linguistically graded nor contextually and culturally conducive for the learners. There is information overload too. In this matter, these sensitive learners wage an unconscious and undeclared rebel against the content and context of the materials. They fail to infer and cannot develop schema to further their writing and speaking activities. Since the subject matter is no way related to their concept, culture and system, they feel estranged from the context and content of the teaching-learning process.

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(xi) The vernacular background and lack of knowledge of the global affairs, issues, and different concepts restrict them from use of facts, figures and references in different types of writing.

They are deficient in creating a concept, second language management and concentration .But, since they are adult, they are in possession of obstinacy, ego and shyness; have only native social and cultural awareness; conditional curiosity and interest for writing and speaking tasks; exam phobia, easy going, reactive towards any change in learning system. So, it can be said that the degree and percentage of ESL composition tasks runs minus.

Theoretical Framework

The above mentioned problems make us brood over and bring about a useful and viable solution. Thus, thorough observation, experimentation and formulation of a concrete way become the dire need for the learners. It is known to all that teaching and learning language is a great matter of continuous cross-mental and social adherence resulting in multiple effects in changing behavioral pattern. The opinion of Chomsky is highly valued in this context as he says:

> Language development, like all human development, will be heavily determined by the nature of the environment….A stimulating environment is required to enable natural curiosity, intelligence, and creativity to develop and enable our biological capacities to unfold. The fact that the course of development is largely internally determined does not mean that it will proceed without care, stimulation, and opportunity … from nursery to graduate school, teaching is largely a matter of encouraging natural development.
>
> The best "method" of teaching is to make it clear that the subject is worth learning and to allow the child's or adult's… natural curiosity and interest in truth and understanding to mature and develop.(Reading Instruction Journal,Fall,1987)

So, in this context, it becomes the unavoidable duty of the teacher/facilitator to develop a system, a custom, a method, an approach and strategies of making the pupils develop the ability of writing paragraphs, short essays, reports, proposals, summaries, letters, compositions for presentation or long factual answer of subjective questions and other such compositions applying both cognitive and metacognitive strategies. In addition to Chomsky, the aspect of humanistic learning is taken into account as "The main aim of humanistic approaches is to draw the learners into an affective engagement with learning process, to make classroom activities meaningful experiences which involve the individual as a whole person."(Widdowson 2002: 13).

At the same time, the vital aspects of developmental and structural creativity and dispositional competence like factors are focused through an exclusive focus on the cognitive and metacogntiive aspects to yield a definite result and act as a timely remedial factor--- a savior for

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overcoming a huge gap of learning deficiency, ignorance and wrong practices. Let "individuals know about their thinking" and "develop learner awareness" (Kellog 1994:74).

It is found that "metacognitive variables play more important role than linguistic competence in successful second language writing" (Devine 93: 116). This is further reinforced by the opinion that there appears to be a potential link between writing performance and the metacognitive knowledge base, which is ,in turn, impacted by and composed of three theoretically interactive ,but separate variables--- personal, task ,strategy. Then, the opinion of Genevieve West is highly valued in this context. There is need of "learning the cultural context of the language." (West: RWC Guide: 30). These adult learners have their own ego, personality type and attitudes; extroverts and introverts as guided by their self-esteem. However, in the parameters of Jeremy Harmer (2009), these pupils are mostly "concrete learners" or to some extent some of them are "communicative learners". Their multiple levels of intelligences are to be explored and they need high motivation for developing skills of composition. And all these are done in a patient and moderate way.

In the mean time, it is found that such adult learners develop their own ability, capacity to perceive access and manage the emotions of themselves and their groups too. Their interpersonal capacity can make them understand the intensions, motivations, and desires of the teacher. It helps improving the metacognitive ability through emotional competence. They slowly develop critical thinking and their cognitive modeling is set right for planning, making decisions, and revising texts (Cumming1995). Normally, these writers face problems associated with rhetorical constrained situations (i.e. audience, topic and assignment), and the writer's own goal (i.e. how to construct meaning and produce a formal text). These writers are not solely viewed as "individually-oriented, inner-directed cognitive process, but as much as an acquired response to the discourse conventions with particular communities." (Swales 1990:4).

Emotional Intelligence

So, in this situation, contextual motivation and strong inspiration including striking at the emotion of the learners in different ways work better. It helps the pupils arouse curiosity, self-exploration and creativity .In the context of discourse, they develop desire for knowledge and skill acquisition, establish coordination in action, develop experiential, dispositional and actional competence. Motivation is linked to the factors of the umbrella phrase called Emotional Intelligence. It is self-perceived grand ability to identify, assess, manage, and control the emotion of one's self, of others and of groups. After igniting their emotional intelligence, the adult learners are found to perceive, understand, and engineer the learning strategies tending towards achieving artificial intelligence too. The teacher/facilitator succeeds in designing teaching materials and environment for that matter. Then it develops the habit of observation, clarification, verification, reasoning and memorization etc. Also, as a part of metacognitive strategy, learners develop the habit to oversee the subject matters, regulate, plan, set goals and develop self-directed learning. This helps to have "the active monitoring and consequent

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regulation and orchestration of these processes in relation to the cognitive objects or data on which they bear usually in service of some concrete goal and objective" (Flavell 1976:234).

The teacher/facilitator tries to bridge between the factors of Emotional Intelligence and metacognitive strategies of learning to achieve the goal as stated above. The teacher helps and students take care of" the cognitive factors of language production" (Anderson 1985:54) like Construction (i.e. writer's planning using mind-map or brainstorming), Transformation (Language rules applied to transform intended meanings into the form of message, composing and revising), and Execution (i.e the physical process of producing the text).

Observing a little development in learnability of the learners, a befitting task-based syllabus which is friendly to them is prepared with a comprehensive plan to propagate the teaching of guided composition. In this process, they are also actively involved in designing the syllabus.

Application of the Action Plan

(i) The teacher follows all the means (like delivering inspirational speeches to affect the students' sentiment, put forth challenge, influence with personality or make a series of memorable events occur deliberately that help learners to get motivated and committed to accept the assignment) to wash the brains of such type of adult learners. It helps them to develop listening and writing and relate that to their life. The approach and attitude of the teacher is intelligent, active and informative.

(ii) The selection of subject matter of compositions relates the in and around of their environment which they can perceive, react and comprehend interestingly and voluntarily. There are enough of options open for them for speaking and writing. Carefully selected materials are provided by the teacher for extensive and enjoyable reading which supports them. Task-based (both focused and unfocussed) are designed with clear aim and objective.

(iii) Mistakes, errors, coherence, cohesion, balanced presentation of fact and style like parameters of written composition are fine-tuned moderately keeping the original frame intact. In writing, restructuration, sequencing and substitution are done convincing the learners. There is competitive atmosphere generated among them with time-bound factors.

(iv) An open atmosphere is created to allow Code-mixing tolerably which is to be improved later. Systematic self-questioning is allowed to obtain answers for the subject matter of a composition.

(v) Learner interest in choosing the theme and style of work is given priority. Developing ideas for speaking on life, society , memorable experiences; contributing articles to wall magazine, writing blogs, sending mails and SMS or sayings to the teacher, writing for rewards, emotional

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and comic or humorous writings are encouraged. It paves the way for developing edutainment too.

(vi) Pupils are allowed to explore targeted language resources through team work; by using all the common resources of English language in computer (For example, computer instructions); or television (For example, favorite serials or movies); or even computerized telephone voices and English used in public advertisements, and the games they play etc. They are allowed to display their experiential competence derived from their association with a series of social activities and sensitive matters including even quarrel and natural differences of opinion on the matters of day to day life, their family, friend, festivals, topics related to village and family set ups, favorite dishes, hobby and personal choices.

(vii) They are given the tasks of writing from rebus, pictures, describing equipment and gadgets around them too.

(viii) The teacher helps exposing models of standard paragraphs, essays and a variety of genres of writings including flyers, magazines, articles, letters and so forth. The teacher examines input frequency, nature of comprehensible input, learner output in interaction, and process of collaborative construction.

(ix) Help them to explore similar word forms and cognates, follow Word-processing in DTP in computer regularly; collect instructions, descriptions, letterings in medicine packets, cosmetics, and edibles etc., used in daily life.
(x) Allow them to form academic discourse community, collaborative brainstorming and peer group editing of writings.

Observations

(i) Pupils participate both in spoken and written compositions using 75up to 200 words at an average. But, it is depends on their interest and subject knowledge.

(ii) Sometimes they run short of words and linking elements to express their ideas. But they look for the words and phrases having equivalent meanings.

(iii) They struggle to maintain unity of tense and sense basically, still then, they try to avoid shyness and try to speak or write using intelligence and experience.

(iv) They are unable to define titles and ideas and struggle to find more of concrete examples for that.

(v) Slowly improving in comparing and contrasting; finding merits and demerits; and distinguish and present things methodically and logically.

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(vi) Encouraged to take up writing task at conducive time, place and manner and contribute ideas and in group rather than individual by asserting themselves.

Conclusion

1. The adult learners of ESL composition are motivated for the task and target of ESLT when classroom situation befits to their culture, age, mentality, time, condition, aim and objective of life in future. They do better when they are inspired, motivated, supported moderately and challenged to think, imagine, judge and form ideas.

2. Arousing their interest towards applying reasoning, intelligence, recalling of ideas and experience help better to write or speak using English what they were not doing earlier.

3. Instead of using remote culture and language items(including task and study material)s, if the approach and task is subjective and very much associated with their culture and mentality, and graded up to their expectation, then they are interested to work out and participate.

4. There is recovery of learner deficiency in dealing with ESL composition graphically with the pace of application of varieties of intelligence and aspects of metacognition in a well designed and time bound classroom situation in an academic year.

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A Comparison of Students' Achievement in the Subject of English
A Pakistani Context

Iram Gul Gillani
Khalid Khurshid
Nabi Bux Jumani
Fazalur Rahman

Abstract

The present study aims at analyzing the effects of medium of instruction on students' achievement in the subject of English at secondary level. The participants of the study were 310 students of grade X. Sample was randomly selected from 12 boys and girls schools. A multiple choice-item test in subject of English was used as research instrument.

It was found that in most cases the performance of the English medium school students was better than that of the Urdu medium students. On the whole, in some cases, by keeping in view the difference of means, the study showed almost the similar performance of both groups but apparently, the students of English medium school students were better in the subject of English.

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Key words: English, secondary students, performance, Pakistan

Introduction

Medium of instruction should be understandable to teachers and students. It should also enable them to attain comfort levels so that they can both deliver and receive messages using the chosen medium. Farani (1990) described the characteristics necessary for a language in order for it to be adopted as a medium of instruction. These are:

- The language should be lucid and understandable for the teachers and taught.
- It should be possible to promote advance research work in that language.
- It should have simple grammatical structure, not complicated one.
- It must have rich vocabulary.
- It should be considered language, spoken and understood all over the country.

Mostly, the educational experts recommend that the mother language of a child should be adopted as a medium of instruction at the primary level. Zubair (1993) proposed mother tongue as a medium of instruction at the primary level and argued that, "Ideally, the medium of instruction of a child living in its own language environment should be the mother tongue. Children should be taught in their mother tongue and the second language i.e. English, should be adopted/taught as a subject".

Great Debate

In fact, medium of instruction is a matter of great debate among teachers, educationists and parents. The majority of teachers and parents say that English should not be the medium of instruction but should be taught as a subject right from the very beginning of the school. But as we all are well aware that English is a widely used international language. It has (as a medium of instruction and as a subject) its roots in pre-partitioned India, when the controversy started with the emergence of two distinct opinions at the time of making educational policy for India by the British Government. The controversy was between the Orientalists and Occidentalists (Ahmad, 1997).

After the emergence of Pakistan in 1947, the problem of language arose for teaching as well as for other communications. Like all free nations, there was a national demand in the public for the national language as a medium of instruction in teaching institutions. However, English language occupies a very important place in the educational curricula in Pakistan. It enjoys the status of an international language. It also remains the language of diplomats of Pakistan in diplomatic affairs, legal proceedings. Of all the language in the world today, English is taken as the primary language.

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English has top most position as compared with other languages in Pakistan and studied as one of the major foreign languages. Mueen (1992) described that in Pakistan, the use of English is well entrenched. It is often a pre-requisite for employment in the public and private sector. It is a language of science and technology. Therefore, in order to remain in step with the expanding frontiers of human knowledge, the use of English in Pakistan needs to be actively sponsored by the educated and patronized by the policy makers.

Similarly Taimurie (1999) cited that, no doubt, Urdu is the national language of Pakistan, but English is the language of science and technology, despite the emphasis on Urdu, Pakistan cannot ignore English.

It is evident that English is a foreign language for Pakistan but it has multifaceted and compound position all over the country now. It is used as an official language, medium of instruction and symbol of status too. Its importance can also be judged from the fact that there is no country in the world where English cannot be understood. Further Shahid (2002) described that by accident of history and by the rapid spread of industrial development of science, technology and international trade, English has become the world language. It is the means of international communication, there is no other language.

Pakistan has a dual system of education, Urdu and English medium, but in both English is taught as a compulsory subject. Mostly Urdu medium schools are run by the government where English is a subject, while, on the other hand, in the English medium schools, which are run by some private organizations and missionaries, English is a subject, the medium of instruction and communication tool. English medium schools are being establishing more rapidly in Pakistan and educated parents, even non-educated also, prefer to send their children to English schools.

Qualifications Required

The minimum qualification for a teacher is M.A. with B.Ed. But the surprising fact is that after learning English language as a compulsory subject in the educational institutions, our students are generally weak in English. This is obvious from the high rate of failure in the subject of English at matriculation and above. This causes frustration among students and shows that our students fail to achieve the desired level of proficiency in English. English medium schools show better performance and better results in English as compared to the students of Urdu medium schools. So keeping in view the above facts, the present study was intended to explore the benefits of teaching English and compare the achievement of students of English and Urdu medium secondary schools.

Objectives of the Study

The main objectives of the study were:

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- To compare the achievement of English and Urdu medium secondary school students in the subject of English.
- To examine gender difference in the performance of students.
- To compare the achievement of the students of English and Urdu schools

Method and Procedure

The study was descriptive in nature. An achievement test comprised fifty (50) multiple choice items was used as research instrument. The test was developed from the grade IX textbook. The tool was validated and finalized with the help of experts.

Sample of the Study

The study was conducted in 12 schools (six English medium schools and six Urdu medium secondary schools). A total of 310 students (160 male and 150 female) participated in the study. Random sampling technique was used to select the sample. The sample was divided into two groups.

The students of English medium group were placed in group A while the students of Urdu medium schools were kept in group B. The researchers administered the test in most of schools. However, in some schools the researchers sought help from colleagues in administering the test and collecting data. Data were analyzed using mean, standard deviation and z –tests to compare the performance of the students. The critical ratio was also calculated by using the formula, given by Garratte (1967).

$$CR \quad (Z) \quad = \quad \frac{M1 \ - \ M2}{\sqrt{\dfrac{SD_1^2}{N_1} \ + \ \dfrac{SD^2_2}{N_2}}}$$

Where

CR	=	Critical ratio.
M1	=	Mean of scores obtained by group 1.
M2	=	Mean of scores obtained by group 2.
N1	=	Number of students in group 1.
N2	=	Number of students in group 2.
SD1	=	Standard deviation of scores obtained by group1.
SD1	=	Standard deviation of scores obtained by group2.

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Table 1 Category-wise comparison of students' achievement

Name of Category			N	$\overline{X}$	S.D.	Z Value at .05
Students	of	Urdu Medium	230	32.8	10.4	
Students	of	English Medium	80	34.6	10.5	1.32<.05

Table shows that the mean performance of English medium school students was better than the Urdu medium school students.

Table 2   Performance of sample students

Group	Gender	N	Mean	S.D
Urdu Medium Schools	Male	100	28	10.6
	Female	135	35	8.7
English Medium Schools	Male	60	33	11.3
	Female	25	37	6.7
Students of High Qualified Teachers		180	37	5.4
Students of low Qualified Teachers		130	26	11.3

The table revealed that the performance of students of highly qualified teachers was better than low qualified teachers.

Table 3 Achievement of female students of English and Urdu medium schools

Category	N	Mean	S.D	Z Value
Female students English Medium schools	25	37	8.7	
Female students Urdu Medium schools	135	35	6.7	1.35<.05

Table indicated that there is a significant difference between performance of female students of Urdu Medium and English medium schools.

Table 4 Achievement of male students of English and Urdu medium schools

Name of Category	N	Mean	S.D.	Z Value
Male students of English Medium schools	60	33	11.3	3.2 < .05

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Male students of Urdu Medium schools	100	28	10.6

Table 4 revealed that there is a significant difference of achievement between the English and Urdu medium male students.

Findings of the Study

It was found that:

- The achievement of English medium secondary school students was better than that of Urdu medium secondary school students.
- In sex-wise comparison the achievement of female students was better than that of male students.
- In case of the students of high and low qualified teachers, the achievement of the students was better whose teachers were highly qualified.
- In case of English and Urdu medium female students, the achievement of both groups was almost similar.
- In case of English and Urdu medium male students, the achievement of both groups was almost similar.

Conclusion of the Study

The results of the study do not show very significant indicators to determine the achievement of any particular group. In most cases the performance of the English medium school students was better than that of the Urdu medium students. On the whole in some cases, by keeping in view the difference of means, the study shows almost the similar performance of both groups, but, apparently, the students of English medium school students were better in the subject of English.

The results also suggest that if the conditions are improved it may positively affect the performance of all groups.

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Code Switching and Code Mixing in Arab Students – Some Implications

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Abstract

More recently, educators explored code-switching and code mixing in classrooms and have found it to be effective as a teaching and communicative strategy which can be used among students (Aguirre, 1988; Hudelson, 1983; Olmedo-Williams, 1983).

This survey aimed at finding out the implications of code switching and code mixing in Arabic context. It looked at attitudes, outlook and need for code mixing and code switching in Arabs.

The survey was conducted using questionnaires, tape recorded conversations, classroom observations, newspapers, billboards, brochures and other relevant materials available to the students.

The survey was conducted in the context of the classroom and interactions with other people as well. The data was collected, analysed and results tabulated. The results were further analysed for their positive and negative implications on learning a second language – English.

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The researcher hopes that the survey and its results will interest the English teachers not only from the Arab countries but other countries as well, because code mixing and code switching, the two phenomena have positive implications but not negative as was thought by the earlier linguists.

Key Words: Code switching, Arab students, merits of code switching, implications for teaching.

1. Demystifying Code Mixing and Code Switching

Code Switching (CS) refers to the mixing of two or more languages by bilinguals (or multilinguals) in a discourse. Two types of code switching have been recognized by most researchers: Intrasentential code switching used for switches within sentences, and intersentential code switching for switches between sentences.

To illustrate further the difference in code mixing and code switching, examples are given below.

1a. Life in cities is comfortable *bass* I am sick and tired of traffic.
Life in cities is comfortable *but* I am sick and tired of traffic.

Here in the above sentence, only one word from Arabic is mixed in a sentence of English. This is code mixing.

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1b. If you work hard, ræh tingah.
If you work hard, you will pass.

Here in the above sentence, the speaker starts in English but switches to Arabic to complete the sentence. This is code switching.

Crystal (1987) suggests that code, or language, switching occurs when an individual who is bilingual alternates between two languages during his/her speech with another bilingual person.

A bilingual is said to be one who is able to communicate, to varying extents, in a second language. This includes those who make irregular use of a second language, are able to use a second language but have not for some time (dormant bilingualism) or those who have considerable skill in a second language (Crystal, 1987).

This type of alteration, or code switching, between languages occurs commonly amongst bilinguals and may take a number of different forms, including alteration of sentences, phrases from both languages succeeding each other and switching in a long narrative.

Berthold, Mangubhai and Bartorowicz (1997, pg 2.13) supplement the definition of code switching thus far with the notion that it occurs where speakers change from one language to another in the midst of their conversations.

In general, a person who code switches demonstrates linguistic creativity and sophistication. Here, we take code switching as an umbrella term for both code switching and code mixing because our interest is in the implications of these phenomena rather than the phenomena them selves.

I have been teaching English to Omani students for the last seven years working at various levels. At first I worked in schools and then I moved to teaching in colleges. When I was teaching in school, I observed that the students had very little exposure to English outside of their classrooms. I observed the same was the case with the students at the college level. The teachers at the college level were using CS a lot in their classroom teaching and interaction outside the classroom. I have also learnt a little bit of Arabic courtesy from students and the environment around me. I too started using CS in my classrooms and I could bond well with the students, which is very crucial for the harmony in the language classrooms.

CS served a variety of purposes for me and my colleagues at the college. Then I was intrigued by this phenomenon and its positive or negative implications on teaching.

This study is also necessitated by the fact that the students have a very little exposure to English and thereby practicing the language in the classroom albeit using CS is imperative for language learning. It boosts the confidence of students and helps them to plug the gap in communication.

2. What do Linguists say?

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After I identified the area of interest and formed a hypothesis, I conducted literature review and found that experts generally agree that teachers should restrict CS to the inter-sentential type. That is, teachers should switch languages only from sentence to sentence and not intra-sententially, or within a sentence. They should, however, accept intra-sentential CS by their learners (Ovando, 1985). There is some evidence; however, that complete separation of the two languages of instruction is beneficial to the development of both (Cummins & Swain, 1986).

Tukinoff (1985) addressed the use of two languages as a factor in effective instruction. Even though he distinguished between code-switching and language alternation, his conclusions are nonetheless pertinent to this study. He writes, "Effective teachers make use of every available resource--including knowledge of a limited English proficient (LEP) student's native language--to ensure that students learn. The purpose of language alternation should be tied to achieving effective instruction" (pp. 19-50).

The teacher's code switching necessarily serves some basic functions which may be beneficial in language learning environments. These functions are listed as topic switch, affective functions, and repetitive functions by Mattson and Burenhult (1999:61). Regarding students' code switching, Eldridge says although they may unconsciously perform code switching, it clearly serves some functions either beneficial or not. He names these functions as: equivalence, floor-holding, reiteration, and conflict control (1996:305-307). As I observed that CS was widely used in the language classrooms in Oman, I conducted the survey to prove the hypothesis.

3. The Survey: Background to the Context

The ministry of higher education in Oman has introduced a common minimum program called (General Foundation Program) GFP. GFP (General Foundation Program) is a pedagogical orientation and process which seeks to promote collaborative and cooperative learning, problem-solving, and meaningful communication between learners and teachers and among learners themselves. All these require learners to interact with both the teacher and other learners.

The GFP aims at providing a comprehensive intellectual base that is relevant to all further study and to the development of broad thinking and life skills in general. The four areas that have been selected are English, Math, Computer and Study Skills. These are selected based on the advice of academic staff in Oman, international literature and international benchmarks.

But in Oman most English language teachers are native speakers of Arabic, and they vary considerably in terms of their mastery of the English language. In particular, it is important to note that these foreign language teachers perhaps should not be regarded as true bilinguals who can choose freely between different codes or languages. Instead, they are, more accurately, monolingual individuals who have varied skills and knowledge in English and whose task is to teach this language to the monolingual learners.

When English serves both as a content subject and also as the means of instruction in English language teaching classrooms, it becomes difficult for the students to participate effectively in

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language learning. So, the teachers use all the available resources to make the students feel comfortable and learning second language becomes fruitful.

As Tukinoff (1985) says, "Effective teachers make use of every available resource--including knowledge of a limited English proficient (LEP) student's native language--to ensure that students learn. The purpose of language alternation should be tied to achieving effective instruction" (pp. 19-50), it is observed in Omani language classrooms that comprehension and communication in English can be a barrier for Omani students. So the teachers are frequently observed to employ the alternation of Arabic, the mother tongue and English, the target language, i.e., code switching in Omani classrooms. It is in this context that this study looks at how the teachers switch codes and what specific pedagogical purposes or functions code switching serves in EFL classroom.

4. The Main Focus

As said earlier, I have come across the phenomenon of code switching (CS) quite often and this has triggered off the inquisitiveness to dwell deep into this aspect. The survey was undertaken to find out convincing answers to the following questions.

1. Which code(s) do students and other Arab speakers of different varieties use when they engage in intra-group informal discussions?

2. Which code(s) do students and other Arab speakers of different dialects choose when they engage in informal discussions and conversations with other speakers?

3. What are the socio-cultural factors behind CM and CS used among students and other Arab speakers of different/same varieties?

4. Why do students and other Arab speakers switch or mix codes?

5. What are the educational implications of code switching?

6. How did I go about it?

5.1. Participants

In this section the discussion would focus on the participants who took part in this survey along with the instruments used to obtain authentic data.

The participants for this study are:

(i) 80 students who are at present in the General Foundation Program learning English in preparation for their Diploma and Degree programs.

(ii) 5 teachers who are teaching English to the students in General Foundation Program.

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The students who participated in this study are in the General Foundation Program. These students had had 8 years of English taught by a mix of different nationalities of teachers in schools before they came to colleges. All the students who graduate from secondary schools have to take a placement test, the scores of which will be used to place the students in different levels of learning English. So, these participants took the placement conducted by the English Language Centre, Scientific College of Design.

5.2. Instruments

Questionnaires, classroom observations and interviews were the tools that were used for obtaining data.

5.2.1 Questionnaires

(A). Questionnaire to determine the current level of exposure to English

A questionnaire was distributed to the students to know their level of exposure to English in all domains of their lives.

(B). Questionnaire to identify the students' attitude to code switching

A second questionnaire was distributed to the students to know about their attitude to code switching and also what they think about code switching.

(C). Questionnaire to the teachers

A questionnaire was distributed to the teachers as well to know their background knowledge and their attitude to CS.

5.2.2. Recorded Data

Four classes were observed and the teaching was recorded. This was done with the knowledge of the teacher but unknown to the students. The total tape-recorded data amounts to 6 hours. The four classes that were observed covered all the four skills. The classes were of two-hour duration and the number of students was 25 in each of these classrooms. The classes were selected based on the following criteria:

1. Teachers are native speakers of Arabic and have more or less equal proficiency in English.

2. They teach English at foundation level.

3. They teach all the four skills.

6. Data Analysis

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Very interesting conclusions were drawn from the data collected from various sources using different tools.

6.1. Analysis of the Responses from Questionnaire (A) (Appendix 1)

1. 80% of the students come from remote villages and they are first-generation learners.

2. Their exposure is limited to the classroom.

3. They like to watch English music channels but stick to Arabic channels for their daily entertainment.

4. They don't read much of English newspapers.

5. Most of their English vocabulary comes from what the teachers provide them in language classrooms.

6. Arabic is a dominating language with English used only in the classrooms.

6.2. Analysis of the Responses from Questionnaire (B) (Appendix 2)

1. Almost all the students agree that they mix languages when they speak.

2. They mix Arabic and English while speaking to their teachers, in the language classroom and also on informal occasions.

3. They are also of the opinion that it is very beneficial to them when their teachers use two languages in the language classroom.

4. They also feel that they pick up most of their English vocabulary when the teachers mix languages as it helps to know the word and its meaning at the same time.

6.3. Analysis of the Responses from Questionnaire (C) (Appendix 3)

1. The teachers mix codes; English and Arabic, while teaching in a language classroom as they feel that the students understand better.

2. They use CS in classroom as they strongly feel that it helps them in bonding with the students, which is very important while learning a second language.

3. They opine that mixing codes has positive implications on learning a second langue, English in this case.

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4. Arab teachers feel that the students' exposure to English is very limited, so they should use Arabic while teaching English.

6.4. Observations from the Tape-recorded Data and Classroom Observations

The data was collected from three different teachers teaching in their classrooms as that provided a wider range of perceptions, practices of CS and attitudes toward CS. It also provided the range of skills (listening, speaking, reading and grammar class). Listening and speaking provided the ground for students using CS, grammar, and reading for the student-teacher interaction in classroom settings and also general interaction classroom. The recorded data support the claim that CM has positive effect on learning English. The following merits were observed from the data.

7. Merits of Code Switching

7.4.1. It functions as a defensive mechanism for students as it gives the students the opportunity to continue communication by bridging the gaps resulting from the incompetencies, if they have any, in using foreign language. Examples from class observations are;

Teacher 1:

It was a Listening and Speaking class. The teacher gave them a topic "Learning a second language (English) is important." The students were asked to discuss the topic for about two minutes in pairs. The students worked in pairs and listed the points on papers. Whenever they had difficulty in expressing their ideas, they gave the words in Arabic and the teacher or some of the competent students translated them into English which was helpful in maintaining the thought.

> Student: Learning a second language is good because it helps attefægum …..other people.
> Teacher: attefægum – understanding.
> Student: Learning a second language is helpful because it helps understanding people.

7.4.2. In this case, the message in target language is repeated by the student in native tongue through which the learner tries to give the meaning by making use of a repetition technique. In this case Code Switching functions as a bridge between known (native language) to unknown (English.)

Teacher 2:

The teacher was checking out the vocabulary section of the lesson. He read out a word and asked the students to repeat the word. While doing so, the students came across words like the following:

> Teacher: century
> Student: Ustaad, century yaani qarn!! (Teacher! Century means qarn?)

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Teacher: Yes, century means qarn.
Teacher: pronunciation
Students: yaani ntoq? (meaning ntoq?)
Teacher: Yes, pronunciation means ntoq.

7.4.3. It was observed, specially while having group activities in the classrooms, that CS is a beneficial tool.

Teacher 3:

It was a reading class. The teacher asked the students to discuss the topic in groups. The title of the text was "Academic Life around the World". The students discussed the topic in groups and wrote the important sentences in their books. Interestingly, when a student had a problem expressing herself in English, another student from the same group helped her with the English word.

Student 1: English is very important as al anglezi luga alamiah
Student 2: ……………… international language.

Then the teacher asked them to discuss the challenges that they encountered while they were in school.

Student1: challenges?
Students 2: tahddiyaat

7.4.4. In this case, the teacher uses code switching in order to avoid conflict and for better comprehension of the information. Following the instruction in target language, the teacher code switches to native language in order to clarify the meaning, and in this way stresses the importance on the foreign language content for efficient comprehension.

Teacher 2:

It was an introductory session conducted by the Head of the English Language Centre. He was talking about some important points that the students should pay attention to during the semester. He started off in English but when he realized that they did not understand what he was saying, he code switched

Teacher: There are some procedures which you have to follow during this semester. Even if you fail in one subject, you will redo the whole semester. If you take an 'F' in two skills, rah taidd el level.
(......................If you take an 'F' in two skills, you must repeat the level.)

8. Implications for teaching

Code switching in language classroom has been found to have positive implications. There are many uses of code switching by both the teachers and learners.

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A. The first function of code mixing is of "equivalence". . This process may be correlated with the deficiency in linguistic competence in target language, which makes the student use the native lexical item when he/she does not have the competence for using the target language explanation for a particular lexical item

B. Secondly, code switching helps in reiteration, which is pointed by Eldridge as: "messages are reinforced, emphasized, or clarified where the message has already been transmitted in one code, but not understood" (1996:306).

C. Thirdly, code switching in language classroom has a repetitive function. In this case, the teacher uses code switching in order to transfer the necessary knowledge to the students for clarity. It facilitates language learning, as observed in the vocabulary class, by providing a chance for the students to learn new English words along with their Arabic equivalents.

D. Fourthly, code switching helps in directing students' attention to the new knowledge by making use of code switching. In this case Code Switching functions as a bridge between known (native language) to unknown (English.)

E. Finally, code switching helps in building solidarity and intimate relations between the teacher and the students. In this sense, one may speak of the contribution of code switching in creating a supportive language environment in the classroom. It acts as a bridge that builds solidarity between the teacher and the students.

Cook (1991) asserts that code switching may be integrated into the activities used for the teaching of a second language. He describes two approaches to code switching in teaching/learning:

1. The first approach uses code switching as a foundation for the development of a second language like in the activities where the students need to collect information using first language and present dialogue in the second language.

2. The second approach uses reciprocal language teaching. This approach requires students to switch languages at predetermined points pairing students who want to learn each other's languages. Thus the students alternate between the two languages and exchange the roles of student and teacher. He also adds that the teachers should be allowed to code switch languages in certain key areas such as while explaining important concepts, when students are getting distracted, during revisions or when students are praised or reprimanded. On this basis, switching may be used as an effective teaching strategy for second language learning.

9. Conclusion

To conclude, CS has been noticed as a common feature amongst Arab students and their effort to learn English found to be easy through CS. The positive effects of CS have been once again confirmed through this survey. The implication is, teachers who can learn local language of

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students would be more successful in teaching than those who have reservations about using any language other than the target language. At the same time, caution should be exercised in using CS as a teaching tool, and teachers should know where to draw a line, so that it would not become a translation technique. It seems, from the presenter's experience, that CS would be an effective tool in EFL contexts.

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Appendix1 A
Questionnaire to Determine Students' Current Level of Exposure to English

1. What language(s) do you often speak?
Arabic ………. English………. Others………..

2. What language did you first learn to speak before school age?
Arabic ………. English………. Others………..

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3. What language did you learn at the primary school?
Arabic ………. English………. Others………..

4. What language(s) was/were used in teaching you in elementary/primary school?
Arabic ………. English………. Others………..

5. What language did you learn at the secondary school?
Arabic ………. English………. Others………..

6. What language do you normally use to communicate with your family?
Arabic ………. English………. Others………..

7. What do you use to reach non-members of your close family (uncle, cousin, nephew, aunt)?
Arabic ………. English………. Others………..

8. In what language do you interact with your colleagues (friends)?
Arabic ………. English………. Others………..

9. What language would you normally use if a friend visits you in your college or if you visit your friend in his/her college?
Arabic ………. English………. Others………..

10. What language would you use in speaking to a non-colleague or a person not familiar with you, if you visit or happen to come across such a person?

(a) in his office or place of work?
Arabic ………. English………. Others………..

(b) in his Home?
Arabic ………. English………. Others………..

(c) in an informal setting (like a party, club house, restaurant, market, football field, etc.)?
Arabic ………. English………. Others………..

11. Have you ever worked or lived in a big city or town and for how long?

12. Do you prefer Arabic TV channel or English TV channel for news?

13. For entertainment, do you watch Arabic TV channels or English TV channels?

14. Do you read Arabic newspapers or English newspapers?

Appendix 2

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Questionnaire on Attitude to Code Mixing and Code Switching

1. Have you ever observed the language people use while speaking?

2. Do they use one language or mix words or sentences from another language?

3. How many languages do people mix while speaking?

4. What are those languages?

5. Do you mix languages while talking to another person?

6. How many languages do you mix while talking?

7. What are those languages?

8. Do you like mixing languages while speaking?

If yes, answer question no.10 If no, answer question no.9

9. Why don't you like mixing languages? Tick in the following boxes.
a. Because my language is better than English
b. Because it has all the words equivalent to English
c. Because it is difficult to understand when you mix languages
d. Because it is wrong to mix two languages while speaking
e. Because people think that I don't know my language well
f. Because I will forget my language
g. Because people want to show off that they know two languages
h. Because my religion and culture prohibit it
i. because my friends laugh at me

10. Why do you mix words from another language? Tick from the following:
a. Because I don't know the word in my language
b. Because the word in my language is a complex one
c. Because it sounds good
d. Because I know two languages
e. Because I want to show people that I know two or more languages
f. Because my friends use it
g. Because I am learning a new language
h. Because it is easy to convey meaning to people
i. Because it helps me practice the new language that I am learning
j. because using words from another language is good

11. Do you think you can learn better if you mix words from English with Arabic?

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12. What is the nationality of your teachers?

13. Do they speak Arabic or any other language?

14. Do your teachers mix Arabic and English when they speak to you?

15. Do you like it if your teacher uses Arabic and English while teaching English in the classroom?

16. Do you think it is good for the students if the teachers mix Arabic and English while teaching in the classroom?

17. Do you think you can learn new words from the teachers when they mix Arabic and English?

18. Do you think it will help you in understanding the lesson well if your teachers mix Arabic and English while teaching?

Appendix 3 C. Questionnaire for Teachers to Know Their Attitude to Code Switching

1. Which country are you from?

2. What was the medium of instruction in your school?

3. What is the language(s) that you generally use with your family?

4. What is the language(s) that you use with your colleagues and friends?

5. Have you observed your speech while talking to others?

6. Do you mix languages when you speak?

7. If yes, what are those languages?

8. Which subject do you teach?

9. Do you use Arabic or English in teaching?

10. Do students communicate with you in Arabic or English?

11. If they ask you a question in English how do you respond?

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12. Do students communicate with each other in Arabic or English?

13. What do you think of mixing languages while speaking or teaching?
14. Does it help the students when you mix Arabic and English while teaching?

15. Why do you mix Arabic and English while teaching? Tick the following boxes:
a. Because I don't know the word in my language
b. Because the word in my language is a complex one
c. Because it sounds good
d. Because I know two languages
e. Because I want to show people that I know two or more languages
f. Because I feel the students are not exposed to English
g. Because it is easy to convey meaning to people
h. because using words from another language helps the students in learning English

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A Descriptive Analysis of Diminishing Linguistic Taboos in Pakistan

Muhammad Kamal Khan and Azhar Parvaiz

Abstract

Linguistic taboos are the interesting ways of the reflection of social norms and cultural values of a society within its language. The present study analyzes the changing nature of the linguistic taboos of Pakistani society and explores the approaches of the members of society towards these taboos.

Fourteen linguistic taboos were selected for this research and were investigated through data collected from 80 participants of two different age-groups.

The findings based on the blend of qualitative and quantitative data reveal marked differences in the approach of both groups towards these linguistic taboos.

The group of younger generation was found less afraid of the violation of their linguistic taboos showing a clear-cut change in the nature of these linguistic taboos.

The findings were further discussed to assess the claim of the researchers of the present study about the diminishing nature of linguistic taboos and some points for the preservation of these cultural and linguistic values were suggested.

Introduction

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At a time when almost all types of taboos are in the process of change in Pakistan, it is very much relevant to re-examine the nature of such taboos, especially the linguistic ones, their origin, and their social and psychological meanings.

Linguistic taboos exist in almost every culture but the approaches of members towards them vary from culture to culture. Haller (1976: 25) states,

> Among primitive peoples many words were the exclusive property of the priests or the elders, unpronounceable sometimes even by them, and spoken by outsiders under pain of death.

He further maintained that while in the pre-modern era, before the invention of technological instruments like telephone, radio, and television began to break down linguistic barriers, it was axiomatic that in any long-settled country each social level was certain to develop a way of speaking peculiar to itself. The result of such an attitude was that status dialects as well as geographical dialects came into existence with predictable regularity.

Ultimately the courtly speech inevitably gained in prestige at the expense of all other ways of speaking and often acquired the ambivalence of a taboo object-outsiders simultaneously admiring it and fearing to trespass on it. Such an interesting phenomenon exists almost everywhere in the languages of the world communities.

Taboo is a very strange phenomenon, and the approaches of different groups are sometimes contrary to each other. A taboo which is considered severe by a group of people may be mild for other.

The present study tries to provide a relatively straightforward framework for analyzing the changing nature of linguistic taboos. Taboos are separated on the basis of the laws behind them. People have different approaches towards linguistic taboos on the basis of their source. This study aims to explore the nature of diminishing linguistic taboos in Pakistani society.

Taboos - Three Major Kinds in Pakistani Society

A taboo is a strong social prohibition (or ban) against words, objects, actions, discussions or people that are considered undesirable or offensive by a group, culture or society. Branding the taboo is usually considered objectionable or abhorrent. Some taboo activities or customs are prohibited under law and transgressions may lead to severe penalties. Other taboos result in embarrassment, shame and rudeness. Linguistic taboos can be severe, moderate or mild.

There are three major kinds of taboos in Pakistani society. Linguistic taboos, food, and modesty taboos. Language taboos are the prohibitions which forbid misuse of certain sacred or obscene words like discussion or depiction of sex and many others.

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Linguistic Taboos

Linguistic taboo or the fact of avoiding mentioning certain words and expressions in a language is a common practice in more than one society. Its history is as old as the history of language itself. The nature of these words might be shocking in character or associated with lack of decency and morality and in order not to hurt the other members of the society, many a term is never used in the lives of some individuals although they know them perfectly.

In societies like Pashto, taboos are related to the strict social code of conduct for the society, i.e., Pakhtunwali (Kamal, 2008). But, taboo language is not only associated with lack of decency, very often it is just a matter of convention where the normal use of an item in a language is inhibited due to particular social values and beliefs (Trudgill 1986: 29).

According to psychologist Sigmund Freud, taboos and totems of a society may not have any rational justification (1983). The tabooed items vary from one society to another. According to Trudgill, the strongest taboo-words in the English-speaking world are still associated with sex, followed by those associated with excretion. In Norway, they are mostly expressions connected with the devil, and in Roman Catholic culture, they are words essentially associated with religion (Maweja Mbaya 2002: 224).

Nature of Taboos

Mostly there are two types of laws behind the linguistic taboos of a society; custom and religious laws. Custom-laws are the rules of action which are actually observed by the people of a society. It is the expression of actual uniformity of some voluntary action. Customary law is an important source of law. This is particularly so among the conservative people who want to keep as much to the past as possible (Mahajan 1966: 70). Custom is to society what law is to state. Each is the expression and realization, to the measure of men's insight and ability, of the principles of right and justice. Importance of customary law continuously diminishes as the legal system grows (Salmond 1966: 191).

Religious-laws also play very important role in the observation of linguistic taboos. These laws are usually preached by clergymen and most of these laws are part of the law of Muslim societies. People abide by such laws and society patronizes institutions for the purpose. In modern societies, importance is given to religious freedom. Many linguistic taboos are based on religious laws.

Aim of the Study

The study aims to explore the changing trends of linguistic taboos in Pakistani society. For the purpose, we have the following three-fold aim for the study involved:

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Firstly, we have analyzed the approach of the people of two different age-groups in Pakistan towards their linguistic taboos. Secondly, we have tried to give some description of the nature of linguistic taboos, i.e., why some taboos are more changing in nature. Finally, we have also suggested some points for the preservation and maintenance of our linguistic taboos. Specifically the research study involved these two questions:

- Whether or not there is any difference between the two age-groups regarding their linguistic taboos?

- Why some taboos are diminishing more than others?

Background to the Study

For Bernstein, as for Halliday, it is the mode of socialization that mediates the formation of the linguistic code from the social semiotic (Bernstein, 1971). The idea that worldviews are encoded in language has long played a role in sociolinguistics. First advanced by Wilhelm Von Humboldt, in the early nineteenth century, it came to be associated in the twentieth century with the work of Edward Sapir and Benjamin L. Whorf. Languages, they concluded from their observations, function as perceptual and conceptual filters, a notion which subsequently became known as "linguistic relativity hypothesis" (Coulmas: 1997: 580).

According to McGee (1960: 489), "Language is after all an iceberg: most of its bulk is below the surface. What is genetically and causally fundamental to language are patterns of classificatory and linguistic habits and skills more or less shared by the members of a linguistic community". Language is the part of the part of every social activity. It is formed, learned and practiced in a physical and social context; insofar as the physical-social context of learning is similar for different members of a community, similar disposition will allow easy communication and mutual understanding of the language among its speakers.

Folkways and mores of a society play important role in establishing the good and bad things of a society. Shaking hands, preference to eat squatting on the ground, wearing colorful dresses on some occasions like Eid, driving on left-hand on the road, traditional hospitality, helping the poor or needy, offering condolences and eating 'parathas' with tea for breakfast are a few of typical Pakistani folkways (Kamal, 2008).

Modern societies have thousands of folkways. Some folkways are important and others are not. Although sorting out these folkways is a very difficult task because the nature of most of these folkways is changing. On the basis of folkways, "mores" of a society are decided. These mores may include food taboos which make cattle, hogs, or horses unfit to eat; modesty taboos which forbid exposure of the face, the ankle, the wrist, the breast, or whatever is "immodest"; language taboos which forbid misuse of certain sacred or obscene words; and many others (Horton and Hunt, 1984).

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It is widely accepted that linguistic taboos are the effects of beliefs and values of a society on its language. The most prominent work that we have come across in this regard is that of Trudgill. He says that it is the society which affects language and its environment is reflected in language. The physical environment (normally in the structure of its lexicon) as well as the social environment (structure of the vocabulary), he observes, are reflected in its language. In addition, the beliefs and values of a society can also have an effect on its language (see Figure 1). According to Trudgill (1987) "the most interesting way in which society affects its language is through the phenomenon known as "taboo".
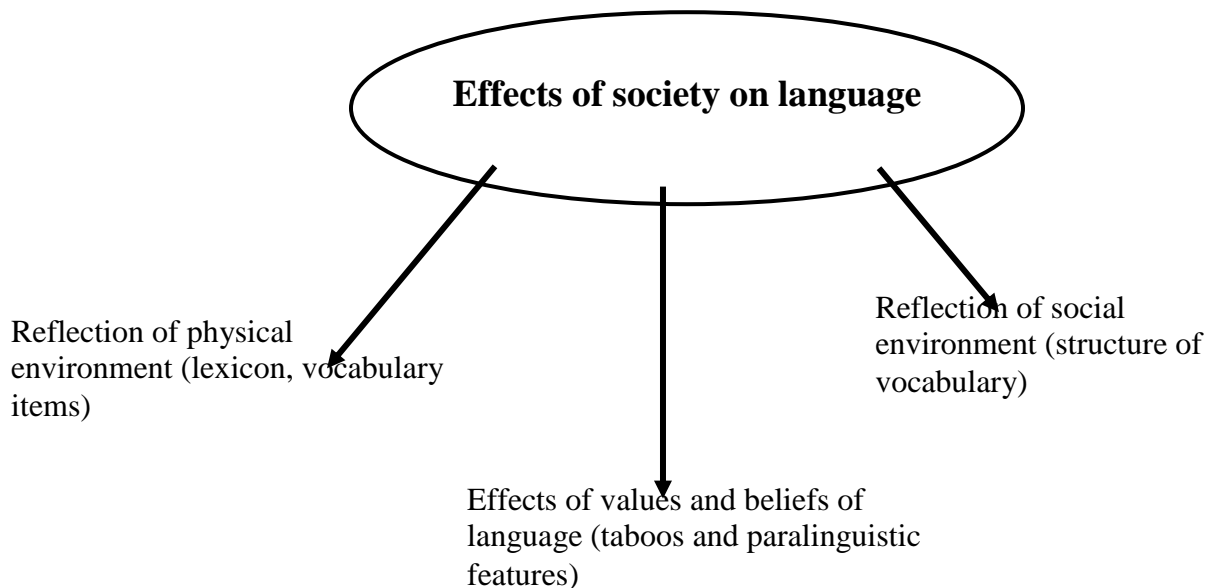
(Figure 1: The effects of Society on Language)

Change is continuous in human affairs and, therefore, society is always prone to change with the passage of time. Social values and beliefs also keep changing. These changing factors are of different types, like population change, change in collective behavior and social movements, and cultural change. "Social change is very closely related to social values" (Iqbal 1984: 342). There are some change theories given by sociologists. For example Ibn-e-Khaldun (1332-1406) developed his cyclic theory of social change according to which every human society faces cyclic change after 120 years in three stages namely growth, development and decay, of forty years each (Iqbal 1984: 350).

The response of language to social change is closely related to the development because language is a social product and every society constitutes itself through language. It was Ferdinand de Saussure (1916), the pioneer of structural linguistics as an autonomous science,

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who called language a social fact. Some cultural concepts, including some of our most important abstract concepts are learned through language, so language is an important instrument of socialization.

But, a question that arises here is that how much change in language is prone to be there with this social change? "Linguistic changes follow social changes very readily, but it is not always a simple matter to make them precede social change" (Trudgill: 1987: 99). Social change may be the result of the sharp media of the global world and there could be any other reason as well. But local languages are undoubtedly under challenge and there is a timely need to focus on the preservation of the social norms and values of the local cultures.

Methodology

Data were collected from two distinct groups of 80 married participants. 40 from fifty to sixty years of age in group-A (older group): and 40 from twenty to thirty years in group-B (younger group). The native language of both groups was any of the three major languages of Pakistan (Punjabi, Urdu or Pashto).

The basic instrument for the current study was a questionnaire which was developed for the participants with close-ended questions, in the form of 'yes' or 'no'.

14 common linguistic taboos from Pakistani society were selected to see the approach of the people towards these taboos on the basis of the nature or source of them. Some of these taboos were diminishing while the others were static to some extent.

The following linguistic taboos were selected for the questionnaire;

1   Calling spouse by name.
2   Uttering the names of parents.
3   Talking to fiancé and fiancée before marriage.
4   Discussing with father about matrimonial plans.
5   Discussion about non-ritually slaughtered animals.
6   Discussing with opposite sex in a mix social gathering (male, female) where most of the participants are strangers.
7   Watching movies along with elders, especially with opposite sex.
8   Talking to spouse, for newly married couple, in the presence of elders.
9   Exchanging greetings and shaking hands with opposite sex in social gatherings.
10   Using words like *yaar* (deeply intimate friend) for showing intimacy, especially with opposite sex.
11   To use slang language in the presence of elders.
12   To use high pitch /high tone words in the presence of elders.
13   Calling teachers by name.
14   Talks about wearing shorts in the presence of elders.

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These taboos were taken from the major category of linguistic taboos. Taboos related to calling the spouse (1), uttering parents' name (2), discussing matrimonial matters with father (4), talk between newly married couple in the presence of the parents (8), using intimate words like *yaar* for either sex (10), using slang words in the presence of elders (11) and using high tone words (12) are purely linguistic taboos whereas the rest of the taboos were related to linguistic category one way or the other.

The percentages of the participants were calculated and were shown in figures. These calculations were also taken into account for analyzing their results. Both the groups were compared through a statistical test; General Linear Model of SPSS Statistical Package for Social Sciences) was applied to test the data quantitatively. Their means were taken and significance ratio was analyzed. Finally the F value of groups was also compared.

Non-random linguistic taboos were selected which were common in Pakistani society as observed by the majority of the people.

Married population was taken because they were considered mature speakers and many of under-study taboos were related to married life.

Results and Discussions

To find out whether or not there is any difference between both groups regarding the negation of all questions, we compare both groups in Figure 2 below.
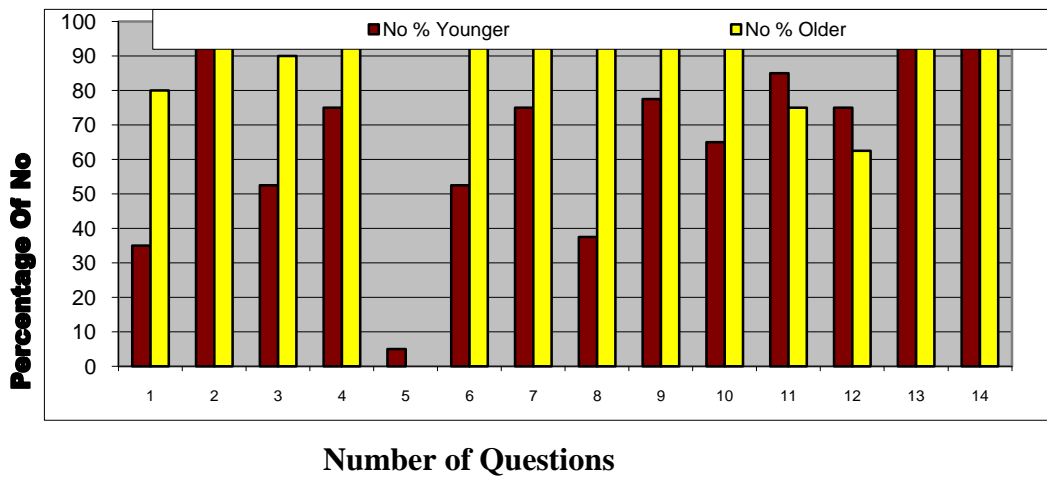

Figure 2   Overall view of data in terms of 'No' to the questions

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Figure 2 shows that there is difference between both the groups. The first question, naming the spouse, which is a linguistic taboo is negated by 80 % by older group while 35 % by younger group which means that this taboo is diminishing. The older group, most of the time, used to call their spouse by adding father/mother to the name of the kid or in third person. Previously it was a strict taboo but over the years of time, its intensity is decreased and as the Figure 2 shows it may be predicted that this taboo will be diminished after another generation.

In Figure 3 we have put the data to see whether or not there is a difference between both the groups in the form of yes.
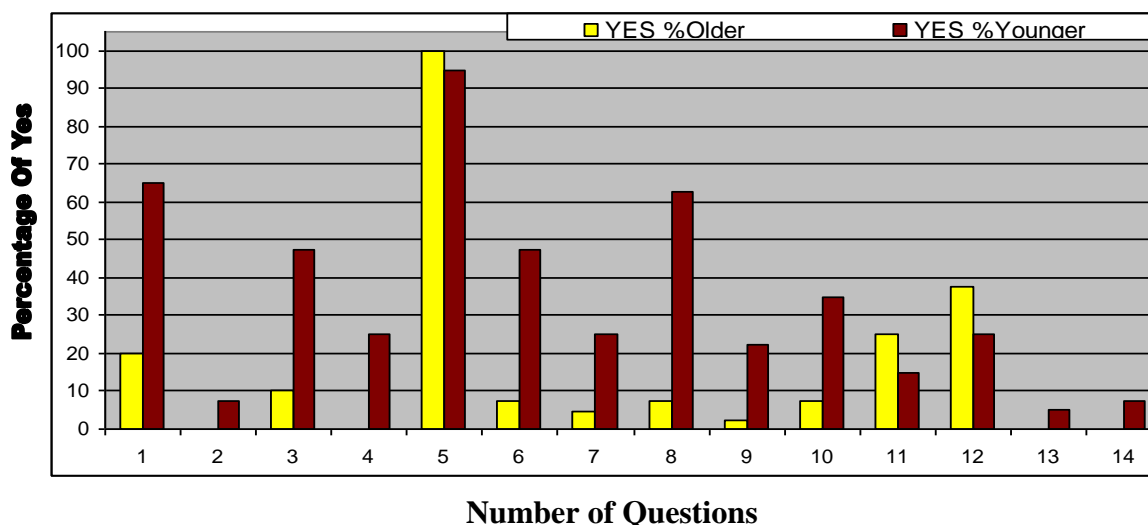

Figure 3   Overall view of data in terms of 'Yes' to the questions

The results show that 65 % of the younger group calls their spouse by name (Figure 3). The second question, uttering the names of the parents is also a linguistic taboo which is based on the religious teaching. That is why 100 % respondents belonging to group (1) and 95 % respondents belonging to group (2) responded against uttering the names of their parents.

The third question was related to talks between fiancé and fiancée. It is a linguistic taboo based on the custom laws. Great difference between the younger generation and older generation was evident. 92.5 % Respondents from the group A did not like to talk to their fiancé/fiancée prior to their marriage whereas 47.5 % of the group B had no harm in talking to their fiancé or fiancée.

About Question No.4, results show that 100% respondents from group A negated that they had never discussed their matrimonial plans with their fathers. Results reveal that 100 % of group A and 95 % of group B were careful about their discussion of meat which should be ritually slaughtered. It was a taboo based on religious laws.

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Responses to Question No.6 show that 95 % of group A and 52.5 % of group B think that they should not discuss with opposite sex in a social gathering where most of the participants are strangers.

According to results, 100 % of group A and 75 % of group B were against discussing and watching movies with their elders. 92.5 % of group A and 37.5 % of group B said that they did not talk to their spouses when they were newly married. There is a huge difference between the views of both groups. 62.5 % of younger group did not observe this taboo.

The results of Question No.9 reveal that 100 % of group A and 77.5 % of group B were observing the taboo of exchanging greetings and shaking hands with opposite sex in a social gathering. Similarly 92.5 % group A and 65 % of group B observed the taboo against using word y*aar* for opposite sex.

The results of Figure 3 give the evidence that only 15 % of group B and 25 % of group A were using slang words in the presence of elders. More than half, i.e. 62.5 % of the older group and 75 % of the younger group said that they did not use high pitch / high tone words in the presence of elders.

Figure 2 show that 100 % of older group and 97.5 % of younger group were observing the taboo against calling teacher by name. They said that they cannot even think of violating this taboo which is based on religious teaching. Similarly 100 % of group A and 95 % of group B never talked about wearing shorts in the presence of their elders.

Table 1   Tests of Between-Subjects Effects

Source	Dependent Variable	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	Custom	101.250(a)	1	101.250	63.921	.000
	Religion	2.113(b)	1	2.113	1.428	.236

In order to know whether there is a difference between the taboos based on custom laws and taboos based on religious laws, the data were further analyzed into SPSS (Statistical package for social sciences) and general linear model was applied to test the data quantitatively. The test shows that there is a difference between custom laws and religious laws. The 'F' value at the customary law is 63.921 which is very significant compared to 1.428 at religious laws.

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Conclusion

Language is a very important part of a society. Among other things, it carries the important cultural knowledge of a society. The most significant reflection of cultural values is revealed in the shape of linguistic taboos of a society.

Our study shows that almost all types of our linguistic taboos are changing. Linguistic taboos based on custom laws are rapidly changing while taboos based on religious-laws are also changing at a comparatively low speed. Most of the participants belonging to the older group endorsed the taboos based on religious laws. They still considered them strict taboos. However, the younger group showed a different attitude towards their linguistic taboos, especially the taboos based on the custom laws. As the society moves ahead, rapid changes are bound to occur due to globalization, media onslaught, code shifting and code mixing, and linguistic imperialism. These factors tend to eliminate or reduce the sense of cultural values of our younger generation.

There was a marked difference in the attitude of both groups. This shows that there was a clear-cut difference between them. The younger generation was less frightened by their linguistic taboos. Even the linguistic taboos based on religious laws in Pakistan are changing gradually.

We may conclude that taboos based on customary laws are more diminishing in nature and are more prone to change in comparison with taboos based on religious laws. This attitude is the reflection of the changing linguistic behaviour of the people.

In such a scenario, we suggest the preservation of our cultural and linguistic values. We also suggest that the factors responsible for this change should be analyzed and counteracted. Some of the important steps that can be taken are the following:

1. Parents should properly encourage their children to speak their indigenous languages along with their international languages.
2. The language of children should be properly observed against the use of filthy language at schools and seminaries.
3. Teacher and parents should form social organizations in order to morally train their kids and give them awareness about their own cultural and linguistic values.
4. Government should also take proper steps to ensure training teachers with skills that will help students to retain cultural values even as the students are encouraged to retain their native languages for all purposes of communication.
5. Great coordination among all the stakeholders is required to save our prestigious social values from deterioration.
6. Students must learn international languages but not at the price of their own. They must also take care of their native cultures and languages.

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"Who's that Guy?"
A Discourse Representation of Social Actors in a Death

Mary Varghese, MESL
Lean Mei Li, Ph.D.

Abstract

In rating Malaysia's mainstream media, Reporters without Borders accorded it 132nd position in 2008, a slide from the 124th position in 2007. The latest report by the agency also notes that Malaysia is among the few nations that suppress any sort of negative reporting of those in positions of authority.

One these positions of authority belong to those who maintain law and order in the country. However, disquieting reports of the abuse of this authority have led to calls from various quarters for greater regulation of the police force. The issue of a high number of deaths in police custody has been one of the concerns highlighted. According to reports from the Malaysian news agency, Bernama News, between 2003 and 2007, more than 1500 deaths are said to have taken place in police custody ("1535 deaths in custody between 2003 and last year").

A recent such death of a man, suspected of being a car thief on 20th January 2009, has generated much interest in the media as well as the public. Employing a Critical Discourse Analysis (CDA) framework, this study will carry out an examination of the reporting styles of a state-owned mainstream English daily, *The Star*, to examine the manner in which the newspaper may choose to represent the social actors in the incident.

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1.1 Introduction

News relating to the incident first emerged in online news portals such as *Malaysiakini*. A 22-year-old man, A. Kugan, was picked up for questioning over car thefts on 15 January 2009. On 20 January 2009, it was reported, in *Malaysiakini*, that he had died while being questioned. The mainstream media, *the Star* began reporting on the news item on 22 January 2009. Unfortunately, the event did not die down with a report or two; instead it was played out at great length with more than 35 articles on this issue in *The Star*.

The death in question has to be viewed against the background of facts emerging of police brutality in the country. The 2007 annual report by a local non-governmental organisation, SUARAM, documents the 108 deaths officially cited deaths in custody between the period of 2000 and 2006 (Malaysian Human Rights Report 2007). A Bernama report on the issue in Aug 2008 places the total number of deaths in custody including in prisons, rehabilitation centres as well as detention centres between 2003 and 2007 at 1535.

The few investigations that are initiated into the deaths are often bogged down by long delays in conducting inquests. A related issue is the matter of the Royal Police Commission that was created in 2004 to review the work of the police in the country and to recommend changes.

The Suaram report notes that the government has refused to ratify the United Nations Convention against Torture and other Cruel, Inhuman and Degrading Treatment and Punishment (CAT). Possibly as a result of this, the reports of police abuse and deaths in custody are many. Public confidence in the police has been greatly eroded as a result and this led to the appointment of the commission to make recommendations on the changes. Needless to say, the recommendations that were submitted in 2005 have yet to be fully implemented (Malaysian Human Rights Report 2007).

Adding to the general climate of reluctance and apathy is the position of the mainstream media. Aside from the fact that much of the mainstream media is state-owned (Anuar, 2005), the SUARAM report 2007 also highlights the various legal constraints in the form of acts such as the Printing Presses and Publications Act (PPPA) 1984, the Sedition Act 1948 and the Official Secrets Act (OSA) 1972 that muzzle the media. In addition to this, the Report notes the a number of occasions in 2007, when figures from the ruling governments have cautioned newspapers against the reporting of negative news that might put institutions and individuals in a bad light.

Teo's (2001) study of two news articles in the Australian media underlines the role of "social psychology and socio-political forces" (p.40) in influencing the representations of the various actors in a news event. According to him, "the ideas and values communicated through the media (media ideology) are 'commodified' and exchanged for financial and material support by the owners and controllers of the media industry…"(p.40).

Pietkainen's (2003) study on news representations of the minority group, the Sami in Finnish news shows the varying representation as created by the newspapers. According to Hall,

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news representations often play a crucial role in identity constructions (cited in Pietikainen, 2003). The dichotomous social perceptions resulting in an us-versus-them syndrome could be the result of such constructions by the media. The representation of the Sami was carried through the use of naming or labelling as well as through references to the specific actions ascribed to the various actors in the stories highlighted.

Thus in this study on the death of Kugan, the aim is to examine the manner in which the death of a detainee is reported and represented in a mainstream newspaper through reference to some of the significant actors identified in the first two articles in the Star and to highlight the actions attributed to them.

1.2 Research Objectives

This study aims to fulfil the following objectives:

1. How often are the social actors mentioned in the text?
2. What are the discursive strategies used by *The Star* to represent the death?
3. How are the following social actors represented in the text?
    a. Selangor police chief Deputy Comm Datuk Khalid Abu Bakar
    b. A. Kugan (the deceased)
    c. A. Kugan's next of kin
    d. Medical Sector (Doctors/Hospital)

2. Literature Review

Fang's (2001) study of two ideologically opposed newspapers highlights the tendency for newspapers to slant reporting styles to favour the stances of dominant parties. If that is so, the question arises as to what might be the style of reporting of a state-owned mainstream media in presenting local event that proves a challenge to authority figures.

While the online news sites have gained a firm foothold in reporting news, Haig sees studies on the print media as crucial for two reasons: firstly, he cites studies such as van Dijk's in 1987 that show the print media to be an important reference in interviews.

Also, further studies are cited to show that the print media may set the agenda for the other forms of media in terms of selection of issues for coverage as well as the adoption of stances. Thus, the role of the mainstream media as the purveyors of the official constructions of national truth must not be discounted.

Mohd Sani (2004) refers to Malaysian media as an adherent of the authoritarian model. He notes that there are references by leaders in speeches to indicate that the country has chosen the model of social responsibility, as seen in the speech he quotes by Dr Mahathir Mohamad in the 48th United Nations Assembly in 1993. However, he cites other studies that refer to

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Malaysia as the Asian press model for authoritarianism (Luwarso, 2000 and Jiafei Yin, 2003 cited in Mohd Sani, 2004)

Haque and Khan (2004) cite the power of the media in the "construction of identity" (cited in Haque 2008). Critical Discourse Analysis (CDA) attempts to unpack underlying issues of power and the discursive strategies employed in realizing these. One of the most fundamental means by which "the Other" is created is through the naming and labelling of social actors referred to in the media. CDA theorists have highlighted the creation of outgroups and ingroups through such identification of the actors (Reisigl and Wodak 2001; van Leeuwen 2008). In addition to naming the actors, studies also show that the actions attributed to these actors also play a part in creating a positive or negative representation of the actors.

Lean has conducted several studies on the discourse representation of social actors, namely in the fields of AIDS, politics and ethnic relations. In her study on AIDS, Lean looked at the social actors portrayed in the TIME magazine articles written about AIDS, and how they are given space to 'voice' their thoughts (2007a, 2005; Zuraidah Mohd Don and Lean, 2002b; Lean and Fernandez, 2005), and also how these social actors are represented as outgroups or ingroups (cf. Zuraidah Mohd Don and Lean, 2002a; Lean and Lee, 2008;). In the field of politics, Lean examined the representation of several past and present prime ministers in Malaysia and Singapore (i.e. Mahathir Mohamad, Abdullah Badawi, Lee Hsien Loong) (cf. Lean, 2008, 2007b; Lean and Lee 2007; Lean and Rajaratnam, 2005a, 2005b). In the field of ethnic relations, Lean analysed how the Star represented the three main ethnic groups in their daily reporting (Lean, 2009a, 2009b; David and Lean, 2008; Lean and Wong, 2009).

In examining the media discourse representation of the Roma minority in Slovenia, Erjavec (2001) shows tendency for journalists to give the impression of a dominant group in the population defending itself against the minority. The majority groups such as the villagers are represented in the role of actors involved in material processes against the threat posed by the minority. The Roma, meanwhile, are portrayed as actors in negative processes in which journalists seem to paint them as agents responsible for what befalls them.

Erjavec refers to Hall's (1978) "consensual mode of society" which influences news values to create a "notion of unity" (2001; p. 702). Those who do not conform to this consensual model may often be represented by the media as being deviants or members of outgroups.

3. Methodology

This study employs a qualitative approach where textual analysis is used to analyse the chosen articles. CDA attempts to unpack issues of power and social inequality. To do so, a 3-step approach of description, interpretation and explanation is employed. As with much of qualitative study, the objective is not to produce quantifiable data that is representative, rather to gain an indepth understanding of a particular situation to understand how language employed may be indicative of existing power structures.

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For the purposes of this study, therefore, an examination of the representation of social actors will be carried out. To be more precise, van Leeuwen's theoretical framework on the analysis of social actors is identified and used to analyse the articles. Although it can be argued that Fairclough and Wodak's Critical Discourse Analysis (CDA) framework are more recognised and comprehensive in the field of CDA, it is undeniable that van Leeuwen's theoretical framework is more comprehensive among the three. This is duly acknowledged by Fairclough and Wodak themselves (cf. Fairclough, 2003; Reisigl and Wodak 2001).

A detailed explanation of Van Leeuwen's theoretical framework can be seen below:

According to van Leeuwen (2008), social actors can be identified through:

1. **Exclusion.**
This involves suppression or backgrounding. In suppression, actors are left out completely, while in the latter case, they may be in the text, but not given a prominent role.

2. **Role allocation**
The agent may play an active, dynamic role while the patient may play a passive role. Activation occurs when actors are assigned grammatical subject roles in material, mental, behavioural, verbal and relational processes (Halliday 2004).

3. Genericization and Specification
Genericization is used to label ordinary people. The use of general class or group references may be employed in genericization. In the case of specification, the use of individual references may be employed to identify members of dominant classes who may be referred to by their names and titles.

4. Assimilation
Actors are put into groups to show collectivization or aggregation. Collectivization is used when presenting statistics of people while aggregation refers to groups referred to in non-statistical manner as when referring to surveys.

5. Association and Dissociation
Association reflects belonging among differing groups who are banded together when reflecting or possessing some common interest. The latter denotes separateness between people. It could be found among members of a group who might be initially associated, but then may be differentiated by individual qualities or interests.

6. Indetermination and Differentiation
Indetermination provides anonymity to the actor. Typical example of this may be found in use of references such as "someone" or "somebody". Differentiation distinguishes an actor and identifies aspects and qualities that set them apart.

7. Nomination and Categorization

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In the former, specific references and formal or semiformal forms of identities including titles may be employed while the latter acquires group identity.

8. Functionalization and Identification
Functionalisation identifies an actor through reference to what the person does while identification identifies what the person is.

9. Personalization and Impersonalization
While personalization has been emphasised in the various ways, impersonalization occurs when an actor is identified by a quality or by a place or object associated with the person.

10. Overdetermination
Overdetermination occurs through inversion, symbolization, distillation and connotation. Inversion is realised through identification of the actor as a person with opposing personae. Symbolization is the reference to mythical figures to identify an actor.

Distillation involves the abstraction of a common quality to link a group of people. Connotation occurs when a quality or feature from folklore may be referred to in order to activate an image that is transposed on the actor.

Social action can be realised through:

1. Reactions
These are unspecified, cognitive, affective and perceptive reactions. They are distinct from actions.

2. Material and Semiotic action
Both of these can be transactive and nontransactive. Semiotic action can be realized by quotes, rendition (reported speech) and topic specification.

3. Objectivation and descriptivation
Objectivation is realised through the use of nominalisations and process nouns being foregrounded in the statement. Descriptivation represents actors by referring to specific qualities.

4. Deagentialization
This is seen as eventuation, existentialization and naturalization. In eventuation, the human agency responsible for the action may be missing or backgrounded. In existentialization, the action is realized through clauses that begin with "*There is…*". In naturalization, the actions are frequently depicted as part of a natural process.

5. Generalization and abstraction.
The former refers to a taxonomy of temporally linked micro-actions that might be generalized with a term like "milk time" (van Leeuwen 2008). The latter refers to terms that might summarise qualities of people, actions etc. as in the word "interaction" which could refer to a number of possibilities.

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6. Overdetermination

This refers to symbolic reference to a mythical action to reflect something in the current situation. Also, it may refer to an inversion of a situation where a child could also be represented as a dangerous creature.

The corpus of this study is derived from the Malaysian daily, *The Star*. This daily is chosen because it is the leading English daily in Malaysia. As of 2008, *The Star* daily has 1.082 million of readership (Nielsen Media Research, 2008) with a circulation of 304, 904 (Audit Bureau of Circulations, Malaysia, 2008). Its *Sunday Star* has 1.022 million readers (Nielsen Media Research, 2008) with a circulation of 313, 609 (Audit Bureau of Circulations, Malaysia, 2008). *The Star* daily and *Sunday Star* have the highest readerships and circulations among all the daily and weekly newspapers in the nation. There are altogether 28 articles written on Kugan's death, from the period between 22 January 2009 and 19 February 2009.

4. Analysis

4.1 Quantitative Analysis: Frequency

ARTICLE 1
Family barges into mortuary
They claim detainee has injuries on body
By Lourdes Charles and M. Kumar
newsdesk@thestar.com.my
Petaling Jaya

1.1   The family members of a detainee who was found dead in a police station barged into the Serdang Hospital mortuary to view his body, claiming he died after being assaulted.

1.2   They took photographs of the body, claiming there were wounds and injuries on his body yesterday.

1.3   Selangor police chief Deputy Comm Datuk Khalid Abu Bakar said there would be no cover-up in investigations into the death of A. Kugan, a suspected car thief, in the Taipan police station in USJ, Subang Jaya, during questioning.

1.4   "I can assure Kugan's family and the public that if the post-mortem report indicates that there was force used that led to Kugan's death then we will take action against those responsible."

1.5   "Everyone should wait for the post mortem report before jumping into any conclusion or politicising the issue." he said.

1.6   DCP Khalid said Kugan was arrested on Jan 15 over his alleged involvement in a car theft syndicate that was believed to have international links.

1.7   He said Kugan had led the police to the recovery of 15 luxury cars from a warehouse in Puchong that were being shipped overseas by the syndicate.

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1.8 "We were in the midst of obtaining more information from him regarding his involvement with the syndicate's activities when he was taken to Taipan police station."

1.9 An assistant medical officer from the hospital's forensics department has lodged a report yesterday alleging that family members and unknown people had barged into the mortuary where Kugan's body was kept.

1.10 In his report, the officer Mohamed Azharudin Abdul Ghani claimed that he and two staff were forced out of the room by the crowd that came to the hospital at about 11.30pm.

1.11 He claimed that the family members and the 50-strong crowd left the mortuary at about 2.30am after they identified and examined the body.

1.12 DCP Khalid said that when Mohamed Azharudin went back into the cold room, he found the shirt Kugan was wearing had been ripped and torn and there was also blood spots on the floor.

1.13 Kugan's family, too, lodged a report with the Subang Jaya police headquarters claiming that the police were responsible for his death.

1.14 The family's lawyer, N. Surendran, refuted claims that the family had tampered with the body.

1.15 "All they did was unbutton his shirt and turn the body around to examine his injuries."

(*The Star, Thurs, 22 January 2009, N16*)

Date	Number	Actors	Frequency of mention
Thursday, 22 January 2009	1.	Family members/Kugan's family	2/2 n=4
	2	Detainee/ A.Kugan, a suspected car thief/ Kugan/his body	2/1/4/2 n=9
	3.	Selangor police chief Deputy Comm Datuk Khalid Abu Bakar/DCP Khalid	1/ 2 n=3
	4.	Police	2 n=2
	5.	International Syndicate	3 n=3
	6.	Assistant medical officer for forensics dept/ officer/ Mohamed Azharuddin Abdul Ghani	1/1/2 n=4
	7.	Unknown people/50-strong crowd/crowd	1/1/1 n=3
	8.	2 other unnamed staff of forensics dept	1 n=1
	9.	Family's lawyer, N. Surendran	1 n=1
	10.	Those responsible for Kugan's	1

		death	n=1

Table 1 Frequency Count of Social Actors in Article 1

Frequency of mention

As indicated in Table 1, Article 1 identifies 9 actors. Of these, Kugan, who is the central figure in the incident, is fittingly mentioned the most number of times. While frequencies may be important, the manner in which the actor is mentioned is probably more important than the number of times he is mentioned.

The family and the Assistant medical officer of the forensics department are mentioned equal number of times. Close on the heels of these, is the mention of the Selangor police chief, the international syndicate as well as the crowd that is supposed to have barged into the mortuary.

ARTICLE 2
Kin postpone Kugan's burial
Post-mortem shows fluid in lungs caused detainee's death, family challenges findings
By Rasitha A. Hamid and Steven Daniel
newsdesk@thestar.com.my
Kajang

It was high drama all the way from the mortuary to the cemetery for suspected car thief A. Kugan who died while in police custody on Tuesday.

First his family and friends barged into the Serdang Hospital mortuary late Tuesday night and took pictures of his body in the cold room in the morgue.

And yesterday, at the very last minute at the cemetery, the family decided not to go ahead with the burial but instead sent his body to the University Malaya Medical centre where they want an independent doctor to carry out a second post-mortem despite the presence of an independent doctor at the first post mortem.

It is learnt the independent doctor present was brought in by MIC's T. Mohan with the consent of the family.

The doctor identified as Dr Rao when contacted said he was present when the post-mortem was conducted.

"I am not disputing the findings of the doctor who conducted the post mortem.

"I only noted down the bruises and injuries to Kugan. That is all. There was no hanky panky." He said.

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Selangor police chief Deputy Comm Datuk Khalid Abu Bakar said that the first post-mortem found there was no foul play and that Kugan had died due to fluid in his lungs.

"Although the post-mortem report found no foul play in Kugan's death, nonetheless we are still continuing with our their (sic) investigation."

"We have to find out why there were so many injuries on his body." He said, adding that would be no cover up and those responsible would be brought to book.

Police have yet to receive the full post-mortem report from the hospital and have classified the case under Section 330 of the Penal Code with voluntarily causing hurt to extort a confession.

Kugan's family lawyer, N. Surendran, said that the family would seek a second opinion on the cause of death as they were surprised with the hospital's findings.

Kugan, 23, collapsed and died at the Taipan police station in USJ, Subang Jaya, during questioning over vehicle thefts by a gang operating in the Klang Valley.

He had earlier led police to the recovery of 13 luxury cars which were ready to be shipped overseas.

(*The Star, Friday, 23 January 2009, N26*)

Date	Number	Actors	Frequency of mention
Thursday, 22 January 2009	1.	Family/his family/the family/they/ Kugan's family	1/1/2/1/1 n=6
	2	Detainee/suspected car thief/A. Kugan/his body	1/1/6/2 n=10
	3.	Selangor police chief Deputy Comm Datuk Khalid Abu Bakar/he	1/ 1 n=2
	4.	Police/we	1/ 2 n=3
	5.	Friends	1 n=1
	6.	Independent doctor 1 (the family's)	1 n=1
	7.	Independent doctor 2/doctor/ Dr Rao/he	1/1/1/1 n=4
	8.	Doctor at mortuary	1 n=1

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| | 9. | MIC's T.Mohan | 1 n=1 |
| | 10 | Family's lawyer, N. Surendran | 1 n=1 |

Table 2 Frequency Count of Social Actors in Article 2

Frequency of mention

As with the first article, this too gives the central role to Kugan, in terms of the number of times he is mentioned. In total, Kugan is mentioned 10 (ten) times in the article. The family appears to be given a great deal of attention in this article as they are mentioned 6 times.

The article also provides some space to the independent doctor who was present at the post-mortem.

4.2 Qualitative Analysis: Social Actors & Discursive Strategies

a. Selangor police chief Deputy Comm Datuk Khalid Abu Bakar

Out of the 15 statements of the report, 7 are direct or indirect statements by DCP Khalid. His full title and responsibility are presented in the foreground of the third sentence of the article. The role allocated to him is an activated one where his identity, *Selangor police chief Deputy Comm Datuk Khalid Abu Bakar,* by formal title and name are foregrounded in nearly all instances where he is referred to, thus functioning as the grammatical participant.

Furthermore the use of such nomination in referring to this senior police officer enhances his authority and credibility. The use of titles may be seen also as a mark of respect to a person holding a high office. In the same way, titles are used to refer to the officer from the forensics department as well as to N. Surendran, the family lawyer for Kugan's family However, since Kugan's death occurred while in police custody, it is possible that the reference to an authority may be an attempt to allay public disquiet over the police connection.

This is all the more necessary as the story of the death has first been made public in online news portals at least two days before this report, with much reference to the police role. Also, this story broke almost close on the heels of another incident of police brutality which had occurred the previous month in December 2008, when a car park attendant under interrogation had allegedly been tortured while being questioned.

As noted by Van Leeuwen (2008), in his examination of the news report "Race Odyssey", high-status actors may frequently be functionalised to justify their views, stances and profiles. The continual reference to the title, "DCP", could be seen as an attempt to lend credibility to the words of the policeman in explaining the incidents leading up to the death.

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In the report, the social actions of DCP Khalid are realized through verbal processes where the he is accorded the role of sayer. The use of direct speech and the use of reported speech reflect this (refer 1.3 – 1.9). It is he who narrates the story in which Kugan is the central character.

The use of quotes in particular may often be seen in reports to emphasise the high status position of the actors being quoted. Van Leeuwen (2008) sees this as an indication of the writer's confidence in the strength of the utterance.

b. Kugan (the deceased)

The central actor of this story is introduced to the readers through a generic reference, "detainee". And even so, the initial introduction is through a propositional statement in the byline where he is objectivated (*They claim detainee has injuries…*). In fact, the impression given by the byline is that the central theme of the article revolves around dead man's family rather than the man himself.

The generic reference is employed once again in the first statement of the article, "*The family member of a detainee",* as a postmodifying phrase of the statement which refers to the actions of his family members. In employing this phrase, it would seem that a double whammy effect is dealt, both to the dead man as well as his family: the former is referred to with a pejorative term; the latter is associated with the person referred to by such a term. The portrayal of their subsequent actions may only serve to create further impatience and lack of sympathy in the reader.

The specific identity of the dead man is only indicated in the third paragraph of the article where he is accorded a passivated role as the object of the preposition (refer 1.3). However, the mention of his name is closely followed by the functionalized realization of his identity as "a suspected car thief". While the functionalization of the policeman might lead to enhancing his stature and his credibility, the exact opposite is achieved in one fell swoop for Kugan. The man's name and his personal identity is backgrounded, while his last known status while alive is foregrounded. Is it possible that readers could be less sympathetic about the manner of his death, if they were made aware that he stood accused of a crime that is rampant and, clearly a worry to the middle-class reader of The Star?

Only when the senior police officer, DCP Khalid, is quoted do we see the use of his personal identity, Kugan, employed. Kugan's actions, as revealed in the article, are relayed to the readers through the words of the police officer (refer 1.4). The use of his first name by the officer might serve to humanise not just Kugan, but also those who might be held responsible for his death. The policeman is acknowledging the person rather than a criminal. His are not the irrational words of an avenging lawman. Is it possible for such a person or his ilk to be accused of beating a person to death?

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Kugan's actions as referred to in the quotes and the rendition show Kugan in an activated role when referring to his alleged crime and his links with the "international syndicate" as well as when leading the police to the discovery of stolen cars (refer 1.6-1.8). The actions are realized through reference to material actions which are mainly transactive in nature such as "*…had led the police…*" Van Leeuwen (2008) refers to an actor being given greater significance by attributing transactive material actions to him. In the case of Kugan however, his actions are of a significantly criminal nature, thus casting greater doubt over his innocence. His status as a suspect is again reinforced in the readers' mind.

At the same time, he is accorded a passivated role when mention is made of his experiences with the police and in the police station. However, the actors of those actions are excluded in the statements (refer 1.6 and 1.8). As Van Leeuwen (2008) notes, such exclusions may be done as the readers are aware of the actors. It could also be a deliberate action by writers and their editors to minimise the roles of actors engaging in actions that might be seen as unpleasant. Given the fact that there has already been a number of other unexplained deaths, it is possible that newspapers were attempting to downplay the police role and their possible culpability.

As the dead man at the centre of the controversy, reference to Kugan seems to be through an impersonal realization through the means of somatisation. This is seen in references to "his body" and "the body" in the first two statements of the article, before the subject is personalized (refer 1.1 and 1.2). Van Leeuwen (2008) refers to this impersonalization as "alienation" of the person in question, whose individual identity pushed into the background. Readers do not read of the man, rather it is of an objectivated part of his identity that they are first introduced to.

c. Kugan's next of kin

Another important social actor in this incident is Kugan's next of kin. They play a crucial role in this issue as they are closest to Kugan and thus, represent him.

In the first article, Kugan's family members are mentioned and foregrounded in the article. In fact, they are alluded to in the first sentence itself (refer 2.1). This implies the significance of the role that Kugan's family play in this whole episode.

However, it is interesting to note how Kugan's family members are labelled in the text. Kugan's family is referred to in several terms such as *family members of a detainee*, *Kugan's family*, *the family*, *they*. They are not mentioned by their names; hence they are not personalised. This goes to show that although Kugan's family is foregrounded, they are actually not important enough to be named as individuals.

They are portrayed similar to what van Leeuwen would define as 'characters that fulfil only passing, functional roles, and do not become point of identification for the reader' (1996: 53). Their role is to add a dimension to the backdrop of the situation (Lean, 2009).

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In other words, although Kugan's family is important to be mentioned in the article, they are NOT that important enough to be individualised. In addition, there is assimilation where Kugan's family is referred to collectively as a family unit.

means that the reader can neither identify the family members individually nor the actions of each member. They are collectivised as a family unit. This is another indication that although Kugan's family is central to the text, they are not important enough to be individualised. In a way, there is exclusion in the article and genericization.

Genericization means that the social actor is being labelled as ordinary people. In Article 1, Kugan's family is genericized, thus accentuating the triviality of the family's role and subsequently, Kugan. Furthermore, they are reported as associated with Kugan and not as a separate entity. In a way, anonymity is provided to Kugan's family as they cannot be identified by the reader. All these three strategies further adds to de-emphasize the importance of Kugan and his family.

What is noteworthy in the analysis of this article is how Kugan's family is activated in the text. They are illustrated as active agents who play an active and dynamic role in the article. Nevertheless, they are activated in a negative light. For instance, the behavioural verbs used to activate Kugan's family are very strong negative actions: *barged*, *took pictures, decided not to go ahead with the burial, sent his body to University Malaya Medical Centre, want an independent doctor….*

Aside from the implication that Kugan's family is uncouth and unruly in the manner in which they handled the situation, there seems to be a note of exasperation in the listing of the activated material actions in the part of the family. Readers might get the idea that Kugan's family themselves are crude people and thus, it is no wonder that Kugan himself is involved in illegal activities. This association is particularly disturbing as Kugan and family appear to have been found 'guilty' of criminal activities without even having gone for a court trial.

The material actions realized by the family are transactive. Thus they affect changes and are shown to be purposeful (refer 2.1 – 2.3). It is possible that this portrayal of the family may help put them in a powerful rather than a powerless position for the benefit of the readers. This also means that they are not the victims in the story as might be indicated in the news coming out of the news portals.

However, Kugan's family are not given space to verbalise their thoughts. The readers are only given an idea of what is in Kugan's family's mind through indirect discourse (*The family members of a detainee who was found dead in a police station barged into the Serdang Hospital mortuary to view his body, claiming he died after being assaulted, They took photographs of the body, claiming there were wounds and injuries on his body yesterday, Kugan's family, too, lodged a report with the Subang Jaya police headquarters claiming that the police were responsible for his death*).

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Thus, the discourse has already been recontextualised for public consumption. In addition to that, Kugan's family is also represented by their mouthpiece, the family's lawyer, N. Surendran (*The family's lawyer, N. Surendran, refuted claims that the family had tampered with the body. "All they did was unbutton his shirt and turn the body around to examine his injuries."*)

d. <u>Medical Sector (Doctors/Hospital)</u>

The use of doctors and hospital in the representation of Kugan's death are salient as their expertise is needed to justify either party's claims.

References to the assistant medical officer and his full name are found in the first report to establish the credentials of the person making the report against the unseemly behaviour of the family.

In the second article, the doctor/hospital as social actors are identified in several ways: *an independent doctor*, *Dr Rao*, *the doctor*, *the hospital*, *hospital's findings*. Although they are referred to as doctors or hospital, there are exclusion and suppression involved in the text. For instance, the doctor(s) and hospital who/which are directly attached to the government or police, are backgrounded. They are not personalised and individualised. The doctor(s)' and hospital's names are not mentioned at all, although it is mentioned that Kugan's body is being kept in the Serdang hospital.

The exclusion and suppression of doctor(s) and hospital's details is prominent as this in a way dissociates them from any responsibilities or identification by the reader. Also, this will help to protect the identity of the doctor(s) and hospital involved in the first post-mortem. A very clear example would be Selangor police chief Deputy Comm Datuk Khalid Abu Bakar's statement: *"Although the post-mortem report found no foul play in Kugan's death, nonetheless we are still continuing with our their (sic) investigation."* In this statement, no doctors or hospital was mentioned, except for the reference to the post-mortem.

On the other hand, the doctor brought in to conduct the second post mortem was identified. The doctor was *identified as Dr Rao* and was *brought in by MIC's T Mohan*. Dr Rao is personalised and individualised as *the independent doctor*. This implies that he plays an important role in the text and also the whole issue. It can be suggested that Dr Rao is the determining factor in deciding whether or not there was foul play in the part of the police that led to Kugan's death. Also, it is mentioned that he was brought in by an MIC member, T. Mohan. This is significant as it means that the doctor can be trusted as he was selected by a component of the ruling party member and not by Kugan's family.

In a way, Dr Rao can be seen as someone objective. However, Dr Rao uses the technique 'apparent denial', a term used by van Dijk (2002). What this means is that Dr Rao denies that his findings contradict the findings of the first post mortem (*"I am not disputing the findings of the doctor who conducted the post mortem. "I only noted down the bruises and injuries to Kugan. That is all. There was no hanky panky."*). Thus, he wants to

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distance himself from making any sensational claims that might cause uproar among the parties involved. Dr Rao's importance is also accentuated by the title 'Dr' which shows that he is in the position to give his medical views and hence, can be trusted.

In addition to that, Dr Rao is activated in his actions: *I am not disputing the findings of the doctor who conducted the post mortem. "I only noted down the bruises and injuries to Kugan, That is all. There was no hanky panky."* This shows that he is actively doing something; he is not just being the affected party. Rather, he is shown as engaging in an activated role with actions that are transactive.

The use of direct speech emphasises the doctor's considerable importance (*"I am not disputing the findings of the doctor who conducted the post mortem. "I only noted down the bruises and injuries to Kugan. That is all. There was no hanky panky."*). In addition to emphasising his professional credentials, they also give him a voice to, perhaps, serve as a foil to Kugan's family whose actions may portray them as lacking credentials as well as credibility.

Discussion and Conclusion

Based on the frequency of occurrence determined quantitatively, 2 individual actors and 2 group actors were examined to determine the manner of their representation as well as the actions attributed to them. They included Kugan, DCP Khalid, the family as well as the medical personnel.

The most important roles appear to have been assigned to the authority figures such as the deputy chief of police as well as the independent doctor. They are introduced to the reader with due respect to their titles and positions such as DCP Khalid whose title and name appear together undoubtedly in order to underline their importance in society as well as to establish their credibility as professionals and experts.

The fact that a number of questions had already been raised regarding the death of Kugan by various quarters, the mainstream press appears to have been at pains to highlight that the investigations were being handled by respectable men with credentials. In hierarchical communities as with Asian societies where Asian values, as espoused by some leaders, are meant to reflect respect for authority, such media statements may be a means to inspire awe and confidence.

Much of the representation of the authority figures in the articles is in active roles, with the writers employing extensive quotes. This finding supports van Leeuwen's (2008) view that high-status actors are given space and that their words are heard. This also serves to personalise them for the reader. Erjavec (2001) as well as Pietikainen (2003) note the tendency of the press in choosing to quote the majority actors, rather than the minority. They explain this by stating that access to the actors or statements representing the dominant groups' viewpoints may be reasons for this tendency. However, while access to the powerful elites in the local incident is available to the media, it is by no means the only source.

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However, it is possible that the local media has taken on the role of "explaining" the situation from the authority point of view. A possible reason could be that they are adopting a model of social responsibility as advised by high profile leaders and politicians.

Despite their frequency of occurrence, it would seem that Kugan and his family have been accorded the role of the low-status actors. In the case of his family, while no references are made to individual members, they are frequently linked to Kugan through realizations such as "family of the detainee". The family's status as being linked to "the suspect" appears to be foregrounded, possibly in a bid to remind us of some possible guilt by association. Can the views and wishes of such persons be given too much credence, considering the dubious family connections?

The bereavement of the family members and their grief appears to be almost overlooked or even forgotten. This possible attempt to discredit the family may be seen in the context of the SUARAM report 2007 highlighting families blaming the police for the deaths in custody.

Such reports as well as the Royal Commission's recommendations for sweeping changes to be made, appear to have created some defensiveness in the establishments such as the police as well as the ruling government. The Annual Report 2007 also notes that the numbers of deaths in custody as revealed by ministers concerned seem to differ from one year to the next. Also, promises to investigate deaths, conduct inquests as well as implement recommended measure have proven to be, at best, well-meant, but empty promises.

The first sentence of the second article, *Kin postpone Kugan's burial,* appears to almost parody the actions of the family through the sentence, *"It was high drama all the way…".* The tone is one of mockery as well as exasperation as when one might refer to capricious children and their wilful ways. It is significant that in the early paragraphs of both articles examined, the family is shown to be in active roles with actions that have negative material processes (Refer to 1.1, 1.2, 2.1,.2.2, 2.3). Similar portrayals of denigrated minorities have been reported in a number of critical discourse studies of new articles (Teo 2000; Erjavec 2001; Pietikainen 2003)

An equally unsympathetic portrayal appears to have been accorded to Kugan. His presence and his actions are presented to the reader through the words of DCP Khalid. The labels ascribed to him stress his alleged crime and his last status as a "detainee" (refer 1.1), before he is personalised through reference to his name. Kugan's death appears to be incidental as the actions of his family is foregrounded in the first report of his death. Even when his involvement is mentioned and he is accorded the role of an active participant, it is, as in the case of his family, to highlight his active participation in negative material processes, particularly his alleged involvement in illegal activities.

Overall, while the identities of the titled authorities appear to be represented as a stable, steady form, the low-status actors are shown as actors whose identities and actions are realized through inversion. The order of things appears to have been given a spin so that instead of scrutinising the actions of the police, readers seem to be inexorably led to an examination of the dead man and his family. While they may be the victims as claimed by

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some, the messages in the two articles appear to represent them as powerful players in control of their destinies.

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Contributions of Anna to Tamil Culture and Literature

A. Boologa Rambai, Ph.D.

Anna

Introduction

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Contributions of Anna to Tamil Culture and Literature

Anna is a household name among the Tamils. Anna changed the course of history for the Tamil speaking people, and his contributions continue to influence the thinking of millions of Tamils around the world.

C. N. Annadurai, (Conjeevaram Natarajan Annadurai, 15 September 1909 – 3 February 1969) is a gifted scholar-leader, popularly known by all and most endearingly called as Anna (Elder Brother). He was called as *iirooTTu naayakattin talaimai viirar Anna* (The Foremost Warrior of the Captain from Erode) by *kalaignar* Karunanidhi. He was a "disciple" of Periyar E.V. Ramasamy, a great Congress leader turned into the founder, organizer and leader of the powerful Rationalist Movement among the Tamils. Anna was Periyar's lieutenant and he surpassed all, including Periyar, in his oratory and in organizing millions of Tamils around the world into a dedicated community who would love and cherish their Tamil identity wherever they are. There is no other leader like Anna among the Tamils for the last 2000 years of recorded history who would become such an undisputed leader of Tamils.

Anna's contributions cover a whole range of disciplines such as literature, oratory, rationalism, social reformation, journalism, movies, etc. In him we find a harmonious combination of so many rare qualities. He was a mass leader, original thinker, able editor of magazines, and distinguished scholar, lover of books, famous journalist, attractive orator of par excellence, efficient organizer, able administrator, cultural ambassador, friend of all, popular Chief Minister and a perfect gentle man.

Public Speaker

Annadurai was a multidimensional personality. Anna created an era in the field of platform speech as far as Tamilnadu was concerned. Himself being a powerful orator of his times he produced a number of good speakers of his kind who imitate his style, diction, alliteration, allusion and such other aspects. Among those who inherited this trait from Anna is *Kalaignar* Karunanidhi, the present Chief Minister of Tamilnadu.

Apart from other characteristics, Anna's speeches were predominantly emotional. Through his orations, he was able to influence millions of his followers and spur them into political action.

Be it is an ordinary public meeting or fund-raising special meetings conducted mostly in halls or enclosures, or be it the often organized conferences of the DMK, Anna was able to create an indelible impression in the minds of the audiences. Though he was great in many ways, his oratorical skill occupied the predominant place in his political career. Normally he spoke for 40-45 minutes. But, from the very first second to the last he always held the people spell bound, charging them with rationalism and love for Tamil, concern for the poor and needy, and an agitational mode against the imposition of Hindi. He was also sarcastic and delicately critical of his opponents holding different and contrasting ideologies.

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Anna's Tamil at the platform speech originally was a sort of mixed Tamil, with a penchant for alliteration, allusion, sarcasm, and description of events and characters in a style that would draw pictures in our in minds. As he became more popular and as his involvement in Tamil loyalty and adoration became an equal part of his rationalist ideology, his choice of vocabulary became more and more sort of pure Tamil words, and his sentences were a bit longer. His audience was ready for these changes or new additions because they were mostly school-going or college-going students and youngsters. His sentences also became longer. However, the original spirit of alliteration, allusion, sarcasm, vivid description of events and characters, and deeper thoughts were never lost. Anna's speech slowly avoided the use of Tamil colloquial language, and introduced a standard that would become closer to ordinary written Tamil. Anna's influence in making Tamil a modern idiom is great; where great Tamil scholars wrote in pure and difficult to comprehend Tamil style, Anna used ordinary pure Tamil words and made his language easy to follow.

Anna was a fluent orator of a high caliber, capable of speaking on any topic extempore and holding the audience spell bound. Millions of people, particularly the youngsters, were attracted by the wonderful eloquence of Dr. Annadurai. Statistical evidence shows that Dr. Annadurai stood first among the Indian leaders in attracting the largest audience. He was not only well versed in Tamil speeches but equally proficient and well versed in eloquence in English. His speeches were very attractive, interesting, inspiring and, above all, thought-provoking.

Vocabulary

Anna created and used many correct and apt words for some of the Sanskrit words:

Akkraacanaathipathi > avaittalaivar	"The leader of the Council"
Piracangam > coRpozhivu	"Public speech"
Namashkaaram > vaNakkam	"Wishes"
TuvajarookaNam > koTiyeeRRu vizhaa	"Flag hoisting function"
Sathiyameevajeyatthee > vaayimaiyee vellum	"The truth will win"

By this he enriches the vocabulary of Tamil language.

Poetry

Anna had an excellent knowledge of Tamil poetry. He also wrote in poetic language on many occasions. Anna's special articles during Pongal season were poetic in their conception, and presented cameos of Tamil valour, gems of the ideal scenes of the days of Karikala and Rajaraja.

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Writer

Anna had a very powerful mighty pen, which produced a number of good books in Tamil. His writings identified him as an intellectual, rationalist and humanist. He was an excellent writer of essays, short stories, plays, novels, film scripts and tit-bits. His journalistic writings moulded public opinion in support of the Dravidian renaissance. His writing originally attracted young person, but soon he came to influence people of all ages, both men and women.

Both his speeches and writings were characterized by the beauty of expression, clarity of thought, brevity in diction, simplicity of style, intelligibility of language. Euphonic alliteration and rhymes, appropriate and arresting similes, humorous anecdotes and, above all, revolutionary thoughts with a Marxist angle were the special features of his speeches and writings. His early writings were anti-religious and pro-atheistic. At this age, brahmanical thought and practice were severely attacked by him through speech and writing with facts and figures and citations from Hindu Sanskrit religious texts and from Tamil puranas and mythologies. However, there was switch to other and more common issues of poverty, freedom from Hindi imposition, state autonomy and so on.

As editor of *ViDuthalai* and *KuDiyarasu* Anna wrote reviews, editorials, articles satires and short stories. In 1942 Anna started his own weekly *Dravida Nadu* and developed a distinct style of his own. Later he started another weekly *Kanchi*. This weekly had as its main attraction his letters to the younger brothers titled as *en anbu tambikku*, (My beloved Younger Brothers). Those were his clarion call, observations on current affairs, pen pictures of the leading personalities of the day, and responses to attacks of Periyar, Kamaraj and other political parties. In 1949 he assumed the editorship of Tamil Daily *Maalai MaNi* and started to propagate the cause of the Dravidian Progressive Federation (DMK). Bound volumes of his weekly are trend setters, and provide inspiration to Tamils of all ages in their efforts to see state autonomy, preservation of their mother tongue and the social and economic uplift of all communities.

Dramas

Anna wrote 20 plays. His first drama "Chandrodayam" (1943) was a thematic one. He formed a drama troupe in Kanchi in his *Dravida Nadu* office and enacted the play with the help and participation of his comrades C.V. Rajagopal, K. Subramaniyam and Ezhathu AdikaL. He took the leading role of Dorairaj himself in this drama. His "Nallathmbai" and "Veelaikkaari" were filmed and became great hits. Veelaikkaari and Oor iravu with K.R.Ramasawmi in the lead were staged in Thanjavur for many months. Anna's dialogues were so superb and effective that Kalki, a great Tamil novelist and essayist from the opposite camp, compared Anna to Bernard Shaw and Ibsen. Anna's great drama Shivaji's Hindu Raj was sensational. It pinpointed the dominance of kakabhaTTa, the Varanasi priest Shivaji the great ruler. Anna as kakabhaTTa and M.V.C

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Ganesan as Shivaji held the audiences spell bound. His dialogues in "Sorgavaasal" exposed the machinations of the Hindu Rasputins. In "Needhi Deevan mayakkam," Anna's cross-examination of mythological heroes is breath-taking. Anna's camp was full of movie actors like MGR, Sivaji Ganesan, SSR, K.R.Ramasamy and D.V.Narayanasamy. Anna's Tamil writings and speeches and his espousal of the cause of all downtrodden people completely captivated the younger generation. In addition to plays, Anna also wrote several novels. His prose works number around 85.

Short Stories

Anna's writings on a variety of themes that appeared in the paper "ViDutalai" are certainly a meaningful and constructive contribution from the social and the literary points of view. In 1934, when he was a student of Patchaiyppa's College in Chennai, Anna started to write a short story "Kokkarakkoo" in the monthly magazine "Anandha vikaTan" and got Rs.20/- as a reward. His last short story was "Kathaiyin uLLam'. In total, he wrote 89 short stories. Anna's style of narrating a short story was distinct from others and his is one of the three major traditions in Tamil short story. Kasturi Rangan mentioned in his journal Deepam, the short story tradition is divided in to three namely i) MaNikkoDi Tradition, ii) Kalki Tradition and iii) Annadurai Tradition. That much he was well known in short story writings and achieved a special place in the history of short story in Tamil. So many people followed his style in due course. Anna encouraged young writers like Vanan, Dasarathan, Kalaignar, Arangannal, Thillaivallavan, Radhamanalan, Ezhathuadikal and Kanchi KalyanaSundaram.

Anna's main aim in writing short stories was to portray the injustice meted out to the socially and economically down trodden people and to work for the creation of a harmonious and well developed casteless society. Some of his short stories are "Tanjai viizhcci", varavu selavu", aariya maayai etc. He raised his voice against the suppression of women. He strongly supported the cause of women and wanted women to come out of the submissive jail they were placed in and take part in all of the social activities and work in all the departments of life. He whole heartedly supported women's right to property and freedom of expression, education, etc. He used his short stories as a tool for the liberation of women.

Movies

Anna was an extraordinary intellectual, well-versed in writing movie scripts. His contributions to Tamil movies as film script writer are substantial. His dialogues in the cinema "Oor iravu" "Veelaikkaari" are very famous and thought-provoking. These two cinemas made a turning point in the Tamil movie field. For the picture oor iravu, Anna was asked to write the dialogue and it was given to him in the midnight. The whole night without sleeping he wrote the dialogues fir that movie.

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To propagate the DMK principles and ideology, both Anna and Kalaignar utilized movie media very effectively. This ultimately paved the way for two leading movie actors from the South, MGR and NTR, to become chief ministers in Tamilnadu and Andhra Pradesh respectively.

Linda Sekar writes that a movie script usually has the following parts.

i) Gathering ideas

ii) The three act structure

iii) Why you need it

iv) What to do with it?

v) What do subplots do?

vi) How to keep the movie moving?

vii) Create the scene, create the script, and make it commercially successful.

All these are easily identified in Anna's film Oor iravu. However, what is most significant is that the movie carries a social and rationalistic message, even though carrying such messages could have resulted in the financial failure of the movie. The following Anna had among the Tamils was guarantee enough for the film to succeed at the box office. There was no need for him to device ways artificially to make his films commercially successful. People went to see emotional scenes that portrayed the fight between tradition and modernity, superstititon and rationalism, dull language delivery and powerful and full-throated language delivery by leading roles. Rationalism, fight for social and economic justice, and struggle against superstitious beliefs were in great demand at that time.

Motto

The motto of C.N.Annadurai was KaTamai (Duty), kaNNiyam (Diginity) and kaTTuppaaDu (Discipline). Another motto was Ethaiyum taankum idhayam "We have the heart that will withstand anything". His thoughts are MaatRaan tooTTattu mallikaikkum maNamuNTu "The jasmine in the opponent's garden also has sweet fragrance". He is a powerful and popular prose writer. He possessed an imitable and exclusive style of his own. His advice to the emerging educated class among the Tamils was Kattiyait tiiTTaatee; putthiyait tiiTTu "Don't sharpen the knife; but sharpen the Mind", EeDaa tambi, eDuDaa peenaa "Hay, brother, Take your pen to write (to fight)" , kooTu uyarnthadu; kunRam taazhntatu "The mountain comes down but the line (small one) goes up", maRappoom; mannippoom "Forget and forgive", Venta puNNil veelaip paayccaatee "Don't hurt me, already I have a wound", teeDic celvathillai; naaDi vantatai viTuvathillai "I won't go voluntarily to seek pleasures; but I don't miss that which is

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given" OnRee kulam; Oruvanee teyvam "There is only one caste and one God", OLimayamaana etirkaalam enkaNkaLil terikiRathu "Bright and prosperous feature was seen in my eyes".

It should be necessarily mentioned that some of his thoughts have become proverbs of Tamil language. 1) Duty, Dignity and Discipline which explains the code of conduct to be followed by one and all. 2) The second proverb that the heart that will withstand anything clearly emphasises the importance of courage for every human being. 3) The third proverb that the jasmine in the opponent's garden smells as sweet as our own, highlights the need to appreaciate the good even in our opponents. Though Anna is no more his sayings have become immortal proverbs of universal applicability.

Administrator

Initially, Anna was considered to be one among the top five leaders of the DMK. This was a democratic arrangement to recognize and honor the team. Soon, Anna was accepted as the leader of all, willingly. Anna was a lieutenant of Periyar, but for some reasons (not discussed in this article), Anna had to leave him and he founded DMK. And yet Anna always took Periyar to be his mentor and leader, and the ideology of Periyar was assumed to be the basis of DMK as well.

Anna's erudition, eloquence, self-discipline, integrity and simplicity became the sheet-anchor of his public life. Anna also proved himself to be an able administrator and a respected statesman.

Anna's crowning act was the change of the name "Madras State" into Tamilnadu. It is one of his memorable achievements. As the Chief Minister of Tamilnadu, Anna convened the World Tamil Conference in 1968. Anna's address to the delegates was very moving. Anna's versatile genius enthroned Tamil in the hearts of the Tamil people all over the world. He had the felicity to form close friendship with people of diverse opinions and tastes. These bundles of laudable qualities had earned Anna a place of permanent reputation in the history of Tamilnadu. While in power, Anna encouraged intercaste marriages and framed a law in support of such marriages.

M.V. Somasundaram in his article "An inspired icon of a Renaissance Period" mentions that, "Among the three outstanding reformers who have become part and parcel of the social progress, that Tamilnadu has been witnessing, Arignar Anna was one among them. The other two are Thanthai Periyar and Dr. Kalaignar Karunanidhi. They can be aptly called the DRAVIDIAN TRINITY and they can be appropriately equated to Socrates, Plato and Aristotle of Greece".

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Ignorance -
A Maiden Spoilsport in Thomas Hardy

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Introduction

Thomas Hardy's novel *Tess of the d'Urbervilles* moves the hearts of its readers in India like no other novel in English literature. Prescribed as a non-detailed or detailed textbook for many undergraduate and post-graduate classes, young readers are totally absorbed in reading it. Numerous newspaper reports on the sexual misuse and rape of domestic servant girls certainly make us all relate to this Hardy's story and feel great sympathy for all those who are abused. Written with the background of Victorian age, the novel somewhat depicts the lot of poor girls in current times in India.

Tess is the archetypal anti-heroine. That is, she does not win major battles or influence political decisions; instead, she inhabits her own small world and tries to cope with the fate that life has dealt her. By the end of the novel *Tess of the d'Urbervilles*, she is a complete, whole character, but the scale of her influence in her own world, Wessex, is small, indeed. Tess is a simple country girl/woman who had a basic education growing up, but had little exposure to the wiles of the world outside Marlott. Her weakness is her innocence; she is unschooled "in the ways of the world" and therefore unable to protect herself. Tess chides her mother for not telling her full truth about a less-than-kind world: "Why didn't you tell me there was danger in men-folk?"

Entrapped Ignorance

Various powers, like those of nature, fate, and men, rule over the heroine of Tess of the d'Urbervilles, her subjection to these powers culminating in the motif of her victimization. The motif of victimized Tess, in turn, through its recurrence and the polysemous usages of nature, demonstrates both the multiplicity and the interrelations of those powers ruling over her.

The Victorian times and attitudes victimize Tess, despite the fact that she possesses high morals and standards. Her family, social, and economic background provide the reader with a perspective of living as a poor woman during the Victorian Era. Another avenue Hardy uses to show the unfairness of life for a poor woman during these times is two men who victimize Tess, Angel Clare and Alec d'Urberville.

According to Patricia Strubbs, "It is when he [Hardy] shows men and women shaped or bound in their relationships by external events, by class or environment that Hardy is at his most compelling. He is then showing us what it means to live in a particular time in a particular kind of society" (85).

It Was To Be

Fate plays a predominate role in what happens to Tess. The acknowledgement of the role of fate is summed up by the locals in the small town as "It was to be." Even Tess realizes that she and her family are in a tough spot when Prince, the family horse, is

killed and she must go to the Stoke-d'Urbervilles for financial recovery. Joan, Tess' mother, realizing that her daughter has suffered several devastating blows by Alec says, "Well, we must make the best of it, I suppose." Tess is resigned to accept Alec's proposal near the end of the novel when she tells Angel, "I don't care what he [Alec] did wi' me!" Her own safety and happiness are of no consequence to her. Even when she must atone for murdering Alec, she accepts the inevitable as she is arrested for Alec's death — "It is as it should be." That is, she knows her attempt to avoid prosecution and ultimate death are futile, and she must accept her fate. She does so willingly.

Victims of Two Men – A Lesson in Victorian Values

Hardy uses two men to victimize Tess-Alec d'Urberville and Angel Clare. They both profess to love her, even though they hurt her badly and cause her downfall. Even though they seem very dissimilar, in many ways they share commonalities: "The swarty, swashbuckling, brutish, nouveau-riche phoney aristocrat and the delicate, rebellious, skeptical, even squeamish dissenting minister's son turned radical farmer are two halves of Victorian culture that dooms Tess" (Weissman 245). Alec and Angel cause Tess most of the problems she faces. They come from a higher social class, having money even though neither of them earns it. And though they associate with a poor, working class girl, neither of them earns a living from the land. As one critic notes, "In these two characters, Hardy has shown the Victorian nature of both of these men, and a lesson in Victorian values" (Weissman 245).

Disillusioned Marriage Dreams

Tess holds the status as one of the great all-time sympathetic sufferers in literature which she doesn,'t deserved. It's not because she's perfect, because she isn't (and most certainly not by Victorian standards), but because she's so thoroughly undeserving of her misfortunes. Tess flees Trantridge, pledging violence to Alec in an uncharacteristic manner, which proves that she does not remain complicit with fate and instead promises to be proactive in changing it. At home, she incurs her mother's disappointment, fueling the need to fulfill her familial obligations. Later, she bears her doomed son Sorrow and buries him, against the precepts of the church and proper society.

She is miserably unhappy throughout this period, but her unhappiness seems to stem at least as much from her fall from the grace of society and from her own troubled conscience as from her child's birth and death, which are treated almost tangentially. Tess is sad when he dies, but she seems just as upset when villagers whisper about her in church—she even begins shunning daylight to avoid prying eyes. Tess's early one-sidedness gives way to an identity crisis in which she is torn apart by her hatred of Alec, her guilt toward her family, her shame within society, and her disappointment in herself.

Why didn't you tell me there was danger in men-folk?

However, we view Tess's struggle with what has happened to her, we are likely to consider her an innocent victim and to be sufficiently impressed with her character that we react with outrage to her unhappy fate. As she asks her mother, "How could I be expected to know? I was a child when I left this house four months ago. Why didn't you tell me there was danger in men-folk? Why didn't you warn me?" Tess sees herself as a victim of her own ignorance. She can claim that she did not know the dangers a man such as Alec d'Urberville posed and that it is not fair that she is made to suffer for succumbing to an unknown danger. When Tess refuses to marry Alec despite the social advantage the match would give her, and refuses his offers of help because she does not sincerely love him, we see her as more than an unwitting victim: her integrity and courage make her heroic.

Hardy's Use of Compassion

Hardy uses comparison throughout the novel to reveal character and theme. The most obvious comparison is between Angel and Alec. The juxtaposition of Angel, who represents the ideal love of Tess, is contrasted with Alec, who represents the sexual possession of Tess. Since neither character is a perfect personification of good or evil, Hardy has both men exhibit both passion and coldness when they interact with Tess. Angel is passionate about Tess and his love for her, while he coolly dismisses her after learning of her torrid past. Alec is at first cool in his treatment of Tess as a possession, a symptom of his class, and then he decides later that he cannot live without her. Hardy's *Tess* is filled with these side-by-side comparisons

Alec and Angel cause Tess most of the problems she faces. They come from a higher social class, having money even though neither of them earns it. And though they associate with a poor, working class girl, neither of them earns a living from the land. As one critic notes, "In these two characters, Hardy has shown the Victorian nature of both of these men, and a lesson in Victorian values" (Weissman 245).

The first man with whom Tess contends is Alec, who victimizes Tess chiefly because of her beauty and poverty. He takes advantage of Tess time and time again, using her economic status to his advantage. In one scene, Tess has gone to the Chaseborough fair with the other workers of the village. Late at night, after a hard day's work, Tess gets into a struggle with one of the women. Alec comes along and rescues Tess from the melee, giving her a ride back to the estate. He asks Tess, "Why haven't you told me when I have made you angry?" Tess replies, "You know very well why. Because I cannot help myself here" (Hardy 83).

Exploitation of Poor Labor Women

Just a short while after this conversation, while still on this ride, Alec takes Tess deep into the woods and rapes her. Alec knows that Tess feels powerless because of her

feelings about her poor family and their dire need for her help, and he knows of Tess's impotence in fighting his despicable treatment of her. In Weissman's words, "Alec wields almost unlimited sexual power over the women who do agricultural labor-the many women like Tess-because he has economic power that is absolutely unconstrained by . . . social bonds . . ." (246).

Phase Second is primarily a transitional period, taking Tess from the scene of her disgrace to the promise of a new life at Talbothays. But it also begins to crystallize some important themes in the novel. We see in the previous section that Tess is fated to tragedy. In this section, we learn about the human instinct that leads Tess to oppose her fate, "the invincible instinct towards self-delight." Tess's healthy desire simply to be happy is perhaps the source of her great courage and moral strength.

Doll in the Hands of Destiny

Tess perceived by Hardy is a sentient, physical being inhabiting a palpably physical world.And her capitulation to Alec, in 'The chase' is the uttermost expression of this physically.She is quite simply exhausted.Hardy leads up to this episode of describing, in detail the hard material fact of life as it is lived, for Tess the miles she goes,the hours she works without sleep. She lacks the moments of repose she is denied.

Feeling wearily, that her companions 'will never leave of'Tess decides she can bear to wait no longer. Alec offers to hire a cab and drive her home but despite pangs of hunger and fatigue,and the lateness of the hour,she had 'never quite got over her original mistrust of him'. So she turns down his offer .Alec departs with the half approving retort : 'very well Miss Independence please yourself …'

Coarse Appropriates Finer Things

Following an imbroglio with the lusty Car Darch, and her equally lusty compeers, Tess is provoked into a vituperative argument upon 'whorage'which leaves her ' almost ready to faint,so vivid was her sense of the crisis' At this point of time Alec reappears. Tess accepts his offer of escape, gets shot of the screaming cars in a jiffy as he crudely puts it. Alec takes advantage of Tess's weariness .It was not dumb passive yielding but self determined 'votable resistance. This is when the couple find them themselves lost, with Alec's connnvivance, she is bedded down upon the leaves he has prepared for her and tenderly buttoned into his overcoat for warmth, instantly falls asleep. Sleeping her body is appropriated :'why so often the coarse appropriates the finer thus…

Hardy's word is 'appropriates'. The act is an act of theft, a dishonest appropriation of another's property with the intent to deprive her of it permanently. The term suffices to denote th amoral nature of the act, which sasses beyond sexual assault to take account of violation of rightful ownership. It is a fitting emphasis in a novel that stresses a sexual ethic that denies women the right to control not even her body.

Conclusion

Through the use of Victorian social taboos, the bleak picture of a poor social and economic background, and two Victorian men, Hardy has enabled readers of many different societies and eras to feel a compassion for this girl and to learn something about history. In the words of Peter Casagrande, "Hardy's originality in Tess lies precisely in his refusal to adopt constraining norms, whether artistic or theological" (55).

Over a hundred years after the publication of this novel, readers have enjoyed, learned, and been intrigued because of a radical writer who fought against pressure to conform to the Victorian standards through his character - a poor, oppressed woman named Tess Durbeyfield.

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Classical Language Issues for Telugu and Kannada

M. S. Thirumalai, Ph.D.

Welcome to the Classical Languages Club!

It is a welcome step that the Government of India has decided to grant classical language status to Telugu and Kannada. The antiquity of these languages now receives official seal of approval and I do hope that Malayalam will also be awarded soon the classical language status.

Unique Antiquity of Dravidian Languages

With these recognitions, we celebrate the uniqueness of major Dravidian languages, their heritage and ways and means by which these languages continued/continue to prosper throughout the history. Because they chose to present themselves in writing early enough, they were able to retain their past in concrete forms of literature and other records. They were able to chart their history in some conscious manner and look back and forward to assess their progress. In addition, the pioneers of these languages must have felt in them something distinct, positive and impressive to keep their identity going, despite many odds. So, we salute these pioneers in literature, arts and other fields including warfare.

Continuity of the Languages in the Future

This raises the question of continuity of these languages in the future. What kinds of continuity these languages look forward to? Are there precedents in their history that direct such enquiry in the present for the benefit of the future? A major part of this short paper or note will be devoted

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to finding some answers in this direction. I do this analysis in the background of my desire and love for all Indian languages, and, in particular, the duty I feel towards the retention and continuity of my mother tongue, Tamil.

What May Constitute Continuity?

Continuity of a language, for me, is not simply the existence of a language in any form. While change is inevitable, continuity must ensure that we always have adequate provisions in the current language to access the past stages of our language. The model set for continuity of European languages is good, but not adequate enough for Indian languages. Lexical incorporation from the past stages of a language into the present stage for purposes of science, etc. is already done to some extent in these major Dravidian languages.

Change Is an Addition

As our cultural tradition demands that change is only an addition, not a replacement or total negation of what went before (as in most European systems), we have to work out a process by which the speakers of these classical languages in India will acquire skills and admiration for the classical phase of these languages as part of their schooling.

Different from the Indo-Aryan Modern Languages Model

We also do not and should not adopt the Sanskrit model of keeping Modern Indo-Aryan languages aloof and distinct from Sanskrit. The Dravidian model should not elevate the classical phase to a distinct entity and then offer courses separately to those who wish to acquire that distinct entity, for whatever purposes they may have.

Tamil versus Telugu, Kannada and Malayalam in Relation to Sanskrit

The distinction between Tamil on the one hand, and Telugu, Kannada and Malayalam on the other, will continue to revolve around the role of Sanskrit in these languages. Tamil has established itself as a distinct entity from, and is almost opposed to Sanskrit in its struggle to maintain its original roots. Telugu, Kannada and Malayalam are so set up in their writing systems that they have means and desire to receive and be influenced by Sanskrit. But, this in itself is likely to bring in more dramatic changes in these languages if resort to Sanskrit continues to grow in their lexical choice.

Some Specific Problems

These languages also demonstrate that, at the ordinary language level, certain essential aspects of Sanskrit phonology have not taken deep roots. For example, aspirates in the voiced stop category are not that frequent even in the elitist speech. Aspirates in the voiceless stop category are used but, even here, social and regional dialects seem to differ greatly. Unaspirated voiced and voiceless stop distinctions, however, are well established both at the spoken and written levels.

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Spelling problems caused by the special nature of the sound representations in the script need to be studied further.

Our language textbooks may be so designed that the learners move from the current style of the language to the classical stage of the literature and other works in some orderly fashion. This would help maintain the continuity of the language. This designing process needs greater investigation.

If aspects of the classical stage of the language are to be actively integrated in the current use of the language, several steps should be taken to redesign the language curriculum.

Linking the Present Language with the Classical Language

Of all the forms of classical language, literary texts assume a pre-eminent position in these languages. And literature, fortunately, continues to play some important role in language textbooks in these languages as an effective means for the transmission of culture and history. The importance of the function of literature in language textbooks may be reduced in due course because of justifiable necessity to introduce forms of modern communication such as technical writing, business communication, and creative writing in the language curriculum. And yet, the culture part of the syllabus should continue to integrate the study of both classical and other stages of these languages. Without such integration and with the unfortunate growth of code-shifting and code-mixing, people will only idolize the classical languages and not enjoy using it in some form or the other.

We need to make actual use of the classical style and texts in a graded fashion in parts of our textbooks as an integral part of the school curriculum. Narrate the story in current language, but let the dialogues be in some sort of classical diction and/or sentences. Introduce classical language proper names and place names. Introduce classical language plant and animal names, names of seasons, vegetables and names of essential objects and kinship terms, etc. These will never replace the current words, but the younger generation will be equipped with a capacity to comprehend and enjoy the past stages of our languages. Explain the special features of these words as part of exercises. In general, comprehension may take precedence over actual use and performance and production of classical diction and sentence construction.

An Important Process

An important process that we should adopt to retain the continuity between the classical and current stages is the restoration of native words from literary texts of the classical language for current use. While Telugu, Kannada and Malayalam may still continue to borrow roots or other expressions from Sanskrit, these languages may focus also on the restoration of native roots, regional and social dialect usages. In fact, this is done effectively by modern creative writers, especially because of their plots and their desire to bring in realism. In my assessment, repossessing native words from classical literary texts and spoken language will greatly contribute to the continuity of the language as intended.

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Let these classical languages begin a more vigorous process of creating terms from native roots applying native derivational processes and affixes. Such native roots are abundantly available in their classical stages and these processes, fortunately, are easily understood and better handled than processes borrowed from other languages.

Grading of Linguistic Elements

Grading of linguistic elements such as morphological inflections and derivations, syntactic constructions, and integration of semantic features would need specialist knowledge of the various stages of these languages. And yet we have abundant studies on historical aspects of these languages that reveal the developmental processes at work through the centuries. There is a need for greater collaboration between syllabus framers, textbook writers and linguistics scholars apart from the ultimate handlers, namely, the teachers in the classroom. Even for the modern textbook preparation and teaching such dynamic collaboration is missing throughout India. Hopefully, we all will make more serious effort in developing textbooks that would integrate classical and current stages in a smooth graded manner.

Some Useful Activities

We may perhaps identify a series of episodes from the past and the present and compose graded textbooks on these episodes using both classical and current language use. If the episodes are already known, then, the teacher and the student will face only the problem of re-studying and comprehending the same episode through the graded use of classical language. Appropriate quizzes and language games will still make the reading of the known episode an interesting activity.

Another activity that has already been done by several authors in the past is this: Making classical literature available in current language, in several graded books. However, in this process culture transmission is achieved, but linguistic style transmission is not greatly achieved.

The Role of Mass Media: Advertisements

Advertisement has become a major source of communication in our society. In designing advertisements, language also plays an interesting and sometimes crucial role apart from the visual and other display aspects of the advertisements. Verbal advertisements coupled with interesting nonverbal representations dominate the TV market. We need to take advantage of the development in order to preserve and teach the links between the classical and current stages of our languages.

We need to encourage commercial ads to mix classical terms in some mind-impressing ways – humor, deeper thoughts, subtle metaphors and references, contrast between classical and current meanings for a word or expression or phrase, word picture, double meanings, popular festivals and practices linked with classical expressions, etc. Such gentle and frequent usage will certainly develop a taste for more use of classical language items, even as viewers and readers will gain better understanding of these expressions.

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Level of Dependence on Sanskrit

Because excessive dependence on Sanskrit or, for that matter, on any language will stunt the natural growth of the native expressions in these languages, our goal should be to retain the distinct and native identity through the use of classical terms from native roots. This does not mean that Sanskrit should be totally eliminated. In fact, it is going to be impossible to give up Sanskrit relations for Telugu, Kannada and Malayalam, since the lexicon and script receive strong and useful influence from that language.

Present Danger from Code Shifting and Code Mixing

The problems faced by Telugu, Kannada and Malayalam come now mostly from the incessant and growing use of code shifting and code mixing, with English as the donor language for these processes. As English is now offered as a compulsory subject almost from Class I, and as there is an indiscriminate acceptance of words and phrases from English in the speech of all age groups who have some schooling, the speech habits of Telugu, Kannada and Malayalam speakers have been undergoing tremendous changes. It used to be the impression that Malayalam speakers used less English words in their Malayalam speech. The situation is now changed. The use of English and Hindi words and phrases in the spoken language has become very frequent and seems to be a mark of the elite.

Thus, in addition to historically accepted Sanskrit words and phrases used in written speech, these languages will continue to change because of code shift and code mixing from English. This would create a greater gulf between the classical state of the language and the current and modern language.

It is important to recognize such trends and provide adequate practice in deliberately establishing bridges between the classical and modern dialects/styles.

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